



# The Butterfly Longitudinal Research Project

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

**End of Year Progress Report 2013**

**Siobhan Miles, Heang Sophal, Lim Vanntheary, Sreang Phally & Dane So**



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# THE BUTTERFLY LONGITUDINAL RESEARCH PROJECT



## A Chab Dai Study on (Re-) integration Researching the Lifecycle of Survivors of Sexual Exploitation and Trafficking

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Front cover photo: Heang Sophal

Front cover design: Um Sam Ol



Colleagues,

It is hard to believe that already we are at the end of the fourth of ten years of this longitudinal research study, yet in many ways I see us just getting going into the deeper and more complex issues these survivors encounter as they grow to trust our team and share some of their deepest 'secrets' and experiences during their short but traumatic lives. It is our responsibility to use this knowledge to influence positive change for these survivors, their families, communities and nation.

We knew from the early stages of planning this study that one of the critical risk factors within a longitudinal research such as this was that of participant attrition levels. Although this has been a significant challenge, it has been greatly mitigated by the dedication, sensitivity and perseverance of the research team. Our Butterfly researchers have gone far beyond the normal scope and expectation within their roles and responsibilities. They have not only built relationships and trust with the participants over the last four years but have also themselves available to them 24/7, 365 days a year and have often become trusted and supportive confidants.

This collaborative research is unique in the context of longitudinal studies within the anti-trafficking movement. It is our hope that the lessons we learn from this Butterfly research will contribute to the healing and hope of its participants, raised standards among the many agencies working with them and as an advocacy tool with the Government of Cambodia. Our vision is to not only impact those we are working with now, but to create an environment to reduce the stigma of survivors and vulnerability of those at risk, to change attitudes of communities and to increase the access to justice for survivors, in Cambodia and beyond.

Sincerely,

Helen Sworn  
Founder and International Director  
Chab Dai



**Chab Dai Coalition**

*Christians Working Together to End Sexual Abuse and Trafficking*

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Dear Colleagues,

It is a privilege to be a member of the Chab Dai staff and to be associated with the Butterfly Research. I am very excited to let you all know that the Butterfly Research Project has completed its fourth year and there are lot of good and interesting information and findings. The research findings give you the real life stories of survivors who experienced rape, trafficking and sexual exploitation. Some have already been reintegrated and some of them are still living in the aftercare centers. This research allows us to hear their voice and is a way to inform programming. As we all know, to achieve programming success for survivors, requires the participation from all stakeholders, including the people we are serve.

I am grateful to a number of Chab Dai members and stakeholders that have been interested and have partnered in this longitudinal research. This is a wonderful long-term commitment and I hope that we will continue this long journey together. I also extend my gratitude to the wonderful Butterfly Research Team for always working very hard and giving extensive time on this research project. They interview survivors whenever it is best for the survivors' lives and schedule. This usually means working weekends, evenings and holidays.

Lastly, I would like to express my gratitude to all the survivors that participate in this research. I pray that God will always bless them in their long journey of life.

Sun Varin

Senior Coalition Manager, Chab Dai

# TABLE OF CONTENTS

Acknowledgements.....	2
Table of Contents.....	5
List of Figures.....	6
Acronyms & Abbreviations .....	7
Executive Summary.....	8
Definition of Terms .....	12
Introduction.....	14
Methodology & Design.....	16
Main Findings and Discussion .....	20
Assistance Programs .....	24
Relationships & Family.....	28
Physical & Emotional Integrity .....	44
Economic (Re-) Integration.....	73
Society, Culture & Religion .....	89
Practitioner Voice & (Re-) Integration.....	102
Researchers' Reflections.....	105
Recommendations.....	109
References/Bibliography.....	112
Appendix.....	114

# LIST OF FIGURES

Diagram 1: Location of Residence, Referral and Sponsorship Connections/Overlaps Between ‘Residential Programs’, ‘Residential (Re-) Integration Follow Up’, and ‘(Re-) Integration Completed’ With ‘Community Assistance Training/Work’ .....	13
Diagram 2: Income/Expense Activity and FGD.....	82
Table 1: Number of Participants Responding to Three Comprehensive Surveys in 2011, 2012 and 2013.....	20
Table 2: Case Code Categories.....	21
Table 3: Panel Analysis of Violence, Discrimination, Low Community Acceptance.....	60
Table 4: Logistics Regression Estimation of Emotional Stress and Physical Violence.....	61
Chart 1: Participants’ Ages (cases) According to Gender.....	21
Chart 2: Participants’ Ethnicity.....	21
Chart 3: Participants’ Residency.....	22
Chart 4: Participants by Types of Assistance Programs.....	24
Chart 5: Participants’ Perceptions of Having Someone They Trust.....	29
Chart 6: ‘Residential Program’ Participants’ Perceptions of ‘Who’ They Trusted.....	29
Chart 7: ‘(Re-) Integration Follow Up’ Participants’ Perceptions of ‘Who’ They Trusted.....	30
Chart 8: ‘Reintegration. Completed’ Participants’ Perceptions of ‘Who’ They Trusted.....	30
Chart 9: ‘Community Assistance Training/ Work’ Participants’ Perceptions of ‘Who’ They Trusted.....	31
Chart 10: Participants’ Perceptions of Emotional Support Over the Past Year.....	34
Chart 11: Participants’ Perceptions of Emotional Support According to Age.....	35
Chart 12: Relationship Status.....	36
Chart 13: Perceptions of Emotional Support Amongst Participants ‘Married’ and ‘In Partnerships’.....	37
Chart 14: Participants’ Perceptions of Financial Responsibilities Toward Family.....	42
Chart 15: Physical and Emotional Well-being Compared to Previous year.....	44
Chart 16: Participants’ Feelings of Anxiety and Contentment compared to Previous Year.....	46
Chart 17: Participants’ Sexual Activity Over the Past Year.....	53
Chart 18: Participants’ Knowledge About Partner’s Sexual Activity.....	54
Chart 19: Condom Use Amongst Sexually Active Participants.....	55
Chart 20: Participants’ Experiences of Physical/Emotional Violence.....	59
Chart 21: Participants’ Experiences of Physical/Emotional Violence, According to Age.....	59
Chart 22: Panel Analysis of Violence, Discrimination, Low Community Acceptance.....	60
Chart 23: Experiences of Sexual Harassment.....	66
Chart 24: Experiences of Alcohol Misuse Among Participants.....	71
Chart 25: What Was Your Formal Education Background in 2013?.....	73
Chart 26: Have You Done Vocational Training? .....	73
Chart 27: If You Could Study Further, What Would You Like to Study? .....	75
Chart 28: What Was Your Main Job Over the Past Year? .....	78
Chart 29: Job Satisfaction Among Income Earning Participants.....	79
Chart 30: Participant’ Perception of Exploitation in Current Employment.....	80
Chart 31: Income Satisfaction Among Income Earning Participants.....	81
Chart 32: Participants’ Perceptions About Debt and Family Responsibilities.....	83
Chart 33: Participants’ Perceptions About Borrowing Money.....	84
Chart 34: Participants’ Perceptions About Borrowing Money.....	84
Chart 35: Perceptions of Relations in the Community.....	89
Chart 36: Perception of Acceptance by Community.....	90
Chart 37: Perceptions About (Re-) Integration and Acceptance.....	91
Chart 38: Perceptions About Discrimination.....	92
Chart 39: Perceptions About Cambodian Society’s Prejudice Against Sexually Exploited People.....	94
Chart 40: Participants’ Religious Beliefs.....	99
Chart 41: Participants’ Rate of Religious Practice.....	100
Map 1: Map of Participants’ Movements.....	23



## ACRONYMS & ABBREVIATIONS

AP	Assistance Programs (In general: residential, community or training)
CP	Community Program
DA	Declined Assistance
F1	The 'Essential' Survey tool, repeated (three times per year)
F2	The Survey tool focusing on Economic and Education/Training (once per year)
F3	The Survey tool focusing on Relationships and Society (once per year)
F4	The Survey tool focusing on Health, Well-being, Culture and Spirituality (once per year)
FGD	Focus Group discussions
HIV	Human Immunodeficiency Virus
IDI	In-depth Interviews
II	Informal Interviews
KTV	Entertainment Venues in Cambodia - Karaoke Television Venues
MoSAVY	Ministry of Social Affairs, Veterans and Youth Rehabilitation
MOU	Memorandum of Understanding
NGO	Non-governmental Organization
RGC	Royal Government of Cambodia
RP	Residential Program
STI	Sexually Transmitted Infection
VT	Vocational Training

Please Note: *Italics* used throughout the report are done for researcher's emphasis only.

# EXECUTIVE SUMMARY

This is the fourth end of year report for the Butterfly Longitudinal Research Project, a Chab Dai Study on (Re-) integration: Researching the Lifecycle of Sexual Exploitation & Trafficking in Cambodia. The purpose of this report is to communicate research progress and findings for 2013.

## RESEARCH PURPOSE & OBJECTIVES

This longitudinal research seeks to learn about the (re-) integration of survivors of sexual exploitation in Cambodia through following a cohort over a ten-year period. It commenced in 2010 and by 2013 completed its fourth year. The research seeks to understand (re-) integration through listening to this cohort's 'voice' about their experiences and perceptions. Through dissemination of the findings and recommendations, the research seeks to increase understanding about this cohort, and to inform programming, policy and wider debates seeking to improve the lives of people who have been sexually exploited. The purpose of this report is to communicate the research progress, findings and recommendations for 2013 and to reflect on some of the highlights and lessons learned from previous years.

The main research questions guiding this study are:

1. What do participants consider are experiences and factors that make them more self-efficacious/resilient and/or more vulnerable upon (re-) integration, over time and place? How do they address experiences and factors that make them more vulnerable?
2. What are participants' views and experiences of Assistance Programs in terms of preparing for (re-) integration, during (re-) integration follow up, and when (re-) integration is completed?
3. What are participants' experiences and perceptions of the many facets of their lives including relationships, physical and emotional integrity, economic reintegration, cultural and spiritual integrity?
4. How do participants define successful (re-) integration and how do their perceptions change over time?

## METHODOLOGY & DESIGN

This study employs a longitudinal design, which utilizes an iterative mixed methods approach. Over the course of each year, it uses a combination of comprehensive surveys, in-depth and informal interviews, focus groups and other qualitative activities. In 2012, the full cohort was comprised of 128 participants with 108 (83%) females and 20 (17%) males. During 2013, 17-18 males responded to one or all of the survey interviews, and 78-88 females responded to all or some of the survey interviews. The Butterfly team has dealt with a variety of challenges over the years, of which the most critical is participant attrition. To address this challenge, the database of participant contact details is regularly updated, the team seek to meet participants three times per year, allowing participants access to researchers by phone 24/7, 365 days per year. Four case codes were established this year to analyse the data by grouping participants into categories, based upon their primary residence (residential program or the community) and their association with the Assistance Program. The four categories are 'Residential Program', 'Residential (Re-) integration Follow up services', '(Re-) integration completed' and 'Community Assistance Training/Work'. The research adheres to ethical standards for working with marginalized people who have been sexually exploited. The National Ethics Committee of Cambodia has granted the Butterfly Longitudinal Research ethical approval to continue in 2014.

## PARTICIPANT PROFILES AND CONTEXT

Study participants varied in age, gender, ethnicity and situational context. By the end of 2013 (n=104) 87 participants were 18 years and younger and 17 were 19 years and older. Although males in this study are not representative because they are few in number (17) and age range ( $\leq 18$  years), they are nevertheless appreciated for their 'voice' about their lives. The research team believes in future years there will be more research and programs addressing the needs of sexually exploited males. Participants' stated ethnicity has changed each year. By the end of 2013, the numbers of participants stating that they were ethnically Cambodian increased from 2012 by 3.4% to 78.8%. The numbers of participants stating they were Vietnamese remained constant from 2012 at 13%. In future years, the research team will explore this area in greater depth, particularly in terms of the implications for those who do not have Cambodian citizenship and their economic (re-) integration. The majority of participants in 'Residential Programs' (81.6%), 'Community Work/Training programs' (8.6%) and 'Residential (Re-) integration follow up' (84.6%) categories were located in the Phnom Penh, compared to participants in the '(Re-) integration completed' category. In this category, 36.4% of participants were located in the main capital of a provincial town, 27.3% were located in a village in a province, 18.2% were located in main district or commune town, and 9.1% were located in either the capital or the outskirts of Phnom Penh.

## MAIN FINDINGS

### Assistance Programs

The Butterfly research partners with 14 different Assistance Programs. In 2013, 37% of participants received residential assistance (Shelter – 31%, Transition/Family Group Home – 5%, Foster Home – 1%). Thirty-four percent of participants received Residential (Re-) integration Assistance follow-up support and 13% were in Community Assistance Training /Work Programs. Though some Residential programs sponsored their clients to participate in Community Work/ Training programs, these participants were still counted under the Residential category. Participants described a variety of differing perspectives and expectations of their respective assistance support and (re-) integration follow up. Generally, participants in residential programs stated they had been placed in such centres for assessment and security issues. They expressed their appreciation for educational opportunities, and the expectation that their education would continue during the (re-) integration follow up period. A number of participants expressed extreme disappointment when education ceased during the follow up period. In contrast, participants in Community Assistance Work/Training programs stated they chose of their own volition to join these programs as an alternative to sex work. They generally expressed their appreciation for the opportunities and emotional support.

### Relationships & Family

Participants' experiences and perspectives about their relationships were varied and complex. For most participants, 'trust' has been a pervasive issue in their relationships with others over the past four years. Most participants have sought to keep their past experiences of sexual exploitation 'a secret', from family, friends, peers, and colleagues for fear of being stigmatized, discriminated against, and gossiped about.

*"Based on my own experiences, most people have discriminated, blamed and devalued me because before I was sexually exploited." – Community Assistance Training/ Work, Female, 2013*

In qualitative interviews, most participants appreciated the various forms of counselling offered in Assistance Programs. Most participants expressed concerns about finding another trusted confidant upon (re-) integration. Participants were asked extensively about their emotional support networks, and generally stated they felt emotionally supported. In terms of 'who' participants trusted, 'Residential Program' participants ranked Shelter Staff the highest at over 80% in 2012 and 2013. 'Residential (Re-) integration follow up' ranked 'my mother' at 77.8% and 'my father' at 60.0% in 2012, and 'my mother' at 66.7% and 'my father' 20% in 2013. '(Re-) integration Completed' ranked 'my sister' at 77.8% in 2013, and 'Community Assistance Training/work Programs' ranked 'my mother' at 33.3% and 'Assistance Program staff' at 44.4% in 2013.

Participants' experiences and perceptions of intimate relationships were complex, varied, and variable. Some described how relationships ended and new ones developed. A number of participants spoke about how they felt about having their engagements and marriages arranged for them. Others spoke about choosing their partner, with, or without their parents' consent. One woman described some of the challenges she faced in the position as the third wife (polygamous). Some spoke about how they viewed and felt about their intimate partner's sexual relationships with other women.

Family relationships and arrangements varied and were enormously complex. Some of the different household arrangements included: foster families, child headed households, single parent families, shared child care with ex-partners, living with one's in-laws, blended families etc. Some participants expressed their sense of responsibility toward their families, even while living in a residential program. Where as others expressed conflicted feelings of loyalty and responsibility toward their parents vs. detachment, fear, and anger. A number of 'orphaned' participants shared about their experiences of losing one or both parents.

### Physical & Emotional Integrity

Participants compared their physical and emotional health at one point, to the same period in the previous year. Overall the survey results were fairly consistent from 2011 to 2013 in terms of physical and emotional health. In both areas, more participants responded 'Better' from 39.8% to 49.5%, followed by 'Worse' from 30.5% to 38%, and the 'Same' from 17.9% to 22%. Qualitatively many participants expressed concerns about how to afford and access physical and emotional care outside of Assistance support.

*"I never worried about getting sick while I stayed at the Organization, but now it is different since I reintegrated." – Residential (Re-) Integration Follow Up, Male, 2013*

Further analysis was conducted on qualitative and panel data of all participants (n=48) who responded they had a low sense of acceptance by their communities (<50%), a low level of trust in others, and stated they had experienced discrimination and violence. In terms of emotional violence, more than half (58%) of participants reported experiencing this violence over all three years, compared to only 2% who reported never experiencing this during 2011-2013. In contrast, only 6% of participants reported experiencing physical violence all three years compared to 58% who reported no such experiences of over the three years. The percentages of participants who reported 'feeling accept by less than 50% of the community' and 'did not trust anyone' were low for any of the combinations over any of the three years. In fact they reported 'did not experience' at 73% and 71%. The category regarding 'Discrimination' was the most varied, with 29% of participants reporting they had never experienced discrimination compared to 23% who reported they experienced discrimination over all three years.

Perceptions and experiences of sexuality is potentially a sensitive topic to discuss with survivors, thus establishing trust between participants and researchers is greatly beneficial. Participants age 16 years and over were given the choice to respond to a number of questions about their sexuality and experiences. All participants regardless of age answered 'knowledge' questions about STIs and STI prevention. Amongst participants actively involved in intimate sexual relationships in 2013, 21.7% indicated they knew their partner was not monogamous and 80% indicated they knew their partners were sexually active with people working in the sex trade. In informal interviews with participants who stated their partners are sexually active with other people, some explain either their frustration or acceptance of the 'understood double standard' in Cambodian society. In terms of STI prevention, most participants stated monogamous relationships, not sharing needles and using condoms were important ways to counteract contracting and transmitting STIs. Despite this knowledge, in terms of actual condom use amongst participants who were sexually active, 56.5% they 'never' used condoms and 13% reported they 'sometimes' used condoms.

*"My husband does not like condoms so I can not use them, even if I think he sleeps with other ladies." –  
Community Assistance Training/Work Program, Female, 2013*

As stated earlier, 'trust' is particularly important when discussing sensitive topics. This year, a number of participants told the research team they desired to tell their full stories about their experiences of pregnancies, live births and abortions. They explained that prior to this year, their stories were too painful to share. Some participants shared about pregnancies and abortions they had had prior to joining the Assistance Programs. Some participants gave their babies away, whilst others had their babies taken from them. One participant stated she wanted to share her experiences in the hope her story could help other girls who had similar experiences.

In terms of sexual violence, in 2013, participants in the 'Community Assistance Training/ Work Program' and the '(Re-) integration completed' appeared to experience higher levels of sexual harassment compared to those in 'Residential Program' and 'Residential (Re-) integration follow up' categories. This sexual harassment occurred in their work settings. When the team asked if they had received any support, all stated they had never told anyone else about their experiences because they did not feel anyone would have believed them, or could have helped them.

## **Economic Reintegration**

Participants were at varying levels of educational attainment and skills training in 2013. Amongst participants who have, or are in the process of (re-) integrating back to their families, most have low access to any services and return to situations of poverty. Insufficient incomes to support themselves and their families and debt are constant themes. Most participants in the community programs state they struggle to support their families on their incomes. In terms of Residential (re-) integration follow up, programs vary in terms of their planning, assessments, monitoring and follow-up. Amongst participants in the (re-) integration follow up phase, most expressed either appreciation toward residential programs which continued to help them access education, where as others expressed bitter disappointment with programs that failed to ensure education continued. A number of (re-) integrating participants expressed their motivation to try their best to achieve good grades at school, because their APs had promised to find university sponsorships when they turned 18. Amongst those who completed skills training, some were pleased because it had opened up a meaningful way to support themselves, where as others complained the skills were irrelevant and inappropriate to their (re-) integration context.

The majority of participants, who stated they worked in 2013, did so with the APs (62.7%). This figure makes sense for the Community Assistance Training/Work programs because that is their primary purpose. In future years the team want to explore this figure in terms of ethnicity and citizenship. It is possible some participants will have difficulties entering the job market outside of the Assistance programs, if they are not legally citizens of Cambodia. Amongst participants who worked, they ranked their agreement or disagreement with a number of positive and negative statements. Generally participants agreed with positive statements such as 'I enjoy my main job' and 'My main job makes me feel good about myself'. They tended to disagree with negative

statements 'I feel exploited in my main job' and 'my main job makes me feel afraid.' They varied the most over the statement 'I earn enough money by working at my main job alone.'

## **Culture and Religion**

Participants were asked about how they perceived the community's acceptance. Participants expressed insightful understandings about society's views about sexual exploitation. Many stated they felt society overall had an appreciation of the issue of sexual exploitation and trafficking. Many also felt people generally made a distinction between those they considered victims and those they felt 'chose' to be involved in sex work. Regardless of societies views either pitying or blaming survivors, most expressed their beliefs that Cambodian society should *not* stigmatize anyone involved in sexual exploitive circumstances.

*"Victims never wanted to become sexually exploited, so we shouldn't look down on them." – Declined Assistance, Residential Training Program, Female, 2013*

Earlier in the study the team hypothesized that participants' stated religious beliefs and affiliations would change over time and place as (re-) integration occurred. Amongst participants in the 'Residential Reintegration completed' category 88.9% reported they held Christian beliefs in 2012 (n=12), which then decreased by 77.8% to 11.1% in 2013 (n=9). Likewise over the same years, those who affiliated themselves with Buddhist belief/practices also dropped by 25%. In future years the team plan to test whether these findings are statistically significant.

## **WHERE DO WE GO FROM HERE?**

The purpose of this study is to listen to the 'voice' of survivors and to gain an understanding of their perspectives and experiences as they (re-) integrate in to society. We are privileged to follow this cohort from the point of meeting them in their respective APs, through their (re-) integration and beyond. Due to challenges with our mixed methods longitudinal design, in the coming year we will likely change our methodology and reporting format to better capture and communicate our findings. Through disseminating their 'voice' and the research findings locally, regionally and globally, Chab Dai believes programming and policy toward improving the (re-) integration survivors will be informed and improved.

# DEFINITION OF TERMS

## HUMAN TRAFFICKING

Defined by the UN Protocol to Prevent, Suppress and Punish Trafficking in Persons (UN Trafficking Protocol) as:

*“...the recruitment, transportation, transfer, harboring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labor or services, slavery or practices similar to slavery, servitude or the removal of organs.”<sup>1</sup>*

Due to fundamental differences in views and beliefs about the practice of prostitution, there has been much scholarly and activist debate about the UN Protocol definition of trafficking. The fundamental debates about ‘prostitution’ centre around whether it is inherently exploitive (Bales 2004, 2009, 2012; Barry 1979, 1995), or a form of work (sex work) entitled to sanction and job protections (Andrijasevic and Anderson, 2009; Agustin, 2002, 2007; Jenness, 1990; Kempadoo, 1998). Those who are pro-‘sex work’ argue the UN definition of trafficking conflates prostitution, migration and trafficking because it equates women with children who need protection and thus limits their agency to migrate and/or ‘choose’ to do ‘sex work’. Thus in the Butterfly research whilst we acknowledge the wider debates about ‘prostitution’, we do not directly address these concerns in the annual reports, because the focus of the Butterfly research is to understand our participants’ experiences and perception of their reintegration experiences.

## RE-INTEGRATION

There are no universally accepted definitions of ‘integration’ or ‘re-integration’ (COMMIT, 2010); the discussion about developing a joint definition of re-integration has been evolving over time within various contexts. In ‘Monitoring Anti-Trafficking Re/Integration Programs: A Manual’ (Surtees, 2010), successful (re-) integration is defined in the Trafficking Victims Re/Integration (TVRP) as:

*“Recovery and economic and social inclusion following a trafficking experience. This includes settlement in a stable and safe environment, access to a reasonable standard of living, mental and physical wellbeing, and opportunities for personal, social and economic development, and access to a social and emotional support. It may involve returning to one’s family and/or community of origin; it may also involve integration in a new community and even in a new country. TVRP criteria for determining if an individual has been successfully (re-) integrated includes: 1) safe and affordable accommodation, 2) legal status, 3) [professional and employment opportunities, 4) education and training opportunities, 5) security and safety, 6) healthy social environment (including anti-discrimination and anti-marginalization), 7) social wellbeing, 11) access to services and opportunities, 12) motivation and commitment to (re-) integration [process, 13) legal issues and court proceedings, and 14) wellbeing of secondary beneficiaries.”*

## RE-INTEGRATION (RE-) INTEGRATION ASSISTANCE

The provision of comprehensive programs designed to (re-) integrate victims of trafficking into society is extensive. This provision includes 1) actively preventing stigmatization; 2) providing job training; 3) legal assistance and health care; and 4) taking measures to cooperate with NGOs provide for the social, medical, and psychological care of victims and survivors (Stability Pact for South Eastern Europe, Task Force on Trafficking in Human Beings, 2001). From the emerging findings of the Butterfly research, it is also important to ensure adequate education continues in the community after leaving the AP.

## TYPES OF ASSISTANCE PROGRAMS AND DECLINED ASSISTANCE

An objective of this research is to understand the (re-) integration progress and experiences of participants from different types of APs. The initial groupings in 2011 included: ‘residential’, ‘community’ and ‘declined assistance’. In 2012, we added additional groupings in order better describe the nuances and variety of assistance provided to our participants.

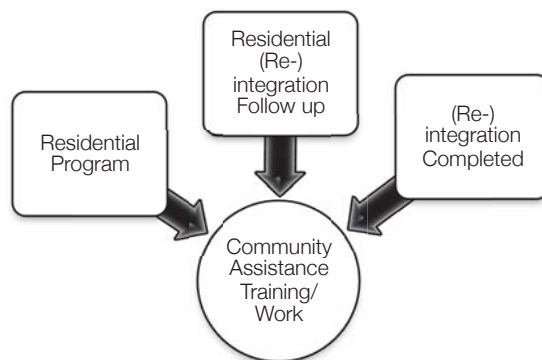
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<sup>1</sup>A number of scholars take issue with conflating prostitution and trafficking (Andrijasevic and Anderson, 2009);

'Reintegration Assistance' refers any level of on-going support after a participant has left the AP (usually residential). 'Shelter' refers to assistance a participant receives whilst residing in the shelter. 'Community Program' refers to assistance on the form of employment and possibly in addition psychosocial/spiritual support/further training. 'Transition home' and 'Family group home' refers to assistance at some level of in-group accommodation, it follows after those who have been in shelter programs. 'Training program,' refers to any participant who is undergoing a type of skills training. The participant can be out in the community or in any type of RP while receiving this training.

## CASE CODE CATEGORIES

The case codes in this year's report attempted to group participants into categories based upon their primary residence (RP or the community) and their association with the APs. The four categories are 'RP', Residential (Re-) integration Follow up services', '(Re-) integration completed' and 'Community Assistance Training/Work'. 'RPs' refers to participants living in one of the RPs, shelters, and transition/family group homes and foster care. 'Residential (Re-) integration Follow up services' refers to participants who have moved out of their RP setting and are either living back with their families and community, or in another non residential setting. The RP continues to conduct follow up for a period of time in order to assess and support their client's (re-) integration progress. '(Re-) integration completed' refers to participants who have completed their (re-) integration back into society and are no longer receiving any services from APs who assisted them following their experiences of sexual exploitation. 'Community Assistance Training/Work' refers to participants who live in their own homes and communities and are receiving skills training and/or working at the community AP. It is important to bear in mind some of these categories overlapped. For example, some participants were categorized in the 'RP' because that was their current residence at the time of the interview, yet at the time the RP was sponsoring them to participate in community assistance training. Another example is when participants are categorized as 'Residential (re-) integration Follow up', but were simultaneously being sponsored by an RP of another AP to participate in a 'Community Work/Training program' as a part of the reintegration follow up plan. They are classified according to their residence in this case. The diagram below depicts how 'RPs', 'Residential (Re-) integration follow up' and 'Reintegration' categories refer/ sponsor their clients to the 'Community Assistance Training/work program'.



**Diagram 1: Location of Residence, Referral and Sponsorship Connections/Overlaps Between 'Residential Programs', 'Residential (Re-) Integration Follow Up', and '(Re-) Integration Completed' With 'Community Assistance Training/Work'.**

# INTRODUCTION

This report represents the fourth end of year account of the findings and recommendations of the Butterfly Longitudinal Research Project, A Chab Dai Study on (Re-) integration: Researching the Lifecycle of Sexual Exploitation & Trafficking in Cambodia.

## TOPIC AND PURPOSE

This research seeks to learn about the (re-) integration of survivors of sexual exploitation in Cambodia through following a cohort over a ten-year period. The research seeks to understand (re-) integration through listening to this cohorts' 'voice' about their experiences and perceptions. Through dissemination of the findings and recommendations, the research seeks to increase understanding about this cohort, and to inform programming, policy and wider debates seeking and to improve the lives of people who have been sexually exploited. The purpose of this report is to communicate the research progress, findings and recommendations for 2013 and to reflect on some of the highlights and lessons learned from previous years.

## BACKGROUND AND PROGRESS

Chab Dai, which means 'joining hands' in Khmer (Cambodian), was founded in 2005 with the aim of bringing an end to trafficking and sexual exploitation through coalition building, community prevention, advocacy and research. Amongst Chab Dai Coalition members working directly with survivors, many have desired to understand more about long-term (re-) integration of clients leaving their programs. The Butterfly Longitudinal Research Project seeks to explore this question by following a cohort of survivors over a ten-year period.

Each year, whilst operational issues have varied, different and/or similar themes have emerged from the data. In 2010, the research team focused primarily on designing the study and establishing initial partnerships with Assistance Programs (APs) in order gain access to potential participants.

Over the course of 2011, under Chab Dai, the Butterfly research agreed on and signed MOU partnerships with 13 APs. By the end of the year, the cohort had 128 participants who fit the inclusion criteria. During this year, valuable baseline data was gathered. A significant and rather surprising finding in 2011 involved 'peer-on-peer sexual harassment' in a number of Residential Programs (RPs). As a result of these findings, Chab Dai coalition members organized a workshop to raise awareness and understanding about this issue. They also reviewed a variety of tools and methods to address 'peer-on-peer' sexual harassment occurring in institutional settings.

During 2012, participants expressed their views on a variety of topics. These topics included their perceptions about their early (re-) integration experiences, 'Chbab Srei', and causes of debt in their lives. Many participants in RPs described how the 'family home visit' was the highlight of the previous year, and their desire for increased and longer visits in the coming year. Economic (re-) integration was highlighted as an important focus in the recommendations. One practical recommendation to the coalition, was for it to the lead in developing an economic resource assessment tool that programs could use to assess and improve economic (re-) integration. The 2012 report highlighted the Cambodian government's committed to a paradigm shift about alternative care. Notably, there has been a move away from residential care toward promoting community-based care for children. During this year, participants in RPs decreased from 59% to 33% of the sample.

In 2013, the Butterfly research agreed on and signed an MOU agreement with an additional AP, bring the total number of AP partnerships to 14. This past year, the research team has also been able to begin merging limited numbered data with previous years. Through informal, in-depth interviews and focus group discussions (FGDs) participants have discussed a variety of topics including how they manage their finances, 'trust', 'disclosure' and 'violence'.

## DISSEMINATION AND IMPACT

Chab Dai is a learning community, and in accordance with this ethos it seeks to conduct research studies that foster dialogue about ways to address human trafficking and exploitation. The Butterfly Research disseminates its findings and recommendations on multiple levels, amongst various stakeholders who are seeking to

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<sup>2</sup> See page 19, Limitations



understand, improve and prepare survivors for (re-) integration. Through this process, it seeks to influence advocacy, policy and program level changes. It also hopes to foster discussion and debate to challenge the government to take further action. The research hopes to spur further relevant academic research on sexual exploitation and trafficking. Ultimately through the voices of this cohort, the research hopes to contribute to a coordinated and collaborative effort to end sexual exploitation and trafficking.

### **Grassroots level**

It is an integral objective of this project to capture as much as possible the spoken words of survivors of sexual exploitation and trafficking through qualitative methods and open-ended survey questions. The Butterfly Research team believes that each and every person has intrinsic value and dignity, and that survivors are agents of their own stories.

### **Coalition Level**

Each year, the Butterfly Research findings and recommendations are disseminated amongst its partnering APs, stakeholders, and coalition members in a variety of ways. Each receives the annual report, and as requested, partnering APs receive confidential feedback on their programs. The findings are presented at the bi-annual membership meeting. An annual roundtable discussion is organized both to present and discuss findings and recommendations with partnering APs and stakeholders. In this year's report, some of the 'practitioner voices' from the August 2013 round table discussion are included in this years report.

### **Government Level**

Chab Dai leadership sits on and co-chairs the National Committee for the Protection, Rehabilitation, and (re-) integration of Survivors of Human Trafficking. Chab Dai is thus able to network and disseminate the Butterfly Research findings and recommendations amongst many high level officials who have influence in the government. In 2012, the U.S. State Department, which produces the annual Trafficking in Persons report, recognized Chab Dai's contribution to anti-trafficking research as the only longitudinal research looking at the (re-) integration of survivors of sexual exploitation of this scale in the world.

### **Regional, Global and Academic Levels**

Regionally UNAIP produces the SIREN newsletter on Southeast Asia and has reported on the Butterfly Research in this publication. Academically, the Butterfly Research findings have been shared in a number of ways. In 2013, the Butterfly Research was presented at the following conferences: the 'Closing Gender GAPS' at the International Gender Studies Centre at Lady Margaret Hall University of Oxford, the OXCAT (Oxford Community Against Trafficking) Conference on Trafficking, the California Bay Area Anti-Human Trafficking Coalition, the Annual Interdisciplinary Conference of Human Trafficking University at the University of Lincoln Nebraska (ULN), the Sexual Violence Research Institute (SVRI) conference in Bangkok, Thailand and the Hagar International Board meeting in December 2013. Electronically, the Butterfly Report had been made available on a number of websites including Chab Dai, The Child Recovery (re-) Integration Network (United Kingdom), LOVE146 and ULN. In addition, the research was presented at 2013 Global Online Counter Child Trafficking Conference.

# METHODOLOGY & DESIGN

## DESIGN

The Butterfly Research design is unique and distinctive as it is a longitudinal study focusing on the (re-) integration of survivors of sexual exploitation. Whilst there has been some longitudinal (re-) integration research dealing with child soldiers, there is a paucity of longitudinal addressing (re-) integration following sexual exploitation. It is also unique in the sense that it focuses on survivors' perceptions and experiences of (re-) integration. According to Bosworth (2011) there are few qualitative academic studies of victim/survivor experiences of trafficking seeking an account of their own experiences. Rather, the research about trafficking and sexual exploitation tends to focus on legal, policy, or theoretical concerns (Doezema, 2002; Gozdzia et al., 2008; Munro, 2006), or on estimating numbers of victims (Martin, 2008; Steinfatt et al., 2002; Steinfatt, 2003; Steinfatt and Baker, 2010; Tyldum and Brunovski, 2005).

The 2012 report highlighted some of the inherent challenges of longitudinal designs, and some of the challenges and potential limitations of bias in endeavouring to maintain contact and/or meet the participants three times per year (Rice and Ezzy 1999). Despite these challenges and potential limitations, the benefits of this longitudinal design and the frequency of contact are beneficial in number of ways. The greatest benefit thus far has been the increased sense of trust amongst participants who continue in the study. Over this past year a number of participants stated they can 'trust' the research team. Bearing in mind most of the cohort have experienced some level of trauma (Whitmer, 2001; cited in Harrison, 2006), over this past year a number of participants have willingly shared more complete and accurate versions of their stories and experiences. Their level of 'disclosure' appeared to increase. Throughout the research, the team has abided by an ethical framework between researcher and participant in order to keep relationships clear and professional.

## PARTICIPANTS

The cohort is comprised of a 128 male and female participants, ranging in age from under 12 years to over 30 years.

Inclusion criteria:

- Participants experienced sexual exploitation and or/trafficking for sexual purposes.
- At the start of the study, participants planned to (re-) integrate within Cambodia borders.

## AP PARTNERSHIPS

The Butterfly Research partners with APs and operates under 14 Memorandums of Understanding (MOUs) (see ethics section).

## METHODS

The Butterfly research uses a combination of closed and open-ended survey questionnaires, qualitative in-depth and informal interviews, focus groups and other qualitative activities. The research team has found using qualitative semi-structured and unstructured open-ended interviews is an iterative, adaptable, responsive way to explore issues, themes and trends. Three different comprehensive surveys are administered once per year, and one brief survey is repeated three times per year. Each of the three comprehensive surveys focuses on different aspects of participants' lives over the past year, whilst the repeating brief surveys attempts to capture the past four months of participants' lives.

## CHALLENGES

In order for this longitudinal research to continue, maintaining contact with participants is critical. Though the research team seeks to interview all participants face-to-face three times per year, the team has adapted to the ever-changing situations and contexts of (re-) integrating participants. Bearing in mind the purpose of the interview is to learn about participants' lives, this year the team appreciated the need for a more flexible and less time bound approach. Therefore, when the comprehensive surveys were administered varied depending on

whether the participant anticipated he/she would likely miss any of the three visits during the year, or if he/she had missed a visit. In addition, the team has been available 24/7 by phone, and have conducted a few surveys via phone if meeting the participant in person was not possible. This adaptation has meant participants located in remote and inaccessible areas have been able to remain in the study. In addition, issues such as flooding, political instability, and migration to Thailand have been less of a challenge. It is important to appreciate in the Butterfly Reports that the n = values vary according to number of participants who participated and the structure of the survey questionnaires. Whilst the team has been pleased with participants' disclosure, the issue of preventing secondary or vicarious trauma to the researchers has been recognized as an important issue. This past year formal confidential supervision has been made available to the team (Coles and Mudaly 2010; Fontes 2004; Moulden and Firestone 2007; Schauben and Frazier 1999).

## KEY EXPLORATORY QUESTIONS

1. How do participants define successful (re-) integration and how do their perceptions change over time?
2. What do participants consider are experiences and factors that make them more self-efficacious/resilient and/or more vulnerable upon (re-) integration, and over time and place? How do they address experiences and factors that make them more vulnerable?
3. What are participants' views and experiences of Assistance Programs in terms of preparing for (re-) integration and (re-) integration follow up?
4. What are participants' perceptions and experiences of their of relationships upon (re-) integration and over time and place?
5. What are participants' perceptions and experiences of their of wider society upon (re-) integration and over time and place?
6. What are participants' views and experiences of emotional and physical health upon (re-) integration and over time and place?
7. What are participants' views and experiences of economic (re-) integration upon (re-) integration and over time and place?
8. What are participants' views and experiences of cultural beliefs and expectations upon (re-) integration and over time and place?
9. What are participants' views and experiences of religious beliefs and expectations upon (re-) integration and over time and place?

## SURVEYS INSTRUMENTS AND QUALITATIVE ACTIVITIES

### Surveys

The overall descriptive "what" questions are addressed in the three part questionnaires. The surveys are broad and cover such areas as relationships, emotional/physical wellbeing, economic and educational reintegration, cultural and religious beliefs and expectations.

### Qualitative Activities

In 2013, the research team conducted 50 informal interviews and 11 in depth interviews on issues that emerged from the surveys and appeared relevant to the participants' individual contexts throughout the year. The research team conducted 5 FGDs and 5 modified group discussions exploring their views on 'trust', violence and managing finances. The 10 Seeds Technique was used to rank their views on income and expenses (Jayakaran 2002, p. 5).

In 2013, the researchers presented some of the survey findings from the previous years to groups of twos and threes. Participants discussed questions concerning 'who' they trusted and their experiences of violence and age. The intent of the exercise was to explore and verify participants' responses from previous years.

During 2011 and 2012, the research team used FGD with participants in community programs as opposed to participants in RPs because they observed participants appeared less hindered in community programs compared to those in RPs. Over this past year, the team have found it logistically more difficult to conduct FGDs because as participants (re-) integrate, they are dispersing far and wide across the country making gathering a

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· Morgan (1996) defines focus groups as "a research technique that collects data through group interaction on a topic determined by the researcher." (Page: 30)

· Ten seeds is a modified Participatory Learning and Action based exercise and can be implemented at a grassroots level because of the ease of use. The technique consists creating a number of options and the group must come to a consensus on which options are most important in comparison to others.

group together more difficult. During 2013, the team were able to conduct several FGDs with participants in the community-based programs because they all lived close to each other and knew each other well. The team also conducted FGDs and ranking activities with a number of participants. Participants discussed and ranked how they managed their finances. The team anticipates FGDs will continue to become logistically more challenging and less possible in the coming years as participants' time schedules and responsibilities increase and they continue to (re-) integrate to locations further apart from each other.

## **DATA MANAGEMENT**

The quantitative data and analysis is processed using Statistical Product and Services Solutions (SPSS).

## **DATA ANALYSIS**

This year, selected data set from the past several years have been merged. Grounded theory and thematic analysis approaches have been used to identify emerging themes from the qualitative data.

## **ETHICS**

The National Ethics Committee of the Royal Government has granted annual approval in October 2013 for 2014 (see Appendix). Harrison (2006) states it is the ethical responsibility of all researchers to identify and respond to risks associated with anti-trafficking research projects, and that researchers should be fully accountable for this process. The avoidance of harm to the participants in a research study should be the overriding ethical concern (Cwikel 2005).

Ennew and Plateau (2004) write about eight ethical rules of research:

1. All research participation must be voluntary
2. Protect research participants from harm
3. Ensure the safety of researchers
4. Respect cultural traditions, knowledge and customs
5. Create as much equality as possible between participant and researcher
6. Avoid raising unrealistic expectation
7. Respect privacy
8. Ensure confidentiality and anonymity

The Butterfly team appreciates participants' vulnerabilities and every effort has been made to abide by high ethical standards for researching vulnerable and marginalized groups (Cwikel 2005; Ennew 2010; Zimmerman and Watts 2003) and Human Rights Counter Trafficking Research and Programming (UNAIIP 2008). In addition, the team is committed to compiling a list of useful resources as a way to provide participants with information they can use as needed.

## **INFORMED CONSENT/ASSENT**

Participants were reminded upon each encounter during 2013 about the voluntary nature of this research and their right to leave the study for any length of time and their right to return. Upon request by participants, the aims, methods/processes, topics, and intended purposes of the data and findings were reviewed. The research object and consent was reviewed with parents of younger participants who (re-) integrated over the past year, as guardianship shifted from the AP to the parents. Some parents have decided they do not wish their children to continue in the study for the time being.

## **MEMORANDUMS OF UNDERSTANDING (MOUS)**

The MOUs between the Butterfly Research and the participating organizations established at the outset of the research have been upheld and maintained. MOUs contain the following information:

- The relationship is not a formal legal entity.
- Neither the partner nor Chab Dai has any authority to act as an agent on behalf of the other, nor is either liable for the acts or omissions of the other. The employees of one shall not be deemed to be employees of the other for any purposes.
- The partnership is based on mutual respect and information sharing and is not taken for granted.

- Chab Dai agrees to: provide an annual report and specific feedback to each partner as needed, and to conduct the research ethically and safely.
- Partners agree to: permit access to information related to their clients, to permit access to participants, and to inform the research team when a participant leaves their program.
- Child Protection: “In the course of this research,” if a participant discloses to the team about a possible Child Protection issue, the Butterfly team in accordance with Chab Dai’s Child Protection Policy, will take action. The research team will confidentially alert the appropriate personnel in the partnering AP to investigate the concerns raised according to their Child Protection Policy.

#### **LIMITATIONS:**

Due to small sample size this information generated is not representative of reintegration in Cambodia. Due to the challenge of missing participants over the past four years, merging data has been challenging. In future years, the team will address this issue through methodological changes.

# MAIN FINDINGS AND DISCUSSION

## PARTICIPANT PROFILE AND SAMPLE SIZE

In 2011, as more APs joined the study and signed MOUs, the number of participants increased to a total 128 by the end of the year. The second year (2012) commenced with the set sample size of 128 participants, comprised of 22 (17%) males and 106 (83%) females. Subsequent to the cohort being established with 128 participants in 2012, 74 (57.8%) of the sample have attended each of the six field visits over 2012 and 2013.

The table below reflects the number of male and female participants who were interviewed using the three comprehensive annual surveys (F2, F3, and F4) from 2011 to 2013.

	2011	2012	2013
Male	18	20	18
Female	56	86	88
<b>Total</b>	<b>74 (57.8%)</b>	<b>106 (82.8%)</b>	<b>106 (82.8%)</b>
Male	18	19	18
Female	53	89	78
<b>Total</b>	<b>71 (54.5)</b>	<b>108 (84.4)</b>	<b>96 (73.4)</b>
Male	18	18	17
Female	73	90	80
<b>Total</b>	<b>91 (71.1%)</b>	<b>108 (84.4%)</b>	<b>97 (75.9%)</b>

**Table 1: Number of Participants Responding to Three Comprehensive Surveys in 2011, 2012 and 2013.**

There have been a variety of reasons why participants have missed one or more field visits from 2011-2013. During 2011, three females missed one of the visits. During 2012, 12 participants missed one or more visits, and in 2013, 20 participants missed one or more visits. Reports of clients “escaping” from their Assistance Program and changing their phone and contact details were the most common reasons for missing field visits. Other reasons included illness, migration to Thailand or Vietnam and conflicting dates with work or other engagements. Upon (re-) integration, some of the younger participants’ families withdrew their children from the study. Others reported their children had ‘run away’ and that they did not have any contact with them. Some families alleged their ‘un-contactable’ ‘run away’ children have gotten involved with drugs and/or crime since returning home. The research team has continued to remind participants that their participation is voluntary, and should they leave they will always be welcome back whilst the study continues.

For more on explanation on ‘Number of Participants Responding to Three Comprehensive Surveys’ see Methodology and Design: Challenges.

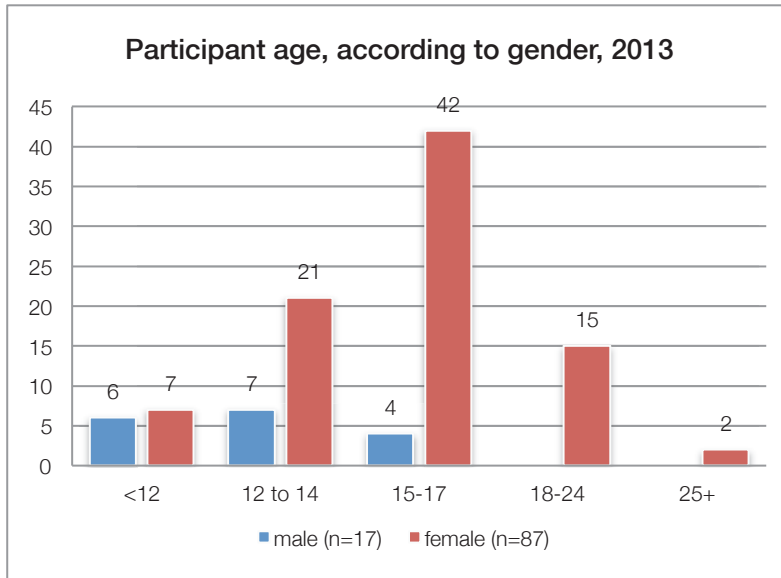
### Gender

In 2012, the full cohort was comprised of 128 participants with 108 (83%) females and 20 (17%) males. During 2013, as displayed in Table 1., varying numbers of males and females responded to one or all of the survey questionnaires.

Please see Table 1. for the numbers of males and females who responded to one or all of the survey questionnaires.

### Age

Participants’ self reported ages were compared against AP records. Therefore, for each subsequent year, participant age has been calculated by a one-year increase. The chart below displays the ages of participants during field visit two, 2013 (n=104), first according to cases cross-tabbed with gender, and then the total percentages.



**Chart 1: Participants' Ages (cases) According to Gender**  
Field Visit Two 2013

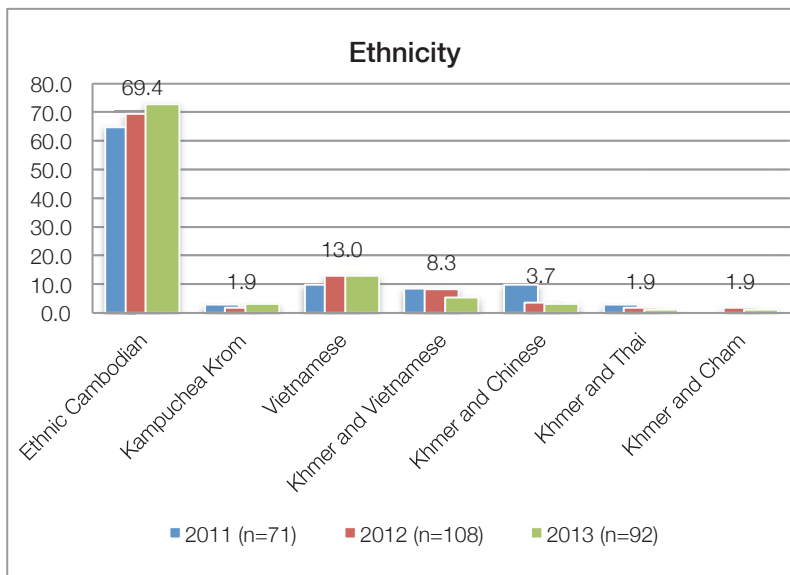
Case Code Categories- F1V1- 2013	Male (n=16)	Female (n=79)
Residential Program	3	34
Residential (Re-) integration follow up	12	19
Community Assistance Training/ Work	0	16
(Re-) integration completed	1	10

**Table 2: Case Code Categories**  
Field Visit One, 2013

For more explanation of the four case codes used in this report, see Definition of Terms: Case Code Categories.

## Ethnicity

The chart below depicts percentages of participants' ethnicity in 2013 F3 Survey.



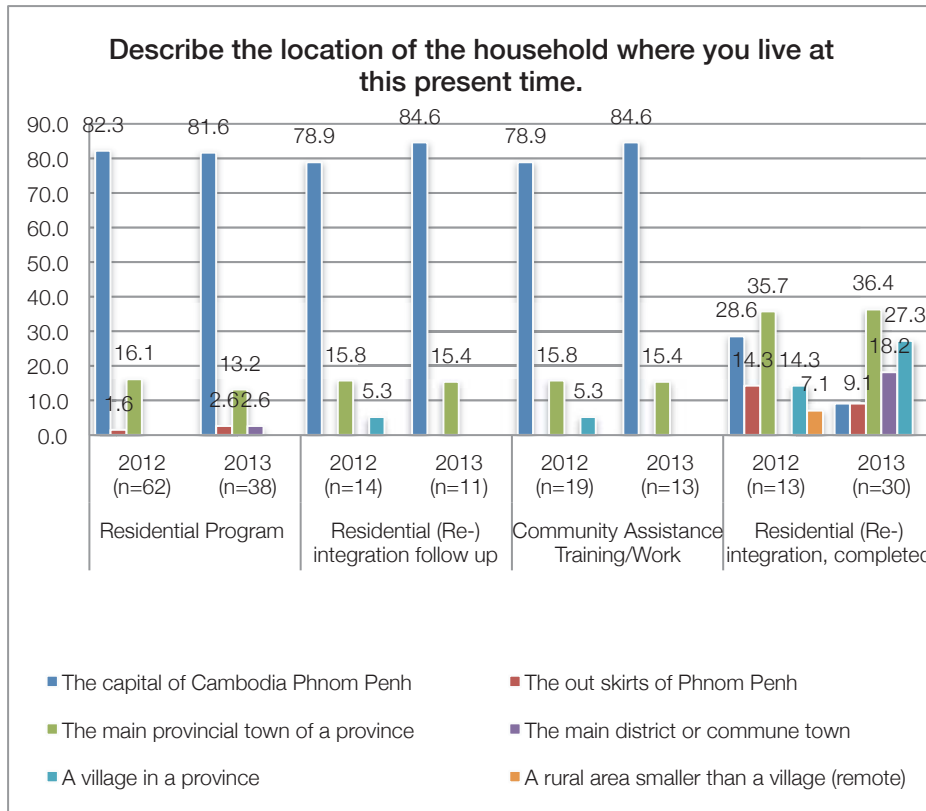
**Chart 2: Participants' Ethnicity**  
2011, 2012, 2013

In terms of actual numbers, 12 participants in 2012, and 7 participants in 2013 changed their responses to this survey question about ethnicity from the previous year. Amongst those that changed their responses, some changed from 'Cambodian' to 'Vietnamese' and visa versa. Others changed from 'Cambodian-Vietnamese' to 'Vietnamese' whilst others changed from 'Cambodian-Vietnamese' to 'Vietnamese'. Still others changed from 'Cambodian-Thai' to 'Cambodian' and 'Cambodian' and visa versa, and lastly from 'Cambodian-Chinese' to 'Cambodian'. The team has pondered these changes and has felt there are some possible explanations. As 'trust' between the participant and researcher has grown over time, some might feel it is safe to disclose their

real ethnicity. The other possible explanation is that two researchers approached the question by also asking participants about their parents' ethnicity. Approaching the subject in this way may have caused some participants to change their previous responses.

### Residency

Participants were asked to describe the location of their residence. The chart below depicts participants' responses from 2012 to 2013, according to the four case codes.



**Chart 3:**  
**Participants' Residency**  
2012, 2013

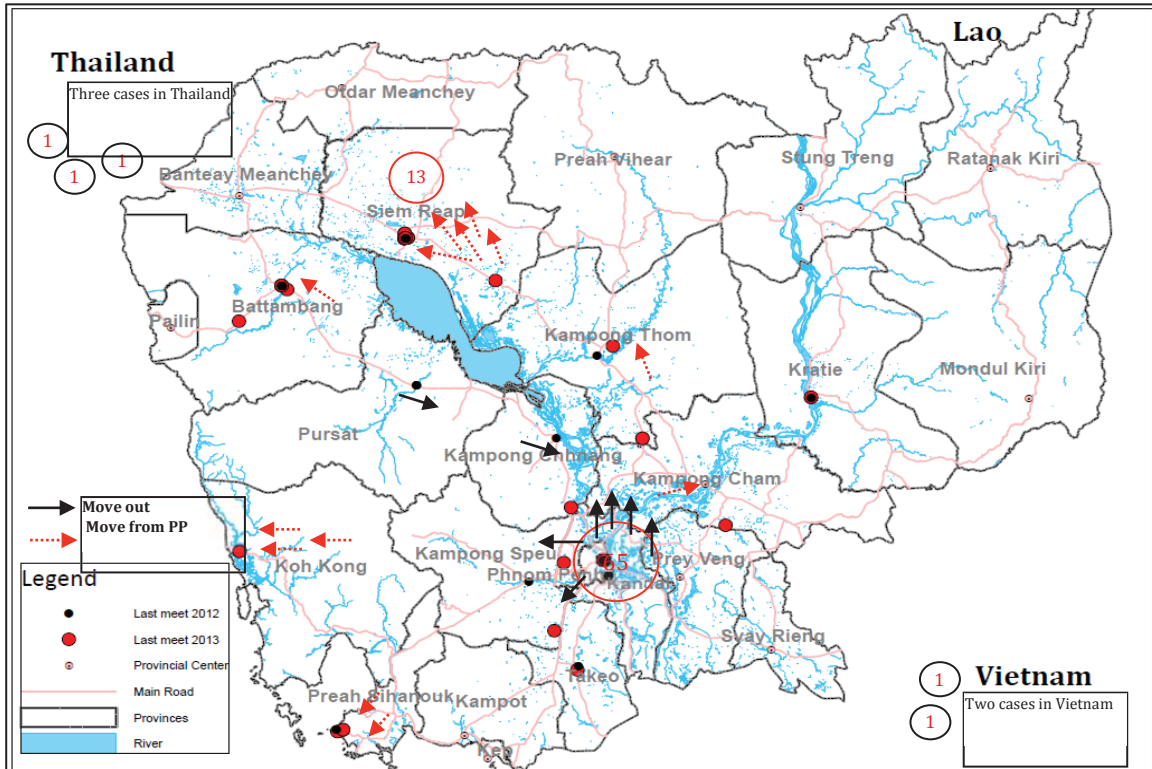
Approximately 80% of participants connected to APs lived in Phnom Penh in 2012 and 2013, followed by main provincial towns of a province from 13.2%-16.1%. By 2013, amongst '(Re-) integrated completed' participants, 9% resided in the capital.



## Participant Movement

Over the course of this study, participants have moved across Cambodia. The map below depicts participants' movements over 2012 to 2013.

**Map 1: Map of Participants' Movements 2012, 2013**



Many participants moved from Phnom Penh to areas considered to offer economic opportunities such as Siem Reap, Sihanoukville, and Koh Kong. The red arrow indicates movements from Phnom Penh to provincial destinations and the black arrow indicates movements away from the provincial location more generally. The black circles outside of Cambodia indicate the numbers of participants known to have migrated out of the country.

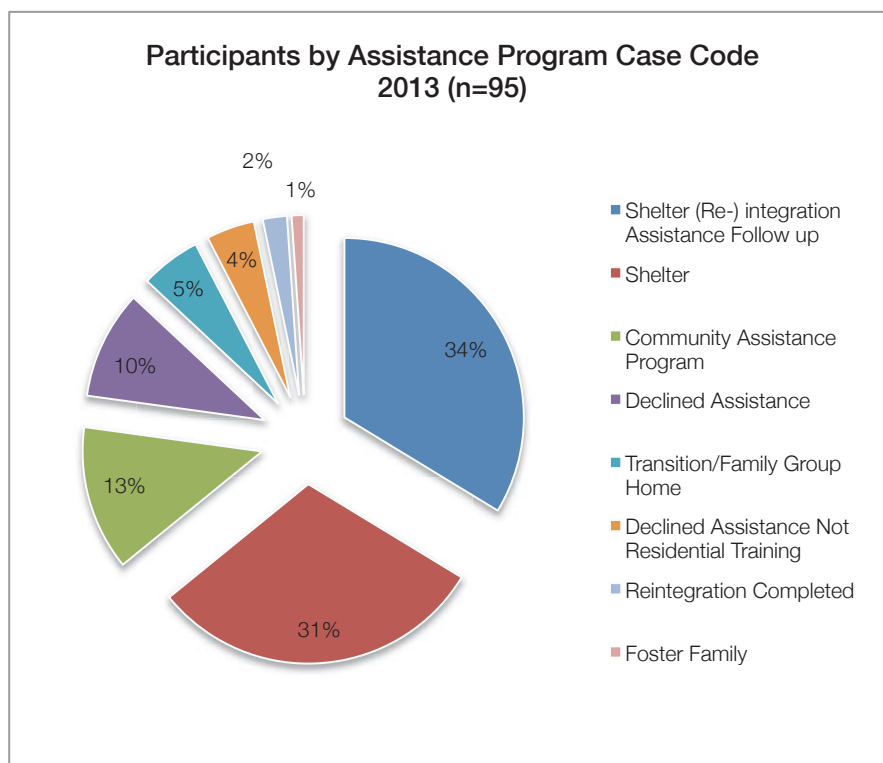
# ASSISTANCE PROGRAMS

This section reviews participants' perspectives and experiences of APs prior to, during and after (re-) integration.

## TYPE OF ASSISTANCE SUPPORT

Over the past three years, the way the research team has categorized APs has evolved. In 2011, APs were divided into three categories: residential care, community care, and declined assistance. In 2012, these categories were expanded to include: 'Shelter' (45%), 'Escaped assistance service' (13%), 'Community AP' (12%), 'Family Group Home' (11%), 'Reintegration Completed' (5%), 'Declined Assistance Not Residential Training' (3%), 'Transition Home from Shelter Assistance' (3%), 'Shelter Reintegration Assistance Follow-up' (2%), 'Transfer to non partner Assistance' (2%), 'Declined Assistance Residential Training' (2%), 'Transfer out of research geographic area' (1%), and 'Declined Assistance' (1%).

The chart below depicts the types of APs participants described in 2013.



**Chart 4:**  
Participants by  
Types of  
Assistance  
Programs.  
2013

RPs includes shelters, transition/family group homes, and foster family placements. Younger clients are 'placed' in shelters for assessment, security and recovery. Shelters progress to transition/family group homes, which tend to allow participants more freedom and encourage them to take on more responsibilities. Some participants progressed to foster care if their family situations were assessed as unsafe. In 2013, 37% of participants received residential assistance (shelter – 31%, transition/family group home – 5%, foster home – 1%). Thirty-four per-cent of participants received Residential (Re-) Integration Assistance follow-up support. In contrast to shelters, CPs (13%) tend to focus on older clients, and offered skills training and/or work as an alternative to sex work. Participants either lived in the community or one of the transition/family group homes. Most CPs also offered some level of emotional care through counselling and spiritual support. At the beginning of the study in 2011, 10% of women who consented to participate in the study then subsequently 'Declined Assistance' supports. A few of these women later sought various types of support from the CPs and RPs, and a few returned to 'entertainment' work.

## PERSPECTIVES ON ASSISTANCE PROGRAMS

Participants' perspectives and experiences of the different types of APs varied.

### COMMUNITY PROGRAMS (CPS)

Participants joined the CPs of their own volition and agency. They described making a 'choice' to leave sex work. They came to these programs to learn new skills and obtain alternative work. In addition to learning a new skill and having alternative work, participants spoke about their appreciation for the emotional support they received from trained counsellors on the work site.

"I had no good job in Karaoke, but this organization provides good skills training and a good job. I like talking to the counsellor which helps me deal with my problems." – Community Assistance Training/Work Program, Female, 2013

"I joined this program because I was in a bad situation as a sex worker and I wanted to change my life. They helped me learn a new skill, and I have a good job." – Community Assistance Training/ Work Program, Female, 2013

"I wanted to stop working as a sex worker, so I came to this community program." – Community Assistance Training/Work Program, Female, 2013

### RESIDENTIAL PROGRAMS (RPS)

Participants in RPs tended to be younger, and many described experiences of being 'rescued' and in need of a secure setting away from exploitive situations.

"After I was sexually trafficked they took me here [RP]." – RP, Female, 2013

"I live in the shelter because the perpetrator lives near my house." – RP, Female, 2013

Some participants in RPs expressed their appreciation for formal education and skills training. Others expressed their appreciation for food and shelter. Many expressed their appreciation for confidential counselling.

"I have lots of friends. I can study and have enough food." – RP, Female, 2013

"I am happy because I can learn English, math, computer, knitting, dancing, cooking, and skiing. In the future, I want to learn how to do beauty make up skill. I feel happy and I enjoy learning. I want to have a good high level job in the future." – RP, Female, 2013

"I like to study here and play football." - RP, Male, 2013

"I feel so happy because I hear so much laughter in the shelter. We take walks and eat together in the shelter, and I like this very much. If I lived at home, my family would not allow me to take walks with my friends or to go on trips as we do in the shelter. I visited the beach and went into the water. I learned how to play the drum and other traditional musical instruments." – RP, Female, 2013

One participant expressed appreciation for the increased freedom she experienced in the transition home, yet did not like the increased responsibilities.

“I like having more freedom in the transition home, but I was angry because they made us pay all our expenses. I thought the transition home should still be responsible to pay our expenses. I decided to leave over this issue.”– RP, Female, 2013

## RESIDENTIAL (RE-) INTEGRATION ASSISTANCE SUPPORT

Participants’ described positive and negative experiences of receiving (re-) integration assistance. Amongst those who expressed positive opinions, they spoke about how the (re-) integration support enabled them to continue their education back in their communities. Others expressed appreciation for (re-) integration support, which helped their families establish a strategy, and means by which to earn an income. Others spoke about how the RP helped their family to build basic shelters.

“The shelter helped us build a small house and start a small sewing business. They gave us a pig and some chickens. This helps us to earn money. They sponsor my schooling as well.” – (Re-) Integration Follow Up Support, Male, 2013

Amongst participants who expressed negative views of their (re-) integration support, they described their feelings of vulnerability and disappointment. Some participants spoke about their disappointment that the (re-) integration support did not adequately support continuing their studies in the community. Others complained about brief and infrequent social worker follow up visits. One participant stated she was unable to tell the (re-) integration support social worker about living in fear of her mother’s beatings and violence because her mother was always present at every follow up visit and she was too intimidated to speak. She stated she wished the follow up social worker had conducted confidential interviews.

For more on ethics and child protection, see Methodology and Design: Ethics, Memorandums of Understanding.

**RECOMMENDATION TO APS ON (RE-) INTEGRATION PROCESS:**

AP APPROACHES NEED TO INCLUDE EARLY AND HOLISTIC PLANNING. THE (RE-) INTEGRATION PROCESS NEEDS TO BEGIN SHORTLY AFTER THE CLIENT'S INTAKE. CLOSE CONTACT WITH, AND ASSESSMENT OF THEIR CLIENTS' FAMILIES AND COMMUNITIES ARE CRITICAL TO UNDERSTANDING THE CLIENT'S CONTEXT PRIOR TO LEAVING THE PROGRAM AND POST FOLLOW UP. WHILST CLIENTS ARE IN THEIR CARE AND DURING FOLLOW UP, PROGRAMS SHOULD SEEK TO ASSESS AND ADDRESS THE CRITICAL UNDERLYING RISK FACTORS IDENTIFIED IN THE FAMILY AND COMMUNITY. PROGRAMS SHOULD SEEK TO CREATE (RE-) INTEGRATION PACKAGES, WHICH BALANCE CASES BY CASE SCENARIOS, WITH STRONG BEST PRACTICE PROTOCOLS AND MODELS. BEST PRACTICE SHOULD INCLUDE CONFIDENTIAL INTERVIEW OF UNDERAGE CLIENTS RETURNED TO THEIR COMMUNITIES TO ALLOW FOR TRUST AND HONEST FEEDBACK OF THEIR PROGRESS AND CONTEXT.

**RECOMMENDATION TO COALITION ON (RE-) INTEGRATION PROCESS:**

SOME APS ARE NOT ADEQUATELY PROVIDING ENOUGH THOUGHT IN THE RE-INTEGRATION PROCESS. THE COALITION SHOULD DEVELOP A SHARED STRATEGY TO FACILITATE APS TO DEVELOP DIFFERENT TOOLKITS TO ADDRESS HOLISTIC (RE-) INTEGRATION PROCESS. TOOLKITS CAN INCLUDE CLIENT, FAMILY AND COMMUNITY ASSESSMENTS, BEST PRACTICE PROCEDURES AND PROTOCOLS, PLANNING GUIDES INCORPORATING CLIENT, FAMILY AND COMMUNITY CONTEXT.

## RELATIONSHIPS & FAMILY

This section deals with participants' experiences and perspectives about their relationships including those with family, intimate partners, AP staff, shelter peers, teachers, classmate peers, co-workers, neighbours etc. Intimate partner relationships and family are often interrelated and cross-cut with other areas of participants' experiences. The central observation in reviewing participants' relationships was the complexity of their relations with others. In terms of participants' opinions about their relationships, they expressed positive, negative and sometimes conflicted views.

### TRUST

'Who can one trust?' has been an overarching theme in many participants' lives and relationships. In the literature academics and researchers define and conceptualize 'trust' in different ways. According to Lewis and Weigert (1985), 'trust' is a highly complex phenomenon, and it functions as a hidden assumption ensuring social order and reality. 'Social Learning Theory' (Luhmann, 2008) defines 'trust' as an expectation that 'others' speak reliable statements and keep their promises. 'Personality theory' describes 'trust' as a psychological construct or attribute individuals develop in varying degrees, depending on their personal experiences and prior socialization (Rotter et al., 1980).

A number of participants have described how they have kept their experiences of sexual exploitation 'a secret'. While most desired to have people in their lives they felt they could trust with their 'secrets', discerning 'whom one can trust' has been a difficult issue. For these reasons and others, most participants appeared to appreciate talking to AP counsellors who have kept their stories confidential.

Previous Butterfly Reports have highlighted participants' concerns about 'trust'. In 2010, in a preliminary FDG exercise, RP participants discussed some of the challenges they anticipated facing when they (re-) integrated. A strong theme that emerged was their worry about not being able to find a trustworthy person in whom to confide once they returned to their communities.

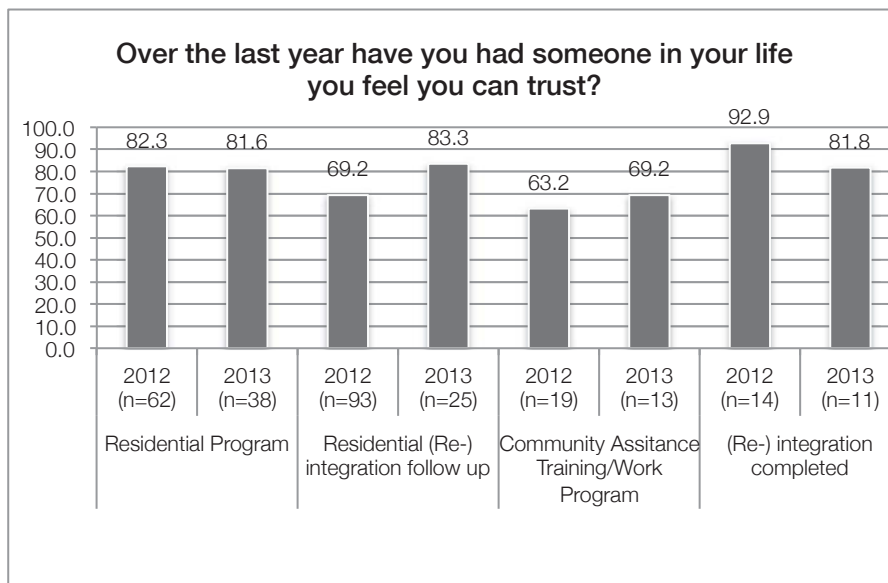
"When I return to the community I will have no chance to discuss my problems. But in the shelter I had counselling." - Vietnamese Focus Group, RP, Females Under 18, 2010

In 2012, some participants described their perceptions of what constituted 'trustworthy' qualities in a person. Utilizing the Ten Seed Focus Group Activity, they listed four essential 'trustworthy' qualities: "honesty and integrity", "does not spread or speak about other people's business", "does not speak ill of others" and "good behaviour".

In all research projects, researchers desire honest and accurate information from participants. The 'trust' between participants and researchers is critical for this to occur (Ellsberg et al, 2001). One of the benefits of this longitudinal research project has been the potential for 'trust' between participants and researchers to increase over time. This has been important when discussing sensitive topics. This past year, a few individuals in the cohort disclosed to the research teams some difficult issues and experiences, which previously they had not shared. For example, some disclosed for the first time previous teen pregnancies and abortions. Others spoke about their experiences of intimate partner violence. A few disclosed their current involvement in sex work. All these participants expressed their appreciation for the opportunity to discuss their views and experiences on a regular confidential basis with the research team.

For more on Longitudinal Studies, see Methodology & Design and The Butterfly Longitudinal Research Report, End of Year Progress Report 2012: Methodology & Design.

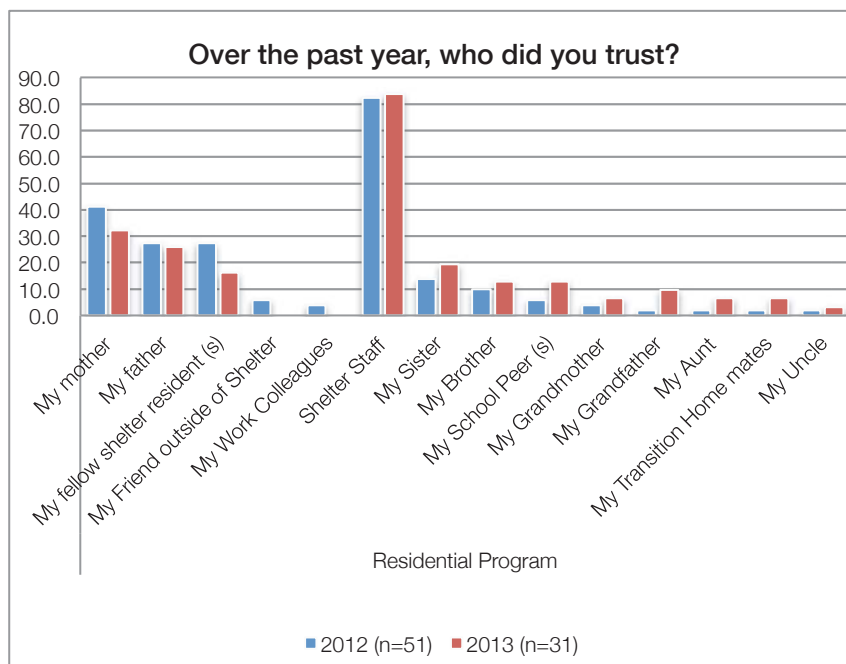
Participants were asked, “have you trusted anyone over the past year?” The chart below displays participants’ responses in 2012 and 2013, according to four case code categories.



**Chart 5:**  
Participants’  
Perceptions of  
Having  
Someone They  
Trust.  
2012, 2013

In contrast to the FGD findings in 2010, in which participants expressed anxiety about (re-) integrating and not having anyone they could trust, participants in the four groupings appeared to have had a person, or people in their lives, that they trusted over the past year. Despite the high levels of trust, according to Chi-square tests these findings were not statically significant between 2012 and 2013.

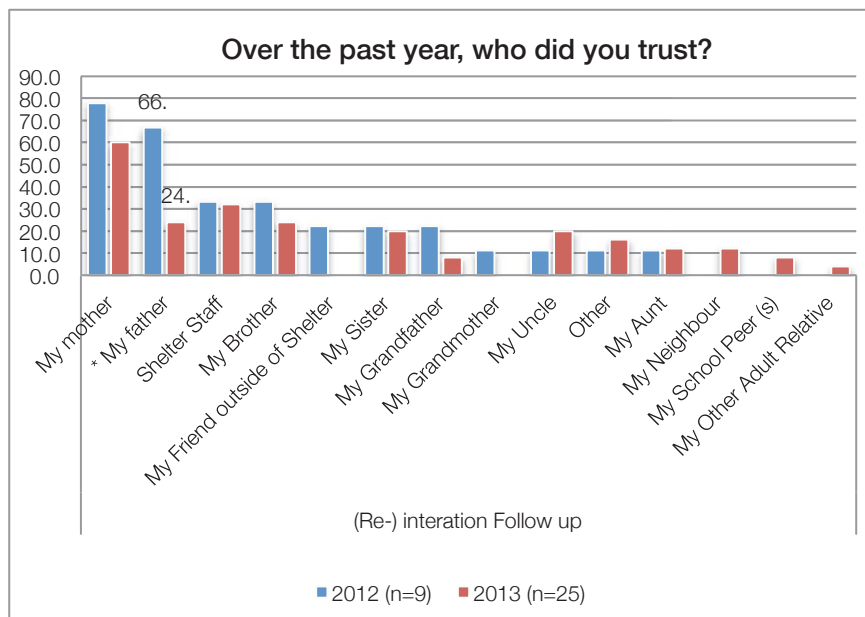
Amongst participants who responded affirmatively to the above question, they were then asked to list ‘who’ they trusted over the past year. The charts below display participants’ responses over 2012 and 2013, according to four case code categories. Participants could choose multiple people. The first chart displays the responses of participants in ‘RPs.’



**Chart 6: ‘Residential Program’  
Participants’  
Perceptions of  
‘Who’ They Trusted,  
2012, 2013**

In terms of ‘who’ they trusted, participants in ‘RPs’ listed ‘shelter staff’ highest in 2012 (82.4%) and 2013 (83.9%), though according to Chi-square tests for ‘shelter Staff’ were not statically significant findings between 2012 and 2013.

The next chart displays the responses of participants in the '(Re-) Integration Follow Up' category.

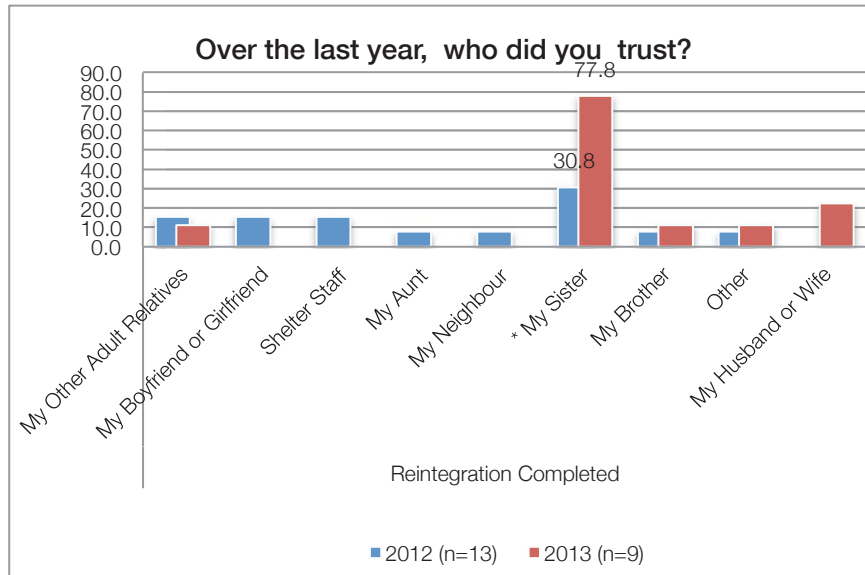


**Chart 7: '(Re-) Integration Follow Up' Participants' Perceptions of 'Who' They Trusted, 2012, 2013**

Significance levels: \*-.05 level; \*\*= .01 level; \*\*\*= .001 level.

Participants ranked 'my mother' and 'my father' relatively high in 2012. Whilst they both decreased in 2013, in terms of statistical significance 'my father' was significant and 'my mother' was not statistically significant.

The chart below displays the views of participants in the '(Re-) Integration Completed' category.



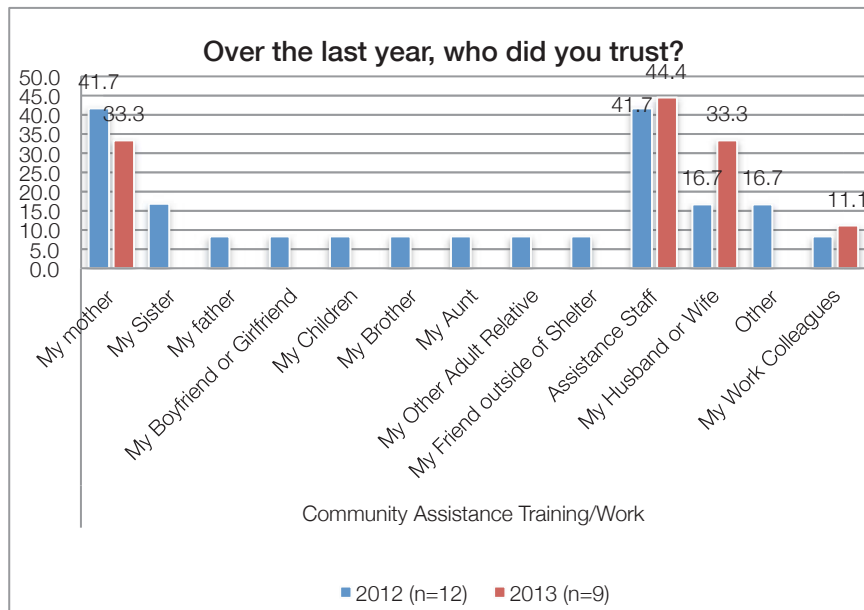
**Chart 8: 'Reintegration Completed' Participants' Perceptions of 'Who' They Trusted, 2012, 2013**

Significance levels: \*-.05 level; \*\*= .01 level; \*\*\*= .001 level.

Bearing in mind the small sample sizes, of participants who have completed (re-) integration, 'my sister' was listed the highest in 2012 at 30.8% and increased by 47% to 77.8% in 2013. This was a statically significant increase.



The next chart displays the results for participants in the 'Community Assistance Training/ Work Category.'



**Chart 9:**  
**'Community Assistance Training/ Work' Participants' Perceptions of 'Who' They Trusted, 2012, 2013**

In 2012, 41.7% of 'Community Assistance Training/Work' participants listed 'my mother' and 'assistance staff'. In 2013, 'my mother' decreased by 8.4 % whilst 'assistance staff' increased by 2.7%. Though these increases and decreases were not statistically significant over time, these results probably reflect some participants living contexts and their on-going association with the Community Training/Work programs.

Through informal interviews throughout the year, participants elaborated on their perceptions and experiences of trusting and not trusting people in their lives. Participants described a number of reasons for either position. Participants who decided to 'trust' people in their lives spoke about feeling mutually valued and understood in the relationship. Participants who did not trust others spoke about experiences of prior betrayal, deceit and discrimination.

One RP participant explained she has grown to trust the shelter mother because they have lived together many years and she showed an interest in her.

"For me, I trust shelter staff the most in my life. Every time I meet my housemother, she asks me if I have anything to tell her. I trust the shelter house mother because I have lived with her for many years and she has become like my real mother." - Shelter Resident, Female, 2013

In contrast, some participants' explained the reason they did not trust people was because they felt misunderstood.

"I could not trust the shelter staff because they did not understand my feelings." – Former Shelter Resident, Female, 2013

"Since I reintegrated I do not have anyone I feel I can trust because I think no one understands my problems." – (Re-) Integrated, Female, under 18 years, 2013

"Since before I went to the shelter and after I reintegrated, I am not able to trust my parents because they do not understand me or my problems. I cannot tell them about myself because they never understand me. So how can I trust them? My parents are very simple people. They are not educated and cannot understand my feelings or the problems I am facing. So I keep all my problems to myself and figure everything out by myself." – (Re-) Integration Follow Up, Female, under 18 years, 2013

"I do not believe or trust in anyone because I have never found anyone whom I can share my problems with." – Community AP, Female, 2013

One participant described balancing her trust in some people whilst being simultaneously mistrustful of others.

"I trust the shelter staff and my parents the same. I also trust my older sister and my close friends. I only have a few close friends, so I do not trust many people." - Shelter Resident, Female, 2013

Other participants explained their general mistrust of everyone. Some participants mistrusted others they had already deemed as untrustworthy, or those whom they were not able to assess their thoughts on issues and motivations.

"People I live with are very talkative and I do not trust them." – Transition/ Family Group Home, Female, under 18 years, 2013

"I do not trust anyone because I do not know what they honestly think." – Shelter Resident, Female, under 18 years, 2013

"I still feel the same way as before about not trusting anyone. I do not trust anyone because I do not know what people truly think about things. I do not trust any of the girls in the shelter." – Shelter Resident, Female, 2013

"I do not trust anyone, I do not know. I do not trust anyone, even my parents" - Shelter Resident, Training Program, Female, under 18 years, 2013

One participant described how she did not trust her family because they had originally trafficked her, and another participant stated she did not trust her in-laws because they discriminated against her because of her former involvement in the sex trade.

"The only people I can trust are the counsellors and my close friends in the shelter. I do not trust my family. My mother, stepfather, and grandmother all put me into a brothel when I was young." – Shelter Resident, Female, 2013

"My in-laws look down on me and do not like me because I did sex work before, so I do not trust them." –Declined Assistance, Training Program, Female, 2013

A number of participants explained how some people they had told their stories to then betrayed their trust by disclosing their stories to others.

“I do not trust anyone in my life even my own mother and the shelter staff. Before I trusted my good friend in the shelter, but then she gossiped about me. Since then I do not trust anyone because I do not know their mind. I observe what people are like for a long time but I never trust anyone.” – Transition/ Family Group Home, Female, 2013

“I can not trust my shelter peers. I told them my story and then they told many other people about my past. I can not trust anyone.” – Shelter Resident, Female, 2013

“I do not trust anyone because I’m afraid they will not keep my problem confidential.” – Shelter Resident, Female, 2013

“I do not trust anyone because I am afraid they cannot keep my secrets.” – Shelter Resident, Female, 2013

“I think people are good in front of us but behind our backs they same something bad about us.” – (Re-) Integrated, Female, under 18 years, 2013

One participant explained she did not trust her husband because he constantly lied to her.

“There is no one in my life I trust, including my husband. He lies all the time to me.” – Community Program Assistance, Female, 2013

One participant reported she did not want to trust anyone.

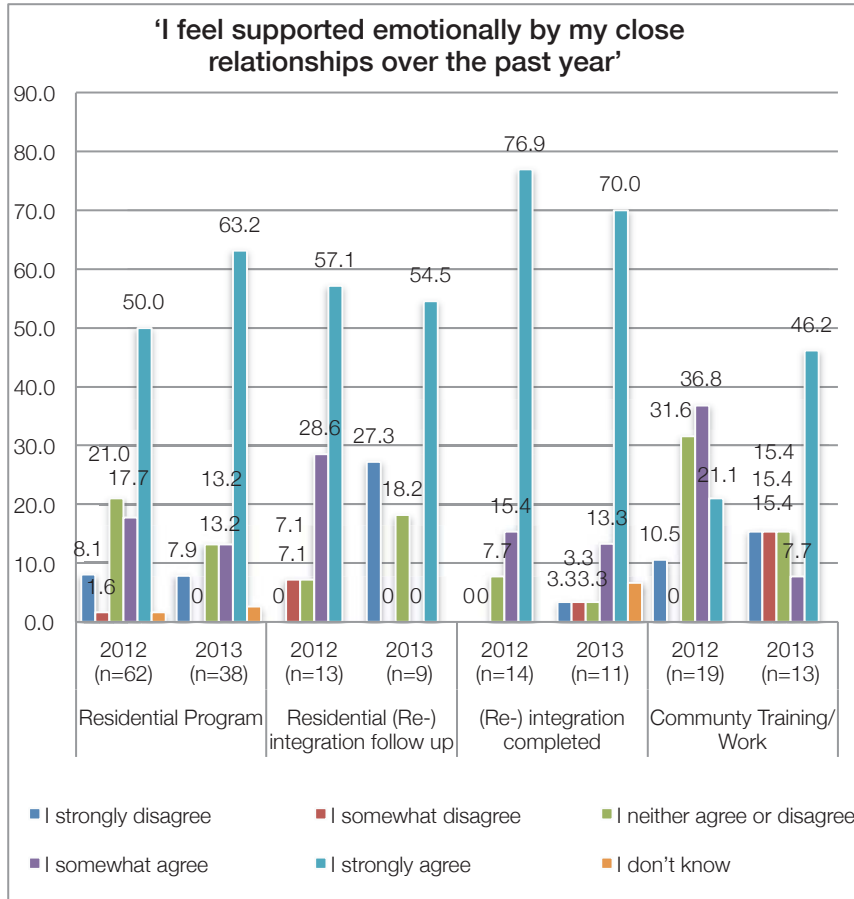
“I do not trust anyone in my life and now I do not want to trust anyone.” – Shelter Resident, Female, 2013

**RECOMMENDATION TO APS TO PROVIDE CONFIDENTIAL COUNSELLING SERVICES:**  
COUNSELLING IS FUNDAMENTAL TO THE WELL-BRING OF SURVIVORS AND SHOULD NOT BE SIDELINED. WHERE POSSIBLE, ASSISTANCE PROGRAMS (RESIDENTIAL, COMMUNITY AND TRAINING/WORK) SHOULD PROVIDE OR ESTABLISH REFERRAL LINKS WITH CONFIDENTIAL COUNSELLING SERVICES FOR PARTICIPANTS DURING THEIR PARTICIPATION IN THE AP AND AFTER RE-INTEGRATION.

**RECOMMENDATION TO COALITION ON CONFIDENTIAL COUNSELLING SERVICES:**  
THE COALITION SHOULD INCREASE AWARENESS OF AVAILABLE COUNSELLING SERVICES AND RESOURCES TO APS WORKING WITH SURVIVORS. NGO’S AND UNIVERSITIES NEED MORE TRAINING FOR SOCIAL WORKERS, PSYCHOLOGISTS AND NGO WORKERS IN COUNSELLING SKILLS. THE COALITION CAN USE ITS INFLUENCE TO ADVOCATE AND LOBBY THE GOVERNMENT FOR ACCESSIBLE PROFESSIONAL PSYCHOLOGICAL SUPPORT SERVICES TO BE DEVELOPED IN THE SHORT AND LONG TERM IN THE COUNTRY.

## EMOTIONAL SUPPORT

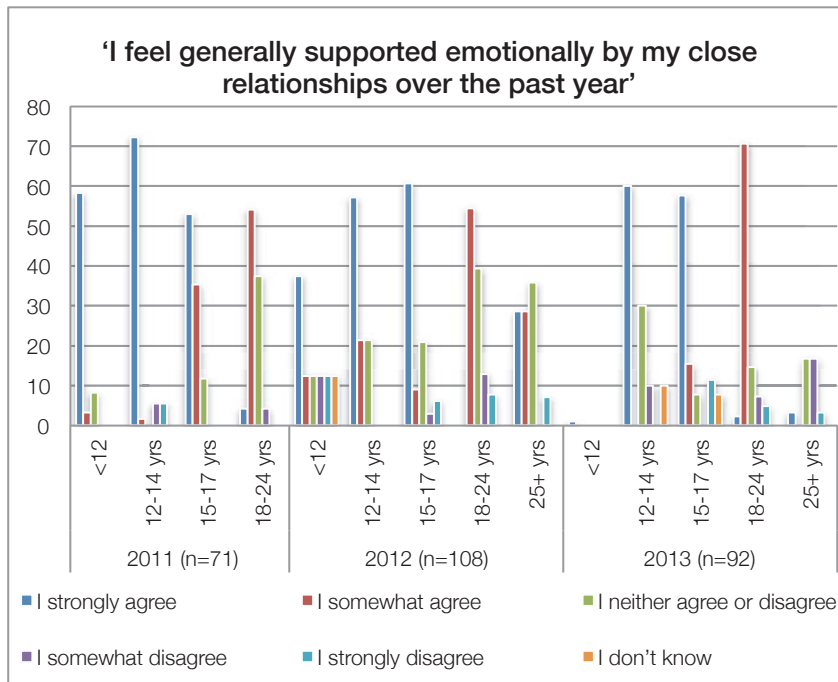
Closely related to participants' perceptions about 'trust' are their views about their perceptions of their close relationships and 'emotional support'. Participants rated their level of agreement or disagreement with the following statement: "I feel supported emotionally by my close relationships." The chart below displays their responses over 2012 to 2013, according to participants' case code groupings.



**Chart 10:**  
**Participants'**  
**Perceptions of**  
**Emotional Support**  
**Over the Past Year.**  
 2012, 2013

Despite participants' lack of trust in others described earlier, in this chart it appears that a high number of participants responded that they felt supported emotionally by their close relationships. In fact, between 2011 and 2013, 'somewhat agree' and 'strongly agree' appeared inverse to each other.

The chart below portrays participants' responses about their perceptions of emotional support, according to their age groups, from 2011 to 2013. Females made up all of the 25+ year olds. Most of the participants in the 'Community Training/Work' category were in their late teens, 20's and 30's.



**Chart 11:**  
Participants' Perceptions of Emotional Support According to Age. 2011, 2012, 2013

Participants' perceptions of emotional support varied between the different age groups. From 2011 to 2013, participants between <12 to 17 years ranked 'I strongly agree' higher than the older age groups, whereas participants 18 - 24 years ranked 'I somewhat agree' highest. Participants 25+ years ranked "I somewhat disagree" and "I neither agree or disagree" at 16.7% in 2013.

In 2013, participants expounded upon their responses to the above question. Their explanations varied as to why they either felt supported, or not supported emotionally by their close relationships. Some participants still connected to APs, reported they appreciated the encouragement and advice they received from AP staff.

"The shelter staff talks with me and make me laugh."- RP, Female, 2013

"The shelter staff support and encourage me and they help me to deal with my problems."- Shelter-Transition Home Resident, Female

"The shelter social workers always encourage me when they visit me. They advise me to study, work hard in life, listen to my mother's advice and to not walk with gangsters."- Residential (Re-) Integration Follow Up, Male, 2013

"The shelter staffs advise me about what I should and shouldn't do. They encourage me not to think about my bad job in sex work in the past but to think about changing for my future." – RP, Female, 2013

Some participants reported feeling supported emotionally by their family and/or friends who encouraged them and offered them practical support.

“My family always support me and encourages me. When I am unhappy, they help me.” -RP, Female, 2013

“My foster parents encourage me and tells me not to feel sad.”-Residential (Re-) Integration Follow Up, Male, 2013

“I always discuss my problems with my mother.” – RP, Female, 2013

“When I don’t have a place to sleep my friend always lets me stay with her (reintegrated female).”  
– “Escaped” RP, Female, 2013

One participant described how sharing a home with a close friend has decreased her sense of loneliness.

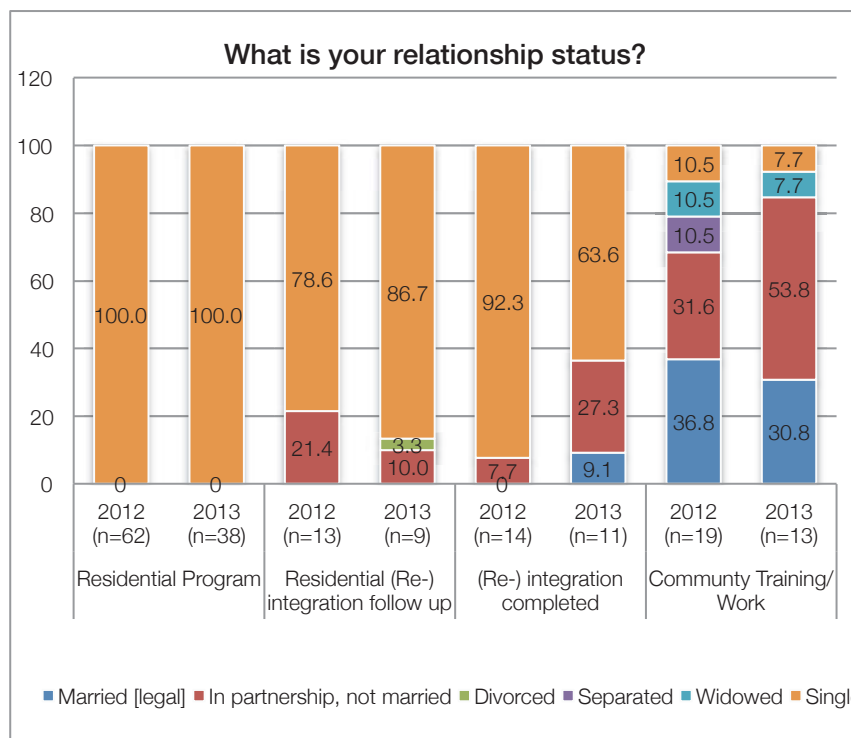
“I feel more better than before. Now I share a house with my friend and I am not so lonely.” – Community Assistance Training/Work Program, Female, 2013

## INTIMATE RELATIONSHIPS

Participants’ experiences and perceptions of intimate relationships were complex, varied, and variable.

### Relationship Status

The chart below display participants’ relationship statuses during 2012 to 2013, according to four case codes: ‘RP’, ‘Residential (Re-) Integration Follow Up’, ‘(Re-) Integration Complete’, and ‘Community Assistance Training/Work’ category.

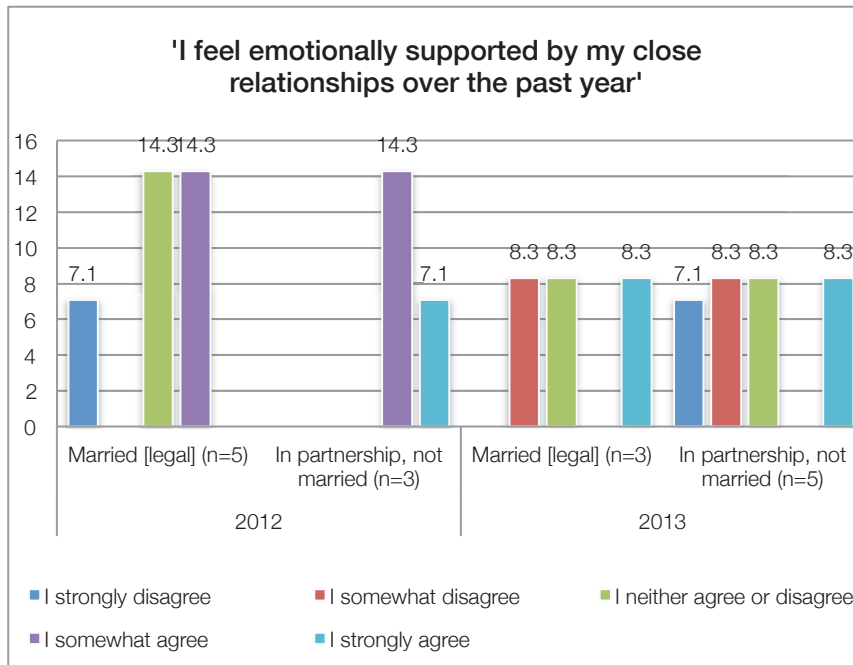


**Chart 12:**  
**Relationship Status.**  
2012, 2013

In terms of intimate relationship statuses over the past few years, all of the males participating in the study reported being ‘single’. Though the majority of females reported being ‘single’, there has been a slight reduction

in 'single' status over the years: 93% in 2011, (n=71), 80.6% in 2012, (n=108) and 78% in 2013 (n=91). 'Married [legal]' and 'In partnerships, not married' have risen slightly but steadily over the past few years. In 2013, approximately three times as many participants reported being 'In partnerships, not married' (14.3%) compared to 'Married [legal]' at 5.5%.

The chart below displays how 'Married' and 'In partnerships, not married', female and over the age of 25 years, viewed their sense of emotional support.



**Chart 13:**  
Perceptions of Emotional Support Amongst Participants 'Married' and 'In Partnerships'. 2012, 2013

This group of participants in intimate relationships displayed a varied range of responses during 2012 and 2013 in terms of how they ranked emotional support. Overall, the percentages of those who felt supported emotionally were not high in 2012 and 2013.

As stated earlier, participants' experiences and perceptions of intimate relationships were complex, varied, and variable. Some described how relationships ended and new relationships developed. A number of participants spoke about how they felt about having their engagements and marriages arranged for them. Others spoke about choosing their partner, with, or without their parents' consent. One woman described some of the challenges she faced in the position as the third wife (polygamous). Some spoke about how they viewed and felt about their intimate partner's sexual relationships with other women.

### The Effect of 'Choosing' a Partner on Family Relationships

One participant spoke about the breakdown of her relationship with her mother, following her decision to marry a man she chose, rather than one her mother had arranged for her to marry.

"My mother is very angry with me for marrying a man I chose instead of the one she wanted to arrange for me. She did not come to our ancestor worship ceremony for marriage. My mother says 'Now you must live by your own way if you do not follow me and you must deal with your problems on your own. I will not help you.'" – 'Escaped' RP, Female, 2013

## Polygamous Arrangements

One participant described her position as a third wife in a polygamous relationship. Whilst her partner supported his other wives and children, he did not do the same for this participant or her children.

“My current partner is unkind to me because he always blames me, scorns me and he never supports me or his children financially because he has two other wives and I am his third.” – Community Assistance Training/ Work Program, Female, 2013

## Divorce and Remarriage

Two participants spoke about how their intimate partnerships ended whilst they were pregnant. They also shared about their subsequent new relationships in 2013.

“Before, when I was legally married, I got pregnant and then we divorced. Now I live with my mother and my 6-month-old baby. I will soon get married again to a construction worker I met. He earns 1500 Riel (3 or 4 dollars) per day.” – (Re-) Integration Completed, Female, 2013

“I am very happy. I have a new fiancé who wants to marry me. He is not like my boyfriend from last year who refused to marry me I got pregnant by him.” [Unclear if she has told new partner about previous relationship or pregnancy] – Declined Assistance, Female, 2013

## Infidelity

Several female participants spoke about how they viewed and dealt with their partners' sexual infidelities.

“I accept my husband having sex with other woman. I made him to agree to never fall in love with anyone else or to take a second or third wife.” - Progressed Community Assistance Training/Work Program, Female, 2013

“I feel trapped. I don't like my husband having sex with other women, but I cannot stop him. But I know he loves me.” – Community Assistance Training/ Work Program, Female, 2013

“I feel sad and I have a broken heart. I loved a work colleague but then I found he cheated on me. I found out he loves another girl at work. I feel disappointed because I always have the same love problem issues. I don't want to love anymore, because my heart always gets broken.” – (Re-) Integration Completed, Female, 2013

The above women's' views are similar to findings in Richter et al.'s (2002) research looking at condom use amongst 'Sweet heart relationships'. Whilst they found the majority of Cambodian females in their study disapproved of men having extramarital affairs, they also expected men to be unfaithful. These women felt there was nothing they could do to change men's behaviour.

### **RECOMMENDATION TO APS ON PREPARING AND PROMOTING SURVIVORS FOR FUTURE AND CURRENT INTIMATE RELATIONSHIPS:**

INCREASING SELF-EFFICACY AND RELATIONAL SKILLS OF PARTICIPANTS MAY PROMOTE HEALTHIER INTIMATE RELATIONSHIPS IN THE PRESENT AND IN THE FUTURE. SURVIVORS SHOULD ALSO BE MADE AWARE OF RESOURCES IN THEIR COMMUNITIES, WHICH OFFER COUNSELLING, RELATIONAL SUPPORT AND LEGAL SUPPORT SHOULD THEY BE TREATED UNJUSTLY OR IF THEY SEEK TO STRENGTHEN AND PROMOTE MUTUALLY SUPPORTIVE INTIMATE RELATIONSHIPS.



## FAMILY

Similar and related to intimate partner relationships, family relationships and arrangements varied and were enormously complex. Some of the different household arrangements included: foster families, child headed households, single parent families, shared child care with ex-partners, living with one's in-laws, blended families etc. Many younger participants experienced conflicted feelings about their families. In 2012, many younger participants expressed both appreciation for the educational and training opportunities offered in the RPs, juxtaposed to their desire to live at home instead of the shelter. Other participants expressed their sense of responsibility toward their families, even while living in a RP. Others described conflicted feelings towards their parents. They described feeling a loyalty and responsibility, and at the same time they described feelings of detachment, fear, and anger towards their parents. A number of 'orphaned' participants shared about their experiences of losing one or both parents.

### Blended Families

One participant described her blended family arrangement and her frustration with her husband's sons who were very disobedient.

"My husband had 2 sons before we married. My husband and I have one daughter together. One of his sons is 13 years old and he is very disobedient and plays games. I am frustrated with my husband because he never disciplines his sons....." – Community AP Training/Work Program, Female, 2013

### New Family Relationships Following Divorce

One woman described her new relationship and extended family, following her divorce. Her new partner has accepted her children and her new in-laws have been very supportive. Her parents and her new partner's parents have approved of their relationship. She and her ex-husband agreed amicable child custody arrangements.

"A few months ago I 'remarried.' Now I live with my new partner and his family. And since I moved in with them I delivered my second baby girl one month ago. Even though my new baby is from my previous husband, my new husband and his family love her. They also love my older daughter from my first husband. They new accept all of us. My new mother -in -law is kind and my new husband is a hairdresser. When I can work again, I will help my mother -in-law in her café. I will work for her as a waitress. She does not need to pay me. While I work, she can help look after my children. My new husband laughs a lot. He says he was a single man for a long time and now he is a married man with two children so quickly. I have good relationship with my ex-husband. I let him see his children every few weeks. He has a new wife and children as well. Now that we separated I don't argue with my ex-husband anymore." – Progressed from Community Training/ Work Program, Female, 2013

### Family Support Following Intimate Partner Breakdown

One participant described how following the break down of her intimate partner relationship, her mother has supported her and her child.

"Since I had my baby, my boyfriend left me, so I live with my mother. My mother has her own business as a tailor. My mother helps me to look after my son." - Declined Assistance, Community Training/Work Program, Female, 2013.

## Arranged Marriages and Family Relationships

One participant spoke about her perceptions about her 'arranged marriage', both the problems and the improvements she experienced over 2013.

"My marriage was arraigned when I reintegrated. I live with my husband and his parents. They are abusive towards me. I feel oppressed and trapped. My husband drinks away our money and has not saved money to build our hose. Our house has no walls. Most of the floor is missing and we have very little roof. I worry our new born baby will fall out of our house." – (Re-) Integration Completed, Female, January 2013

*Later in the year*

"I went with my husband and my mother to the province to do seasonal work. It was good to be away from my in-laws. I felt my husband was kinder and more responsible towards to me and our new born baby." – (Re-) Integration Completed, Female, May 2013

One participant described how she planned to honour her mother's wishes to an arranged marriage, despite not loving the chosen person.

"I still have a fiancé but I have less contact with him because he is studying at university in Phnom Penh. I do not love him but I will follow my mother's wishes if she arranges this marriage." – Reintegrated, Female, 2013

## Family Involvement in Trafficking

A participant spoke about her anger toward her older sister for trafficking her to a paedophile. Though she believed her mother intentionally failed to protect her from her sister's actions, she stated she did not blame her for this because she pitied her. She stated the family was poor at the time and the paedophile helped the family by giving them money. Another participant described how careful investigation by the RP revealed the truth that her alleged mother, was in fact, not her real mother. Her case has raised questions about her (re-) integration and identity.

"My mother went to prison for trafficking me. When she was released she threatened me and told me she needed me back home. I was afraid who would hurt me again. The Shelter investigated and found out she is not my real mother. She had taken me as a baby..." – Residential Resident, Female, 2013

## No Family

One woman expressed her gratefulness to the CP for decent employment. Nevertheless, she spoke about feeling incomplete because she did not have a husband or children. She said she felt a lack in her life and that she feared growing old alone.

"I am happy because I have a good job. But I am still sad because I am old and I am not married and I have no children." –Community Training/Work, Female, 2013

## No Parents

A 14-year-old female participant relayed her story of how becoming an orphan in early 2013 has affected her life and (re-) integration. Her father died a few years earlier, and her mother died suddenly early in 2013. Since her

mother's death she has returned home to help support her younger siblings and care for her maternal grandmother who has a severe brain infection.

"If my mother had not died, I would have remained in the shelter, but I came home to look after my siblings. I am so sad my mother died and I feel worry about my brothers and sisters. They don't understand why our mother is not here with us. At the shelter, life was better because we had someone to cook and I only had to study. Now I must do everything so I think I cannot continue studying. – Residential (Re-) Integration Follow Up, Female, 2013

Other participants described their feelings about losing one or both parents.

"My father died when I was young. Then my mother had another husband but he died too. So I feel disappointed whenever I talk about my parents.... My younger siblings live in an orphanage and I get to visit them once a year, and we are always so happy to see each other." – RP, Female, 2013

"My parent died 4 years ago; I and my two siblings were sent to live in the shelter. Now we reintegrate to my uncle's home." – (Re-) Integration Completed, Male, under 18 years, January 2013

*Later in the year*

"I feel bad in my emotions because I don't have a father or mother. My aunt and uncle they have their own children." – (Re-) Integration Completed, Male, under 18 years, August 2013

"Even though my aunt and uncle love me, I still miss my parents who both died from an illness when I was 8 years." – RP, Female, May 2013

"We are so sad, my father died two weeks ago. He was 53 years old. He had been ill with liver and stomach problems. My mother took him to hospital. He stayed two nights and then he escaped. We put out a missing person report on the radio and a person found him dead on the side of the road. They took a photo of him before they burned him. We have no money and no one will lend to us so we can not do his funeral." – (Re-) Integration Completed, Male, under 18 years, 2013

## Family and Reintegration

One participant explained why she did not want to (re-) integrate back to her family. Her mother, grandmother and stepfather had exploited her by making her work in their brothel. Subsequently her mother went to prison and died. Since this whole occurrence in her life and a number of years recovering in the shelter, she expressed her lack of desire to reintegrate back to any surviving family members.

"After my parents divorced a long time ago, my mother and I lived with her new husband and my grandmother. We lived in their brothel. When I was 12 years old, the police closed my parents' brothel and caught my mother and grandmother but my stepfather ran away. My mother and grandmother went to prison and I was sent to this shelter. My mother died about one year after she went to prison because her health was not good and that place was very dirty. My grandmother stayed in prison longer and then she was released. Even though my case is closed I don't want to leave the shelter because I have lived here six years. When I finish studying I want to work for the shelter. I feel betrayed by my family and I don't want to return."  
– RP, Female, 2013

## Family Responsibilities

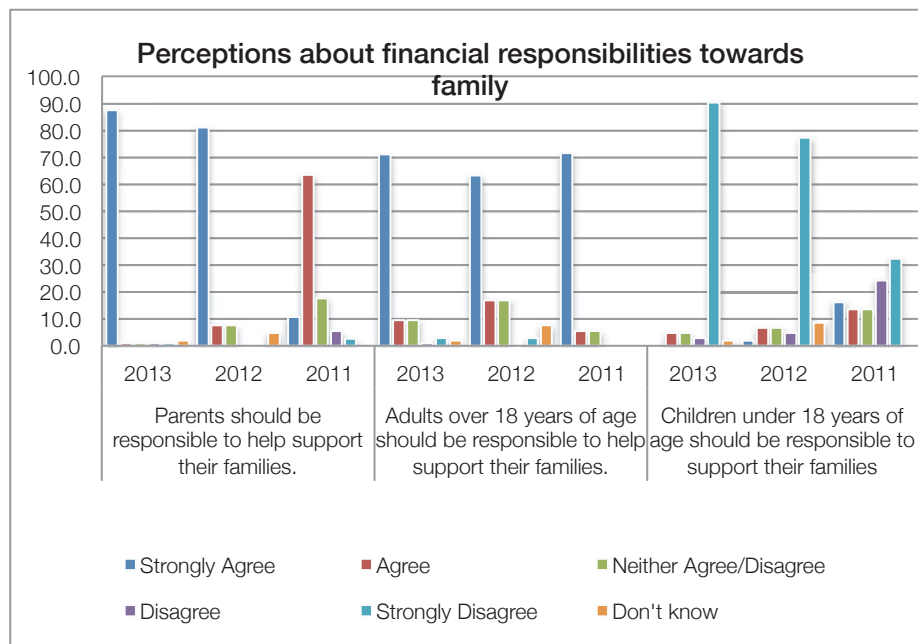
Participants described a number of ways they helped their families over the past year in nonfinancial ways, which included: 'housework and preparing food', 'child care' and helping with agriculture.

### Collective Financial Support

In 2013, participants listed all the people they considered were the primary contributors toward their family's financial needs in the past year. They listed fathers at 28%, followed by mothers at 18.3%, followed by themselves at 14.1%. Participants listed everyone in their households and families who had received their financial help over the past year. They listed their mother at 21.2%, their children at 16.3%, their brothers at 9.6%, their sisters at 6.7%, their fathers as 5.8%, their stepmother at 1.0% and their aunts 1%. Participants listed and ranked the three highest items they spent from their own money on for others. They listed food at 33.3% and 37.5%. They then listed health care medical cost at 33.3% in 2011 and lodging/rent at 28.6%, transport at 25% in 2012 and school fees at 21.4% in 2013. Participants listed what 'others' in their family spent upon themselves: in 2012 (n=106) 6.6% cigarettes, 8.5% alcohol, and gambling at .9% and in 2013 (n=104) 21.2% cigarettes, 30.8% alcohol, illegal drugs 1% and gambling at 6.7%

### Financial Responsibilities Toward Family

The chart below depicts participants' views about parents and children's responsibilities to help financially support the family.



**Chart 14:**  
Participants' Perceptions of Financial Responsibilities Toward Family.  
2011 (n=104)  
2012 (n=106)  
2013 (n=104)

### Majority Agree

'Parents should be responsible to financially support their children under the age of 18 years.'  
(Strongly Agree and Agree: 2011 – 69.9 %, 2012 - 88.6%, 2013 – 88.5%).

'Adults over 18 years of age should be responsible to help support their families.'  
(Strongly Agree and Agree: 2011 – 77%, 2012 – 80.2%, and 2013 - 80.8%)

### Majority Disagree

'Children under 18 years of age should be responsible to support their families.'  
(Strongly Disagree and Disagree increased each: 2011 - 56.7 %, 2012 - 82.1%, 2013 - 93.3%).

A few participants spoke about how economic concerns impacted their families.

### Filial Piety

One participant spoke about her desire to help her mother economically.

“I work for my mother. I never think about the money, I help her sell and give her all the money.” –  
Declined Assistance, Female, 2013

#### Family Integrity and Poverty

One participant spoke about how poverty has affected her family’s integrity and the way she is able to help financially support them.

“I have seven siblings. My parents put them into an orphanage since November 2012, because my family is so poor they could not get enough money for food and education. My parents visit them on major holidays. My parents both work as labourers in a brick kiln factory. Together they earn 20-30 dollars per month. They do hard outdoor labour. It is very hot and the pay is low. I [participant] earn 120 USD per month and I send 60.00 dollars to my parents every month to them. I always worry about them and I want to help them. I am the oldest child and I know my family’s problems. I have a responsibility to help them financially.” – Community Assistance Training/Work Program, Female, 2013

#### Increased Economic Risk Following One Parent Leaving

One participant described how the break down of his parents’ partnership has put their family at economic risk.

“My step father left us 2 months ago and now he has new wife so he does not give money to my family any more.” – Residential (Re-) Integration, Male, 2013

#### Gambling

One participant has ended contact with her mother because her mother gambles.

“I haven’t contacted my mother for many months because before when I tried to help support her financially, she would always gamble away the money I gave her. Then she would put pressure on me for more money. I hate her for doing this and I no longer make contact with her.” – (Re-) Integration Follow Up, Female, 2013

For Recommendation about family and financial responsibilities and (re-) integration see Economic Reintegration: Recommendations Recommendation to APs on Debt and Financial Responsibilities and (Re-) integration and Recommendation to Coalition on Financial Responsibilities and Debt.

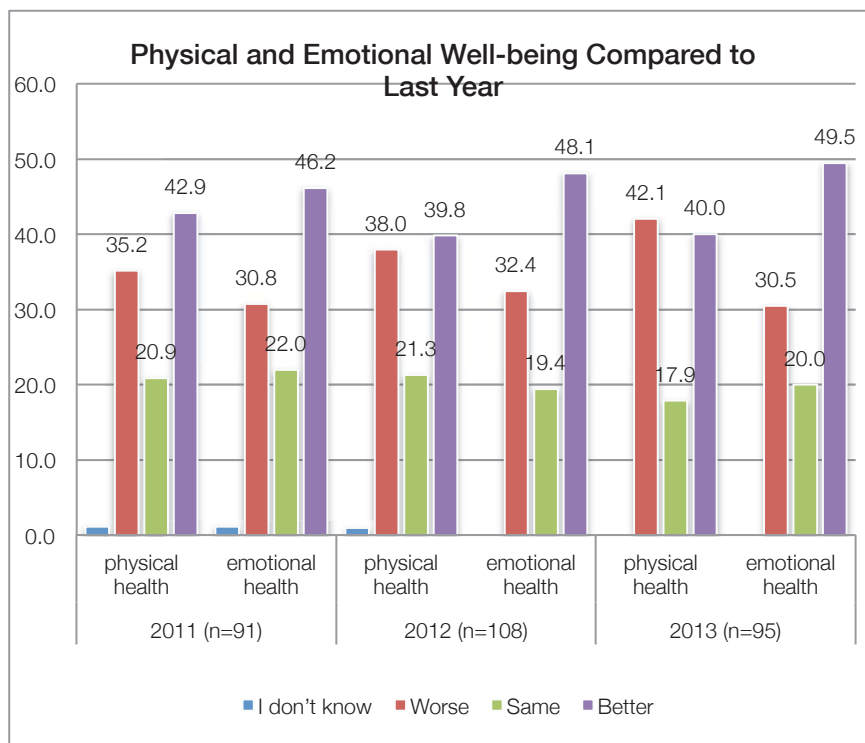
# PHYSICAL & EMOTIONAL INTEGRITY

This section deals with participants' perceptions and experiences of issues pertaining to their physical and emotional integrity. Many physical and emotional integrity issues reported in this chapter cross-cut with other areas of participant's lives and experiences.

## PHYSICAL & EMOTIONAL HEALTH

### Physical & Emotional Well-Being

Often concerns about one's physical health can lead on to emotional health issues. Participants compared their physical and emotional health at one point, to the same period in the previous year. The chart below depicts their responses over the past few years.



**Chart 15: Physical and Emotional Well-being Compared to Previous year.**  
2011, 2012, 2013

Overall these survey results were fairly consistent from 2011 to 2013 in terms of physical and emotional health. In both areas, more participants responded 'better' from 39.8% to 49.5%, followed by 'worse' from 30.5% to 38%, and the 'same' from 17.9% to 22%.

### Physical Well-Being

Amongst participants who responded their health was 'worse' in 2013, they listed a variety of ailments and symptoms such as toothaches, unintentionally losing weight, fevers, headaches, general fatigue, viral illness, conjunctivitis, and stomach pains. Whilst most participants listed their infirmities, very few offered explanations as to what they thought might be causing them to feel ill. Some felt they were 'worse' physically than last year because of their employment and long work hours.

“I am sick a lot because I don’t have enough time to look after myself.” – Community Assistance Training/Work Program, Female, 2013

“I am often sick because I ride my bicycle to work and this makes me very tired.” Community Assistance Training/Work Program, Female, 2013

“I am tired because I work 12 hours each night in the factory and then during the day I help my mother sell food in front of the factory on the busy road. The factory puts poison in the clothes, which make me faint. I also loose my hair. I am very tired because I have no chance to sleep.” – Residential (Re-) Integration Follow Up, Female, 2013

“I get sick a lot because I must drink a lot of alcohol every night with customers at my Karaoke job.” – Escaped RP, Female, 2013

Poor health and lack of affordable health care were reoccurring themes of concern for participants. The quotes below typify some of the economic pressures participants faced when they or their family members became ill.

“My family is depending on me because my parents cannot work. My mom is blind and cannot see anything and my father is too old and weak to work.”  
- (Re-) Integration Follow Up, under 18 years, Male, 2013

“We spent a lot of money to cure my father but he died a few months ago. My mother is too old and weak to work. I must help her but I only earn 5 dollars per day.” - (Re-) Integration Follow Up, under 18 years, Male, 2013

“My mother was in sewing school sponsored by the shelter, but stopped. Her eyesight is worsening and she cannot see. She is worried she will make sewing mistakes because of her eyesight. Since she stopped sewing, we have lost her income.” - (Re-) Integration Follow Up, under 18 years, Male, 2013

Participants expressed their appreciation for the health care they were able to access whilst in residential and community programs. Yet, they expressed their worry about how they would obtain health care in the future, outside of these programs. The quotes below typify some of their pressures and worries accessing health care.

“In Thailand, when I was sick, it was difficult to look for a doctor.” - Declined Assistance, Community Training/Work Program, Female, 2013

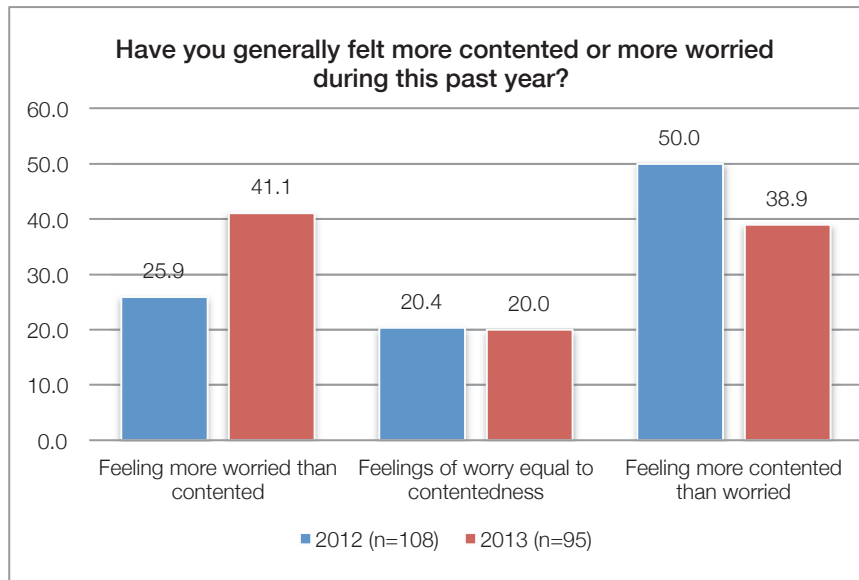
“I never worried about getting sick while I stayed at the Organization, but now it is different since I reintegrated.” – Residential (Re-) Integration Follow Up, Male, 2013

The number of participants who reported they took medicinal medicine during the year rose slightly from 2011 to 2013, with 31.9% (n=91) in 2011 to 35.2% (n=108) in 2012, and 30.5% (n= 95) in 2013. Some participants were able to name their diagnoses and the medications, whilst others were aware of their symptoms but did not know their diagnosis or the name of the medications they were taking. One participant explained her access to medication for her chronic condition.

“I always get free HIV medicine and medical check-ups that keep me alive.” – Female, 2013

## Emotional Well-Being

Participants' perceptions about their emotional well-being gave some insight into how they felt about themselves and about some of the issues they faced in their lives. In addition to how they ranked their emotional health compared to the previous year, participants compared contrasting feelings: 'happiness and sadness' and 'contentment and worry'. In terms of 'happiness and sadness' their responses appeared quite constant from 2012 to 2013. 'More happy than sad' was 47.2% in 2012 and 49.5% in 2013. 'More sad than happy' was 31.5% in 2012 and 30.5% in 2013. 'Sad equal to happy' was 21.3% in 2012 and 20.0% in 2013. The chart below displays their responses for 'contentment and worry'.



**Chart 16:**  
Participants' Feelings of Anxiety and Contentment compared to Previous Year. 2012, 2013

Significance level: \* = .05 level; \*\* = .01 level; \*\*\* = .001 level.

In terms of 'contentment and worry', responses were statistically significant at level .05. 'More contented than worried' was 50% in 2012 and 38.9% in 2013. 'More worried than content' was 25.9% in 2012 and 41.1% in 2013. 'Worried equal to contented' was 20.4% in 2012 and 20.0% in 2013.

Participants elaborated on why they rated their emotional health as 'better', the 'same', or 'worse' compared to the previous year. In 2013, amongst participants who responded they felt 'better' emotionally, more 'happy' and/or 'contented' compared to the previous year, stated reasons having to do with improved or good relationships, personal growth, access to education and employment and a sense of freedom and agency.



## **‘Better’ Emotional Health**

### Peaceful and Supportive Relationships

Some participants attributed their *‘better’* emotional health to *encouraging and peaceful relationships* in which they *felt understood* by others.

“Last year I was sad, and I thought a lot about my complicated problems, This year I am very happy because I can study and my family understands my feelings and my health is good.”– Community Training/Work Program, Female, 2013

“My family don’t hurt my feelings any more.” – Community Training/Work Program, Female, 2013

“I have lots of friends like me and we understand each other. My family is like normal family and no one argues.” – RP, Female, 2013

“I forgot all my bad experiences from before, and now I have a new boyfriend that understands feelings and encourages me and takes care of me.” -- Community Training/Work Program, Female, 2013

“I am happy because my baby is not sick anymore and I have enough money and no more domestic violence against me by my husband.” – Community Training/Work Program, Female, 2013

“I am happy when I see my family is well and my parents don’t arguing anymore like they did before.”- RP, Female, 2013

### Psychological Support

One participant spoke about how taking *mental health medication* helped her emotions stabilize. Another participant spoke about how *counselling* helped her feel better emotionally.

“Last year I wanted to commit suicide because I wanted to die. I went to TPO [Transcultural Psychosocial Organisation Cambodia] and they gave me drugs to help my emotions. I take them every day. Their counselling has helped me. Even though I am 7 months pregnant and I didn’t plan to get pregnant, now I don’t want to kill myself because I pity my children.” – Community Assistance Training/Work Program, Female, 2013

“I feel better because I go to counselling for my problems.” - RP, Female, 2013

### Personal Growth

Some participants attributed their *'better'* emotional health to *personal growth* in a number of areas of their lives such as self-reflection in terms of understanding their past experiences, controlling their anger, and reaching out to help other people like themselves.

"Before I blamed myself a lot, but now I don't. I know more and I have new ideas and I don't dwell on my past problems." - RP, Female, 2013

"This year I am not nasty like before, so my friend no longer speak bad to me." - RP, Female, 2013

"Last year I argued with friends in the shelter and this year we learn not to argue." - RP, Female, 2013

"I went join the Karaoke outreach to help the girls get free from sex work. I feel happy to do this. I want girls to leave Karaoke work." [the participant volunteers her free time to join community outreach to women in Karaoke] – Community Training/Work Program, Female, 2013

### Education and Supportive Relationships

Some participants attributed their *'better'* emotional health to supportive relationships, which fostered their focus on education.

"I can study at school and live with my parents who want me to study hard." – Residential (Re-) Integration Follow Up, Female, 2013

"I have new friends and we help each other study hard. This year I got a good result." - RP, Female, 2013

"I have a lot of friends who motivate me to study hard." – RP, Female, 2013

"I am happy the AP supports my studies. I want to try to get good results." – Residential (Re-) Integration Follow Up, Female, 2013

### Economic Integrity

Other participants attributed their sense of emotional well-being to repaying their debts, saving money and having enough money.

"I feel better in my mind because now I paid off all my debts." – Community Assistance Training/ Work Program, Female, 2013

"I feel good because I saved enough money to build s house." – Community Assistance Training/ Work Program, Female, 2013

"I am happy because this year I have a job and enough money to pay for everything I need." – Residential (Re-) Integration Follow Up. Female. 2013

### Increased Agency

One participant attributed her *'better'* emotional health to being allowed outside of the shelter.

"I live in the shelter but I am allowed to go outside and I like that." - RP, Female, 2013

### **'Worse', 'Sad' and 'Worried'**

In 2013, participants who reported they felt emotionally *'worse'*, *'sad'* or *'worried'* compared to the previous year, attributed these feelings to a number of different reasons. Some attributed their feelings to difficult, conflicted and/or unsupportive relationships.

### Bickering Relationships

The quotes below typify some participants' experiences with quarrelling.

"I argue with my step-mother everyday." - (Re-) Integration Follow Up, Female, 2013

"I am sadder this year because I always argue with my husband." – Community Assistance Training/Work Program, Female, 2013

"I have so many arguments with my uncle's family." - (Re-) Integration Follow Up, Male, 2013

### Unsupportive or Violent Relationships

Some participants spoke about feeling unsupported, misunderstood, and discriminated against. One participant spoke about her experiences of violence.

"I feel sad because my parents blamed me because I failed my high school exam and they want me to marry a man I do not love." – (Re-) Integration Follow Up, Female, 2013

"I am not content because my mother-in-law discriminates against me." – Community Assistance Training/Work Program, Female, 2013

"I am sadder this year because my family doesn't understand my feelings and they don't want me to live with my boyfriend. I worry they will come to take to live back home with them." - (Re-) Integration Follow Up, Female, 2013

"My mother went to prison for trafficking me, and my brother rejects me for testifying against her. This past year my husband beat me so I ran away from him. Now I am homeless and no body wants me. - Escaped RP, Female, 2013

### Worried About the Future

Some participants felt worried about their futures for a number of reasons. Some said they worried about living in poverty, unemployment, with unsupportive relationships and violence.

“I worry a lot about my future because I am afraid I will always be poor. I am so sad and cannot eat. My life is very difficult.” – Declined Assistance, Female, 2013

“I am not happy because my family is poor and I worry a lot about my future. I worry I will never be secure or happy.” – Declined Assistance, Residential Training Program, Female, 2013

“I worry a lot about when I get older I can’t work. I fear no body will help me or want me when I am too old to do sex work. I will be very poor and alone.” [Working as a sex worker] – Escaped RP, Female, 2013

“I worry about my future because I am alone. I don’ have a husband or children and I am getting older. I worry and I am sad about being alone.” – Community Assistance Training/Work Program, Female, 2013

“My boyfriend’s family believe in the fortune-teller’s horoscopes to tell the future. I worry they will not let us get married because my birthday and my boyfriend’s birthday might not be a good match.” - (Re-) Integration Follow Up, Female, 2013

### Anticipating or Adjusting to (Re-) Integration

Some participants spoke about how either anticipating or adjusting to home life following (re-) integration made them feel worried or sad.

“I m not as happy at home as I was in the shelter. I don’t have much free time and I worry about money more.” – (Re-) Integration Completed, Female, 2013

“Compared to the shelter my life is much harder. At home we don’t have enough money to buy rice. I feel worried all the time about this.”– Residential (Re-) Integration Follow Up, Female, 2013

“Since I returned home, my parents don’t allow me to ‘darleng’ [go for walks] with my friends.” – Residential (Re-) Integration Follow Up, Female, 2013

“I am scared because soon I will reintegrate back home and I will have many responsibilities to look after my mother and myself. I want to take responsibility for myself but I worry about it.” –RP, Female, 2013

### Lack of Economic Integrity

Some participants expressed their worries about their lack of access to education, adequate employment and insufficient incomes.

"I feel sad and I worry because I can not earn enough money to live." – Escaped RP, Female, 2013

"I am not happy like I was last year because this year we earn less money. I worry if we can afford to send my children to school." – Community Assistance Training/Work Program, Female, 2013

"I am worried because I don't have enough money to buy food. My job does not pay enough to survive." – Community Assistance Training/ Work, Female, 2013

"Since I (re-) integrated I live back in the province and it very difficult to study here. The shelter was much better to study. I worry I can not study well at home like I did in the shelter." – (Re-) Integration Completed, Female, 2013

One participant explained how owing a debt made her feel sad and worried.

"I feel sad and worried because I have debt this year which is difficult to pay back." – Community Assistance Training/Work Program, Female, 2013

Some participants spoke about their sadness about the negative economic impact poor health had on themselves and their families.

"I feel worried because my mother has been ill and we have borrowed a lot to treat her and now we have a lot of debt." – RP, Female, 2013

"I am so sad for my family because my younger sibling and mother are sick and I don't have money to help them." – RP, Female, 2013

"I am sad because now I don't have enough money to improve my house, because I paid so much money to get well from my illness." – Community Assistance Training/Work Program, Female, 2013

### Stigma

One participant spoke about feeling emotionally upset because she experienced being stigmatized this past year.

"I feel hurt and angry with my family and neighbors because they look down on me. They gossip about my past." (Re-) Integration Completed, Female, 2013

## **‘The Same’ or Mixed Emotions**

Some participants responded they felt ‘the same’ or they had mixed emotions compared to the previous year. Similar to earlier responses, participants spoke about relationships, personal growth, access to education and employment, and a sense of freedom and agency.

“This year I feel better because I don’t have the same problems with my family like I did before over my previous sex work, but I feel bad because they still force me to marry a man I do not want to marry.” – RP, Female, 2013

“I am happy because I have a husband and children. I’m not happy because salary is too low to live on. I worry about my children and our debt. My husband and I can not work any harder.” – Community AP, Female, 2013

“I am happy I have a lot of friends and relatives but I worry about my future. What will happen if I get ill and I can’t earn money?” – RP, Female, 2013

“I am very happy to live with my family and relatives but I worry my studies will stop when I reintegrate. I also don’t have a specific skill so I can earn some money.” – RP, Female, 2013

“I am happy because I have friends and siblings to play with me. I am happy my family does not argue. But I am sad because my family is poor.” – RP, Female, 2013

One participant spoke about appreciating the shelter because she made friends there, but she did not like living in the shelter per se. Another participant spoke about her worries about her future and her assurances in God and herself.

“I am happy I have friends in the shelter but I don’t like living in the shelter because I want my freedom.” – Residential Resident, Female, 2013

“Even though I worry about my future, I still believe God will help me. I am brave and I will take responsibility for myself.” - Residential (Re-) Integration, Female, 2013

For more about emotionally supportive relationships see: Family & Relationships, Emotional Support

For recommendation see: Relationships & Family, Recommendation to APs to Provide Confidential Counselling Services and Recommendation to Coalition on Confidential Counselling Services.

## **SEXUALITY & SEXUALLY TRANSMITTED ILLNESSES**

Asking about sexual issues is potentially a sensitive topic that requires a high level of trust between participants and researchers. As discussed earlier, developing this trust can take a fair amount of time. Participants age 16 years and over were asked whether they had been sexually active over the past year. Through surveys and interviews, these participants were given the choice to respond to a number of questions about their sexuality and experiences. All participants regardless of age answered ‘knowledge’ questions about STIs and STI prevention.

In 2011, through participant observation and informal interviews, the research team perceived that a number of participants were experiencing sexual harassment in a few of the residential centres. The team also learned these participants had never reported their experiences to the shelter staff responsible for their care. In response to these findings, APs partnering in the Butterfly Study and the wider Chab Dai coalition conducted a workshop both to raise awareness and address the issue of peer sexual harassment in RPs.

For more about longitudinal methodology please see, Methodology & Design in this report, and Methodology in the 2011 and 2012 Butterfly Reports.

For more about sexual harassment and sexual violence see, Physical & Emotional Integrity: Violence.

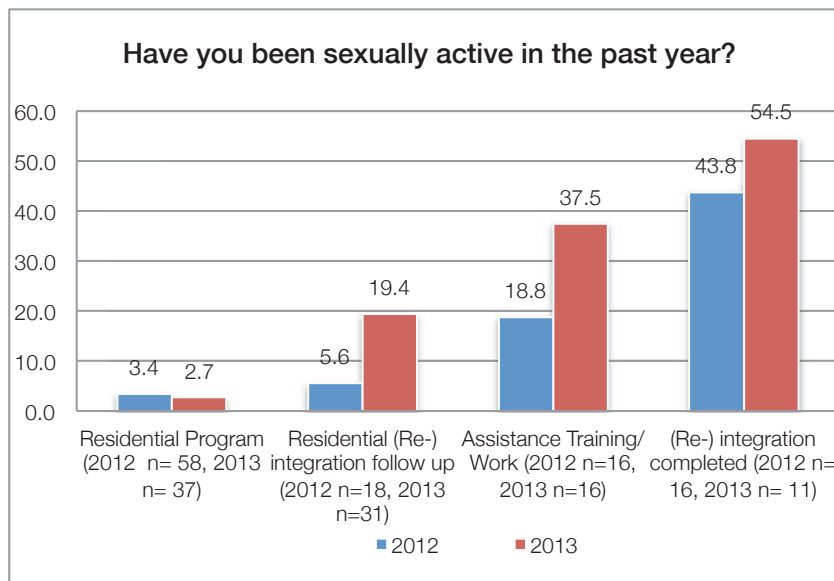
## Sexual Activity

### Sexual Preference

Participants were asked to state their sexual preference. Of participants who answered this question, most females and all males responded they were of heterosexual orientation, though some declined to answer. One (1) female stated she was lesbian in 2012 and 2013.

### Sexual Activity

The chart below displays participants' self-reported sexual activity according to the four case code categories, from 2012 to 2013.



**Chart 17:**  
**Participants' Sexual Activity Over the Past Year.**

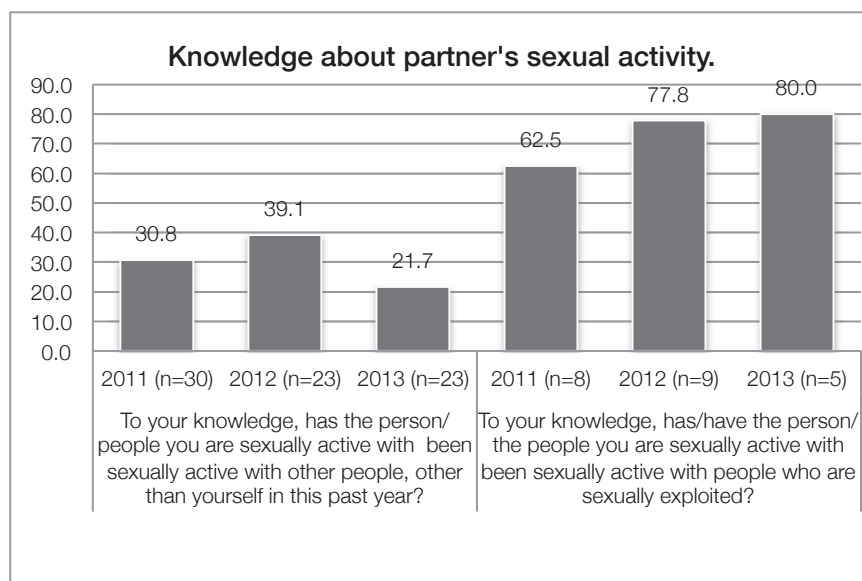
Females age 16 years and over.  
2012, 2013

Proportionally sexual activity increases each year and between the categories of 'Residential (Re-) Integration Follow Up', 'Assistance Training/ Work Programs' and '(Re-) Integration Completed'. Though a few males stated they had been sexually active prior to entering the shelter in 2011, all have denied being sexually active since (2012-2013)

### Sexual Partners

Sexually active participants were asked if they have been active with more than one partner. As discussed earlier, the issue of trust between the participant and researcher is important. It is also important to remind and assure the participant of their right to not answer any questions that made them feel uncomfortable. In all years of this study thus far, only females have responded affirmatively to multiple sex partners. In 2011, 7 (26.9% n=26) females reported being sexually active with more than one partner. In 2012, 2 (8.7% n=23) and 2013, 3 (13% n=23) reported they had been sexually active with more than one partner over the past year.

Participants were also asked whether, to their knowledge, their sexual partner (s) has (have) been sexually active with others in the past year. They were also asked if they knew whether their partners had sexual activity with people involved in the sex trade. The chart below displays participants' responses over 2012 and 2013, according to the four case codes.



**Chart 18:**  
**Participants'**  
**Knowledge About**  
**Partner's Sexual**  
**Activity.**  
 2011, 2012, 2013

From this chart, it appears that participants have some knowledge about their partner's sexual activity. Their knowledge of their partner's sexual activity with people involved in the sex trade was high. This is particularly relevant to condom use discussed in the next section.

In informal interviews with participants who stated their partners were sexually active with other people, some explain either their frustration or acceptance of the 'understood' 'double standard' in Cambodian society. Women involved in intimate relationships must be monogamous regardless of ones' partners' lack of monogamy. One newly married participant explained how she was able to lay down grown rules controlling her husband's behaviour. She accepted his infidelities as long as he did not become emotionally attached to any other woman and as long as he used condoms. Other women felt they had no choice in the matter and expressed hurt and frustration with their partners' extra sexual activities.

#### STIs & HIV

In terms of participants' general knowledge about STIs, according to the four case code groupings, reports of knowledge either increased or decreased from 2012 to 2013. This change possibly reflected actual change or was a result of the varying 'n' values. The results were the following: 'RPs', 53.4% (n=58) in 2012, *increased* by 27.7% to 81.1% (n=37) in 2013; 'Residential (Re-) Integration Follow Up', 72.2% (n=18) in 2012 *increased* by 17.6% to 90.3 (n=31) in 2013; 'Community Assistance Training/Work', 100% (n=16) in 2012 slightly *decreased* by 6.2% to 93.8% (n=16) in 2013 and '(Re-) Integration Completed', 75% (n=18) in 2012 *decreased* slightly 2.3% to 72.2% (n=31) in 2013. In 2013, participants explained that having more than one sexual partner allows for STIs to transmit. They also understood that sharing needles transmits blood borne diseases. In terms of protection and prevention from STIs, most participants stated using condoms was very important.

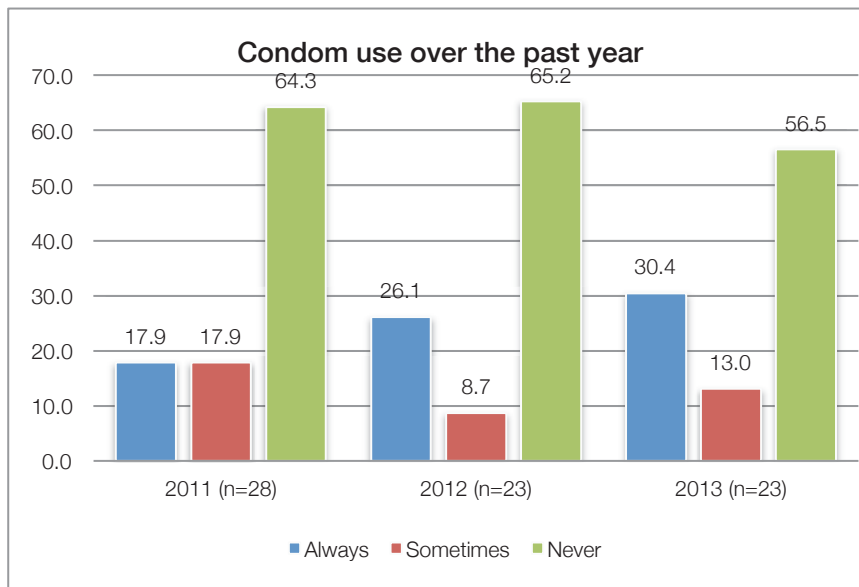
For more about condom use, see Physical & Emotional Integrity: Condom Use in the next section.

Participants' knowledge of where and how to access STI testing and treatment was high. In 2013, according to the four case code categories, 70% (n=30) of respondents in the RPs, 73.3% (n=15) of respondents in Community Assistance Training/Work Programs, 82.1% (n=28) of participants in Residential (Re-) Integration Follow Up Support and 100% (n=8) of respondent in (Re-) Integration Completed category. Participants were asked whether they had any STI testing and/or treatment over the past year. In terms of testing, 55 (45.5% female only n= 108) in 2012 had testing compared to 31 (32.6% n=95) in 2013 who had testing. In terms of receiving treatment for STIs, 7 (20.6% n=39) in 2011, 2 (1.9% n=108) in 2012, and 1 (4.3% n=23) in 2013. During informal interviews some participants explained they had received STI testing, and they had been giving medication for their "female problem". Many of these participants understood they had an STI but were not told by the medical provider the diagnosis, or the name of the medications.



## Condom Use

Sexually active participants were asked about their experiences of condom use. Whilst the percentages of participants reporting 'always' using condoms increased each year (2011 to 2013 by 12.5%), the high numbers of participants who reported 'never' using condoms (2011- 64.3%, 2012 - 65.2% and 2013 -56.5%) was of concern considering some participants were in non-monogamous relationships or were actively engaged in sex work. Earlier participants listed condoms as an important ways to both protect themselves and prevent STI transmission. In reality the chart below appears to indicate many women did not use condoms effectively.



**Chart 19: Condom Use Amongst Sexually Active Participants.**  
2011, 2012, 2013

These results were alarming considering the risk of STIs and other communicable diseases some participants are exposed to by their partners and for those in sex work.

Participants were asked to expand upon their perceptions and experiences of using condoms 'always', 'sometimes' and 'never'. Amongst those who used condoms 'always', participants reported a number of reasons why they 'always' used condoms. These participants stated they did not trust their partners, or that they knew their partners had other partners. Others wanted to prevent pregnancy. Participants who reported using condoms 'sometimes' and/ or 'never' explained their practices. They stated they 'trusted' their partners or desired to get pregnant. Still others explained condoms caused them discomfort, whilst others explained they had been coerced by their partners or customers to not use condoms.

The following quotes depict participants' reasons for 'always' using condoms in terms of protection from STIs and pregnancy.

"I don't trust my husband and I am afraid he will transmit STIs to me. My husband works away as a welder in the provinces, so you know my problem. [Tacit understanding- husbands away on work have sex with sex workers while away from their wives] – Community Assistance Training/Work Program, Female, 2013

"I always use [condoms] because I don't want to have a baby." – Community Assistance Training/Work Program, Female, 2013

The following quotes depict participants' reasons for 'sometimes' or 'never' using condoms in terms of trust, discomfort and coercion.

"It is not good to use condoms with my husband because we are a couple and we must trust each other." – Community Assistance Training/Work Program, Female, 2013

"My husband does not like condoms so I can not use them, even if I think he sleeps with other ladies." – Community Assistance Training/Work Program, Female, 2013

"I try to 'always' use condoms because I sleep with customers. Some customers threaten me to not use condoms, or they pay me more to not use condoms." - Escaped RP, Female, 2013

"I don't like using condoms because they hurt." – Declined Assistance, Female, 2013

"I don't use condoms because we want to start a family." – Community Assistance Training/Work Program, Female, 2013

According to Mun et al. (2011), consistent condom use amongst sweetheart relationships and financial supporters was low at 34.9% and 46.2% respectively. They also found condom use amongst active 'entertainment workers' to be higher at 75.9%.

For more information about sexual coercion see Physical & Emotional Integrity: Violence

**RECOMMENDATION TO APS ON SEX EDUCATION:**  
ALTHOUGH KNOWLEDGE OF SEXUAL HEALTH IS REASONABLE PARTICIPANTS COULD BENEFIT FROM ON GOING UNDERSTANDING ABOUT SEXUALLY TRANSMITTED DISEASES AND STI PREVENTION METHODS, INCLUDING CORRECT CONDOM USE AND DISPELLING MYTHS ON CONDOM USE. THEY COULD A BENEFIT FROM SOFT SKILLS WORKSHOPS THAT RAISE AWARENESS AND UNDERSTANDING ABOUT WHAT REALLY ARE 'TRUSTING INTIMATE RELATIONSHIPS' AND THE REAL CHALLENGES OF CONDOM NEGOTIATION SKILLS.

## REPRODUCTIVE HEALTH

Only female participants answered questions about reproduction. These questions included whether they had started their menses, methods of contraception, perceptions of pregnancy, and experiences of abortion. In 2013, participants were first asked, "Have you started your period?" Of the 95 females who responded 73 participants (76.8%) responded they had started their periods; only 6 participants (6.3%) responded they had not. The section following the section will highlight some of the difficulties in quantifying seemingly straightforward information about numbers of pregnancy, live births, living children and abortions.

### Contraception

All female participants were asked about their knowledge of contraceptives and their contraceptive use over the past year. Their level of self-reported knowledge appears to have increased from 2011 to 2013 by 25.8% (2011- 62.9 % n= 62, and 2013- 88.9% n= 71). Participants reported the kinds of contraception they used in the past year. They listed a wide range of methods including pills, injections, diaphragms, and condoms, early withdrawal before ejaculation and natural timing with their menstrual cycle. In 2012 and 2013 no participants reported using 'abortion' as a family planning method. Participants' knowledge about where to access contraceptive advice and services were high. In 2013, it was 100% (n=16) 'Residential (Re-) Integration' participants, 86% (n=16) 'Community Assistance Training/Work Program' and 80% (n=10) '(Re-) Integration Completed' group.

## Pregnancy and Live Births

All females who reported they menstruated were asked about potential pregnancies and other obstetric questions. Of the 71 participants questioned in 2013, 46 (64.8%) replied they had never been pregnant. Eleven (15.5%) reported 1 pregnancy, 5 (7%) reported 2 pregnancies, 3 (4.8%) reported 3 pregnancies, 2 (2.4%) reported 4 pregnancies, 2 (2.4%) reported 5 pregnancies, 3 (3.6%) reported 6 pregnancies, 1 (1.2%) reported 7 pregnancies and 1 (1.7%) declined to answer. Participants were asked 'How many live births have you had in your life?'. Of the 25 who responded, 32% reported none, 32% reported once, 24% reported twice, 8% reported three times and 4% reported six times.

## Abortion

Participants were asked if they ever had an abortion. In 2013, of the 25 who answered, 14 (56%) responded 'no' and 11 (44%) responded 'yes'. In terms of the numbers of abortions each of these 11 participants had undergone, 9 (54.5%) reported one abortion, 3 (18.2%) reported two abortions, 1 (7.1%) four abortions and 1 (7.1%) reported five abortions.

One participant explained she choose to undergo an abortion this past year. She chose this option because her boyfriend ended their relationship when he learned she was pregnant. She had hoped they would marry. She feared being an unmarried mother, as she believed her father would disown her and become violent towards her. With the support of her mother, she had a 'secret abortion'. Another participant stated she was instructed to have an abortion this past year, for the sake of her health. She had desired to have a third child and was sad to abort the baby.

"I had an abortion because of my health, and the doctor recommended me to not keep this child. I felt really upset because I wanted a baby girl and I felt this child was a baby girl. I have two sons already. My husband supports me and wants my health to get better." – Community Assistance Training/Work Program, 2013

In Mun et al.'s (2011) survey, a high rate of abortion (28.35%) amongst Cambodian female entertainment workers, was found within last 12 months.

## 'Trust'

Having presented the 2013 charts of participants' responses to seemingly straightforward questions about numbers of pregnancies, live births, living children and abortions, informal interviews highlighted how 'trust' between the participant and researcher had increased over the past three years, and that some had much more to say. This year, a number of participants told the research team they desired to tell their full stories about these topics. They explained they trusted the team with the truth and that prior to this year; their stories were too painful to share. All had received counselling for a number of years in the APs. In terms of the question about the number of pregnancies, participants explained they had not told the team about 'other pregnancies' before joining the APs. A few stated they had ended these pregnancies through having abortions. Some participants gave their babies away, whilst others had their babies taken from them. Clearly, for some, their experiences were traumatic. One participant said she wanted to tell the research team about what she had experienced because she wanted to help other girls who have had similar experiences.

## Plans for Pregnancy

Of 71 women asked in 2013, "do you want to get pregnant in the next year? 10 (14.1%) responded they wanted to get pregnant in the coming year, whereas 61 (85.9%) responded they did not. Amongst those responded they desired to get pregnant in 2013, 7 out of 10 (70%) participants responded they knew where to access pregnancy support services.

Whilst most participants desired to be in stable relationships and have a means by which to earn enough money to support a family, one participant thought otherwise. Another participant expressed her sadness about her unplanned pregnancy.

"I got quickly married to a man I met outside our shelter. We do not yet know each other well, but I like him. My mother is still angry with me for getting married to him without getting her approval and has cut me from her family. I live with his family. Now that I am married I want to start a family, even though we don't have stable work. He earns a small amount of money doing day labour. We are not using any protection and I hope I get pregnant this coming year."

– 'Escaped' RP, Female, 2013

"I am sad because I am pregnant and I did not want to get pregnant this year." - (Re-) Integration Completed, Female, 2013

One participant explained how her unplanned pregnancy negatively affected her 'complicated' life and the lives of her other children. She explained her underlying problem has been the fact she is the third wife (mistress) of a man who supports two other wives and their children, but not her and her children. She said the impact of having another child would be very difficult financially because she was barely coping to provide for her other children on a very low salary. At the time of the first interview, she was seven months pregnant and had considered suicide, but had received professional psychiatric support. She stated she was struggling financially on the maternity salary, which was only a percentage of her full salary. By the time of the second interview later in the year, she had delivered a healthy baby.

#### **RECOMMENDATION TO APS ON CONTRACEPTION AND FAMILY PLANNING EDUCATION:**

TO AVOID FUTURE UNSAFE ABORTIONS AND PREGNANCIES THAT ARE NOT PLANNED ASSISTANCE PROGRAMS SHOULD INCLUDE CONTRACEPTIVE EDUCATION AND FAMILY PLANNING IN THEIR LIFE SKILLS WORKSHOPS AND PREPARE AND INFORM MEN AND WOMEN FOR FUTURE AND PRESENT SEXUAL RELATIONSHIPS. PARTICIPANTS OF CHILDBEARING AGE COULD BENEFIT FROM MORE INFORMATION ON FAMILY PLANNING SERVICES, AND INCREASED REFERRAL MECHANISMS TO THESE TYPES OF SERVICES, AS WELL AS FAMILY PLANNING COUNSELLING SO THEIR PLANS FOR PREGNANCY, CHILDBEARING, AND RAISING CHILDREN ARE BETTER INFORMED. MEN AS WELL AS WOMEN COULD BENEFIT FROM SOFT SKILLS WORKSHOPS ON INTIMATE RELATIONSHIPS AND THE RESPONSIBILITIES OF STARTING A FAMILY.

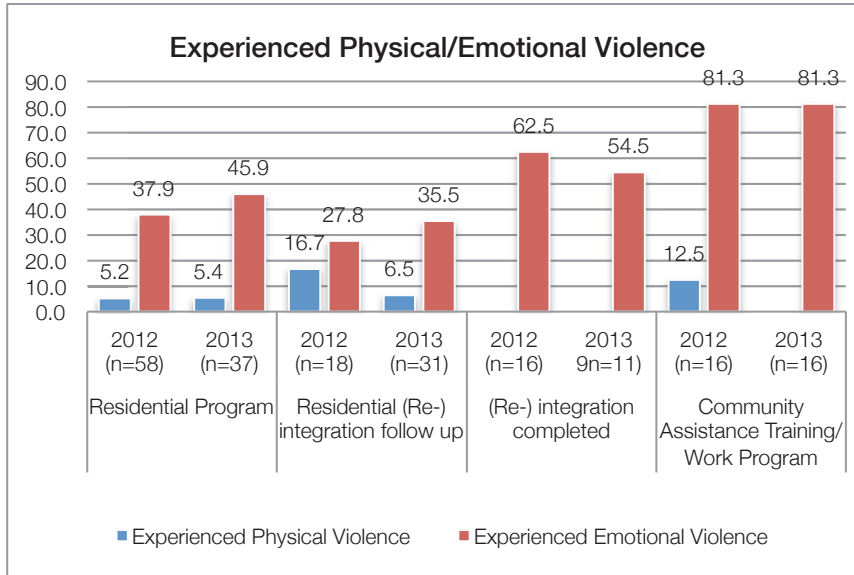
## **VIOLENCE**

This section deals with participants' perceptions and experiences of violence. Participants' experiences were varied, complex and crosscut with other aspects of their lives. The Butterfly team conducted informal and in-depth interviews to check back on participants' perspectives about violence from the earlier survey findings. This was done to grasp the complexity of participant's experiences and views. As referred to elsewhere in this report, the participant's 'trust' in the researcher is critical in order for him or her to feel it is safe to disclose sensitive information. The participants need to feel assured the researchers have their best welfare at heart and will not disclose their situations inappropriately. In all cases in which there have been potential child protection concerns or other ethical problems, the Butterfly research team has referred and reported these issues the appropriate personnel according to the MOU agreements and the ethical guidelines of this research.

## Experiences of Violence

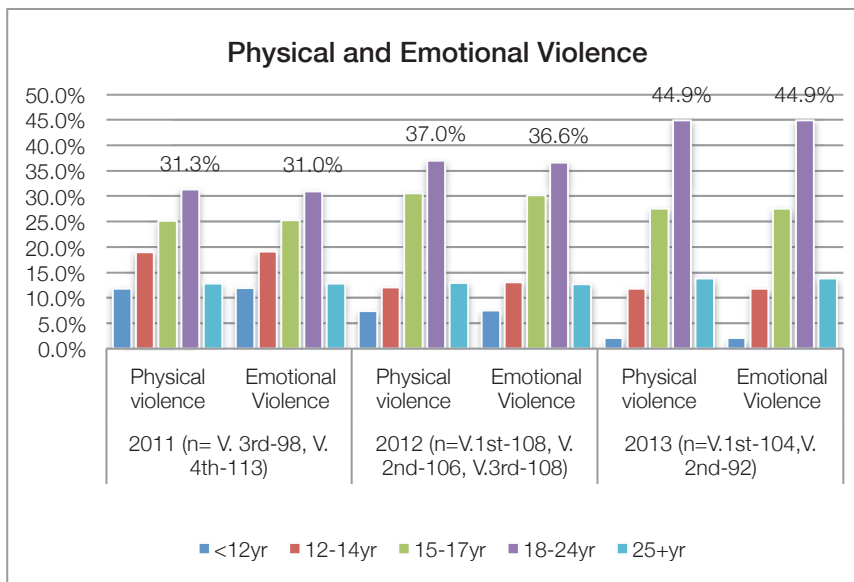
### Physical Violence & Emotional Violence

Participants were asked if they had experienced violence over the past year. The chart below depicts their experiences in relation the four case codes over 2012 and 2013.



**Chart 20:**  
Participants'  
Experiences of  
Physical/Emotional  
Violence.  
2012, 2013

According to these categories it appears physical violence was the highest in the Community Assistance Training/ Work group compared to the other groups. A number of participants in this group stated they appreciated the CP program because the staff and their colleagues were supportive and encouraging, in contrast to their home lives in which they experienced difficult intimate, family and community relationships. In terms of age, it appeared female participants age 18-24 experienced the highest levels of physical and emotional violence over the past few years. The chart below displays violence witnessed and experienced, physical and emotional according to age groups.



**Chart 21:**  
Participants'  
Experiences of  
Physical/Emotional  
Violence,  
According to Age.  
2011, 2012, 2013

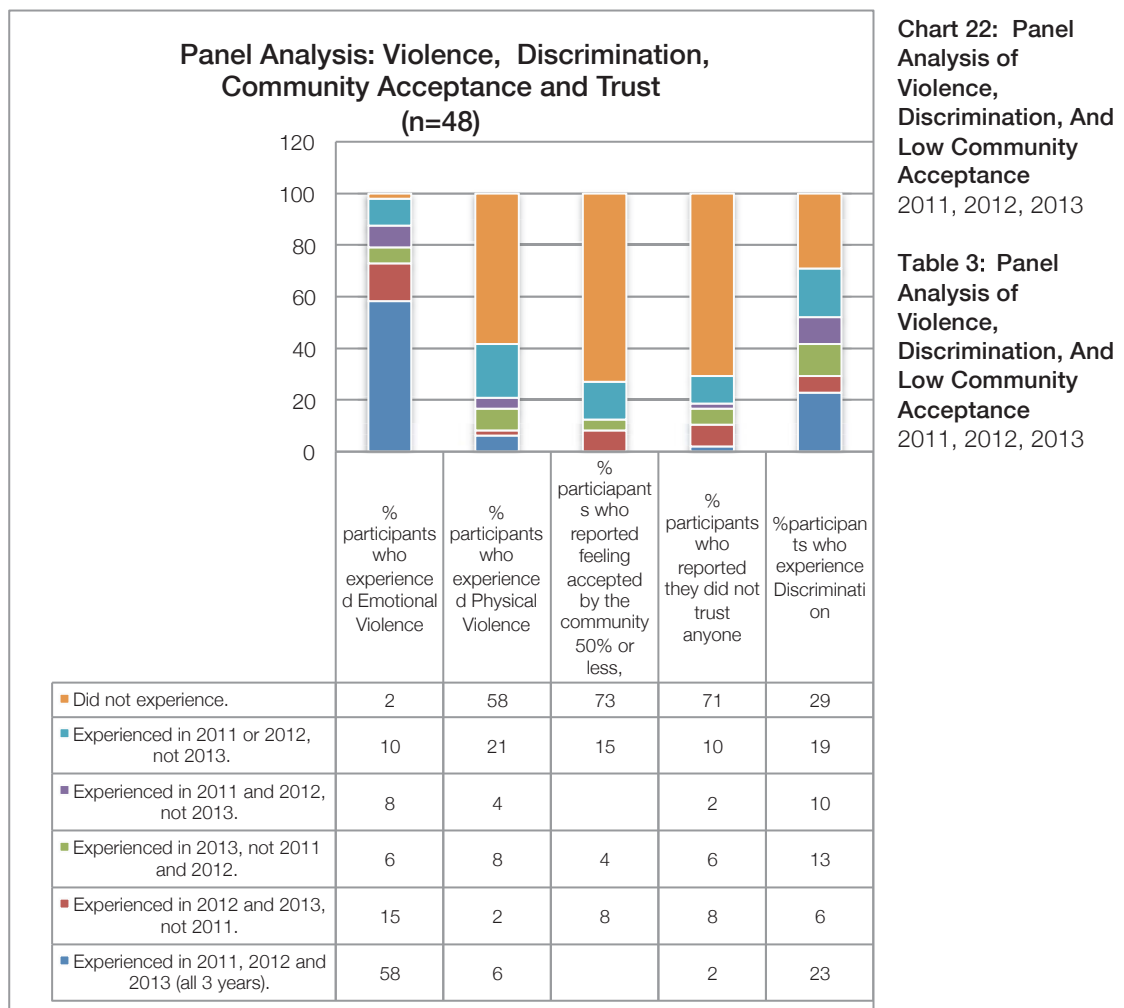
Early in 2013, the researchers presented the above findings back to a number of the participants in mini-focus group discussions. The goal of this exercise was to garner participants' perspectives on violence amongst their cohort. Whilst most of the 18-24 year olds felt the findings accurately reflected their own experiences, the participants in the 25+-year age category expressed a number of their views as to why they thought the 18-24 year olds experienced high levels of violence. The 25+-year group explained women 18-24 years olds in Cambodian society today face many pressures women did not traditionally face years ago, such as leaving home, finding work, and 'non arranged' intimate relationships. All these pressures they felt could make women in this age group vulnerable to violence. The older women also criticized 18-24 year old women in society for acting in ways that went against Chbab Srei and traditional expectations of Cambodian women. In their opinion, they felt women in this age category were too assertive and 'loud', instead of being in line with traditional expectations of women to be submissive, quiet and obedient.

For more on Chbab Srei and cultural expectations of Cambodian women see The Butterfly Longitudinal Research Project, End of Year Report 2012: Culture & Religion: CHBAB SREI and Appendices. The following vignette also refers to the Chab Srei code.

For more about methodology see Methodology & Design: Qualitative Activities.

Extended Analysis

The panel and qualitative data over the past several years have suggested some participants have experienced a high level of 'violence'. To analyse this further, a sub-set was analysed using only the 48 participants from the total cohort of 128 who answered all survey questionnaires over the past three years (2011-2013). The chart and table below displays this analysis.



This group of 48 was compared against five categories, '% who experienced emotional violence', '% who experienced physical violence', '% who felt < 50% community acceptance', '% who did not trust anyone', and

'% who experienced discrimination'. In terms of emotional violence, almost three fifths (58%) of participants reported experiencing this violence over all three years, compared to only 2% who reported never experiencing this during 2011-2013. In contrast, only 6% of participants reported experiencing physical violence all three years compared to 58% who reported no such experiences of over the three years. The percentages of participants who reported 'feeling accepted by less than 50% of the community' and 'did not trust anyone' were low for any of the combinations over any of the three years. In fact they reported 'did not experience' at 73% and 71%. The category about 'discrimination' was the most varied, with 29% of participants reporting they had never experienced discrimination compared to 23% who reported they experienced discrimination over all three years.

The next table further analyses whether participants' experiences of emotional and physical violence were associated with their age, sex, relationship status, experiences of discrimination and place of residence. The table utilized only participant responses from 2012 and 2013 because the case coding in 2011 was not accessible.

Experienced Violence	Emotional (all age)		Physical (all age)		Emotional (Age 18+ yrs.)		Physical (age 18 + yrs.)	
	B	Exp (B)	B	Exp (B)	B	Exp (B)	B	Exp (B)
Age	-.092	.9	-.082	.9	.035	1.0	.233	1.3
Female	-.445	.6	-.954	.4	-	0.2	1.556	0.4
In an Intimate Relationship	.069	1.1	-.085	.9	.115	1.1	.310	1.4
Experienced Discrimination	1.514	4.5*	.820	2.3*	1.624	5.1*	.236	1.3
Does Not Trust Anyone	.698	2.0	.385	1.5	.617	1.9	.815	2.3
Felt <50% Acceptance by the community	-.345	.7	-.284	.8	-.513	0.6	.598	1.8
(Re-) Integration, Completed	1.358	3.9	.288	1.3	2.145	8.5	-.893	0.4
Residential (Re-) Integration Follow Up	-.229	.8	.727	2.1	-.040	1.0	.734	2.1
Community Assistance Training/Work Program	2.342	10.4	.267	1.3	1.614	5.0	-	0.1
Constant	2.758	15.8	.037	1.0	.917	2.5	-	0.0
							6.175	

**Table 4: Logistics Regression Estimation of Emotional Stress and Physical Violence.**

The analysis used logistic regression to construct the dummy variables to analyse these potential associations. The dependent variables included 'experiences emotional violence' (1=yes, 0=no), and 'experiences physical violence' (1=yes, 0=no). The independent variables included 'age', 'female' (1=female, 0=no), 'relationship status' (1=yes married or have partnership, 0=no), 'experienced discrimination' (1=yes, 0=no), 'does not trust anyone' (1=yes, 0=no), 'feeling <50% acceptance by the community' (1=yes, 0=no), '(Re-) integration, completed' (1=yes, 0=no), 'Residential (re-) integration follow up' (1=yes, 0=no) and 'Community assistance training/work program' (1=yes, 0=no).

The results suggested a significant association between participants who experienced discrimination and emotional violence with all ages. In terms of experiences of physical violence there appears to be association amongst participants less than 18 years of age. In summary, participants who experienced discrimination were more likely to experience both emotional and physical violence.

Participants who reported they experienced violence, then explained further. A number of participants described experiencing verbal violence from their peers in shelters, school or work settings. This 'violence' mainly involved being spoken to, or spoken about in a disrespectful and demeaning manner.

“Because they use bad words against me and stigmatize me.” Community Assistance Training/Work Program, Female, 2013

“When I made small mistakes my colleagues used impolite words against me.” – Community Assistance Training/Work Program, Female, 2013

“My fellow shelter residents always tease me and insult me.” – RP, Female, 2013

“My fellow shelter residents slander and gossip about me.” – RP, Female, 2013

“Peers at school made fun of me because I believe in Jesus.” – RP, Female, 2013

Participants who responded they had experienced or feared violence were asked to explain further. They spoke about a range of perspectives and experiences of violence including domestic violence, potential violence related to their sexual exploitation, and violence in their neighbourhoods.

#### Domestic Violence and Alcohol

One participant from a community program associated her experiences of domestic violence with her husband's excessive alcohol consumption.

“My husband always drinks beer and then gets angry and beats me and the children.” - Community AP, Female, 2013

#### Accident, Alcohol and Domestic Violence

One participant described how her family incurred debt, when her brother accidentally crashed a motorbike while he was intoxicated. She described how her father took out his anger about the situation by becoming violent towards her mother.

“At a family wedding a few days ago, my brother got drunk and then asked a cousin if he could borrow his new motorcycle. My brother crashed the motorcycle and now our whole family is in debt to repay for this motorcycle. My father is very angry with my brother but he gets more violent towards to our mother when he gets angry about something.” Residential (Re-) Integration Follow Up, Female, 2013

#### Domestic Violence and Alcohol

Despite a successful court ruling against the perpetrator, one participant attributed her parents' violence as the primary reason she needed to remain in the shelter.

“My case finished in May 2012 and I was successful. I am very happy with the judge's verdict against the perpetrator. The perpetrator has paid the compensation he agreed. But for now I continue to stay in the shelter because my parents are very violent toward each other. My father drinks alcohol every day and becomes very violent. When I visit my family I only stay for an hour because of their violence.” - RP, Female, 2012

#### Land Evictions

A few participants described experiences and fears of land grabbing evictions. All participants described land eviction as a violence that affects the whole community.



"My whole family was evicted in 2008 from Phnom Penh. Since then it has been difficult to survive financially. The work we did is too far away from where 'they' relocated us. Since that time my parents stopped working. They rely on us children to support them. For me, my biggest issue since I reintegrated 10 days ago is that the school is too far away to cycle to and we do not have enough money for motor taxi. My family is worried about this because they don't want me to quit school. I am in Grade 8." – (Re-) Integration Follow Up, Female, 2013

"My small house is near bad smelling canal. We all fear being evicted even if we don't own this land." – Community Assistance Training/Work Program, Female, 2013

"My family is worried our community will be evicted after the elections in July 2013. We hear rumours this may happen." – Residential (Re-) Integration Follow Up Support, Female, 2013

#### Unresolved Court Cases and Threat of Violence from Perpetrator

Two participants spoke about their on-going court cases and their fears of retaliation from the perpetrators. In one case, the child was transferred to a foster family for security, whilst the other participant was (re-) integrated back to his family, despite their fears about security.

"I reintegrated to a foster family with my brother for two months. I cannot reintegrate to my family because perpetrator is still at large near my family home. My family is really afraid of the perpetrator. I am worried because my court case has gone on a very long time and we are afraid perpetrator will not go to prison. I hope perpetrator will go to prison so I can return home." – Residential (Re-) Integration Follow Up, Male, 2013

"My mother and I feel afraid since I reintegrated home because the perpetrator still lives near our house. My case is not finished and I feel afraid of this man." – Residential (Re-) Integration Follow Up, Male, 2013

#### Neighborhood Violence

One participant explained how robberies created a fearful mood in the neighborhood, such that the police were afraid to protect the community. Another participant explained how a robbery of her husband's tuk tuk, the families' means of livelihood, created debt.

"There are many robbers near my house at night. My mother and I are very afraid but no one can help us, not even the police. The police are afraid to work at night when the robbers rob." – Residential (Re-) Integration Follow Up, Male, 2013

"My husband is a tuk tuk driver and two men stole his motor and tuk tuk. Now we are in debt 1,500 USD to buy a new tuk tuk to replace the one we lost." – Community Assistance Training/ Work Program, Female, 2013

#### **Vignettes About Young Women and Violence**

The following vignettes demonstrate several more in depth illustrations of the variety of experiences and perspectives of young women and violence.

### Family Violence, Honour, Stigma and Cultural Expectations

This short piece describes one participant's experiences of violence and highlights how some families adhere to some of the traditional codes of conduct for women.

One 18-year-old participant, who had (re-) integrated back to her family when she was 16 years old, relayed the following experience. She and her family were attending a wedding celebration of a relative near her home. Whilst the reception was proceeding, her older unmarried aunt arrived late, accompanied by two men. The older aunt and the accompanying men apparently had arrived already intoxicated with alcohol. According to the participant, the aunt and the two men were loud and physically affectionate in public. The grandfather of their family took offence to the aunt's behaviour and publically accused her of 'flirting' and not acting in an honourable way for an unmarried woman. A loud argument ensued between the aunt and the grandfather. The participant relayed she did not enter into the debate, yet found herself made the centre of attention, when her aunt turned toward her, and publically accused her of dishonouring the whole family because of her former experiences in the sex trade; "everyone knows she was a sex worker." Following her aunt's public accusation, a number of uncles turned their attention toward the participant and threatened to kill her if she returned home. They did not want her to live in the village anymore because she had dishonoured their wider family. "I am afraid to sleep at my house because my aunt and uncles promise to kill me in my sleep." Since that visit the participant has lived with a number of different family members and most recently has moved to another part of the country.

### Family Violence, Child Protection, (Re-) Integration Follow Up, and Ethics

This short piece describes one under aged participant's experience of family violence during the (re-) integration follow up period.

Early on this past year, a 16 year old participant, disclosed to the Butterfly team about her mother's severe on-going violence toward her since she had reintegrated home over two years earlier. "My mother beats and insults my younger sibling and I. I have never told or asked anyone to help me." She described how her mother had repeatedly shamed her through verbal insults. She had beaten her with sticks and other sharp objects. She had pulled out the participant's hair and had forced her to work night shifts at the local factory. She forbade her to attend school. Though the AP had been regularly visiting all this time, the participant had not revealed her situation to them because her mother was always present in the interviews. During each interview, her mother was able to present herself in a calm and non-violent manner. In short, during these interviews, the participant felt intimidated and that the adults would not believe her. Despite this, the Butterfly team ensured all interviews with the participant were private and confidential, away from the mother's presence over the past two years, still it took until this year for her to divulge these experiences. She explained it had taken this length of time to trust the research team enough, to disclose and believe her situation would not become worse. Despite her mother's violence over the past two years and the fact that her mother had originally trafficked her years earlier, she still felt pity and loyalty towards her mother. She spoke about how in her next reincarnated life; she "hoped to be born into a different family with a different mother". She said she regretted ever asking the shelter to reintegrate her back to her family. She also feared speaking out about her mother's violence because she did not want her to get into trouble with the authorities. At the same time, she feared more violence if the police failed to protect her. In light of the participant's age, the obvious child protection issues, and the MOU ethical agreement between the Butterfly team and the AP, the research team were able to heed the participant's request to re-involve the AP and the appropriate authorities to assess and address this situation. Since her disclosure, the AP and authorities, have ensured her home situation is safe from violence. The AP has offered her opportunities to complete her education and /or pursue skills training while she is still under the age of 18 years. They have also offered job internship. At the last interview of 2013, she stated she was happy the violence had stopped. At that interview, she was considering skills training options or staying with her family in order to help their business.

### Violence, Vulnerability, Age and Agency

This short piece describes one participant's experience of violence, vulnerability and agency.

The Butterfly Research team first met the following participant in 2010, whilst she was living in a shelter. During this time, the team was able to observe the way she responded to questions and the way she interacted with residential peers and staff. In the teams' opinion, she appeared to have some difficulties understanding questions that required her to reflect upon her opinions and experiences. In early 2012, the AP reported that she had 'escaped' and they were unable to find her, and then a year later, they reported she had made contact with them. About this time, she also contacted the Butterfly team and asked to re-join the study. She relayed the following story. In early 2012 when she was 17 years old, after briefly meeting a 'stranger' who 'hung around' the shelter, she decided to run away with him when he asked her to marry him. She said she did not give it much thought, but decided she would follow him. They went immediately to his home where he lived with his family and 'some other women'. She quickly realized he had tricked her into a fake marriage and that these 'other women' were "in fact", 'fake wives' like herself. He took away her phone, forbid her to leave the premises or to speak to anyone outside of the family. She found herself enslaved and unable to escape for the next year. During this year, her 'husband' sexually assaulted and beat her and the other 'fake wives' many times. She explained he hit her so often in the face she lost many of her teeth. After a years time, she managed to escape. She returned to the shelter, told them her story, and with their help has been able access legal support to prosecute her former 'husband'. Despite the shelter's offer of support to help her find a place to live, either in the shelter or the community, she has declined any further assistance. She states she prefers to live on the streets as a homeless person. Since she has re-gained her freedom, she alternates between labour jobs in construction and street sex work. Over this past year she was arrested because she was accused of theft. She explained how she trusted bad men who got her into 'serious trouble with the law'. The Butterfly team has asked her to reflect upon her experiences, in terms of gleaning any lessons about how to judge peoples' character and intentions. Despite her 'marriage' and her trouble with the law, she states she still has complete trust in 'everyone'. She does not believe anyone would want to harm her, and thus there is "nothing I can learn from these experiences". She declines all offers of further assistance such as women support groups and human rights groups. This case highlights many issues, one of which is that 'vulnerability' is not necessarily age related.

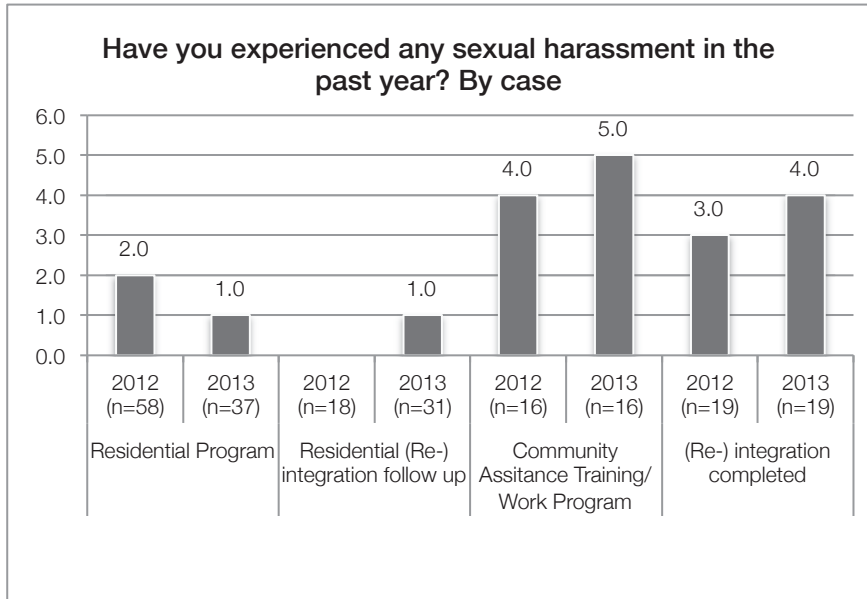
### Sexual Violence

According to Jewkes et al. cited in Ethical and Safety Recommendations for Research on the Perpetration of Sexual Violence (2012), sexual violence can be defined as "any sexual act, attempts to obtain a sexual act, or acts to traffic for sexual purposes, directed against a person using coercion, harassment or advances made by any person regardless of their relationship to the victim, in any setting, including but not limited to home and work."

"I feel sad because one girl seems to like me sexually and I don't feel the same way. The other girls know my problem with her but they do not help make her stop pressuring me." - RP, Female, 2011

As discussed earlier in the report, through participant observation and qualitative interviews in the early period of this study, a number of participants disclosed they were experiencing sexual harassment by their peers in the residential centres.

Following this observation, the survey instrument was adapted to include more questions about this form of sexual violence for future years. The chart below displays participant's responses about sexual violence from 2012 and 2013.



**Chart 23:**  
Experiences of  
Sexual  
Harassment.  
2012, 2013

Of the four case code categories, the participants in the 'Community Assistance Training/ Work Program' and the '(Re-) Integration Completed' appeared to experience higher levels of sexual harassment compared to those in 'RP' and 'Residential (Re-) Integration Follow Up' categories. In 2013, two participants described their experiences of sexual harassment in the work place. One stated she had never informed anyone about this harassment because she felt they [the shelter staff] would not believe her story.

"I left my good job because the manager there sexually harassed me many times. I was a cook in a good hotel. I did not tell any of the staff at organization about the manager sexually harassing me because the staff doesn't understand girls like my problems. So I quit the job and told the shelter I had family problems. Then I left the shelter." - Escaped From RP, Female, 2013

"One male work colleague always woos me and sexually harasses me. I don't like him."  
- RP, Female, 2013

**RECOMMENDATION TO APS ON SEXUAL HARASSMENT:**

ALL ORGANIZATIONS SHOULD REVIEW THEIR CHILD PROTECTION POLICIES TO ENSURE SEXUAL HARRASSMENT, SEXUAL VIOLENCE AND BULLYING ARE ADEQUATELY ADDRESSED. PARTICIPANTS WOULD BENEFIT FROM INCREASED UNDERSTANDING ABOUT WHAT SEXUAL HARASSMENT IS IN DIFFERENT SETTINGS – TRAINING PROGRAMS, JOB PLACEMENTS AND COMMUNITY - AND HOW TO SEEK LEGAL AND OTHER HELP IF EXPERIENCED. PARTICIPANTS COULD BE EMPOWERED WITH THIS KNOWLEDGE IN TERMS OF SELF-EFFICACY.

**RECOMMENDATION TO COALITION ON SEXUAL HARASSMENT PREVENTION:**

THE COALITION SHOULD USE ITS INFLUENCE TO ADVOCATE TO THE GOVERNMENT TO TIGHTEN LEGISLATION ON SEXUAL HARASSMENT IN THE WORKPLACE AND TO MAKE THE JOB MARKET A SAFER PLACE FOR WOMEN. IN TERMS OF PREVENTION OF SEXUAL HARASSMENT AND SEXUAL VIOLENCE, THE COALITION SHOULD ALSO LOBBY THE GOVERNMENT TO DECLARE ENTERTAINMENT VENUES AS HAZARDOUS WORK FOR MINORS AND THUS PEOPLE UNDER 18 YEARS OF AGE SHOULD NOT BE EMPLOYED IN SUCH VENUES.

Sexual Exploitation and Transaction

As stated earlier in this report, the Butterfly research recognises the debates and the complexities surrounding 'sex work' (Agustin, 1988,2002, 2005; Doezema, 1998; Stromberg, 2012) vs. 'sexual exploitation' (Bales, 2012; Barry 1995; Bales, 2012; Batsone, 2007; Coy, 2000). In terms of coercion, choice, consent and agency, the focus of this study is to understand this cohort's (re-) integration experiences and perceptions. Therefore the Butterfly Report does not engage with this debate per se. All of the APs partnering in this research view involvement in the sex industry as harmful and exploitive. They seek to help their clients' recover from sexually exploitive experiences in a number of different ways. They also seek to empower their clients to pursue alternative forms of work, rather than to return to, or remain in sex work. In previous Butterfly Reports a number of participants shared their reflections about their past involvements in sexually exploitive experiences. Some described being coerced and trafficked as children. Others stated they started doing sex work because they saw no alternative ways to make money. The latter commonly described their desire to support their family or to help repay family debts.

For more about this debate see the 2012 Butterfly Report: Physical & Emotional Integrity, Sexual Exploitation, Coercion & "Choice"

Participants who reported they were sexually active were then asked whether they had received payment for sexual services and/or whether they had exploited in the past year. In 2011, four (4) participants stated they had received payment for sex and three (3) stated they had been exploited, In 2012, two (2) participants stated they had received payment for sex and two (2) stated they felt exploited. In 2013, three (3) participants stated they had received payment for sex and five (5) stated they felt exploited. In 2013, one participant reported she had so many different partners over the past year that she could not count how many there had been.

These participants were asked to explain what sexual exploitation meant to them based upon their experiences. Two felt coerced, two experienced violence but did not speak about coercion, and four spoke about unfair remuneration of their services.

Coercion

“My boss forced me to have sex with the clients.” - RP, Female, 2011

“There were some brokers who invited me to meet some men to have sex. I didn't agree, but I had to go.” – RP. Female, 2012

Violence

“Because sometime he [customer] fights me.” – Escaped RP, Female, 2013

“Because the customer and police are violent to me.” – Escaped RP, Female, 2013

Unfair Remuneration

“Because I think they didn't pay me enough.” – Escaped RP, Female, 2013

“They gave me less money for sex so I needed to escape.” – (Re-) Integration Completed, Female, 2012

“The broker who finds clients for me takes some of my money when I have sex with the clients.”  
- Declined Assistance, Female, 2011

“My boss took half of my earnings after I had sex with the client.” - RP, Female, 2011

### Vignettes About Participants Involved in Sex Work During 2013

The experiences of the participants highlighted in the following vignettes illustrate a variety of important issues. One issue involves the question of when does 'vulnerability' cease in terms of age? Most of the APs involved in this research focus on children under the age of 18 years, yet in the Butterfly Research a number of participants over the age of 18, appear to be 'vulnerable'. Another issue is the 'victim vs. agency' debate between women who 'choose' to be involved in sex work and those who are 'coerced'. Recognizing the complexity and divisiveness of this debate, Larissa Sandy (2006; 2007) in the Cambodian context frames this debate in terms of 'constrained choice'.

#### Violence, Agency, Human Rights and Sex Work

In this vignette, the research team was able to conduct multiple interviews with two participants actively involved in sex work at a Karaoke Venue (KTV). The participants lived 'on site' and sold sex 'on site', similar to a brothel. The team were able to conduct interviews during rest daytime hours at the venue.

Over this past year, these two participants explained their experiences and perceptions of their past and present sex work. They each stated it was never their original plan to sell sex; rather a broker 'tricked' them into the trade. They were promised 'good jobs' but found themselves sold to a brothel instead. After a 'long time' in the brothel, they regained their freedom. Since that time, they have alternated between working in KTV and manual labour. Both state they have no desire to leave sex work for the foreseeable future.

Following a police raid and rescue operation of their previous karaoke establishment a few years ago, the authorities placed them in a RP. After a few weeks, they escaped. They knew the program could not keep them because they were over 18 years old. They explained that whilst they did not like doing sex work, their primary motivation for 'choosing' to return to sex work was to help their families' repay their debts.

In terms of agency, they stated they were technically free to come and go from their work site any time. They stated they were also free to quit work at any time, provided they did not owe the boss money. What kept them working in sex work was debt. When the team asked them to explain more about the debt, they stated they were helping their families improve their homes and helping to support their younger siblings in school.

During the interviews, the participants wanted to speak about the violence they heard about, witnessed and experienced from their customers and the police. Despite the 2008 law banning sex on premises, they felt sex 'off site' was more dangerous compared to sex sold 'on site'. They spoke about how their colleagues' experienced severe physical violence from customers whilst working 'off site'. They spoke about how a customer murdered one of their friends when she went 'off site' with him.

They stated they feared the police because they had multiple roles, which negatively affected their lives. The police levelled a weekly 'tax' directly from the participants. The police were the customers. As customers, they were often physically violent and abusive toward the sex workers. In addition, as customers, the police often did not pay the sex workers for their services. In all this, the participants complained the Karaoke owner was intimidated and powerless to intervene on their behalf. "Even though I hate all the customers I have sex with, I still do sex work. Actually I hate the police the most because they are the most violent of all. My boss tries to protect us, but they are more powerful than him."

Despite this violence and abuse, the participants stated they did not want to stop doing sex work until they had repaid their debts. They wanted to be able to do sex work, and they wanted their human rights upheld as sex workers. "I want customers to be punished for being so violent to all the girls in this place." Their sentiments appeared similar to the 'Cambodian Sex Workers Rights Unions' who advocate and campaign for safe working environments for sex workers (Stromberg, 2012). These two participants preferred to have sex 'on site', due to the high level of violence they heard about, witnessed and experienced.

In addition to the violence they endured, these two participants feared sex work has put their health at risk. They feared catching communicable diseases from customers who refused to wear condoms. Every night, the boss has required them to drink between 15-30 cans of beer with customers as a way to encourage customers to spend money. They stated the high alcohol consumption has made them feel ill and has affected their appetites.

### Violence, Disappointment, Agency and Sex work

In the next vignette a participant explained her rationale for returning to sex work after she left the RP.

Two years earlier, when the participant turned 18 years old, she told the research team that she left the shelter and went to live at a KTV establishment in another town because she needed to help her sister with her newborn baby. During that time, the research team was able to visit the participant at the KTV. Over the course of the past two years, it has appeared to the team and to the former AP that the boss has increasingly limited the participant's freedoms and agency. He forbid her to leave the premises and took away her phone. Through out this time, the former AP and the Butterfly Research team continued to maintain contact. Though the AP offered to help her leave, she refused to go.

Early in 2013, the participant disclosed to the Butterfly team the "real reason" she returned to Karaoke sex work. She stated she was deeply disappointed with the shelter's (re-) integration financial support. When she learned from a friend about the money she could earn in Karaoke she followed. Later this past year, the team learned from the former AP, the participant had 'escaped' for a few hours and had asked for their help to get free. By the time the AP were able to locate her at the police station, she had changed her mind. The AP felt the KTV owner and the police were colluding to keep her at the venue. Since that time, the owner has forbidden her to have any contact with the Butterfly Research team or the former AP.

Similar to the previous two participants she was over 18 years of age and she lived and worked on site. In contrast to the previous participants, she appeared to have much less freedom of movement, expression and agency.

## **SUBSTANCE ABUSE**

Participants were asked about their use of various substances, including cigarettes, illicit drugs and alcohol.

### **Cigarette Use**

Participants reported low cigarette use over the past few years. In 2012, seven (7) (6.5% n=108) reported smoking and all stated they wanted to quit. In 2013, seven (7) (7.4% n=95) reported smoking cigarettes and (1) out of seven reported wanting to stop.

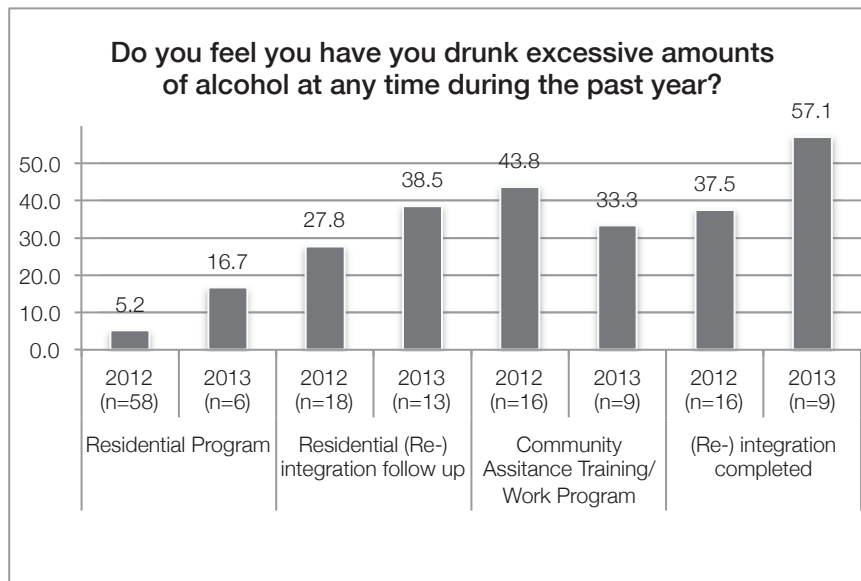
### **Illegal Drug Use**

Participants reported low illicit drug use over the past several years. Amongst those who answered they used illicit drugs, the percentages of those that felt addicted, were relatively high. In 2011, three (3) 3.3% of 91 participants used prohibited drugs and two (2) stated they felt addicted and wanted to quit. One of these two was receiving support to stop drugs and said she felt it was helping. In 2012, two (2) 1.9% of 108 participants reported using prohibited drugs and one (1) wanted to quit. This one was receiving support and stated this support was helpful. In 2013, one (1) 1.1% of 95 participants used prohibited drugs and this one expressed no desire to quit and thus was not receiving any support to do so at the time. Mun et al. (2011) found the incidence of drug use amongst female entertainment workers was 4.5% and that amphetamines (or 'Yama') were more frequently used, compare to drugs that needed to be injected (1%).

For recommendations on drug misuse see Physical & Emotional Integrity, Alcohol, Recommendation to AP on Drug and Alcohol Misuse and Recommendation to Coalition on Drug and Alcohol Misuse.



## Alcohol



**Chart 24:**  
Experiences of  
Alcohol Misuse  
Among  
Participants  
2012, 2013

Participants in the different case code categories varied in their responses about whether they reported their alcohol consumption to be excessive at any time in the past year. The lowest was amongst participants in RPs in 2012 and 2013 and the highest was amongst participants in the (Re-) Integration Completed category in 2013, at 57.1%. Some participants in the Community Assistance Training/Work Program reported during informal interviews that they drank alcohol as a way of releasing stress and coping with difficulties in their lives.

One participant involved in sex work reported how her KTV boss mandated her to drink large amounts of alcohol with customers every night. She explained one of job responsibilities was to encourage customers to buy her beer. In this way, she earned money for the KTV establishment.

“I have to drink a lot of alcohol every night at Karaoke. Now I am getting fat. My appetite goes down. I drink between 15-20 cans of beer per night.” – Escaped RP, Female, 2013

This participant’s report is similar to findings from other recent research on female entertainment workers and KTV venues in Phnom Penh. Meeks and Miles (2013) found that women working in Karaoke venues kept a careful tally of the numbers of beers consumed because the owner of the KTV venue offered financial incentives based upon the amount of beer each woman could consume within a single month. Mun et al (2011) found alcohol use was frequent and high, with more than 36% of female entertainment workers drinking the equivalent of 96 cans of beer or more per week while 31% drink 8 to 95 cans per week.

**RECOMMENDATION TO APS ON DRUG AND ALCOHOL MISUSE:**

ALCOHOL IS A PROBLEM FOR THOSE IN ENTERTAINMENT WORK. PROGRAMS NEED TO BE MORE AWARE OF THIS AND INCLUDE EDUCATION ON ALCOHOL MISUSE IN THEIR PROGRAMS. INFORMATION ON ALCOHOL AND DRUG SERVICES SHOULD BE MADE WIDELY AVAILABLE TO ALL APS WORKING WITH SURVIVORS SO THAT THEY CAN REFER AS NECESSARY.

**RECOMMENDATION TO COALITION ON DRUG AND ALCOHOL MISUSE.**

THE COALITION SHOULD USE ITS INFLUENCE TO LOBBY FOR BETTER SERVICES BOTH PREVENTIVE AND CURATIVE FOR VICTIMS OF ALCOHOL MISUSE. SURVIVORS ADDICTED TO PROHIBITED DRUGS COULD BENEFIT FROM A STRONG REFERRAL MECHANISM TO DRUG TREATMENT PROGRAMS.

# ECONOMIC (RE-) INTEGRATION

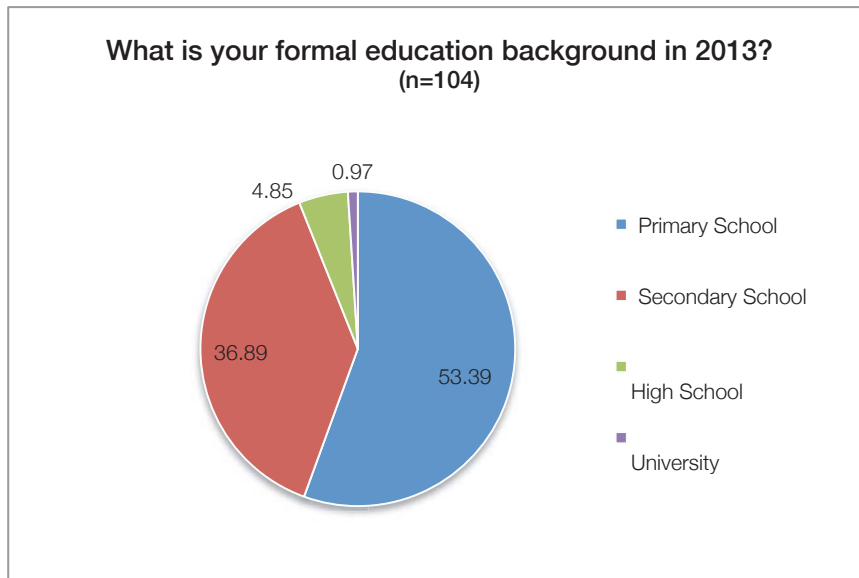
This section deals with participants' perceptions and experiences of various aspects of financial and economic integrity, including education and training, employment, migration and debt. Cross-cutting themes include participants' concerns for their family's economic survival and growth, remaining in school following (re-) integration, educating dependents, and the negative effects of ill health.

## EDUCATION & TRAINING

Generally findings relating to education and training differ in terms of the participant's AP support and their age. Younger participants tend to be placed in programs that support and prioritize academic education. Older participants tend to focus on skills training and alternative work opportunities.

### Formal Education and Vocational Training

Participants pursuing formal education were asked state their current academic year level. The chart below depicts participants' formal education levels in 2013.



**Chart 25: What Was Your Formal Education Background in 2013?**

In 2013 (n=104), the majority of participants (53.4%) responded the highest level of formal education they have achieved was primary school, followed by 36.9% who completed secondary school.



**Chart 26: Have You Done Vocational Training? 2012, 2013**

The number of participants who undertook vocational training increased from 20.8% in 2012 to 47.1% in 2013. The majority of participants pursued sewing and beauty salon, followed by cooking and baking. Last year reports emphasized the need for skills training opportunities to be based upon realistic market analysis, the individual and the environment. As discussed in the 2012 Butterfly Report, it is important for skills training to be appropriate to the job market and context to which participants reintegrate.

One participant who reintegrated to a remote part of the country last year has been unable to use her sewing skills due to the lack of market for her skills, and a lack of electricity and capital with which to buy materials.

"I cannot use my sewing machine because I don't have electricity. My house is far away from people and people are very poor so will not buy clothes I sew. My skills feel wasted." - (Re-) Integration Completed, Female, 2013

Another participant, who completed skills training in sewing, had planned to set up a small business, when she (re-) integrated back to her village. She has been unable to do this because she has lacked the start up capital, and she has no experience in business. Instead, she has worked in a garment factory and earns the minimum wage.

"Since I reintegrated, I have not been able to set up a sewing business. I work in a factory instead. The truck picks up women in my village at four am. We travel three hours and work 12 hours and then return back home by 8 to 9 pm. I work six days per week. I hope one day to start a small sewing business."- (Re-) Integration Complete, Female, 2013

#### **RECOMMENDATION TO APS ON VOCATIONAL TRAINING:**

SOME VOCATIONAL TRAINING PROVIDED IS IRRELEVANT AND INAPPROPRIATE TO THE CONTEXT OF CURRENT SURVIVORS. APS SHOULD BE CAUTIOUS ABOUT STARTING PROGRAMS WITHOUT A CLEAR BUSINESS STRATEGY. APS COULD BENEFIT FROM INCREASED PARTNERSHIPS WITH ORGANIZATIONS WHO HAVE AN EXPERTISE AND TRACK RECORD WITH VOCATIONAL TRAINING AMONG VULNERABLE POPULATIONS. APS COULD CONSIDER LEARNING FROM OTHER ASSISTANCE PROGRAMS WHO HAVE DEVELOPED LINKS WITH SOCIAL ENTERPRISE TO DEVELOP INTERNSHIPS FOR THIS CLIENTS. THE FUTURE OF GOOD PRACTICE IN VOCATIONAL TRAINING AND JOB PLACEMENT IS LINKING CLOSELY WITH THE CORPORATE SECTOR WHERE THERE ARE REAL JOBS WITH REALISTIC SALARIES. IF BUSINESS OR ECONOMIC DEVELOPMENT IS NOT THE AREA OF EXPERTISE OF THE ASSISTANCE PROGRAM, INCREASED PARTNERSHIPS AND TRAINING COULD BENEFIT APS IN EQUIPPING THEIR CLIENTS FOR THE JOB MARKET. INVOLVING SURVIVORS IN MARKET RESEARCH AND BUSINESS DEVELOPMENT WILL ALSO EMPOWER AND BETTER PREPARE THEM.

#### **RECOMMENDATION TO COALITION ON ECONOMIC REINTEGRATION OF SURVIVORS:**

APS COULD BENEFIT FROM A NETWORK OF MAINSTREAM BUSINESSES THAT ARE WILLING TO EMPLOY AND CARE FOR REINTEGRATED SURVIVORS OF HUMAN TRAFFICKING. TARGETED PRE-TRAINING FOR THESE BUSINESSES WOULD ALSO HELP REDUCE STIGMA AND INSENSITIVITY IN THE WORKPLACE.

### Practitioner Voice on Economic Reintegration

#### Practices

“Our organization has established an employment network of more than 45 businesses. Our career pathways program is set up to support partner organizations as well as our clients.”

#### Recommendations

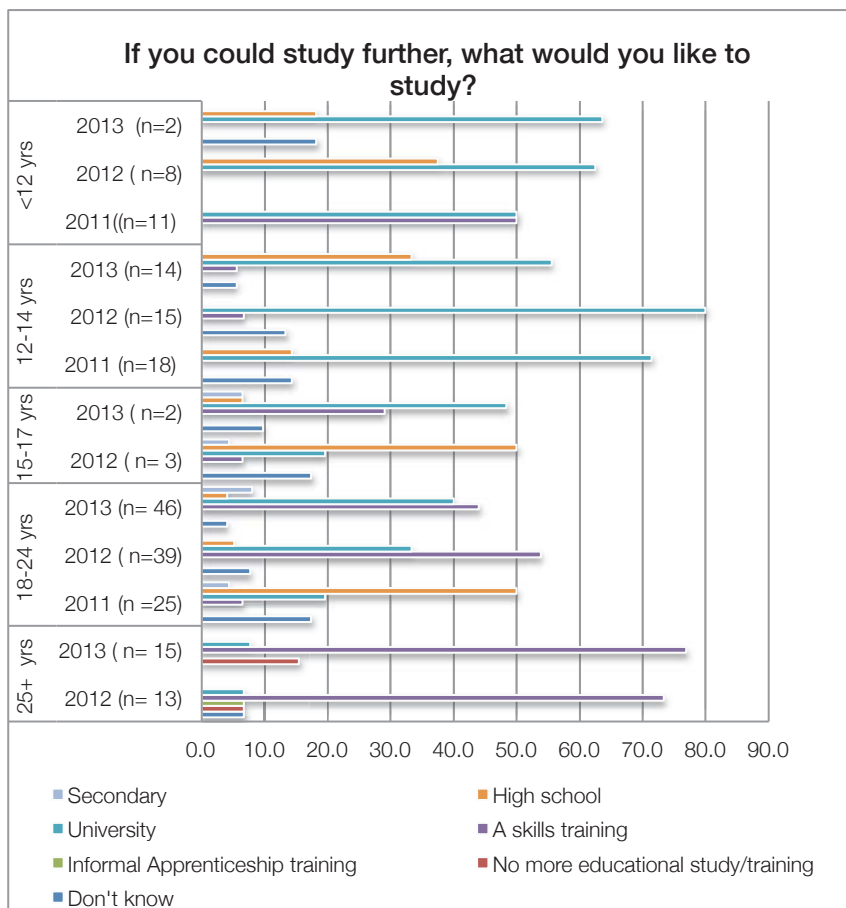
“More collaboration between private sector is needed where NGOs lobby the private sector to provide jobs for survivors rather than NGO’s trying to do it themselves.”

“...of course this is important-but we must be careful not to create another protective job culture - we need to always be working towards people being truly integrated into a real community setting.”

#### Challenges

“Some businesses want to help but are frustrated when clients struggle and do not perform adequately or are not reliable.”

Participants were asked ‘if you could study further, what would you like to study?’ The chart below displays their responses over 2011 to 2013, according to their different age groups.



**Chart 27: If You Could Study Further, What Would You Like to Study?**  
2011, 2012, 2013

### Challenges and Promotion of Education and Training

Participants listed a range of challenges that they felt often prevent children and young people from studying in Cambodia. Some challenges they discussed included poverty, because usually one needs money to study or pass exams in Cambodia. Others discussed negative family influences, in that some families do not encourage

education because they do not see the point or value in it. Others discussed how children's' responsibilities toward supporting their families sometimes supersedes education.

#### Education Following (Re-) Integration

A number of participants who have (re-) integrated from RPs this past year expressed their concerns about the feasibility of continuing and completing their academic studies back in their communities. One participant who reintegrated early in 2013 described her appreciation of the shelter's holistic (re-) integration approach and support toward herself and her family, yet she still feared she would not be able to complete her studies due to lack of transport to the new school. The shelter had assisted the family to recover from a traumatic land grab in which they were evicted from their land in the city and relocated to land far from their prior work, schools and health care facilities. Her primary challenge in this new re-location is the distance she must travel to her new school each day. The participant worried she could not afford to get to and from school because it was too far away by bicycle, and her family could not afford other transport.

"I have a very specific goal to finish my education through to grade 12. I am anxious I won't be able to do this because I cannot get to the school. My whole family wants me to get an education. After my education I will decide what I want to do to earn a living." - (Re-) Integration Follow Up, Female, 2013

Another participant, who reintegrated a couple of years earlier spoke about how she wished the RP had considered her case more holistically in terms of involving and assessing her family and community situation. Over the past two years, she has faced a number of serious challenges to successfully completing high school. From the time of return home, her mother has consistently opposed her wish to complete high school. Instead her mother has been pressuring her to marry before she turns 18 years old. In addition, a few of her relatives have threatened to kill her due to her past involvement in sex work. This has meant she has lived with an assortment of other relatives who have required her to work long hours in their businesses, taking time away from her studies. She reported how the RP social work follow up visits have been infrequent and each visit lasted less than five minutes and the 'promised' financial (re-) integration support of 20.00 USD every few months has not been enough to pay the school fees.

"I wake at three am and work until 7-8:00 am. Sometimes I am late for school. After school in afternoon I help to make bread. I feel obligated to help because they let me live there for free."  
- (Re-) Integration Follow Up, Female, 2013

*Though she tried her best and felt she knew the material, she failed her high school exams.*

"I am in shock because I tried so hard and I am so disappointed and ashamed I failed. Now everyone gossips about me and says I wasted the past two years. My dreams of going to university and studying law to help people like myself will stop for now." - (Re-) Integration Follow Up, Female, 2013

In contrast to the above, several other participants described their motivation and support to complete their education with high marks.

"If we work hard and achieve high marks in the future the NGO will because the help us find sponsorship to study at university." - Informal Group Interview With Three Residential (Re-) Integrated Follow Up Support Participants, 2013

**RECOMMENDATION TO APS ON (RE-) INTEGRATION AND EDUCATION OF SURVIVORS:**

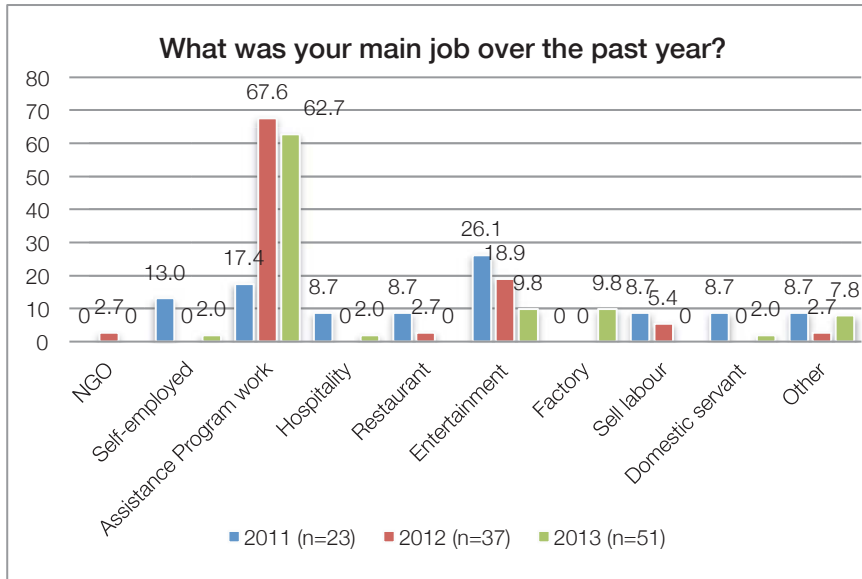
SOME APS ARE GOOD IN EQUIPPING SURVIVORS TO ACCESS EDUCATIONAL OPPORTUNITIES WHILST OTHERS ARE NOT. IN LINE WITH EARLY PLANNING AND ON GOING ASSESSMENT OF THE CLIENT, FAMILY AND COMMUNITY SETTINGS, THE CLIENT'S EDUCATIONAL GOALS MUST BE ESTABLISHED BEFORE (RE-) INTEGRATION. FOLLOW UP MONITORING AND ASSESSMENTS SHOULD BE MADE WITH THE EDUCATIONAL INSTITUTIONS THEIR CLIENTS ATTEND DURING THE RE-INTEGRATION PROCESS.

## EMPLOYMENT & MIGRATION

### Employment Experiences

Participants described their main employment over the past year. The chart below depicts the percentages of participants involved in a variety of different work contexts. By far, most participants were associated with 'Assistance Program Work'. Participants in Residential Programs earn a small stipend, whilst Community Programs earned a salary packet. Participants who reported working in 'entertainment' work decreased each year, from 26.1% in 2011 (26.1%) to 9.8% in 2013.

For more about entertainment venues see Physical & Emotional Integrity: Sexual exploitation & Transaction, and subsequent Vignettes



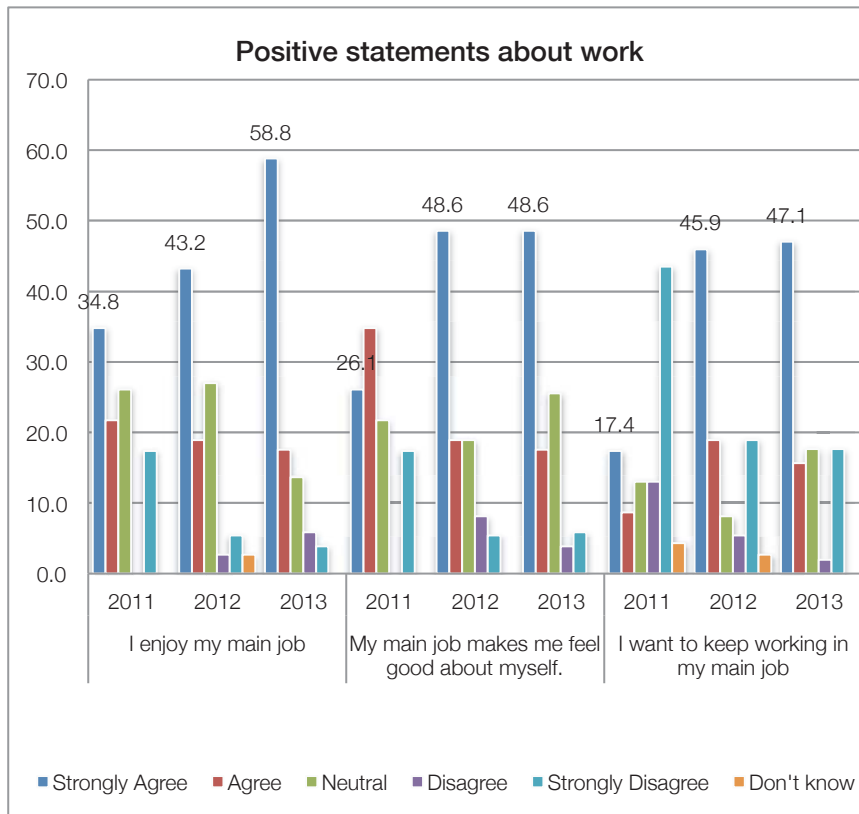
**Chart 28 : What Was Your Main Job Over the Past Year?**  
2011, 2012, 2013

In future years the research team intend to explore and explain why high percentages of participants appear to report 'Assistance Program Work' as their main employment. Two areas of interest include the relationship between Community Training/Work and participants of Vietnamese ethnicity. The team speculate that participants of in Community Training/Work programs remain in such programs for an indefinite period of time. The team speculate that some Vietnamese participants do not have Cambodian citizenship and thus may not be able unable to obtain work in wider society beyond AP work.

In terms of the percentage median hours per month participants reported working in their main jobs over the past three years: 2011 (n=23) - 160 hours/month, 2012 (n=37) - 150 hours/month, 2013 (n=51) - 180 hours/month



Employed participants were asked to rank various positive statements about their jobs. The chart below depicts their responses.

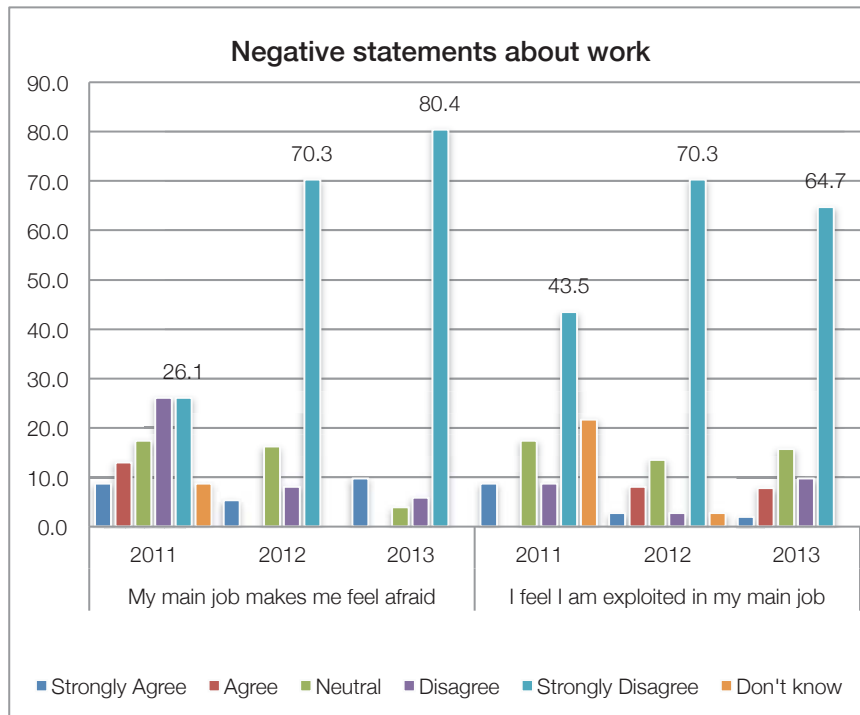


**Chart 29: Job Satisfaction Among Income Earning Participants.**  
 2011 (n=23),  
 2012 (n=37),  
 2013 (n=51)

Over the three years, 'strongly agree' increased for all categories though 'my main job makes me feel good about myself' remained constant from 2012 to 2013.

"I really like my job because I get on the job training. Now I learn English, and other new skills. –  
 Community Assistance Training/Work Program, Female, 2013

Participants ranked the negative statements about their job. The chart below depicts their responses.



**Chart 30:**  
Participant' Perception of Exploitation in Current Employment. 2011 (n=23), 2012 (n=37), 2013 (n=51)

From 2012 to 2013, participants appeared to increasingly disagree with these statements.

In contrast to the above findings several participants reported that their work caused them to feel afraid. The first two spoke about how they felt when they were accused of 'stealing' by their co-workers, and the latter spoke about her fear of police and customers who frequent the Karaoke establishment.

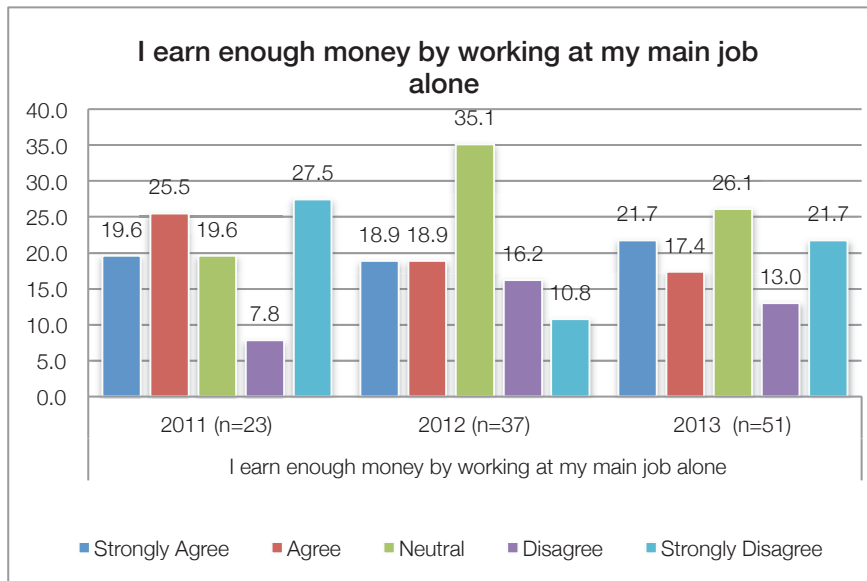
"I don't feel safe in my job because I worry someone at work will accuse me of stealing something. I worry a lot about this. I don't trust people I work with." – (Re-) Integration Completed, Female, 2013

"I was accused of stealing at my sewing job so I quit. Then the shelter got me a new job and the same thing happened. I am afraid people are against me. I did not steal anything." – (Re-) Integration Completed, Female, 2013

"I am afraid of the violent customers who hurt me and cause fights. I am more afraid of the police who are worse than the customers." – Escaped Residential Program, Female, 2013

For more about violence see Physical & Emotional Integrity: Violence.

Participants ranked the statement: 'I earn enough money working at my main job alone.' The chart below displays their responses.



**Chart 31: Income Satisfaction Among Income Earning Participants.**  
2011, 2012, 2013

Participants' responses on this statement appeared more varied compared to the previous positive and negative statements about their main jobs. In 2013, those that strongly agreed and disagreed with this statement were equal at 21.7% and neutral at 26.1%. The median amount of money participants reported earning per month over the past three years was 55 USD/month in 2011 (n=23), 80 USD/month in 2012 (n=37) and<sup>5</sup>100 USD/month in 2013 (n=51).

During informal interviews, a number of participants spoke about the difficulties they faced in terms of living within their salaries. Some explained they did not earn enough to support their daily needs. Some spoke about how ill health, accidents, other family members' debts challenged their budgets. In future years the research team plan to explore in more depth participants' income in relation to their type of work, job satisfaction, expenses, additional work and debt.

<sup>5</sup>In 2012, one participant reported earning 1,500.00 USD per month. The team verified this amount was correct and found that the participant was involved was selling illicit drugs.

In a FGD activity on income and expenses, participants were asked to consider the typical ways someone like themselves earned money and the typical ways such a person spent money. The drawing below displays some of this activity.

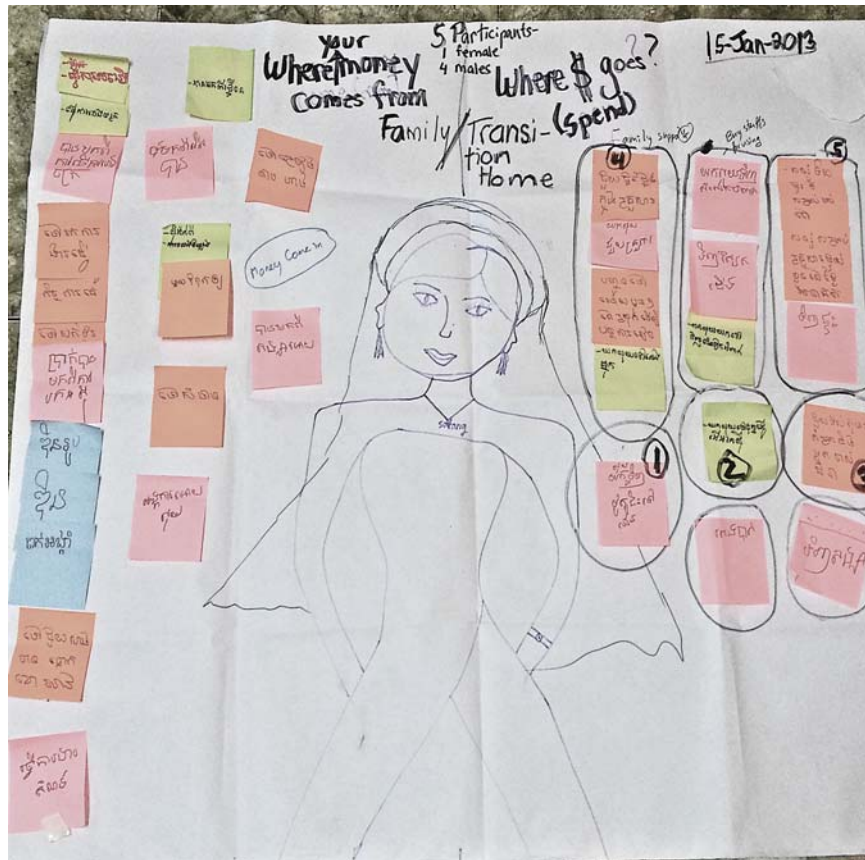


Diagram 2: Income/Expense Activity and FGD January 2013, 5 Participants

Amongst the 18 and over females, most listed a wide variety of ways women like themselves earned money including using any skills they might have such as sewing, cooking, and beauty/salon skills. They also listed working as cleaners in hotels and restaurants, doing manual labour, and roadside scavenging. Essentially most participants in this group appeared willing to try any way to supplement their incomes, including sex work.

“Like me, at my house I do manicures and pedicures for my neighbours, I sell cakes, I sell rice, I sew and wash clothes. I will do almost anything I can think of to earn money.”- FGD, Female, 2013

In terms of 25+ year old women’s perceptions about ‘what typical women like themselves spent money on’, most listed expenses to do with meeting their basic daily needs. They listed food, housing, electricity, water, transport, clothes for their children and school fees. They all agreed they rarely had extra money to spend on ‘nonessentials’. In contrast, the teenaged participants’ perceptions about the spending habits of their peers included makeup, snacks, and entertainment. This group also agreed their peers typically helped their parents and siblings by giving them money. One male teenager also stated that typical men like himself, spent money on sex workers.

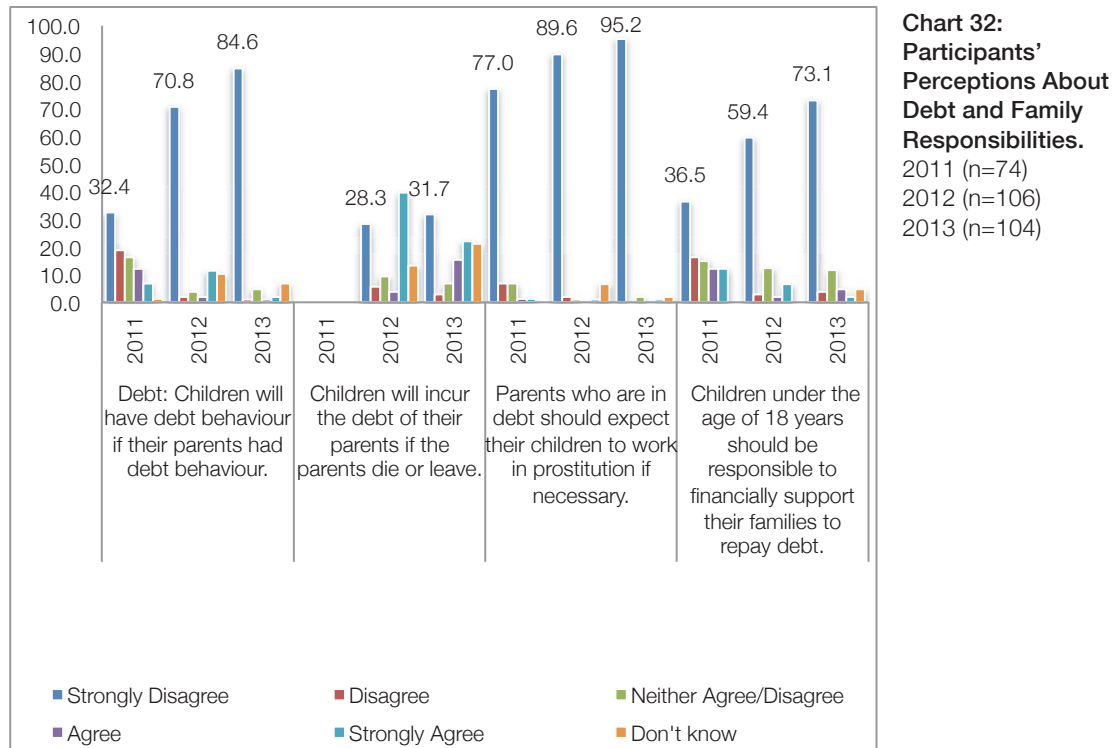
Future Hopes and Expectations

Participants were asked to describe the work they hoped to be doing in five years time. Of the 48 who answered the question, 31.2% spoke about starting small businesses. Businesses they listed included beauty salons, sewing shops, food stalls, and guesthouses. Following this group, 12.5% of participants spoke about continuing in their current jobs with the Community Assistance Program Work/Training Programs. They said they liked working in the CPs and desired to advance in responsibilities and position over the next five years. Equal in percentage to the previous group, 12.5 % of those with sewing skills spoke about either using their skills to work for someone else, or to teach others to sew. Following these groups, 6.2% spoke about becoming English and Chinese translators in order to work as tour guides. A few participants spoke about working in a professional

field such as medicine or law. Others stated they wanted to use their skills in cooking, beauty salon, and agriculture, to work for others rather than run their own businesses.

## Experiences and Perceptions of Debt

Each year, participants expressed their views about debt. The chart below depicts some of their views.



The views above appear to reflect participants increasing sense of choice and agency in terms of acquiring debt and being responsible for the debts of their families.

### Majority Disagree:

'Children will have debt behaviour if their parents had debt behaviour.'  
 (Strongly disagree and disagree increased each year: 2011 - 51.3%, 2012 - 72.9%, and 2013 - 85.6%)

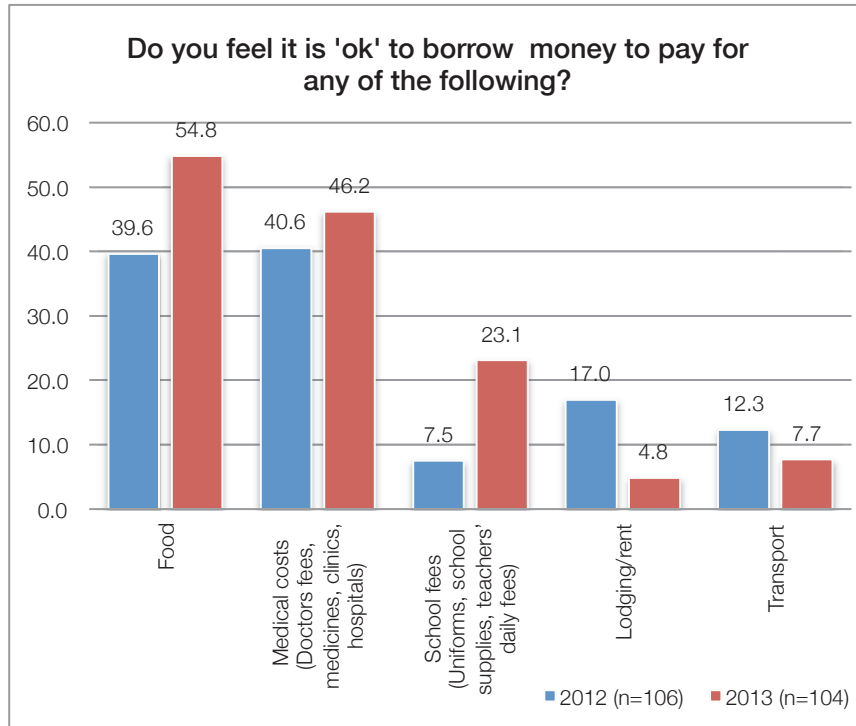
'Children will incur the debt of their parents if the parents die or leave.'  
 (Strongly disagree and disagree increased from 2012 (34%) to 2013 (34.6%).)

'Parents who are in debt should expect their children to work in prostitution if necessary.'  
 (Strongly disagree and disagree: 2011 – 85.5%, 2012 – 91.5%, and in 2013 – 91.52% strongly disagreed)

'Children under the age of 18 years should be responsible to financially support their families to repay debt.'  
 (Strongly disagree and disagree increased each year: 2011 – 57.2%, 2012 – 62.2%, and 2013 – 76.9%)

Participants, who indicated they helped to repay debt, were then asked the amount of debt owed. The amounts of debt owed varied. The median, minimum and maximum were calculated in USD. In 2011 (n=8) the median amount was 300 USD, the minimum amount was 100 USD, and 2013 the maximum amount was 5,000 USD. In 2012 (n=9), the median amount was 300 USD, the minimum amount was 2.50 USD, and the maximum amount was 2,000 USD. In 2013 (n=13), the median amount was 400 USD, the minimum amount was 20 USD, and the maximum amount was 1,500.00 USD.

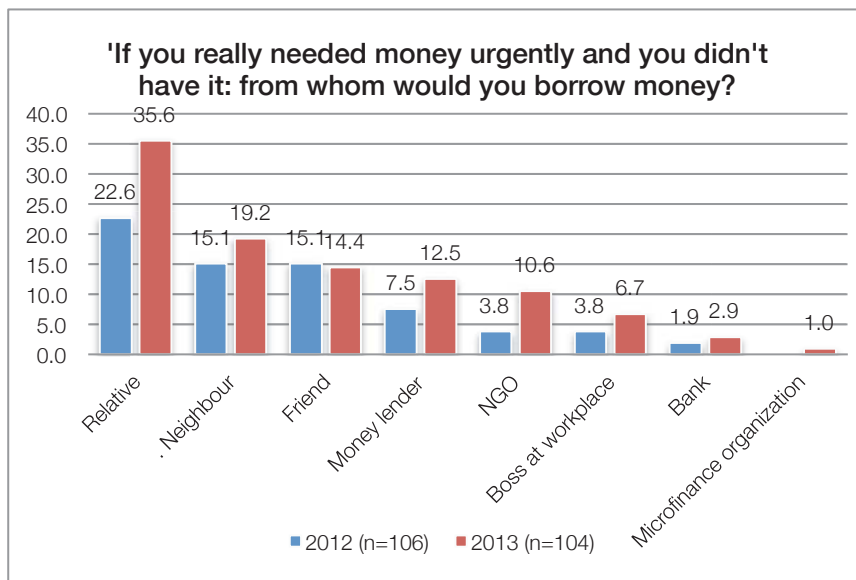
Participants were also asked 'do you feel it is 'ok' to borrow money to pay for any of the following?' The chart below depicts their responses.



**Chart 33:**  
Participants' Perceptions About Borrowing Money. 2012, 2013

In descending order, participants also listed snacks, clothes, childbirth, birthdays, weddings, funeral, festivals and entertainment. In future years the research team plan to explore in more depth participants' views on 'borrowing money' in relation to their income, type of work, expenses, debts and social capital.

Participants were asked 'if you really needed money urgently and you didn't have it: from whom would you borrow money?' The chart below depicts their responses.



**Chart 34:**  
Participants' Perceptions About Borrowing Money. 2012, 2013

According to the Cambodia Microfinance Association (CMA) established in 2004 (funded by ADA Microfinance Expertise):

"Poor people, just like everyone else, need to borrow, save and transfer money, but in developing countries, millions still lack access to affordable and reliable financial services. If they cannot borrow from family, poor people usually have no choice but high priced and unforgiving moneylenders. For savings, they have no alternative but keeping cash, jewelry and other assets at home where they can be lost or stolen. To transfer

money to another city or receive it from another country, poor people must use services which are expensive and risky.”

Participants in the Butterfly Research have stated that borrowing money from banks is prohibitive due to the required high capital of land and salary. In contrast borrowing from moneylenders is accessible but the interest rates tend to be high.

### Debt

Participants who stated they felt responsible to repay debts in the past year were then asked to explain more.

Many participants appeared to have a sense of filial obligation and viewed debt as a collective responsibility. One participant spoke about her sense of obligation to her aunt for raising her, and thus her desire to help her aunt repay some debts.

“Because I wanted to help my family to pay off their debt. I always think like this.” – Residential Program, Female

“I felt afraid whenever the money lender came to ask my mother to pay back our debt. I wanted to help her.” – Residential Program, Female

“I help my auntie repay her debt because she raised me.”- Declined Assistance, Female

Participants borrowed money for a variety of reasons. A number of participants spoke about accruing debt because of poverty. They had to borrow money to meet their most basic daily needs.

“My family borrowed when we didn’t have enough food to eat.” - Community Assistance Training/ Work Program, Female

“I have debt because I don’t earn enough money for food and daily living.” -Declined Assistance, Female

”Even though I work overtime I have debt because I don’t earn enough to survive and help my family.” - Community Assistance Training/Work Program, Female

“I have seven younger brothers and sisters. I cry every night for my mother because she has debts because she borrows money to buy food. The shelter helped my mother buy food a few times.” - Residential Program, Female

Other participants spoke about accruing debt due to borrowing money to help ill family members.

“My mother had debt she borrowed to cure my grandmother’s illness.” – (Re-) Integration Complete, Female

“I borrowed money when my family had bad illnesses.” – Community Assistance Training/ Work Program, Female

One participant's father died suddenly this past year and he explained how his family could not afford a funeral ceremony for his father because they could not pay their many debts, and were unable to borrow any more money.

"My family is in debt for many reasons. We borrow for daily food, hospital bills, and funeral costs of my father. I earn five dollars a day picking coconuts. The loan is 10% and we cannot earn enough to pay this debt. Now we cannot afford the funeral ceremony for my father." – Residential (Re-) Integration Follow Up, Male

For more about debt and health care expenses see Physical and Emotional Integrity: Physical Well-Being.

One participant explained she borrowed money to pay her teachers 'extra' school fees. She explained if she did not pay these extra fees then, the teachers would fail her.

"I borrowed from my friends to pay for extra-class fees." – Residential (Re-) Integration Follow Up, Female

For more about barriers to education see Economic Integrity: Challenges and Promotion of Education and Training.

### Migration, Debt and Poverty

Some participants living in rural settings stated they felt a growing expectation from their families and communities to migrate out of Cambodia as a way to find work. They explained how many families in their areas have had poor harvest, have lost their land, and have accrued debts. A number of younger (re-) integrated participants have parents who work in Thailand as migrant workers.

"All the young people in the village migrate illegally to Thailand for labour type jobs. Nowadays the older generation and our families in our area of the country expect young people to migrate to Thailand to earn money to help our families. Young people can earn enough money to build a house for their families." – (Re-) Integration Completed, Female, 2013

"All the people in our area lost their land because of drought and we did not have any crops. Now we will send young people to Thailand to send money back." – (Re-) Integration Completed, Female, 2013

"I want migrate to Thailand with my husband, but so far we don't have definite plans. My husband fears leaving our elderly relatives home alone at the house. They need us to live with them so we can take care of them." – 'Escaped' Residential Program, Female, 2013

"My younger sister just got married and they went to work in Thailand. I want to work at Thailand, if I cannot find a job in Cambodia." – (Re-) Integration Completed, Female, 2013

"My brother and I live on our own because our parents work in Thailand." – Residential (Re-) Integration Follow Up, Male, 2013

"Our parents will go to find work in Thailand. We will stay with our neighbours until they return." – Residential (Re-) Integration Follow up, Male, 2013

"My mother went far away to work in Thailand. I am sad because I miss her." – (Re-) Integration Follow Up, Male, 2013

A number of participants expressed a sense of accomplishment and relief upon repaying their debts.



“My husband and I repaid back the debt we owed and feel much better.” - Community Assistance Training/work Program, Female, 2013

“My aunt borrowed money to buy seeds for her farm. She had a good crop and repaid the debt.” – Residential Program, Female, 2013

“My aunt borrowed money from someone to buy some milk for her child. She repaid this debt and hasn't borrowed any more money. Because the debt was not too big, I never told the staff. If the debt had been big I would have told the staff.” - Residential Program, Female, 2013

One participant described how her whole family became responsible to repay a large debt because of her brother's motorbike accident, which occurred because he was intoxicated at the time. Another participant spoke about how his family also owed money for a motorcycle accident.

“My brother crashed our cousin's motorcycle because he drove it while he was very drunk. Now our family must borrow money to repay our cousin's family back for the damages to his motorcycle.” – Residential (Re-) Integration Follow Up, Female, 2013

“My brother and I crashed our motorbike into someone else's motorbike and now our family owe him a lot of money.” – Residential (Re-) Integration Follow Up, Male, 2013

Participants were asked 'in the past year have you known any services in your area that can help people with income generation?' The percentages of participants who replied affirmatively in 2011 was 16.2% (n=74), which increased to 23.4 % (n=106) in 2012, and then decreased to 10.6% (n=104) in 2013.

**RECOMMENDATION TO APS ON DEBT AND FINANCIAL RESPONSIBILITIES AND (RE-) INTEGRATION:**

DEBT AND THEREFORE NEEDING TO BORROW MONEY IS CURRENTLY A SERIOUS ISSUE FOR SURVIVORS. EARLY ASSESSMENT OF CLIENTS AND THEIR FAMILIES' ECONOMIC SITUATIONS MAY HELP PROGRAMS TO UNDERSTAND AND ADDRESS APPROPRIATE ECONOMIC (RE-) INTEGRATION SUPPORT AND FOLLOW UP. ASSISTING CLIENTS AND THEIR FAMILIES TO REALISTICALLY THINK THROUGH THEIR FINANCIAL RESPONSIBILITIES MAY HELP THEM TO MANAGE THEIR FINANCIAL PRESSURES UPON (RE-) INTEGRATION. SOFT SKILLS SHOULD INCLUDE FINANCIAL EDUCATION, INCLUDING DISCUSSIONS ON REVENUES AND EXPENSES, BUDGETING, SAVING PLANS, AND REFERRALS TO MICROFINANCE ORGANIZATIONS.

**RECOMMENDATION TO COALITION ON FINANCIAL RESPONSIBILITIES AND DEBT:**

THE COALITION SHOULD ENCOURAGE INSTITUTIONS WHO PROVIDE MICRO-FINANCE TO MAKE REASONABLE SIZE AND AFFORDABLE RE-PAYMENT LOANS AVAILABLE TO SURVIVORS AND ACCOMPANY THE LOANS WITH ON GOING SOFT SKILL TRAINING TO AVOID OR REDUCE DEBT.

**RECOMMENDATION TO APS ON SAFE MIGRATION:**

PEOPLE WILL MIGRATE TO FIND WORK. ASSISTANCE PROGRAMS SHOULD PROVIDE TRAINING AND ACCESSIBLE RESOURCES TARGETED TO HIGH RISK E.G. LOW-LITERACY POPULATIONS TO PARTICIPANTS UPON REINTEGRATION SO PARTICIPANTS AND THEIR FAMILIES PRACTICE SAFE MIGRATION.

### Practitioner Voice on Migration

#### *Recommendations*

“We can use resources to educate people about trafficking and would be good if all Chab Dai members have this prevention program.”

“Training for all clients and families using currently available resources.”

“People more likely to migrate should be educated about safe migration from posters, leaflets, and never risk illegal crossing.”

#### *Challenges*

“Would be great but tough to evaluate [migration] long term.”

“Despite training, illegal migration is often the only option due to lack of work in villages.”

### Practitioner Voice on Debt

#### *Practices*

“Our organization has piloted a financial lending scheme that is dependent on community accountability, financial education is offered in conjunction with this. This has been immensely positive.”

#### *Recommendations*

“This training [Debt and financial management] should be available to staff.”

“We should not necessarily be focused on preventing debt, but rather on safe debt practices.”

#### *Challenges*

“We provide some basic budgeting training, but nothing comprehensive yet. We lack staff skills to understand in this area [debt].”

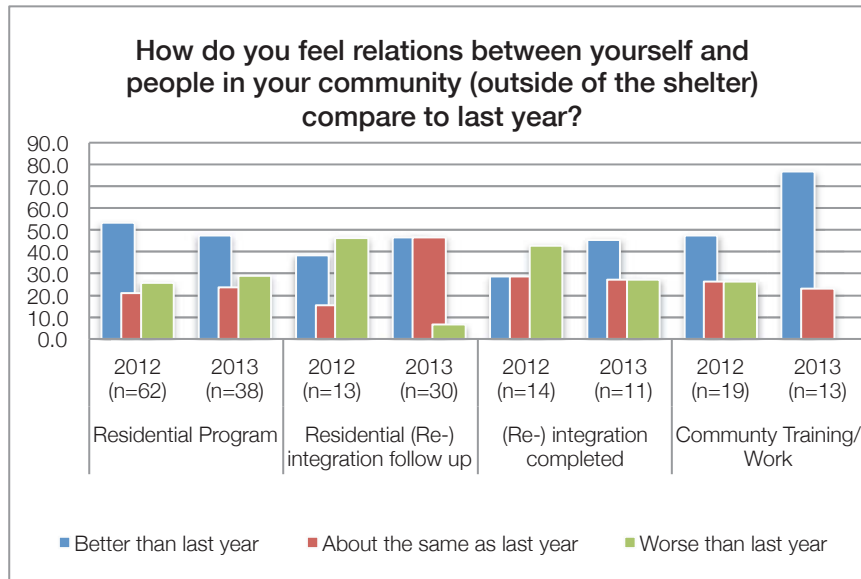
“We currently teach about budgeting and attempting to teach about "safe debt", however greater growth is needed in this area.”

# SOCIETY, CULTURE & RELIGION

## STIGMA & DISCRIMINATION

### Perceptions About Community Relations

Participants were asked about their perceptions of their relations with their wider communities. Specifically, participants were asked whether they felt relations between themselves and people in their community (outside the RP) had changed over the past year. The chart below displays their responses according to case code groups.

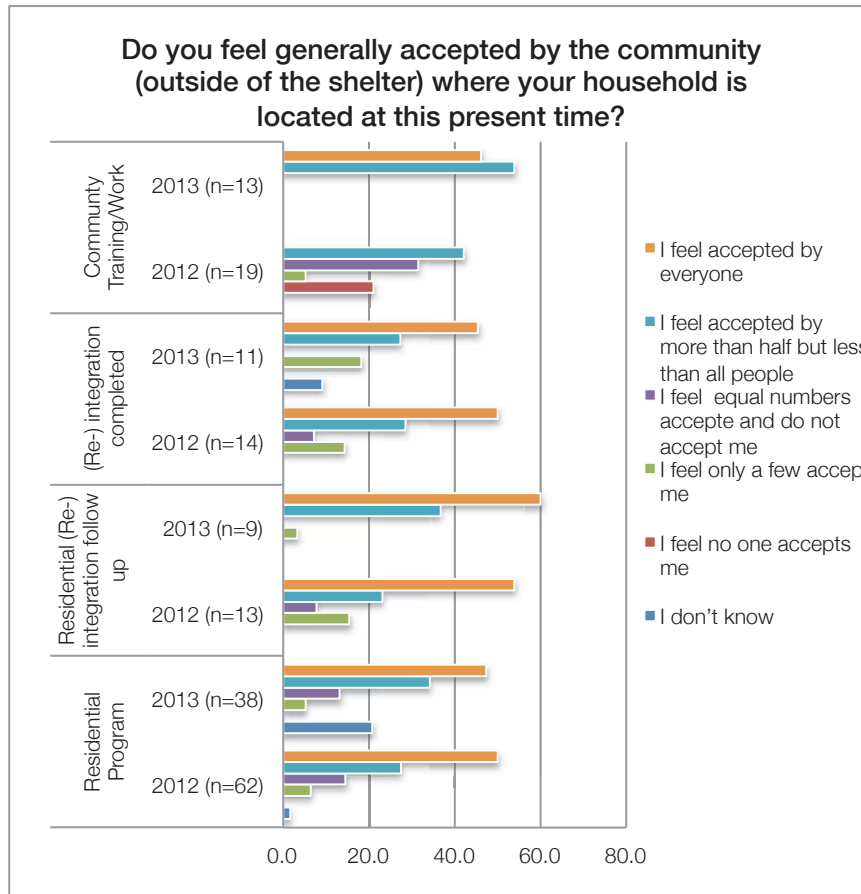


**Chart 35:**  
Perceptions of Relations in the Community.  
2012, 2013

Generally participants from 'RPs' and 'Community Training/Work' situations ranked 'better than last year,' higher than the other categories, whereas they ranked 'Residential (Re-) Integration Follow Up' slightly less than 'worse than last year' (7.7%) in 2012 and then equal to 'about the same as last year' in 2013. Participants in the '(Re-) Integration Completed' ranked 'worse than last year' highest at 42.9% followed by 'better than last year' and 'about the same as last year' at 28.6%.

## Perceptions of Acceptance

Participants were asked whether they generally felt accepted by their neighbours (outside of the shelter). Over 2012 and 2013, participants ranked 'I feel accepted by everyone' the highest in all case code groups, ranging from 45% to 60%. The chart below displays their responses.

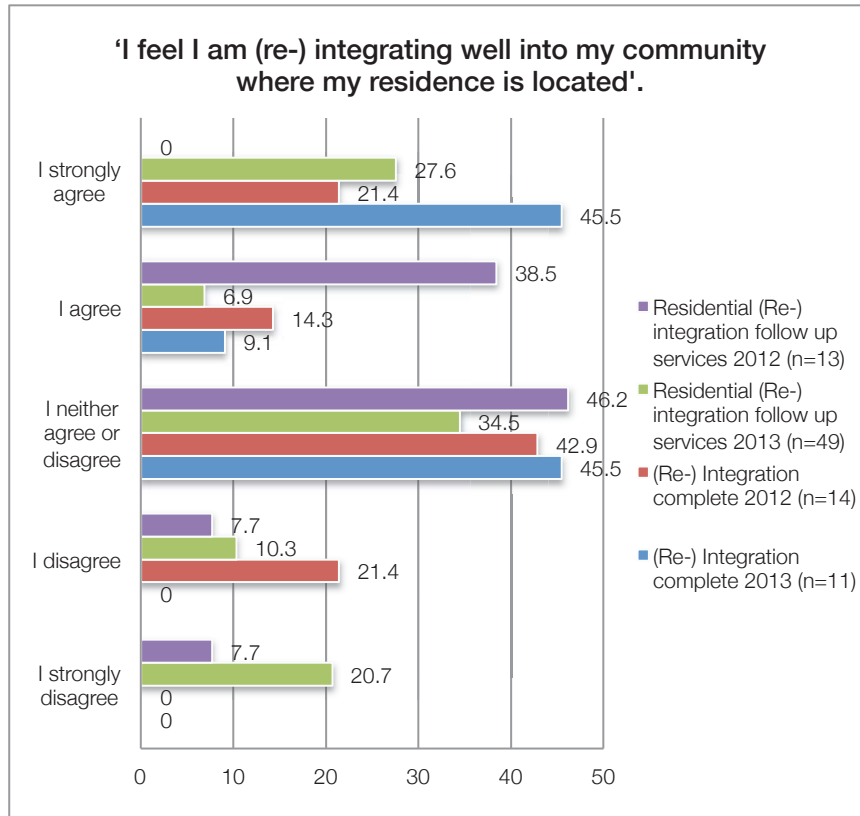


**Chart 36:**  
Perception of Acceptance by Community.  
2012, 2013

Participants in the process of (re-) integrating, and those who had completed the process, were asked to rank whether they felt accepted by people in their neighbourhoods. Rankings were more diverse amongst participants in the process of (re-) integrating than those who had completed the process. In 2013, participants who'd completed the process ranked 'I strongly agree' and 'I agree' combined at 54.6% and 'I neither agree or disagree' at 45.5%. The chart below displays their responses.

**Chart 37: Perceptions About (Re-) Integration and Acceptance.**

2012, 2013



### Perceptions and Experiences of Acceptance

Some participants stated they felt accepted and respected by others in the community. These participants were then asked to explain why they thought people treated them with respect.

Several participants attributed people treating them respectfully to their peaceable and friendly manners.

"I always speak to people in a polite way so everyone likes Me." – RP, Female, 2013

"Because I never get into arguments with others." – Community Assistance Training/Work, Female, 2013

"I am always friendly to every one so people are friendly back to Me." – RP, Female, 2013

"I am a friendly person, I talk to everyone." – RP, Female, 2013

Two participants felt people treating them respectfully because they were friends.

"We talked and became friends." – Residential (Re-) Integration Follow Up, Male, 2013

"Because we play together and visit each others homes." – Residential (Re-) Integration Follow Up, Male, 2013

Two participants felt they were treated well because over the past year they had increased interaction with others.

“I still have good relationships with people I knew from before, and this year I have made more friends.” – RP, Female, 2013

“Before I had problems with people because I never talked or made relationships with people, but now I talk and make relationships to many people.” – RP, Female, 2013

Several participants spoke about their own personal growth and change.

“Before I had problems with people because I never talked or made relationships with people, but now I talk and make relationships to many people.” – RP, Female, 2013

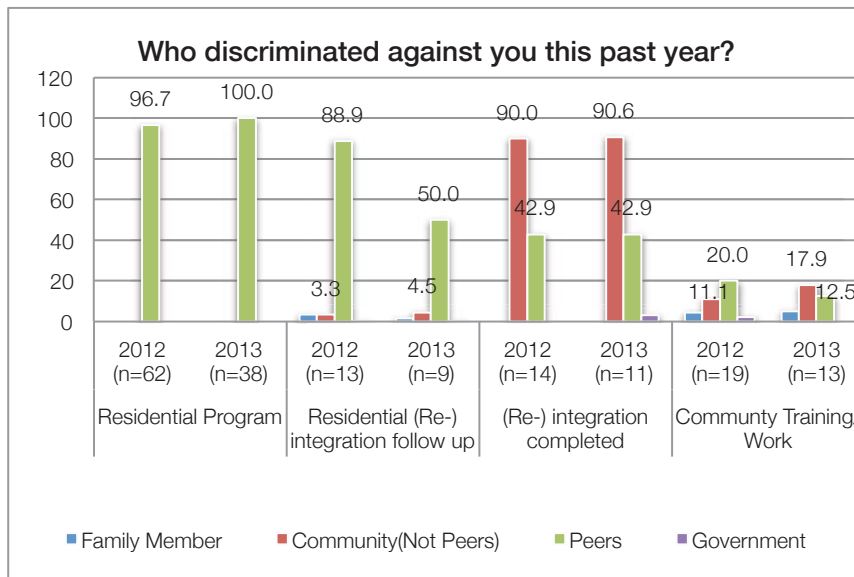
“Because I changed, now I am more educated, so I can control and reduce my own angry feelings towards others.” – Community Assistance Training/Work Program, Female, 2013

“Before I never talked to anyone, I feel happier, so I now talk to other people.” – Community Assistance Training/Work Program, Female, 2013

### Perceptions and Experiences of Discrimination

Participants were asked whether they experienced discrimination in the past year. 48.4% (n=62 in 2012) and 42.1% (n=38 in 2013) reported they had experienced discrimination. Amongst participants receiving (re-) integration follow up services, 69.2% (n=13) in 2012 and 26.7% (n=30) in 2013 reported they had experienced discrimination. Amongst participants who had completed their (re-) integration process and thus were not longer receiving assistance, 69.2% (n=13) in 2012 and 26.7% (n=30) in 2013 reported experiencing discrimination. Lastly amongst participants associated with ‘Community Assistance Training/Work’ programs participants reported 52.6% (n=19) in 2012 and 61.15% (n=13) in 2013.

Participants were asked to explain more about ‘who’ they felt had discriminated against them over the past year. Their answers varied from assistance staff and peers, family members, neighbours, peers, colleagues and other community members and sectors of society.



**Chart 38: Perceptions About Discrimination.**  
2012, 2013

According to their case code groupings, it appeared participants in 'RPs' only felt discriminated against by their peers, while participants in 'Residential (Re-) Integration Follow Up' programs also ranked 'peers' highest, though not as high as those in RPs, and this decreased by 38.9% from 2010 to 2013. This decrease likely reflected participants losing contact and interactions with their shelter peers the longer they are away from the RP. In this category, they also ranked 'family member' at 3.3% in 2012, and 'community, not peers' at a slightly increased 4.5% in 2013 from 3.3% in 2012.

Participants were asked to explain why they thought this discrimination occurred and what they experienced. Some participants explained they felt discriminated against because they were of lower social class than others.

"Some people are rich, so they don't want to talk with poor people like me." – RP, Female, 2013

"The rich people don't want to talk to me and they look down on me because I live in a shelter." -RP, Female, 2013

"Some rich children don't like me because I live in the shelter they know I am poor, but other rich children want to be friends with me even though I am poor." – RP, Female, 2013

A few participants felt they experienced discrimination because of 'others' presumptions.

"Some people don't talk with me because they think I am a bad person." - Residential (Re-) Integration Completed, 2013

"They look down on me. They think I am inferior to them. Also, I don't wear beautiful clothes like others." - RP, Female, 2013

"Others think they are better than I am." – Residential (Re-) Integration Follow Up, Male, 2013

A number of participants stated they did not know why others discriminated against them.

"I don't know the reason at all." – Community Assistance Training/Work Program, Female, 2013

"I don't know why some people don't want to be friends with me. I just know that some people refuse to talk to me." – Community Assistance Training/Work Program, Female, 2013

"I don't know about other's heart, sometimes they talk good in front of me, but behind my back I don't know what they really think." – Community Assistance Training/Work Program, 2013

"My neighbours do not like my family because my family is very violent." – RP, Female, Female, 2013

Two participants spoke about some people's prejudice toward sex workers and/or poor people.

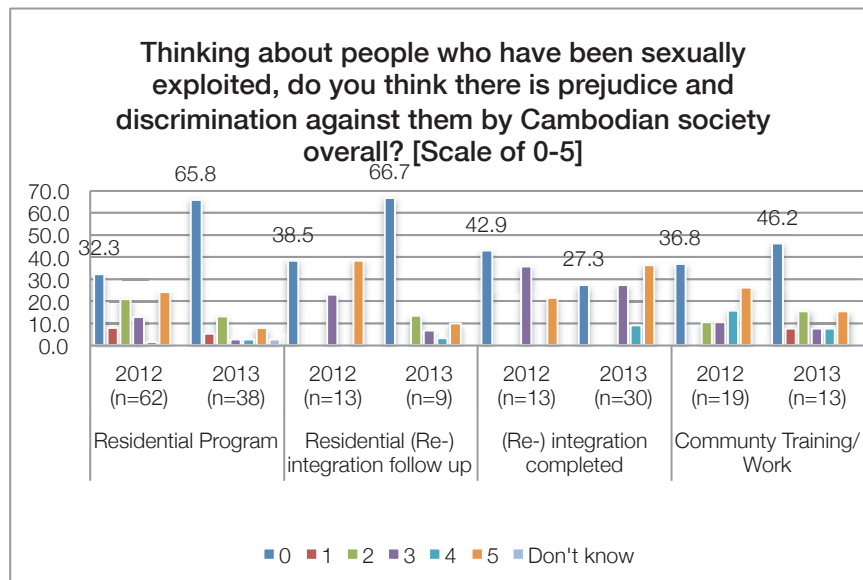
"They know I was a sex worker before." – Community Assistance Training/Work, Female, 2013

"Some students at school don't like me because they know I live in a shelter. They say I am poor and that is why I gets help from the NGO." – RP, Female, 2013

## Stigma & Sexual Exploitation

Participants were asked if they thought there was prejudice and discrimination against sexually exploited persons in Cambodian society. Participants ranked their responses on a scale of zero (0) to five (5): zero indicating no prejudice at all and five indicating the most extreme amount of prejudice.

The chart below depicts participants' responses.



**Chart 39:**  
Perceptions  
About Cambodian  
Society's  
Prejudice Against  
Sexually Exploited  
People.  
2012, 2013

Overall the '0' (no prejudice score) appeared to increase from 2012 to 2013 in the groupings where the participants have some level of contact with APs. In contrast, '0' appeared to decrease by 15.6% from 2012 to 2013 in the '(Re-) Integration Completed' group. This perhaps indicates that participants connected to APs think Cambodian society's prejudice and discrimination toward people who have been sexually exploited is decreasing whilst this may not be the case amongst participants who are no longer receiving services. In future years the Butterfly team plans to explore participants' definitions of 'discrimination' and how they perceive experiences in terms of a variety of variables including social class, poverty, level of income, past sexual exploitation/sex work and other variables.

Participants were asked to elaborate on their views about Cambodian society, stigma and discrimination toward people who have been sexually exploited. Many participants felt stigma towards people who have been sexually exploited has largely decreased in Cambodian society because people are more informed about the issues than in previous years. They explained people appear to differentiate between 'victims' who are viewed as coerced, and people who 'choose' to be involved in the sex trade. People whom have more understanding of this distinction appear to express pity towards 'victims', rather than blame.



The following quotes depict participants' perceptions of society's *pity* toward people who are perceived as coerced 'victims' of sexual exploitation.

"Society knows they are survivors and they have not made a mistake. If people know this, they will feel pity towards them." - RP, Female, 2013

"If society knows the history of victims, they feel pity for them. If they don't know anything about the victims, they will discriminate against them." - RP, Female, 2013

"I think that people pity us because they know no one wants to work in the sex trade." – Community Assistance Training/Work, Female, 2013

"For literate people, they feel pity toward survivors because they understand about the survivors' situation. But illiterate people don't understand the survivor's situation, so they discriminate against them." - RP, Female, 2013

"Because people who have been trafficked are survivors, everyone should pity them." – Residential (Re-) Integration Follow Up, Male, 2013

"Victims never wanted to become sexually exploited, so we shouldn't look down on them." – Declined Assistance, Residential Training Program, Female, 2013

In contrast to society's 'pity' toward people who have been victimized through coercion, the following quotes reflect participants' perceptions that Cambodian society appeared to stigmatize and blame people who 'choose' to do sex work.

"I think most people discriminate against people who work as sex workers." – Community Assistance Training/ Work, Female, 2013

"Some people discriminate against us because they think we have connections with sex workers which is bad." Escaped RP, Female, 2013

"Society discriminates against sex workers because they think this work is bad." – Community Assistance Training/ Work, Female, 2013

Some participants perceive society as having negative attitudes and views toward people involved in the sex industry, regardless of the circumstances and context.

"People look down and speak ill of others for their pleasure. These people don't give any value to victims." Declined Assistance, Female, 2013

"We are all humans so we should not hate each other but some of the people look down on victims because they are poor." - RP, Female, 2013

"Based on my own experiences, most people have discriminated, blamed and devalued me because before I was sexually exploited." – Community Assistance Training/ Work, Female, 2013

"They think those women are very cheap and they don't give them any value." – Community Assistance Training/ Work, Female, 2013

Some participants perceived society as having duplicitous attitudes toward people in the sex trade.

“Some people discriminate against them because they work as sex workers. Some people pity them because they want to help them.” - RP, Female

“There are some people who discriminate and gossip about people who have been trafficked but some people feel pity for them.” - Declined Assistance, Community Training/Work, Female, 2013

One participant expressed the view that regardless of society’s views, people who are sexually exploited *should not* be stigmatized.

“Because everyone thinks that the sex worker is not a good person, but I think sex workers should be pitied.” – Community Assistance Training/Work (Re-) Integration Completed, Female, 2013

One participant described how a few rich students in her school stigmatized her because they found out she lived in a shelter for girls who had been sexually exploited. She also found out teachers were unable to advocate on her behalf against the rich families. She expressed her frustration with this socially unjust experience.

“One rich girl spread gossip around the school about me. She found on the Internet my shelter helps girls who have been sexually exploited and then she told everyone at school I used to do sex work. This made me angry so I got into a physical fight. I feel bad about this unjust situation because the school and shelter tried to call a meeting between the rich family and myself but they paid the police off. They made me thumbprint I would never cause trouble again. This makes me so angry.” – Residential (Re-) Integration Follow Up, Female, 2013

In a FGD, some participants elaborated on their own views of massage work and sex work. Some felt ‘massage’ was not necessarily connected to sex work; rather there is some level of choice as to whether person progressed to providing sex. Some discussed how some women have sex with customers because of their need to earn additional money (tips) to the base salary.

“Good massage is like a big shop that massaging on feet and arms, our work place has massage, too. And bad massage such as coining and massage, after massage for customers, they’ll go out with him.” – Community Assistance Training/Work Program, 2013

“It does depend on the woman to choose to do sex work or not when she work at massage place. For example of one person near my house, she met her husband who was a construction worker when she works as a massage worker. When her husband and children don’t stay at home she goes out to do massage and sex work. She thinks it easy and gets a lots money when she goes out with the customers. Her husband can’t earn much money so she still does massage. I don’t know if she tells her husband or not.” – Community Assistance Training/Work Program, 2013

**RECOMMENDATION TO COALITION ON THE STIGMATIZATION ASPECT OF SURVIVOR REINTEGRATION:**

DEVELOP AN ASSESSMENT TOOL TO GAUGE THE RISKS OF REINTEGRATING SURVIVORS OF HUMAN TRAFFICKING CONSIDERING THE INDIVIDUAL AND THE COMMUNITY THEY ARE RETURNING TO. DEVELOP A TRAINING TOOL TO EMPOWER SURVIVORS TO DEAL WITH STIGMA SHOULD IT OCCUR. DEVELOP A TRAINING CURRICULUM FOR FAMILIES AND COMMUNITIES TO REDUCE STIGMA SURVIVORS MAY FEEL UPON REINTEGRATION.

## Practitioner Voice on Stigma

### *Recommendations*

“What causes stigma needs to be unpacked so that the community understands the survivor as someone who did not choose to be there.”

“Recommendations should be individualized rather than overly programmatic. Some survivors do not want their communities to know their background and could experience greater stigma if staff intervened pre-emptively.”

## Protective and Legal Authorities

Participants were asked if they had contact with authorities and/or legal advice over the past year. In terms of contact with the police, participants who had completed their (re-) integration process had the highest level of contact at 37.5% in 2012 (n=13), which then dropped by 17.5% to 18.2% in 2013. Amongst participants who earlier indicated they had experienced discrimination, they were then asked whether they knew where and how to access help to deal with these experiences. The majority of participants responded they knew how to access help to address discrimination with 71.4% n=56 in 2012, and 73.7% n=38 in 2013. The ‘(Re-) Integration Follow Up’ group was the highest with 76.9% (n=13) in 2012, and 76.7% (n=30) in 2013. Participants in the (re-) integration group explained they had varying degrees and reasons for contact with authorities.

Participants who said they had contact with authorities in 2013 were asked to explain more about their interactions. They described a variety of situations and reason for this contact. The quotes below depict some of their responses. One participant described the outcome of her court case.

“At the end of the year I met with the lawyer of my case at court. The perpetrator has been sent to jail.” – RP, Male

Several participants spoke about community and domestic violence.

“About an argument with our neighbours.” – Declined Assistance, Female

“I met the police because I got into a fight with a girl at my school. Her family paid the police off so I did not get any justice.” – Residential (Re-) Integration Follow Up, Female

“I sued my husband because he was violent to me. Now he is in prison.” – ‘Escaped’ former RP, Female

“When my older sister was released from prison for trafficking me, she came to our house. Her ex-husband became angry with her new husband and they started fighting so the police came to stop them.” – Residential (Re-) Integration Follow Up, Female

One participant spoke about visiting family in prison.

“I visited my mother in prison. She went to prison because she trafficked me.” – RP, Female

Several spoke about how their (re-) integration process involved meeting with authorities.

“We [shelter social worker and participant] met with the government social worker to arrange my reintegration.” – RP, Female

“We [shelter social worker and participant] met with the government social worker to prepare documents so I can reintegrate back home.” – RP, Female

“We [shelter social worker and participant] met with the government social worker because I need to live in a foster family outside of the shelter.” – RP, Female

Others spoke about meeting with authorities to obtain official documents.

“I met with the authorities to ask permission to get married.” - Community Assistance Training/Work Program, Female

“I met with authorities to get a birth certificate.” - Community Assistance Training/Work Program, Female

“I met with authorities to do a land certificate.” - Community Assistance Training/Work Program, Female

## SPIRITUALITY & RELIGION

Participants were asked a number of closed and open-ended survey questions about spirituality and religion. To start, they were asked whether they had any particular spiritual beliefs over the past year. Their responses tended to be highly affirmative. According to their cases code groupings, these affirmative responses changed and varied slightly over 2012 to 2013. Ninety-five point two percent (95.2%) (n=62) in 2012 and 97.4% (n=23) in 2013 of participants in the ‘RPs’ group responded affirmatively. Whereas, amongst participants in the ‘Residential (Re-) Integration’ 100% (n=12) in 2012 and 93.3% (n=30) in 2013, responded affirmatively to the question. Amongst ‘(Re-) Integration Completed’ participants, 85.7% (n=14) in 2012 and 81.8% (n=11) in 2013 responded affirmatively. Participants in the ‘Community Assistance Training/Work Program’ grouping responded the lowest in 2013 with 76.9% (n=13) in 2013, dropping from 89.5% in 2012.

Whilst the majority of participants responded they held religious beliefs over 2012 and 2013, a few stated they did not. Amongst those who responded negatively one participant in the Community Assistance Training/ Work stated she was “just not interested in any religion”. Another participant described feeling dissolution with all religion because she had met ‘bad people’ who proclaimed religious faith. One participant spoke about being “flexible” meaning she did not have only one set of beliefs.

“I don’t believe in any religion because I have seen bad people belong to organized religion and so I don’t want to believe in any religion.” - Community Assistance Training/Work Program, Female

“Before I believed in Christ but now I am flexible and I don’t have any specific religious beliefs.” - Escaped RP, Female, 2013

The majority of participants who affirmed they held religious beliefs over the past year were asked further questions. They were asked how important their beliefs were to them by using a scale of ‘very important’, ‘important’ and ‘not important’. Overall from 2011 to 2013, participants ranked their beliefs as important, though there appeared to be an inverse relationship between ‘very important’ and ‘important’. In 2011 (n=56) participants ranked ‘very important’ at 54.2%, to 63.7% in 2012 (n=102) and 73.8% (n=83) in 2013. Over the same period they ranked ‘important’ at 44.6% in 2011, to 22.7% in 2012 and 21.5% in 2013. In informal and in depth interviews, they expanded upon their thoughts and feelings on this topic. Some participants explained their religious fervour whilst others spoke about their ambivalence toward adhering to one belief and practice. One participant spoke about “losing” his beliefs.

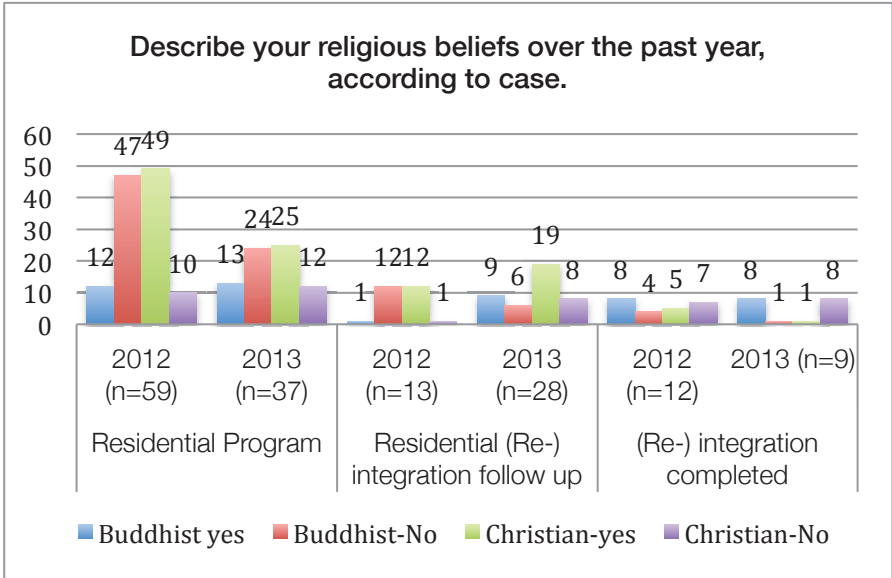
“I am grateful to the shelter for telling me about Jesus, and for helping me to learn about Him. I want my whole family to become Christian. Since I became Christian my mother converted too. She is new and weak in her faith. My brother has been a Buddhist monk for many years. He is happy that I found a faith that has helped me overcome my bad past, even if it is not in Buddhism. He does not want to change religions for himself, but he is happy I am a Christian.” – Residential (Re-) Integration Follow Up, Female, 2013

“I more strongly believe in God than I did before.” – RP, Female, ‘Orphaned’ in 2013

“I don’t know much about religions. Sometimes I pray to Buddha and sometimes I go to church.” – Community Assistance Training/Work Program, Female, 2013

“Last year I believed in Jesus, but now I lose all my belief.” – Community Assistance Training/Work Program, Female, 2013

Participants were asked which religious beliefs and practices best applied to them and whether their beliefs had changed. In terms of which beliefs and practices applied to them, they were given a list of options such as ancestor worship, Animism, Buddhism, Christian, Islam, and “other”. Each year, participants have only chosen Christian or Buddhist. A number of participants responded their beliefs had changed, with 33.3% in 2011 (n=69), increasing to 37% in 2012 (n=108), and then decreasing to 27.5% in 2013 (n= 91). The chart below displays their responses according to the four case code grouping over 2012 and 2013, and highlights some of the changes.



**Chart 40:**  
**Participants’**  
**Religious Beliefs.**  
 2012, 2013

Participants ascribing to Buddhist or Christian beliefs varied and changed slightly from 2012 to 2013. Though within the years the ‘n’ changed and different participants answered these question, those ascribing to Christian beliefs in the ‘Residential (Re-) Program decreased’ and the number ascribing to Buddhist belief change by one. In the ‘Residential (Re-) integration follow up’ category the number ascribing to Christian beliefs rose from 12 to 19 and those ascribing to Buddhism rose from 1 to 9. In the ‘(Re-) integration’, category 8 people ascribed to Buddhist beliefs in 2012 and 2013 and four people ascribed to Christian beliefs in 2012 which dropped to 1 person in 2013.

Participants explained a number of reasons why their beliefs and practices have changed over the past several years. Participants who changed from Buddhism primarily spoke about this change occurring as a result of family and community influences upon leaving the RPs.

"I change my religious beliefs because of my family." – (Re-) Completed, Female, 2013

"I change because in my house they believe in Buddha." – Residential (Re-) Integration Follow Up, Female, 2013

"I change because my parents are Buddhists. Before I believed in Christ because when I lived in the shelter the house mother gave me advice and took me to church." – Residential (Re-) Integration Follow Up, Female

"In the shelter I believed in God because everyone believed in God and I didn't want to be different from everyone, but now I go to the pagoda with my family." – Residential (Re-) Integration Follow Up, Male, 2013

"I change because in the shelter they believe in Christ, but now I believe in Buddha because villagers believe in Buddha." – (Re-) Integration Completed, Male, 2013

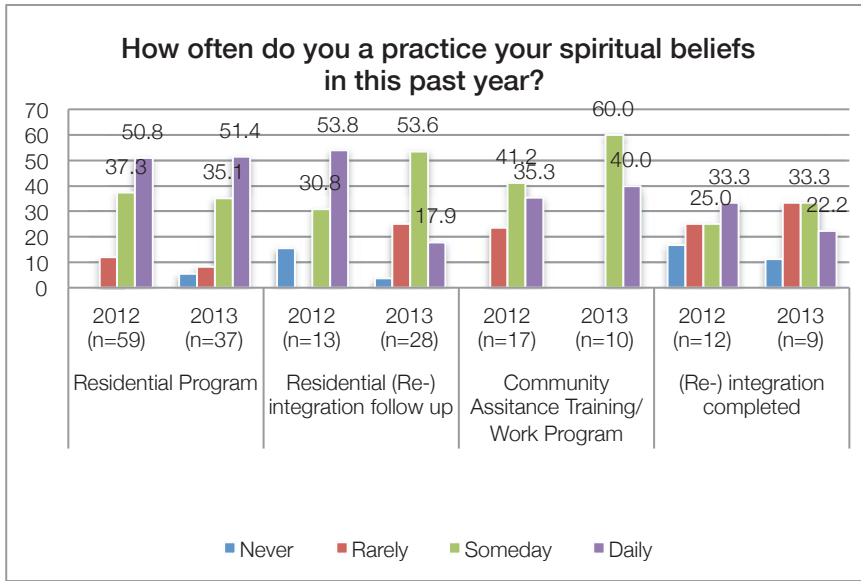
"Now I believe in Buddha because I don't trust in Jesus any more since I returned home." – Residential (Re-) Integration Follow Up, Male, 2013

"When I stayed in the shelter I believe in Christ, but now I believe in Buddha since I returned home." – Residential (Re-) Integration Follow Up, Male, 2013

One participant explained that since she (re-) integrated, she decided to continue attending church, independent of other people influences.

"Before I used to go to church, but since I reintegrated I don't want to go anymore. This is my decision, nobody makes me stop." - Residential (Re-) Integration Follow Up, Female, 2013

Participants were asked "how often do you a practice your spiritual beliefs (such as mediation, prayer, singing, chanting, making offerings, gathering together etc.) in this past year?" They used the scale of 'daily', 'someday', 'rarely', and 'never.' The chart below displays their responses according to the four case code categories.



**Chart 41:**  
**Participants' Rate of Religious Practice.**  
 2012, 2013

The rate of participants' religious practices varied over 2012 to 2013. In all categories, participants ranked 'daily' or 'someday' as highest, with the exception of the '(Re-) Integration Completed' group during 2013. 'Someday'

and 'rarely' tied at 33.3% in this group. In informal and in depth interviews, a number of participants spoke about the frequency they attended church and the quotes below highlight some of their comments. Some listed a number of challenges they faced hindering their attendance at church including lack of transportation, and being too busy to attend services.

"I can't go to church as much as I did last year because I don't have transportation." – (Re-) Integration Complete, Female, 2013

"I don't go to church as often as I did before because I am busy studying." – RP, Female, 2013

"Before I used to go to church, but since I reintegrated I don't want to go anymore." - Residential (Re-) Integration Follow Up, Female, 2013

"This year I am so busy, so I can't go to church many times." – Community Assistance Training/Work Program, Female, 2013

One participant explained that though she did not attend church, she still believed in God.

"I haven't gone to church for nearly a year, but I still believe in God." Residential (Re-) Integration, Female. 2013

One participant explained she used to attend the pagoda every religious festival day when she practiced Buddhism, but as a Christian she prays one time per week.

"Before I believed in Buddha and I went to pagoda every Buddhist precept day, but now I believe in Christ so I pray one time per week." – RP, Female, 2013

One participant spoke about how she prays less this year than in previous years due to increasing worries in her life. In contrast, another participant explained how praying helps her feelings.

"Last year I prayed often but this year I don't because I have too many worries in my life." – Community Assistance Training/Work Program, 2013

"Before I didn't believe in Jesus, but now I believe in Him because when I pray I have a good feeling." – Declined Assistance, Community Assistance, Training/ Work Program, Female, 2013

**RECOMMENDATION TO APS ON SPIRITUALITY AND RELIGIOUS SUPPORT:**

SURVIVORS' EXPERIENCES OF FAITH MAY PROVIDE A POWERFUL SOURCE OF STRENGTH OR IT MAY NOT HAVE ANY LONG-TERM IMPACT. ASSESSING AND BALANCING SURVIVORS VULNERABILITIES, AGE AND CONTEXT IS IMPORTANT WHEN OFFERING SPIRITUAL SUPPORT. SOFT SKILLS DISCUSSION ON SPIRITUALITY MAY HELP CLIENTS THINK THROUGH THEIR OWN OR EVOLVING BELIEFS. IF PARTICIPANTS EXPRESS A DESIRE TO FOLLOW A CERTAIN BELIEF OUTSIDE THE PROGRAM, PREPARATION OF THE COMMUNITY AND MAKING LINKS WITH LIKE-MINDED PEOPLE IN THE COMMUNITY MAY BE A SUPPORT TO CLIENTS WHO FEEL ISOLATED WHEN THEY REINTEGRATE.

## PRACTITIONER VOICE & (RE-) INTEGRATION

A major purpose of the Butterfly Research is to inform programming and policy addressing sexual exploitation and human trafficking through survivors' voices. The Butterfly team appreciates its 14 partners and the many other stakeholders seeking to learn more about (re-) integration through this cohort. A roundtable discussion with a number of partnering Assistance Programs and interested stakeholders convened on the 14th of August 2013. The event consisted of the Butterfly team presenting an overview of the findings and recommendations, followed by a round table discussion. Just as the 'voice' of survivors is important, so too are the 'voices' of those seeking to assist people who have been sexually exploited. Practitioners and programmers shared their experiences and discussed ways to both implement and improve upon the recommendations. The following summarizes some of their discussion.

The Residential Programs' (re-) integration approaches need to include early and holistic planning. The process needs to begin shortly after the client's intake. Close contact with, and assessment of their clients' families and communities are critical to understand their client's context. Programs should seek to create (re-) integration packages, which balance case-by-case scenarios with strong best practice protocols and models. Recognizing the resources and tacit knowledge of its partners, Chab Dai as a coalition can help to facilitate its members to develop relevant (re-) integration assessment toolkits and training curriculums. Through sharing and developing new resources, different issues and needs will be addressed.

### **Work Collaboratively**

"Not every aftercare facility has expertise in everything, so partnering is very important."

"Rather than replicate, it is good to build up what exists - a consortium approach."

"Check to see if this has been done - inside and outside Chab Dai so we don't re-invent the wheel."

"We can lobby government as a coalition on anti-trafficking issues."

### **Stigma**

#### *Recommendations*

"What causes stigma needs to be unpacked so that the community understands the survivor as someone who did not choose to be there."

"Recommendations should be individualized rather than overly programmatic. Some survivors do not want their communities to know their background and could experience greater stigma if staff intervened pre-emptively."

### **Develop Toolkits and Curriculum**

"Toolkits are always best done as a coalition where different members contribute and feel ownership of what they have developed."

"Curriculum could be developed by the coalition to help staff of APs to have correct [sex education] information to teach."

"Is there a value in working collaboratively to have normally accredited and recognized training programs?"

"It is important we develop materials with various stakeholders, including the community, and especially the formal sectors to develop curriculum on dealing with stigma, abuse, trafficking, and intimate relationships."

"There are increasing numbers of culturally appropriate resources available and NGOs should seek to access, develop and promote these"



## Foster Family Connections toward Reintegration

### *Practices*

"We work on day one with family to prepare for reintegration. The interventions are usually on the premise that the victim is reintegrated back if possible. Careful community assessment needs to be done prior to making decisions. This [process] is helpful for child's healing to ensure the family's safety and recovery."

"We work with partner organizations involved in reconciliation."

"From day one, a case plan is developed involving the family and community."

### *Recommendations*

"We need to do more to educate families about a survivors' need for support at home and in the community upon reintegration."

"Prepare the community to welcome survivors and explain that what happened was not their choice. This is essential for successful re-integration."

"Safety planning is key to the process, so assistance programs should have strong protocols regarding family visits in a safe manner that upholds child protection standards"

"Prior to reintegration the shelter should actively communicate with parents and teach them some skills: parenting, how to manage family finance and other life skills."

### *Challenges*

"Community reintegration is always the ideal for us but often communities are not ready, safe or an appropriate setting ...."

"We spend huge amounts of time on assessment. Sometimes it is difficult for us to evaluate girls and families because they are not available during staff working hours."

"We have family phone calls at least twice per month and family visits two times per year or more for major family life events. We try to keep open communication about client progress and programming. It is definitely tough when families don't have reliable phones or were involved in the client's trafficking. We try and find somewhere safe for the girls to visit, but it is hard when they want to see family but can't because of safety issues."

## Vocational Training (VT)

### *Recommendations*

"Not all victims need VT, some of them need immediate jobs and/or equipment to start business."

"We are currently increasing our partnerships with other local organizations and businesses to broaden vocational opportunities."

"We would love to develop this further. Our clients need vocational training that takes into account, age, education gaps and low literacy. We have some wonderful partners now but want to offer clients many options."

"We definitely need more options outside of the main three: sewing, beauty salons, and cafés."

"VT is often primarily available in city - this can delay reintegration due to lack of VT providers in provinces."

### *Challenges*

## Debt

### *Practices*

"Our organization has piloted a financial lending scheme that is dependent on community accountability - financial education is offered in conjunction with this. This has been immensely positive."

### *Recommendations*

"This training [debt and financial management] should be available to staff."

"We should not necessarily be focused on preventing debt, but rather on safe debt practices."

### *Challenges*

"We provide some basic budgeting training, but nothing comprehensive yet. We lack staff skills to understand in this area [debt]."

"We currently teach about budgeting and attempting to teach about "safe debt", however greater growth is needed in this area."

## Migration

### *Recommendations*

"We can use resources to educate people about trafficking and would be good if all Chab Dai members have this prevention program."

"Training for all clients and families using currently available resources."

"People more likely to migrate should be educated about safe migration from posters, leaflets, and never risk illegal crossing."

### *Challenges*

"Would be great but tough to evaluate [migration] long term."

"Despite training, illegal migration is often the only option due to lack of work in villages."

## Economic Reintegration

### *Practices*

"Our organization has established an employment network of more than 45 businesses. Our career pathways program is set up to support partner organizations as well as our clients."

### *Recommendations*

"More collaboration between private sector is needed where NGOs lobby the private sector to provide jobs for survivors rather than NGO's trying to do it themselves."

"...of course this is important-but we must be careful not to create another protective job culture - we need to always be working towards people being truly integrated into a real community setting."

### *Challenges*

"Some businesses want to help but are frustrated when clients struggle and do not perform adequately or are not reliable."

## RESEARCHERS' REFLECTIONS

Over the past four years, I have had the privilege and responsibility to manage the Butterfly Longitudinal (Re-) Integration Research. I am grateful for this opportunity because I believe this is a unique piece of research, which first and foremost enables people who have been sexually exploited to speak for themselves, about themselves.

One of the primary goals of this research is to learn about their (re-) integration experiences, in order to inform, and improve programming and policy. Through our participants, we are learning about their perceptions and experiences of (re-) integration, but we are also learning so much more about the complexity and nuances of their lives.

I also have the tremendous privilege to work with an amazing team. Though the research is very demanding, requiring long hours and lots of travel all over the country, the team continue with great dedication. I have seen how participants' 'trust' in our team has grown over the past several years. I thank my team for communicating their genuine care and concern toward our participants. Some participants have told us that we are the only people in their lives who listen to them. In terms of making sense of the data, I particularly enjoy our informal team discussions and our more rigorous analysing sessions. During these discussions, we sharpen and challenge each other's assumptions.

I am also appreciative for our partners and the interested stakeholders working with survivors. Over the years, we have gotten to know an assortment of staff including housemothers, social workers, counsellors and many others. We admire their care and their desire to grow and change in order to restore and empower survivors. We hope this research will continue to provide a platform for 'voice' that will help others to restore and empower survivors of sexual exploitation.

Siobhan Miles

This is the fourth year of the Butterfly Longitudinal Research Study. From my perspective, an essential component of rigorous inquiry is the ability of the researcher to provide a transparent recording of the research process journey. In doing this research, I have gained some insights about the researcher's role, the importance of being well prepared but also flexible when uncertainties arise, and the challenge of achieving authentic results.

I think the major challenge and vulnerability of longitudinal research is dealing with participant attrition. In the Butterfly study design participants can decide to withdraw and/or return anytime. The most vulnerable period to lose contact with participants is when they reintegrate because they move often and change their addresses and contact details. For those who have moved outside the country, we try to keep in contact by phone, or try to maintain contact with their families. Also, we must work around participants' schedules. Sometimes we missed a participant during field visits because they were too busy. In order to follow under age reintegrated participants, we need to get permission from their parents or caregivers. Some times these adults do not allow us to interview these participants.

Since the first year, the Butterfly researchers have made themselves open and available to participants. This means participants can phone 24/7 seven days a week to any of the researchers. Sometimes, I have gotten phone calls from participants at midnight for lay counseling. I have gotten to know some participants very well. I hear about their difficult life situations. During the first year, I felt hearing about participants' difficulties affected me emotionally. As a team, we always shared and discussed our feelings as a way to support each other. Despite participants' movements, we follow participants and meet them in many different locations. It is a constant challenge to find private, confidential, appropriate settings to interview participants. Participants need to feel comfortable and safe. We also give them a small thank you incentive for their time.

As a social science student, I think this research affects my personal life, and it affects participants' lives. Most of the participants feel ashamed about their stories. Some told us how they experienced being gossiped about by family and friends after they had told them about their experiences of sexual exploitation. Yet, I believe participants have shared their stories with the researchers because we have maintained strict confidentiality. As researchers, we have established good rapport with our participants, and we have communicated we want to learn from them. I have learned a lot from participants because they trust me. I have heard their 'real' stories gradually over the past few years. As we have compared data from year to year, we have found their stories have evolved over time. Ethically, we provide information to participants if they ask about services, which may help them. This includes information about vocational training, therapy, job opportunities etc.

Heang Sophal

I have worked as a Project Researcher in the Butterfly Longitudinal Research Project for nearly three years. I have many different roles within this research project. My roles include helping to prepare and manage the field work expeditions, collect data, and follow up with participants 24/7 7 days a week. I also help with data management including entry, cleaning, and analysis. I help write the final report and present the findings to local and regional stakeholders outside of the country.

From my experience with the Butterfly Research, I have learned that if a researcher wants to get true and accurate information from victims of sexual exploitation and trafficking, then there must be a strong, trusting relationship between the participant and researcher. We have worked very hard to establish good relationships with our participants. Over the course of this research, more and more participants have expressed their trust in us. We also try to establish this trust with the parents or guardians of our younger participants who reintegrate. We need good relationships with participants' families as they control access to their children. We work hard to establish trust with Assistance Program staff that control access to our participants. We want them to understand the purpose and importance of the research to their programs and to their clients. We have found our female participants, both male and female, tend to trust our female researchers more so than male over the past years. One reason of getting more trust from participants is because the majority of our participants are female within the age range from 7 to over 30 years old. Another reason is because the male participants are young and in a small group aged less than 18 years old.

My biggest concern for this research is that our relationships with participants will suffer if one of the female researchers leaves or is absent. If this happens, 'trust' will be a challenge to re-establish. I have found that as "researchers who care about our participants", we influence their lives when we ask them questions. I have also found our participants influence and affect our lives when we hear their stories and learn about their views.

Our project has undergone some changes over the past year. Our male administrator left early this year, so we hired a new person for his role. We also hired an intern to help us with data entry, transcribing and other tasks. In line with what we expected, as participants reintegrate home or progress within their programs they change their residential locations. Our primary purpose is to gather as much information as possible from participants about their lives. Therefore for participants in remote parts of the country we have made our data collection less time bound.

The Butterfly research has faced many challenges. The biggest challenge we have faced has been maintaining contact with participants. We have lost contact with participants for different reasons. Some have changed their phone number many times and have not informed us. Some have moved their place of residence, and we can't find them. Others have migrated to live outside of Cambodia. Others have decided to drop out of this study because they no longer want to participate. Some have escaped the shelters they live in, and have since hidden their identity because they want to live freely outside. Another challenge occurs when participants reintegrate to different provinces all over the country. We travel long distances to meet them. This takes a lot of time and energy. The three fieldwork periods per year each take at least two months to complete, which means we are travelling and doing field work six months of the year. A result of spending so much time in fieldwork means data processing and analysing get delayed. This challenge is compounded by the fact we don't have our own vehicle. This means we are reliant on hired transport, which is sometimes costly and not as flexible as we need to meet participants. Other challenges we face are working around participants' schedules. We try to meet participants wherever is most convenient for them. Most working participants can only meet us in the evenings or weekends. Thus, we need to work over time because we don't want to disturb with their working hours. Some participants live and or work in very dangerous communities where there are gangsters, drug users and robbers. Sometimes we face natural disasters such as flooding and bad weather. Some older participants work in Karaoke venues and their bosses do not allow them to leave the premises, so we have interviewed them at these venues during daytime hours. Despite these many challenges, we still keep working and doing our best to learn about their lives in order to hear their 'voice'.

We experience and achieve small successes each year. We are always pleased to reconnect with participants with whom we have lost contact, who return because they want to re-join the study. We are pleased to be able to conduct the research, which seeks to understand this cohort's experiences and perspectives about their reintegration. We are happy to share this information in numerous ways, confidentially to programs that partner in the research and more generally within the annual report and round table discussions. We are pleased to present our findings in local, regional and global conferences. We are reassured that in case of serious medical or psychiatric emergencies we have an emergency packages for participants.

Lim Vanntheary

I have worked as a research administrator for the Butterfly Longitudinal Research Project, Chab Dai Coalition since January 2013. Before I joined the Butterfly Research, I used to work as a freelance field researcher for many organizations and research agencies. According to my studies and my job experiences, I know a little bit about longitudinal research through working on longitudinal projects, baseline surveys and evaluation projects. I also have some knowledge about using SPSS.

We have a cohort of 128 participants, and I am gradually getting to know each of them. In order to find out answers to our questions, we use different tools and activities. We use qualitative and quantitative methods, and we conduct three fieldwork visits per each year. I have learned from the team different ways to establish good communication and trust with partners and participants. Trust and good communication are very important because our participants are survivors of the sexual trafficking and exploitation and we ask them many sensitive questions.

Being a part of the Butterfly Research really affects the researchers. The biggest issue is that when participants tell us their problems, it is hard to stop thinking about their difficulties when we are not with them. As a team, we confidentially discuss their stories and consider ethically how we might refer or help them with information. With some, we have referred them back to their Assistance Programs.

During fieldwork interviews, I am responsible to ensure each questionnaire is complete and accurate. I compare the questionnaire to last year's information and check each questionnaire for consistency and missing information. Following fieldwork data collection I organize data entry and cleaning. This process can be stressful under tight time constraints. However, through doing this work my capacities have increased.

The Butterfly Research is completing its fourth year. I feel working with this longitudinal research project is challenging because following-up with our participants and preventing high attrition is difficult. I feel if we lose participants, our project will not be fully successful. Though we try our best to keep in contact with all our participants, we have lost some because they have moved many times. Some participants have moved around Phnom Penh, some have moved around the provinces, and some have migrated to other countries. We first try to contact participants by the phone number they gave us at the last field visit. If that is incorrect, we ask the Assistance Program for any updated information they might have. All of this takes a lot of effort and sometimes it feels like we have wasted our time, as we cannot contact them. We know participants move a lot and the main reason is to find work. If participants ask for job information or trainings, we try to inform them of opportunities. Some choose this information, and others don't. We make sure all participants are informed that if they drop out or we lose contact, they will always be welcomed back into the study at any time.

'Trust' and 'good relationships' between the Butterfly team and participants are very important for this research to proceed. To establish and maintain good relationships and trust with participants, the Butterfly team visits participants three times per year. Though participants tell us about many of their problems, the team and I try to make the field visits an enjoyable experience for them. We do different fun activities, eat food, and give them a small 'thank you gift'. I interview the male participants. I feel they trust me because I keep their stories confidential and I encourage them by listening. They phone my team in between field visits to continue sharing their stories. All this makes the research results stronger because as participants trust us, they tell us more truth about their lives.

Sreang Phally

# RECOMMENDATIONS<sup>6</sup>

## (RE-) INTEGRATION

### Recommendation to APs on the (Re-) Integration Process

AP approaches need to include early and holistic planning. The (re-) integration process needs to begin shortly after the client's intake. Close contact with, and assessment of their clients' families and communities are critical to understanding the client's context prior to leaving the program and post follow up. Whilst clients are in their care and during follow up, programs should seek to assess and address the critical underlying risk factors identified in the family and community. Programs should seek to create (re-) integration packages that balance case-by-case scenarios with strong best practice protocols and models. Best practice should include confidential interviews of underage clients returned to their communities to allow for trust and honest feedback of their progress and context.

### Recommendation to Coalition on the (Re-) Integration Process

Some APs are not adequately providing enough thought in the re-integration process. The coalition should develop a shared strategy to facilitate APs to develop different toolkits to address holistic (re-) integration process. Toolkits can include client, family and community assessments, best practice procedures and protocols, and planning guides incorporating client, family and community context.

## FAMILY & RELATIONSHIPS

### Recommendation to APs to Provide Confidential Counselling Services

Counselling is fundamental to the well-being of survivors and should not be side lined. Where possible, assistance programs (residential, community and training/work) should provide or establish referral links with confidential counselling services for participants during their participation in the AP and after re-integration.

### Recommendation to Coalition on Confidential Counselling Services

The coalition should increase awareness of available counselling services and resources to APs working with survivors. More training is needed by NGO's and universities for social workers, psychologists and NGO workers in counselling skills. The coalition can use its influence to advocate and lobby the government for accessible professional psychological support services to be developed in the short and long term in the country.

### Recommendation to APs on Preparing Survivors for Future and Current Intimate Relationships

Increasing self-efficacy and relational skills of participants may promote healthier intimate relationships in the present and future. Survivors should also be made aware of resources in their communities that offer counselling, relational support and legal support should they be treated unjustly or if they seek to strengthen and promote mutually supportive intimate relationships.

## PHYSICAL & EMOTIONAL INTEGRITY

### Recommendation to APs on Sex Education

Although knowledge of sexual health is reasonable, participants could benefit from on going understanding of sexually transmitted diseases and STI prevention methods, including correct condom use and dispelling myths on condom use. They could benefit from soft skills workshops, which raise awareness and understanding about what really are 'trusting intimate relationships' and the real challenges of condom negotiation skills.

### Recommendation to APs on Contraception and Family Planning Education

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<sup>6</sup> ALL RECOMMENDATIONS WERE DEVELOPED IN CONJUNCTION WITH PRACTITIONER INPUT AND FEEDBACK DURING THE ROUND TABLE DISCUSSION IN AUGUST 2013

To avoid future unsafe abortions and pregnancies that are not planned Assistance Programs should include contraceptive education and family planning in their life skills workshops and prepare and inform men and women for future and present sexual relationships. Participants of childbearing age could benefit from more information on family planning services and increased referral mechanisms to these types of services, as well as family planning counselling so their plans for pregnancy, childbearing, and raising children are better informed. Men as well as women could benefit from soft skills workshops on intimate relationships and the responsibilities of starting a family.

### **Recommendation to APs on Sexual Harassment**

All organizations should review their child protection policies to ensure sexual harassment; sexual violence and bullying are adequately addressed. Participants would benefit from increased understanding about what sexual harassment is in different settings – training programs, job placements and the community – and how to seek legal and other help if this is experienced. Participants could be empowered with this knowledge in terms of self-efficacy.

### **Recommendation to Coalition on Sexual Harassment Prevention**

The coalition should use its influence to advocate to the government to tighten legislation on sexual harassment in the workplace and to make the job market a safer place for women. In terms of prevention of sexual harassment and sexual violence, the coalition should also lobby the government to declare entertainment venues as hazardous work for minors and thus people under 18 years of age should not be employed in such venues.

### **Recommendation to APs on Drug and Alcohol Misuse**

Alcohol is a problem for those in entertainment work. Programs need to be more aware of this and include education on alcohol misuse in their programs. Information on alcohol and drug services should be made widely available to all APs working with survivors so that they can refer as necessary.

### **Recommendation to Coalition on Drug and Alcohol Misuse**

The coalition should use its influence to lobby for better services both preventive and curative for victims of alcohol misuse. Survivors addicted to prohibited drugs could benefit from a strong referral mechanism to drug treatment programs.

## **ECONOMIC REINTEGRATION**

### **Recommendation to APs on Vocational Training**

Some vocational training provided is irrelevant and inappropriate to the context of current survivors. APs should be cautious about starting programs without a clear business strategy. APs could benefit from increased partnerships with organizations that have expertise and a track record with vocational training among vulnerable populations. APs could consider learning from other Assistance Programs who have developed links with social enterprise to develop internships for clients. The future of good practice in vocational training and job placement is linking closely with the corporate sector where there are real jobs with realistic salaries. If business or economic development is not the area of expertise of the assistance program, increased partnerships and training could benefit APs in equipping their clients for the job market. Involving survivors in market research and business development will also empower and better prepare them.

### **Recommendation to Coalition on Economic Reintegration of Survivors**

APs could benefit from a network of mainstream businesses that are willing to employ and care for (re-) integrated survivors of human trafficking. Targeted pre-training for these businesses would also help reduce stigma and insensitivity in the workplace.

### **Recommendation to APs on (Re-) Integration and Education of Survivors**

Some APs are good in equipping survivors to access educational opportunities whilst others are not. In line with early planning and on going assessment of the client, family and community settings, the client's educational goals must be established before (re-) integration. Follow up monitoring and assessments should be made with the educational institutions their clients attend during the re-integration process.



### **Recommendation to APs on Debt and Financial Responsibilities and (Re-) Integration**

Debt and therefore needing to borrow money is currently a serious issue for survivors. Early assessment of clients and their families' economic situations may help programs to understand and address appropriate economic (re-) integration support and follow up. Assisting clients and their families to realistically think through their financial responsibilities may help them to manage their financial pressures upon (re-) integration. Soft skills should include financial education, including discussions on revenues and expenses, budgeting, saving plans, and referrals to microfinance organizations.

### **Recommendation to Coalition on Financial Responsibilities and Debt**

The coalition should encourage institutions that provide micro-finance to make reasonable sized and affordable re-payment loans available to survivors and accompany the loans with on going soft skill training to avoid or reduce debt.

### **Recommendation to APs on Safe Migration**

Some people will migrate to find work. Assistance Programs should provide training and accessible resources targeted to high risk (e.g. low-literacy) populations upon reintegration so participants and their families practice safe migration.

## **CULTURAL AND RELIGIOUS**

### **Recommendation to Coalition on the Stigmatization Aspect of Survivor (Re-) Integration**

Develop an assessment tool to gauge the risks of reintegrating survivors of human trafficking taking into consideration the individual and the community they are returning to. Develop a training tool to empower survivors to deal with stigma should it occur. Develop a training curriculum for families and communities to reduce stigma survivors may feel upon reintegration.

### **Recommendation to APs on Spiritual and Religious Support**

Survivors' experiences of faith may provide a powerful source of strength or it may not have any long-term impact. Assessing and balancing survivors vulnerabilities, age and context is important when offering spiritual support. Soft skills discussion on spirituality may help clients think through their own or evolving beliefs. If participants express a desire to follow a certain belief outside the program, preparation of the community and making links with like-minded people in the community may be a support to clients who feel isolated when they reintegrate.

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