

Chab Dai Safe Community Project Church Leaders Survey

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Acronyms and Abbreviations

AVSF-CICDA: Agronomes et Vétérinaires Sans Frontières

ASEAN: Association of Southeast Asian Nations

CSE: Commercial sexual exploitation

ECPAT: End Child Prostitution, Child Pornography and Trafficking of Children for Sexual Purposes

ILO: International Labor Organization

IJM: International Justice Mission

LSCW: Legal Support for Women and Children

MLVT: Ministry of Labour and Vocational Training

NGO: Non-governmental organisation

TIP: Trafficking in persons

UNODC: United Nations Office on Drugs and Crime

USD: United States dollar

Executive Summary

This research and subsequent report was commissioned to develop a better understanding of the knowledge and understanding of local church leaders on human trafficking, sexual abuse, migration and child rights. This includes their mind-sets, behaviours and attitudes towards victims of trafficking, sexual abuse and exploitation; their responses to issues of trafficking and sexual abuse in terms of reporting; their relationships with local authorities and police and the strengths and weaknesses of their resources.

This research draws attention to the fact that many church leaders (who represent a subsection of community leaders) are not aware of the vulnerability of males and adults to being trafficked as well as to sexual abuse. Further data suggests that there is less awareness of the prevalence and danger of labour trafficking compared to trafficking for sexual purposes. When considering which factors can cause migration from the community, participants demonstrated being aware of factors such as poverty and lack of employment, but were less conscious of the role that material competition with other families in the community, recruiters coming into the community, lack of education and family issues play in causing out-migration from the community.

Moreover, the data collected shows that there is a reluctance to acknowledge the existence of sexual abuse in the church and the family, as well as the role of females as sexual abusers.

A high number of participants across all sites reported knowing a member of their congregation and/or community that had been trafficking as well as a member who had been sexually abused. These numbers were highest in Kampong Cham for cases of trafficking (although Kampong Thom and Siem Reap were not far behind) and the highest in Kampong Thom for cases of sexual abuse. The majority of trafficking cases were reported to involve overseas destinations, namely Malaysia, Thailand and China rather than domestic destinations.

Kampong Cham had the largest number of participants whose churches did not have child protection policies as well as the largest number of participants who did not know of an NGO or government office doing anti-trafficking work in their community.

The survey revealed that all sites were open to receiving training and education on outreach to prostitutes (particularly Kampong Cham), with many participants reporting existing outreach programmes, however some participants described a lack of resources to carry out this outreach. Kampong Cham respondents were most open to inviting prostitutes into their congregations while Kampong Thom expressed the least openness to prostitutes. Some participants described negative attitudes towards prostitutes and their 'illegal' activities, believing they are disobedient to God and can corrupt the church.

Talking about sexual issues within churches was found to be fairly taboo, although participants in Kampong Cham and Kampong Thom expressed being open to training and support on sexual behaviour, abuse, pornography and prostitution for their congregations. Church leaders themselves reported a decrease in watching pornography and visiting prostitutes since becoming a Christian and were generally willing to receive help if they had a problem.

It is recommended that:

- Education continues to take place through the media and grassroots training by NGOs, and that the programme pursues potential for police and local leaders to act as sources of information.
- Child protection policy training takes place in Kampong Cham, particularly due to its high instances of trafficking cases.
- There is increased education on the role of material competition with other families, lack of education and dysfunctional families on migration.

- Labour trafficking and the vulnerability of men and adults to trafficking is emphasised in education.
- The role of family members and friends as traffickers is highlighted.
- Sexual abuse training is expanded, covering the vulnerability of males and adults to sexual abuse as well, the role of females as perpetrators and the prevalence of sexual abuse and abusers within families and the church.
- Training on outreach to prostitutes and on sexual issues within communities is developed.

សង្ខេបគម្រោងស្រាវជ្រាវ

កិច្ចការស្រាវជ្រាវ និងរបាយការណ៍នេះត្រូវបានធ្វើឡើង ដើម្បីបង្កើតការយល់ដឹងឲ្យកាន់តែច្បាស់ថែមទៀតទាក់ទងនឹងចំណេះដឹង និងការស្វែងយល់របស់អ្នកដឹកនាំក្រុមជំនុំក្នុងតំបន់ អំពីបញ្ហានៃការជួញដូរ និងការរំលោភបំពានផ្លូវភេទ ការធ្វើចំណាកស្រុក និងសិទ្ធិកុមារ។ ការស្រាវជ្រាវនេះរួមបញ្ចូលផ្នត់គំនិត អាកប្បកិរិយា និងឥរិយាបថរបស់ពួកគេ អំពីជនរងគ្រោះនៃការជួញដូរ ការរំលោភបំពាន និងកេងប្រវ័ញ្ចផ្លូវភេទ ហើយក៏រួមបញ្ចូលការឆ្លើយតបរបស់ពួកគេ ចំពោះបញ្ហានៃការជួញដូរ និងរំលោភបំពានផ្លូវភេទ ព្រមទាំងការរាយការណ៍នៃបញ្ហាទាំងនេះ ការមានទំនាក់ទំនងជាមួយអាជ្ញាធរ និងមន្ត្រីនគរបាលក្នុងស្រុក ហើយក៏សិក្សាអំពីចំណុចខ្លាំង និងចំណុចខ្វះខាតនៃធនធានរបស់អ្នកដឹកនាំទាំងនេះដែរ។

កិច្ចការស្រាវជ្រាវនេះក៏ផ្តោតចំណាប់អារម្មណ៍ទៅលើតថវិកាជាក់ស្តែង ដែលអ្នកដឹកនាំក្រុមជំនុំជាច្រើន (ដែលតំណាងឲ្យអ្នកដឹកនាំសហគមន៍មួយក្រុមតូច) មិនបានយល់ដឹងអំពីភាពងាយរងគ្រោះរបស់បុរស និងមនុស្សពេញវ័យ ដែលអាចត្រូវបានគេជួញដូរ ក៏ដូចជាអាចនឹងទទួលរងនូវការរំលោភបំពានផ្លូវភេទផងដែរ។ ទិន្នន័យនៃស្រាវជ្រាវនេះក៏បង្ហាញផងដែរថា ក្រុមអ្នកចូលរួមសម្ភាសន៍ក៏មិនសូវមានការយល់ដឹងអំពីអត្រាប្រេវ៉ាឡង់ និងគ្រោះថ្នាក់នៃការជួញដូរពលកម្មផងដែរ បើប្រៀបធៀបទៅនឹងចំណេះដឹងរបស់ពួកគេអំពីការជួញដូរសម្រាប់គោលបំណងបម្រើផ្លូវភេទ។ នៅពេលពិចារណាអំពីកត្តាដែលបណ្តាលឲ្យមានចំណាកស្រុកចេញពីសហគមន៍ អ្នកចូលរួមបានបង្ហាញការយល់ដឹងរបស់ពួកគេអំពីកត្តាមួយចំនួនដូចជា ភាពក្រីក្រ និងការខ្វះការងារធ្វើ ប៉ុន្តែពុំបានយល់ដឹងអំពីផលប៉ះពាល់នៃការប្រកួតប្រជែងផ្នែកទ្រព្យសម្បត្តិជាមួយគ្រួសារដទៃទៀតដែលនៅក្នុងសហគមន៍ ភ្នាក់ងារជ្រើសរើសពលករដែលចូលមកក្នុងសហគមន៍ កង្វះការអប់រំ និងបញ្ហាគ្រួសារ ដែលជាកត្តានាំឲ្យមានចំណាកស្រុកចេញពីសហគមន៍នោះទេ។

បន្ថែមពីលើនេះទៀត ទិន្នន័យដែលប្រមូលបានបង្ហាញថា មានការស្នាក់នៅក្នុងការទទួលស្គាល់អំពីអត្ថភាពនៃអំពើរំលោភបំពានផ្លូវភេទនៅក្នុងក្រុមជំនុំ និងគ្រួសារ ក៏ដូចជាតថវិកាដែលស្ត្រីអាចជាអ្នករំលោភបំពានផ្លូវភេទដែរ។

អ្នកចូលរួមជាច្រើនក្នុងទីតាំងទាំងបីបង្ហាញថា ពួកគេស្គាល់សមាជិកក្រុមជំនុំ និង/ឬ ពលរដ្ឋក្នុងសហគមន៍ដែលត្រូវបានជួញដូរ ក៏ដូចជាត្រូវបានរំលោភបំពានផ្លូវភេទដែរ។ ចំនួននេះមានច្រើនជាងគេ

នៅក្នុងខេត្តកំពង់ចាមទាក់ទងនឹងករណីនៃការជួញដូរ (ក៏ប៉ុន្តែខេត្តកំពង់ធំ និងសៀមរាបក៏មានចំនួន ច្រើនដែរ) ហើយករណីនៃការរំលោភបំពានផ្លូវភេទក្នុងខេត្តកំពង់ធំ ក៏មានចំនួនខ្ពស់បំផុតដែរ។ ករណីនៃ ការជួញដូរភាគច្រើនដែលត្រូវបានរាយការណ៍ ពាក់ព័ន្ធនឹងការធ្វើចំណាកស្រុកទៅក្រៅប្រទេស ជាពិសេសប្រទេសម៉ាឡេស៊ី ប្រទេសថៃ និងប្រទេសចិន ច្រើនជាងចំណាកស្រុកនៅក្នុងប្រទេស។

ខេត្តកំពង់ចាមមានចំនួនអ្នកចូលរួមច្រើនបំផុត ដែលគ្មានគោលនយោបាយការពារកុមារ ហើយមិនបាន ដឹងអំពីអង្គការ ឬ ការិយាល័យរដ្ឋាភិបាល ដែលធ្វើការប្រឆាំងការជួញដូរមនុស្សក្នុងសហគមន៍របស់ពួកគេ ទេ។

លទ្ធផលនៃការស្រាវជ្រាវនេះក៏បង្ហាញផងដែរថា ទីតាំងទាំងបីមានការបើកចិត្តទទួលការបណ្តុះបណ្តាល និងទទួលការអប់រំអំពីរបៀបឈោងចាប់ដល់អ្នករកស៊ីផ្លូវភេទ (ជាពិសេសខេត្តកំពង់ចាម) ដែលអ្នកចូល រួមជាច្រើនបានប្រាប់អំពីកម្មវិធីចុះជួយអ្នករកស៊ីផ្លូវភេទ ក៏ប៉ុន្តែអ្នកចូលរួមមួយចំនួនក៏បានរៀបរាប់អំពីការ ខ្វះខាតធនធានក្នុងបំពេញកិច្ចការនេះដែរ។ អ្នកចូលរួមក្នុងខេត្តកំពង់ចាមមានការបើកចិត្តខ្លាំងជាងគេ ក្នុងការស្វាគមន៍អ្នករកស៊ីផ្លូវភេទចូលមកក្នុងក្រុមជំនុំរបស់ពួកគេ ចំណែកឯខេត្តកំពង់ធំបង្ហាញការ ស្វាគមន៍តិចជាងគេបំផុត។ អ្នកចូលរួមខ្លះបានរៀបរាប់អំពីឥរិយាបថអវិជ្ជមានរបស់ពួកគេ ចំពោះអ្នករក ស៊ីផ្លូវភេទ និងសកម្មភាព "ខុសច្បាប់" របស់ពួកគេ ដោយពួកគេជឿថា អ្នករកស៊ីផ្លូវភេទទាំងនេះមិនស្តាប់ បង្គាប់ព្រះ ហើយអាចនឹងធ្វើឲ្យខូចក្រុមជំនុំទៀតផង។

ការនិយាយអំពីបញ្ហាផ្លូវភេទនៅក្នុងក្រុមជំនុំ គឺជាប្រធានបទមួយដែលត្រូវបានហាមប្រាម ក៏ប៉ុន្តែយ៉ាង ណាក៏ដោយ អ្នកចូលរួមក្នុងខេត្តកំពង់ចាម និងកំពង់ធំក៏បានបង្ហាញអំពីការបើកចិត្តទទួលវគ្គបណ្តុះ បណ្តាល និងជំនួយទាក់ទងនឹងអាកប្បកិរិយាផ្នែកផ្លូវភេទ និងការរំលោភបំពានផ្លូវភេទ បញ្ហានៃការមើល រឿងអាសអាភាស និងអំពើពេស្យាចារ សម្រាប់សមាជិកក្រុមជំនុំរបស់ពួកគេដែរ។ អ្នកដឹកនាំក្រុមជំនុំបាន រៀបរាប់អំពីខ្លួនពួកគេផ្ទាល់ ដែលបានកាត់បន្ថយការមើលរឿងអាសអាភាស និងការស្វែងរកសេវាផ្លូវភេទ បន្ទាប់ពីពួកគេបានក្លាយជាគ្រីស្ទបរិស័ទ ហើយមានការស្ម័គ្រចិត្តទទួលជំនួយ ប្រសិនបើពួកគេមាន បញ្ហា។

អនុសាសន៍៖

- បន្តអប់រំតាមរយៈប្រព័ន្ធផ្សព្វផ្សាយ និងផ្តល់ការបណ្តុះបណ្តាលនៅតាមតំបន់តាមរយៈអង្គការ និងជំរុញឲ្យមន្ត្រីនគរបាល និងអ្នកដឹកនាំក្នុងស្រុក ធ្វើជាប្រភពនៃការផ្តល់ព័ត៌មាន
- ផ្តល់វគ្គបណ្តុះបណ្តាលគោលនយោបាយការពារកុមារក្នុងខេត្តកំពង់ចាម ដោយសារខេត្តនេះមាន ករណីនៃការជួញដូរខ្ពស់
- បង្កើនការអប់រំអំពីបញ្ហានៃការប្រកួតប្រជែងផ្នែកទ្រព្យសម្បត្តិ ជាមួយគ្រួសារដទៃទៀត បញ្ហានៃ ការខ្វះការអប់រំ និងបញ្ហានៃគ្រួសារបែកបាក់ ដែលជាកត្តាបណ្តាលឲ្យមានការធ្វើចំណាកស្រុក
- ធ្វើការអប់រំបន្ថែមអំពីបញ្ហានៃការជួញដូរពលកម្ម និងភាពងាយរងគ្រោះរបស់បុរស និងមនុស្ស ពេញវ័យដែលអាចត្រូវគេជួញដូរ
- គូសបង្ហាញថា សមាជិកគ្រួសារ និងមិត្តភក្តិក៏អាចជាអ្នកជួញដូរបានដែរ
- ពង្រីកការបណ្តុះបណ្តាលអំពីបញ្ហានៃការរំលោភបំពានផ្លូវភេទ ដោយលើកឡើងអំពីភាពងាយ រងគ្រោះរបស់បុរស និងមនុស្សពេញវ័យ ដែលអាចទទួលរងការរំលោភបំពានផ្លូវភេទផងដែរ, លើកឡើងអំពីមនុស្សស្រីដែលជាជនល្មើសនៃការរំលោភបំពាន និងអត្រាប្រេវ៉ាឡង់នៃការរំលោភ បំពានផ្លូវភេទ និងជនដែលរំលោភបំពានដែលជាសមាជិកគ្រួសារ និងក្រុមជំនុំ
- បង្កើតការបណ្តុះបណ្តាលអំពីរបៀបចុះជួយអ្នករកស៊ីផ្លូវភេទ និងអំពីបញ្ហាផ្លូវភេទក្នុងសហគមន៍

Desk Review/Literature Review

The purpose of this desk review is to consolidate existing knowledge on sexual abuse, migration and trafficking both in the target areas of this research and more broadly across Cambodia. Part I of the desk review provides this broad background to the central issues being addressed by this study. Part II outlines and analyses existing literature on these issues in our three target areas; Siem Reap, Kampong Thom and Kampong Cham.

Part I:

The issue of trafficking and unsafe migration has become a significant issue in Cambodia, whose labour-exporting economy increasingly relies on overseas workers and their remittances, which increased from USD 133 million in 2001 to USD 256 million in 2012 (World Bank 2014, p. 88). Despite having a fairly high economic growth rate, this growth rate has not generated a sufficient amount of jobs, particularly for youth (MLVT/ILO 2010, p. 3). This economic dependence on migrant remittances compounds with push factors such as poverty, lack of education, a deficiency of sound migration regulation and policy and an inefficient and expensive legal migration system to make irregular migration an attractive option for many Cambodians (Hing, Lun and Phann 2011, p. 5).

Furthermore, Cambodia's strategic location in the Greater Mekong Sub-region and improved infrastructure in the region facilitates migration for both rural and urban populations (Brammer and Brake 2013, p. 32-33). Thailand remains a major destination for migrants, and Cambodians living in areas near to the Thai border are more likely to migrate for work and thus are more at risk of unsafe migration and trafficking (Chan 2009, p. 13; MLVT/ILO 2010, p. 4). Over 124,700 Cambodians reportedly entered Thailand through irregular channels in 2009 (Migration in the Greater Mekong Subregion Resource Book 2013, p. 139), while between 120,000 and 180,000 Cambodian migrants were working in Thailand irregularly in 2011 (Vutha, Pide and Dalis 2011, p. 10). 60,540 Cambodians illegal migrants were detected in Thailand in 2013 (UNODC 2015, p. 59). Poverty and lack of education are huge push factors, and migration is more likely in rural areas. Particularly as ASEAN integration moves forward in terms of economic (e.g. the upcoming ASEAN Community) and physical integration (e.g. the Asian Highway Network), illegal and legal 'movement of people in the region is expected to grow rapidly and to unprecedented levels' (UNODC 2015, p. I).

However, as natural resources deplete and land ownership becomes unstable, internal rural to urban and rural to rural migration continues to account for the largest proportion of people movement in Cambodia, with these rural migrants also being highly vulnerable to exploitation and trafficking (AVSF-CICDA 2006, p. 43).

The US State Department's 2014 Trafficking in Person's (TIP) report designates Cambodia as 'a source, transit and destination for men, women, and children subjected to forced labor and sex trafficking' (US State Department 2014, p. 120). The report emphasises the widespread emigration that leads to trafficking, servitude, debt bondage and forced labour, and highlights the concerning trend of Cambodian men being trafficked to Thai fishing boats where they are subjected to forced labour. The report also highlights widespread sexual abuse in the country, both within communities and commercially, noting that not enough is being done to properly investigate and prosecute cases and offenders.

Winrock International's 2012 Research Report on Sex and Labour Trafficking in Cambodia found that that the most vulnerable groups have the lowest awareness of trafficking, specifically in terms of understanding what constitutes trafficking as well as of which groups are most at risk of trafficking and are thus the most at-risk of trafficking and re-trafficking, (Winrock 2012, p. 2, p. 13). Preventative education (particularly in terms of awareness raising and safe migration education) is highlighted as a crucial element to break the cycle of unsafe migration and trafficking (Winrock 2012, p. 2). Local authorities served as a source of awareness for only 11% of vulnerable groups and 7% of survivors in

the study, while community activities provided awareness for 7% of vulnerable groups and 8% of survivors, highlighting the lost potential of these community-based sources of education and prevention (Winrock 2012, p. 13).

Commercial sexual exploitation is an inseparable element of trafficking, and utilises a complex system of control and manipulation based on the socially significant language of familial obligation and duty to exploit its victims (Brown 2007, pp. 21-22). Victims of CSE are stigmatised and isolated in the community, particularly women who are often viewed as 'broken', 'used' and subjected to narratives of sexual shame (Brown 2007, p. 31).

These issues are underpinned by traditional Cambodian gender roles and relations that put greater value on males than females, and that hold women to higher moral standards than men (Brown 2008, p. 29). These normative social constructs compound with lack of education and employment opportunities for women and girls to increase their vulnerability to exploitation and contribute to 'high incidence of gender-based violence manifested in domestic violence, sexual violence and trafficking' (LSCW 2009, p. 8). However, despite its social invisibility and stigma, the abuse and commercial sexual exploitation of men and boys in Cambodia is a concerning issue that requires attention. In a study that was the first of its kind in Cambodia, Hilton et al found that male victims of sexual abuse in the country had frequently experienced discrimination from their communities, and that their experiences of abuse were no less horrifying than those of female victims (Hilton et al 2008, pp. 8-10).

As a response to these issues, Chab Dai's Safe Community Project works to educate and empower community leaders, government officials and other stakeholders in at-risk rural and urban areas on how to protect their communities against trafficking, sexual abuse and exploitation. The project aims to utilise valuable community relationships and connections to raise awareness of these issues, prevent instances of exploitation through education and provide follow-up options for existing cases. Pastors represent one of these crucial groups that serve as contact points between communities and NGOs/authorities, and who are able in turn to empower and educate others in their community. It is crucial to gain a current understanding of the attitudes, beliefs and knowledge of these individuals in order to better design and implement this programme.

Part II:

Siem Reap: Siem Reap represents a significant source of and destination for human trafficking victims. Its status as an international tourist destination creates a powerful pull factor for many rural migrants looking for work in the tourism and entertainment sectors (Harrison and Somatheavy 2004, p. 31; Derks, Henke and Ly 2006, p. 26).

Commercial sexual exploitation is a significant issue in Siem Reap where there is a documented virginity trade and many victims are ethnically Vietnamese (Brown 2007, p. 73, p. 37). International Justice Mission's (IJM) 2012 study of commercial sex establishments in Siem Reap found that the province had the highest prevalence of underage commercially exploited children (ages 15 and younger) as well as borderline underage commercially exploited children (age 16-17), and that 'the highest number of minors was identified in establishments frequented by Cambodian nations and Asian tourists' (IJM 2012, p. 8). In their study of male masseurs in Siem Reap, Miles and Davis noted that over three-fourths of their respondents had immigrated to Siem Reap to work in the masseur industry, a proportion even higher than among masseurs in Phnom Penh, indicating the strength of Siem Reap's pull factor for migrants (Davis and Miles 2012, p. 22). Furthermore, almost half of these respondents reported instances where they had been forced to have sex with clients (Davis and Miles 2012, p. 41).

In 2011 ECPAT reported 19 victims of trafficking originating from Siem Reap compared to 2009, when only 6 victims were trafficked from the area (ECPAT 2011, p. 16, p. 35). Chab Dai's Case Support team responded to 10 cases in the province during 2014 that involved rape and migration to Thailand and Malaysia, highlighting the need for further prevention work in the area (Um 2015).

Kampong Thom: A 2007 study found that up to 40% of households in Kampong Thom had emigrating members, mainly to Thailand for jobs in agriculture, and that 83% of households had migrating members go abroad in the previous 5 years (Chan 2009, p. 21). Similarly, LSCW found the majority of migration and trafficking in Kampong Thom involved Thailand as a destination, with poverty and family problems serving as central push factors (LSCW 2009, p. 26). The research by both Chan and LSCW mentions the specific instance of a ‘fraudulent savings scheme’ that had a significant negative impact on the area’s economic wellbeing and contributed to out-migration (Chan 2009, p. 26; LSCW 2009, p. 27). LSCW furthermore noted a high proportion of female seasonal migrants to Thailand and border areas, but identified the most at-risk group as male long-term migrants who undertook more unsafe migration, particularly to Thai fishing boats where they were exploited (LSCW 2009, p. 30).

The 2011 NGO Joint Statistics Database Report reports 53 cases of rape in Kampong Thom from, the third highest number in the country that year and a significant increase from the 30 cases of rape that were reported in Kampong Thom by the same publication in 2009 (ECPAT 2011, p. 16; ECPAT 2009, p. 40). The Chab Dai Case Support team responded to 12 cases of migration in Kampong Thom to China and Malaysia in 2014 (Um 2015).

Kampong Cham: In their Review of a Decade of Research On Trafficking in Persons in Cambodia, Derks, Henke and Ly identify Kampong Cham as one of the top 5 major provinces of origin for sex workers due to its high population and proximity to urban areas such as Phnom Penh (Derks, Henke and Ly 2006, p. 23). This is supported by research conducted on male masseurs in Siem Reap by Davis and Miles who found that 12% of their respondents had migrated to Siem Reap from Kampong Cham to undertake masseur work (Davis and Miles 2012, p. 21). This suggests that Kampong Cham represents a meaningful source of migrants looking for high-risk entertainment work in Cambodia, and suggests the need for further prevention work in the area.

Chab Dai’s Case Support team handled 24 cases of trafficking of brides from Kampong Cham to China in 2014 (Um 2015). This is an extremely high number and indicates that the trafficking of women and girls to China for this purpose is a concerning trend that is only accelerating with the improving travel infrastructure in and growing interconnectedness of the GMS region. On top of these 24 forced marriage cases the team responded to 3 additional cases of migration to Malaysia and 1 additional rape case. This area was highlighted by the team as an area in which to conduct this research to identify future directions for the Safe Community project in response to these cases and a general lack of information on trafficking and abuse the province.

Methodology

A questionnaire-based survey was conducted of 84 church leaders in three provinces; Siem Reap, Kampong Thom and Kampong Cham. These provinces were chosen by the Chab Dai Prevention and Case Support teams who identified these areas based on trainings conducted and experience with cases in these areas that highlighted them as hotspots for trafficking and exploitation.

The survey was developed over a number of brain-storming, development and review meetings between the researchers and staff members of NGOs who worked and had contact with the church leaders surveyed. The survey was a combination of multiple choice questions, dichotomous questions (many of which worked on a filter/contingency basis), likert rating scale questions and a few short answer comment questions to allow for participant elaboration in particular areas. These questions spanned the following topics: basic demographics, trafficking, sexual abuse, and prostitution and sexuality (please see Appendix A for the complete consent form and Appendix B for the complete translated questionnaire).

Participants were contacted through partner organisation staff members working with churches and church leaders in our target areas. The research was conducted at Compassion of Christ Church in Kampong Cham, Thmor Koul Church in Kampong Thom and at Monold 3 Village in Siem Reap, where the research was conducted during a monthly meeting of IJM church leaders. Refreshments were provided in Kampong Cham and Kampong Thom and participants were given a small stipend to cover the costs of transportation and lunch.

The survey was conducted in Khmer without a translator by one local Cambodian and observed by one expatriate.

Prior to distributing the survey participants were explained the purpose of the research, guaranteed the confidentiality of their answers and were reminded that they had a right to not answer any questions and/or cease or withdraw from the research at any time. A fully translated consent form was attached to the front of the survey (please see Appendix A).

There were 33 attendees in Kampong Cham, 29 attendees in Kampong Thom and 22 attendees in Siem Reap. Out of these attendees, 31 valid surveys were obtained from Kampong Cham, 22 from Kampong Thom and 19 from Siem Reap – 72 in total. In the case of Kampong Cham one of the invalid surveys was due to the participant filling out a faulty copy of the questionnaire that did not have the complete questions, and the other was assessed as being too incomplete for use when entering the data. Two of the invalid questionnaires in Kampong Thom were due to the participants withdrawing because they could not understand the questions, which will be discussed further later in this section. The other five were assessed as too incomplete for use. In Siem Reap one of the invalid questionnaires was due to the participant failing to sign the consent form, while the other two were due to incomplete answers. Throughout the surveys there are questions that were left blank by participants and were entered as missing in the statistical analysis programme used, therefore not impacting the integrity of the charts and tables generated from the raw data.

Analysis of the data collected was conducted via SPSS 20 (IBM SPSS Statistics for Windows 2011).

Limitations

The church leaders participating in this research were contacted via NGOs that are partners of Chab Dai Coalition and therefore do not represent all church leaders in Cambodia. Thus the findings of this research cannot be generalised to the wider community of church leaders and pastors in Cambodia. Furthermore, this group may have exposure to anti-human trafficking and exploitation messages and education prior to this research, particularly the group in Siem Reap, which have a close relationship with IJM. 32 participants reported having attended a training ran by an anti-trafficking NGO, however 20 participants also left this question blank.

Due to the researchers' overt association with an anti-trafficking organisation participants may have answered some questions in a manner that they perceived was expected of them. For example the data regarding use of pornography or prostitutes by the church leaders may be invalid as this is a highly culturally sensitive issue and participants may fear the consequences of admitting such behaviour despite the confidentiality of the study. This was mitigated by placing these questions at the end of the questionnaire to avoid any possible interpretations of these questions as accusatory impacting the validity of the rest of the data.

A further factor to take into consideration is the prevalence of fairly low literacy levels in the rural areas where the research was administered, particularly in Kampong Cham and Kampong Thom, as Siem Reap is significantly more urban. Effort was put into striking what was considered to be an appropriate balance between keeping the questionnaire simple enough to understand (using majority multiple choice questions) and ensuring the quality of information of gathered was of a high enough standard and complexity for meaningful analysis. It is quite possible that where participants left particular questions unanswered, the question was too complicated for them to understand or the format was not familiar. An extremely high proportion of likert scale questions that measured knowledge on trafficking, migration and sexual abuse as well as relations with police on a scale of 0-5 (0 being no knowledge or poor/non-existent relations and 5 being full knowledge or positive relations respectively) were left unanswered. The research team did not anticipate this issue, which could be due to unfamiliarity with the likert format or issues with translation and understanding of what the question was asking.

Furthermore, as previously mentioned two participants withdrew from the research as the number and complexity of questions was too overwhelming for them to tackle and thus they felt it was not practical to attempt it (particularly in Kampong Thom). This could also have motivated participants to indiscriminately tick boxes without understanding which answers they were giving in order not to lose face from withdrawing in front of the other participants, who are essentially their community and their peers. Due to the disparate literacy and comprehension levels amongst our participants it would have been difficult to create a questionnaire that suited all respondents and thus, as aforementioned, a middle ground was sought.

It is also certainly possible that due to phrasing or changed meanings due to translation that some of the questions were interpreted in a different way from which the researchers intended them.

In the future it may be helpful to get an idea of literacy and comprehension levels of certain groups beforehand in order to create questionnaires that are more suited to specific education levels and that allow groups to answer questions and express their thoughts with dignity, for example using pictures instead of words. It would also be helpful to avoid likert scale questions in favour of single and multiple response tick boxes, percentage scale (0%-100%), and number scale selection.

Because of this issue, many participants helped each other and discussed questions while filling out the surveys. While this could mean that some respondents were influenced in the way they answered the questions or perhaps copied others' answers if they did not understand the question, this issue

could not have been avoided, and is preferable to participants leaving a greater number of questions unanswered, feeling isolated or feeling negatively about their ability to answer questions, as this certainly does not reflect their abilities and competencies. We felt the need to respect and encourage the role of community in all aspects of the study. The aim of the questionnaire, beyond gathering information to better inform planning for the Safe Community Prevention project, is to affirm the dignity of these communities and empower them to play a meaningful part in justice and change.

Main Findings and Discussion

Respondent Characteristics

In order to fully understand the data collected and make accurate recommendations, it is important to understand the characteristics of the groups that participated in this research. Church leadership is generally male-dominated in Cambodia, where most positions of leadership or authority tend to be held by males. Although the majority (59.7%) of respondents were indeed male, this proportion is not as high as expected, with women representing over 40% of church leaders in the research and suggesting progress has been made in the interest of gender equality in these positions.

In terms of age, the majority of participants (52%) were aged 40 or over, suggesting church leadership roles remain mostly occupied by more mature individuals. Although it is certainly not always the case, this can sometimes mean that these church leaders may hold conservative views and are less open to change (especially within their own congregations). However, almost 20% of participants were under 20, representing a significant youth population emerging in church leadership that will be the next generation of senior church leaders.

Figure 1.2

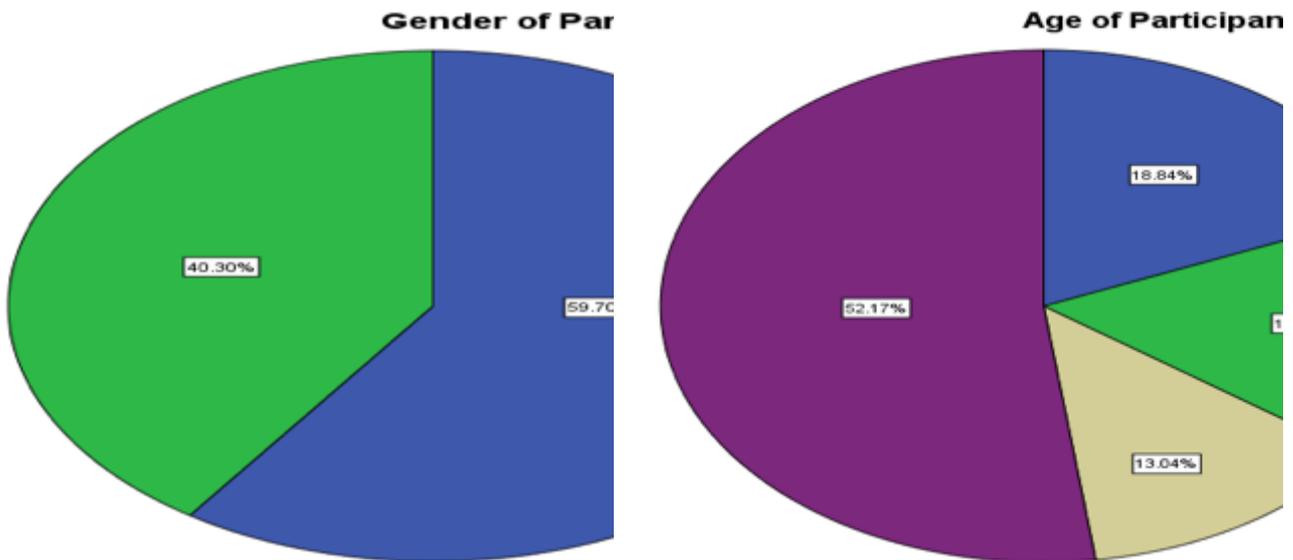


Figure 1.1

The majority (43%) of church leaders have held their positions for between 5-10 years, with the second highest proportion having worked for between 1-5 years, suggesting that there are many leaders who have only recently entered into these positions and thus may not have a great deal of experience.

Number of Years Participants Have Worked as Church Leaders

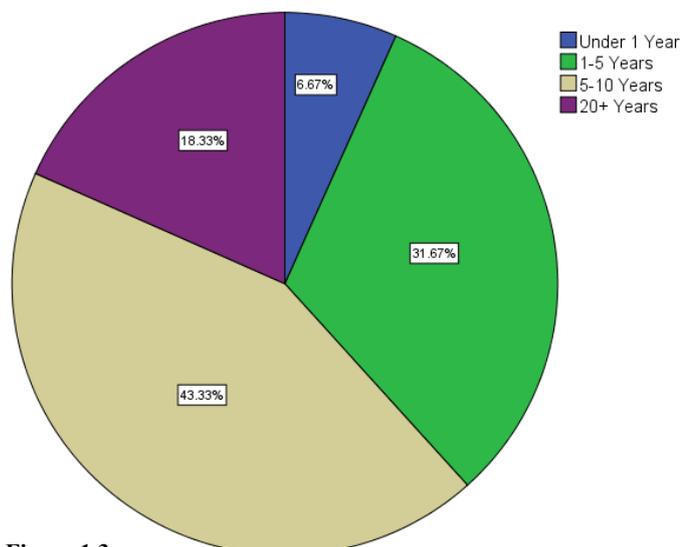
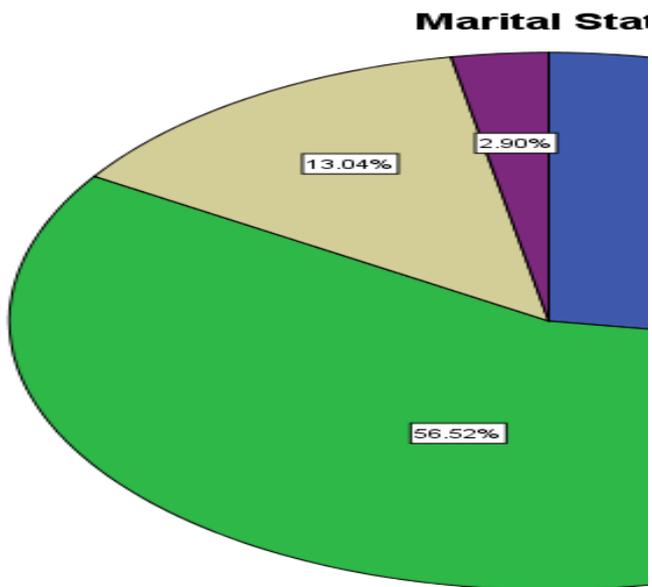


Figure 1.3



Most respondents were married (56.7%), which is understandable given the expectation that church leaders enter traditional relationships that have been deemed legitimate by the church.

The size of participants' congregations is certainly significant in giving us an idea of how many people could be impacted by the beliefs and attitudes of the church leaders. While most congregations were reported between 20-50 individuals (60.6%), a significant number (22%) were over 100, suggesting that the potential for these individuals to impact a large number of community members is high.

Figure 1.4

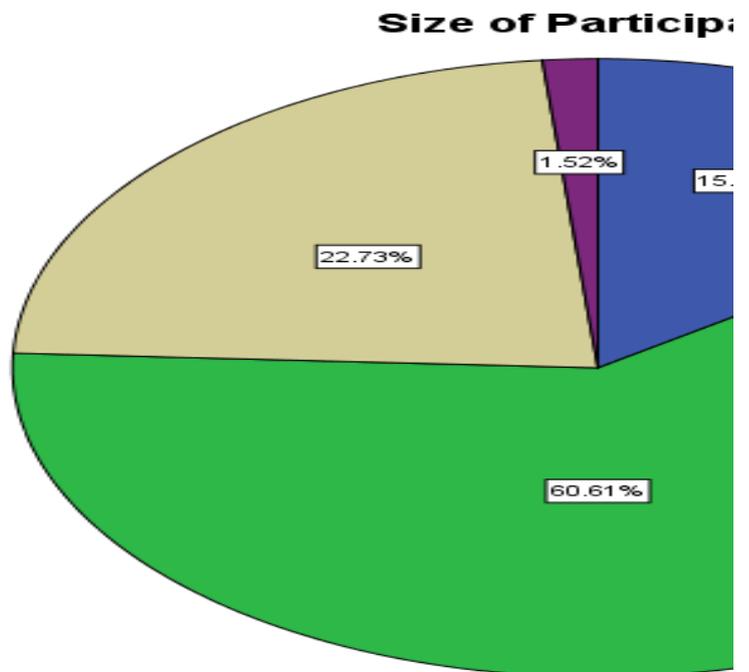


Figure 1.5

Understanding of Pastors on Migration, Trafficking and Sexual Abuse

When asked to select which factors can cause out-migration from communities, church leaders overwhelmingly selected poverty as a push factor that has huge impact on community migration. However, pull factors such as recruiters coming into the community and desire for greater wealth (often obtained through better employment prospects and wages in destinations) were not recognised as legitimate or strong factors that can cause migration. This implies that pull factors are underestimated in comparison to push factors. However, pull factors are important to take into consideration and play a powerful role in contributing to unsafe migration and trafficking.

Competition with other families was the least recognised factor that can cause migration, which, combined with the similarly unrecognised factor of desire for wealth suggests that many church leaders do not view material possessions and gains as a serious element that can contribute to migration and trafficking. However, in an environment of increasing commercialisation of Khmer culture, material gains and the desire to outdo other members of the community in terms of wealth and possessions are serious factors for trafficking and migration.

Lack of education and family issues are similarly not seen as factors that could cause migration, suggesting that individuals in difficult family situations and/or with low levels of education are not considered to be at risk of unsafe migration or trafficking by church leaders, when in reality they often are. Low education levels can contribute to individuals migrating in a highly unsafe and irregular manner and can put individuals at higher risk of being tricked or deceived by recruiters and traffickers, while dysfunctional family situations can also make individuals more at risk of being trafficked (by family members or others) and more willing to depart from these difficult situations.

Which Factors Can Cause Migration from the Community?

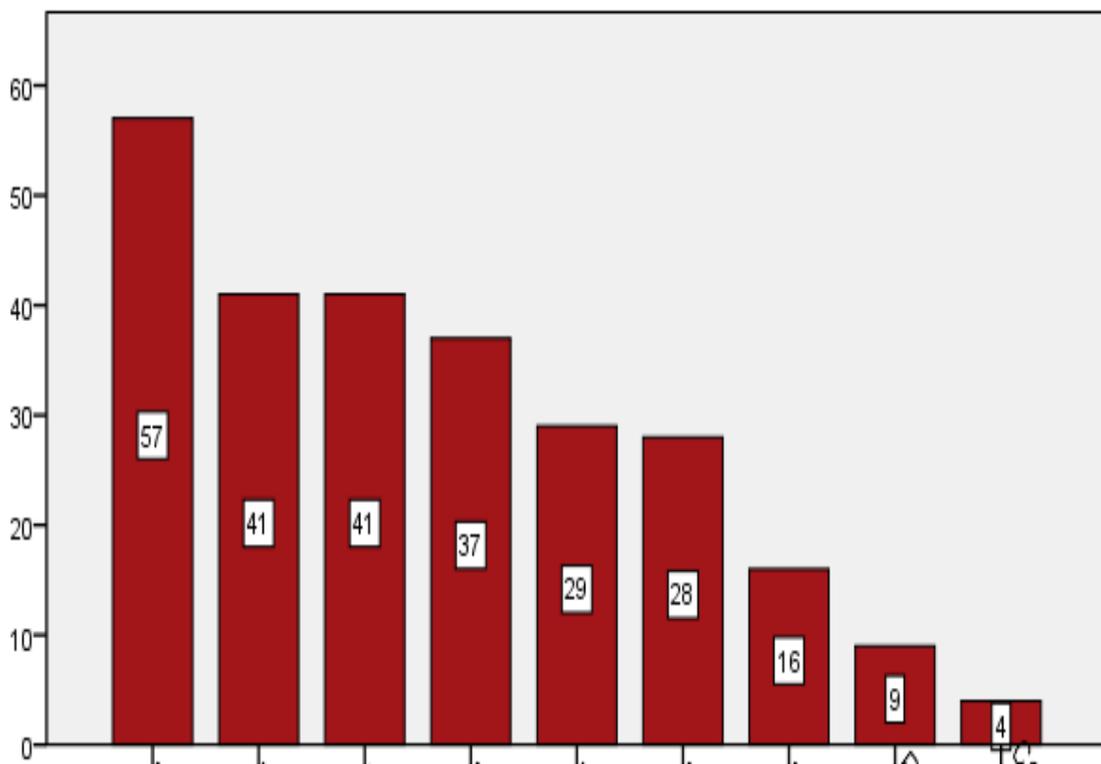


Figure 2.1

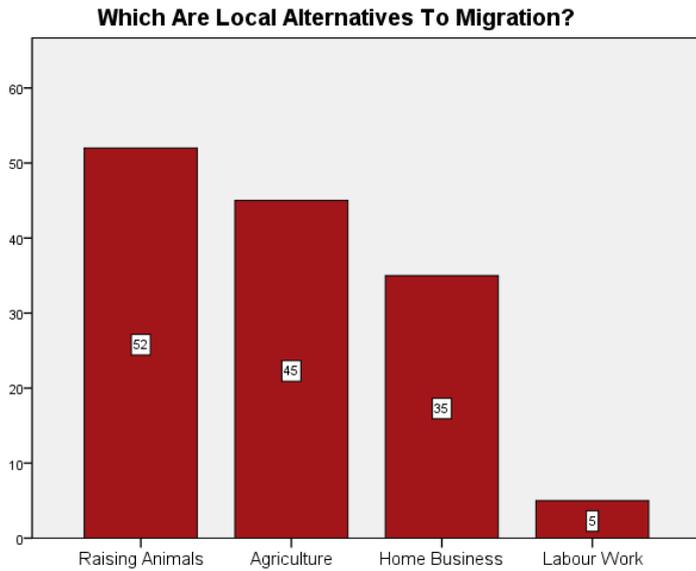


Figure 2.2

Most participants chose raising animals as a viable alternative to migration, followed by agriculture and home business. Although it was not listed as an existing option, five individuals listed labour work as another option they believed to be a local alternative to migration out from the community. Although not as statistically relevant, one participant furthermore listed ‘serving in a ministry’ and another ‘working as a motodop’ as alternatives to migration. These responses imply there is a general belief that there are feasible alternatives to migration that exist within the community.

Which of the Following Scenarios Could Involve Trafficking?

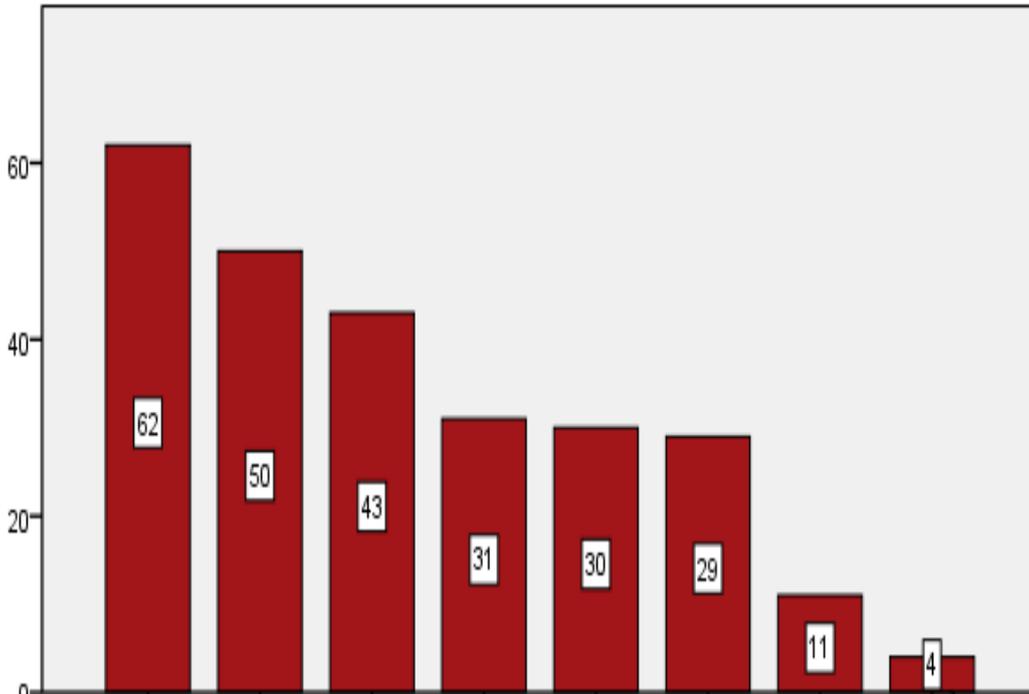
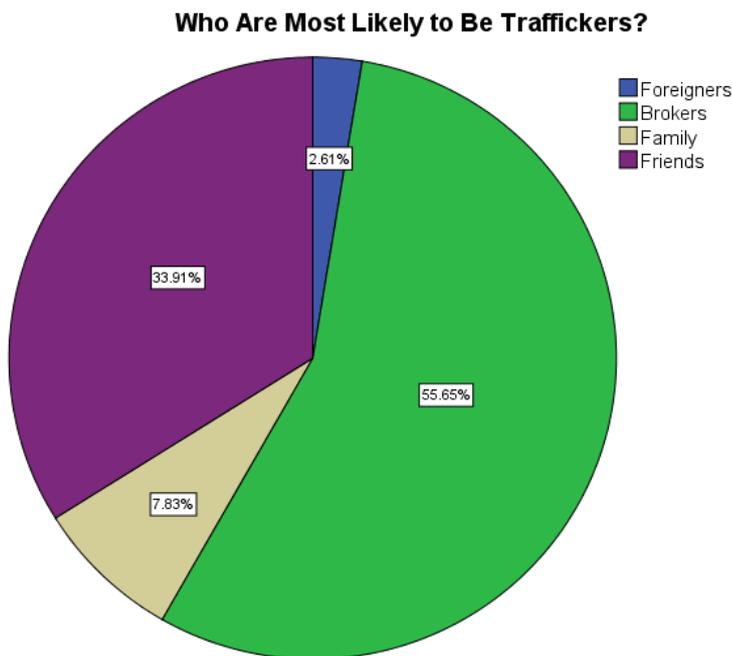


Figure 2.3

Participants consistently did not rate scenarios involving males and labour trafficking as not involving or constituting trafficking over scenarios involving females trafficked for sexual purposes. Surprisingly, more participants thought a 30 year old man working on a salt farm was less likely to

have been trafficked than a 20 year old man working as a waiter. This suggests leaders are less likely to believe a scenario involves trafficking when the individual in question is older.

Despite the extremely high numbers of cases of men trafficked to work on Thai fishing boats where they are exploited (and the number of these stories that are currently reaching media front pages), only 29 participants ticked this scenario as one that could involve trafficking of the individual involved. Overall, scenarios that involve men were less likely to be viewed as involving trafficking than those involving women. This could certainly be due normative Khmer cultural beliefs that view men as resilient, strong and not vulnerable to exploitation, while women are often viewed as much more helpless and vulnerable.



When asked who they thought were most likely to be traffickers, the majority of participants (55.6%) correctly recognised brokers as those who are most likely to traffic member of the community, followed by friends (33.9%). However, only 7.3% of participants viewed family as potential traffickers, which is a concerning statistic given the high proportion of trafficking cases that involve family members trafficking fellow family members. It may be difficult for many Cambodians to acknowledge the roles family members play in trafficking and exploitation due to the cultural importance of collective belonging, loyalty and indebtedness to family. Although

Figure 2.4

it was not listed as a possible answer in the questionnaire, a few participants noted that they saw foreigners as highly likely to be traffickers, suggesting there is some awareness that traffickers can be both local and foreign.



Figure 2.5

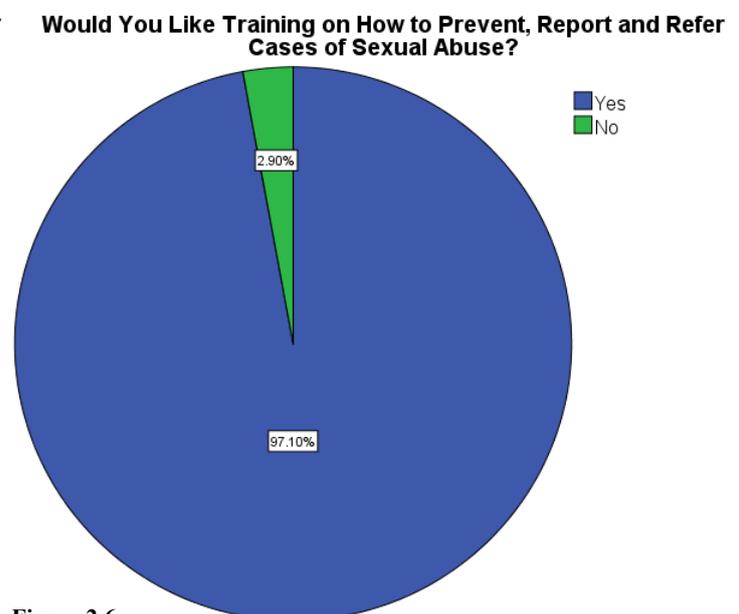


Figure 2.6

The above figures 2.5 and 2.6 show that an overwhelming 98.59% and 97% of participants would like training on prevention, reporting and referral of cases of trafficking and sexual abuse. This insinuates that participants may not have the upmost confidence in their ability to do so presently. Although this could reflect a lack of understanding on the issues and reporting procedures of cases, this most likely also reflects participants' desire to improve their abilities and knowledge and protect their communities regardless of their level of knowledge.

Which of the Following Scenarios Could Constitute Sexual Abuse?

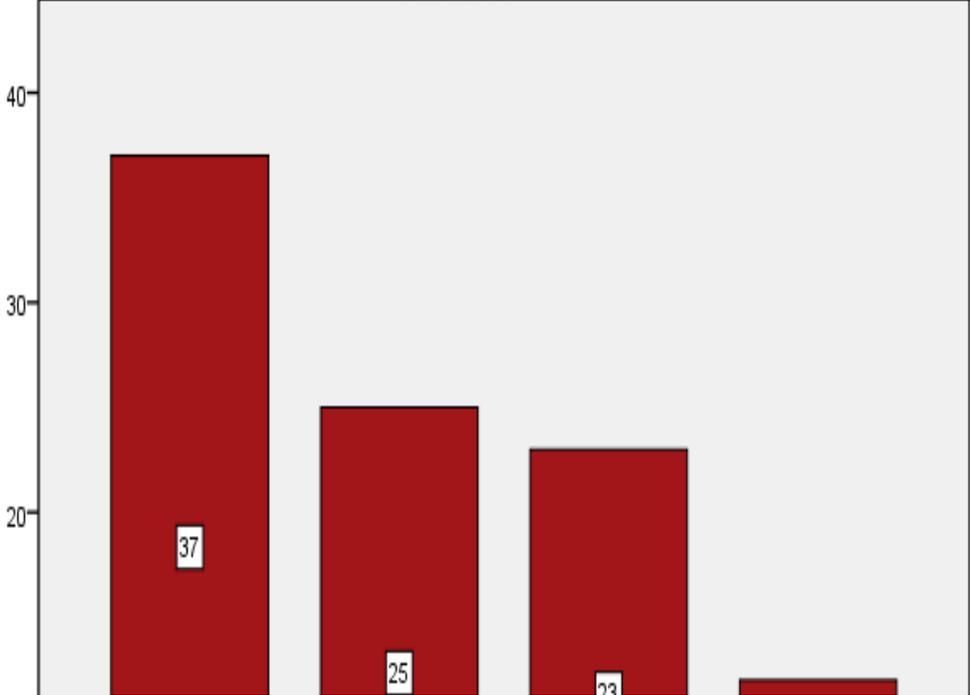


Figure 2.7

When asked to identify scenarios of sexual abuse, only 25 participants recognised a family member forcing children to watch pornography as sexual abuse and only 23 saw a male member of the church undressing children as sexual abuse. Both of these statistics may be a reflection of the importance placed on communal groups such as the family and the church, and the reluctance to recognise that instances of abuse do happen within these close groups (and that abusers exist within these groups). The least recognised scenario was that of a 30 year old female foreigner making verbal sexual comments to children, and suggests that participants do not view females (especially foreign ones) as perpetrators of abuse. Furthermore, participants may not have seen the action of making verbal sexual comments as constituting 'real' abuse compared to participants' knowledge on what sexual abuse is.

Where Have You Obtained the Majority of Your Information on Sexual Abuse, Trafficking and Exploitation?

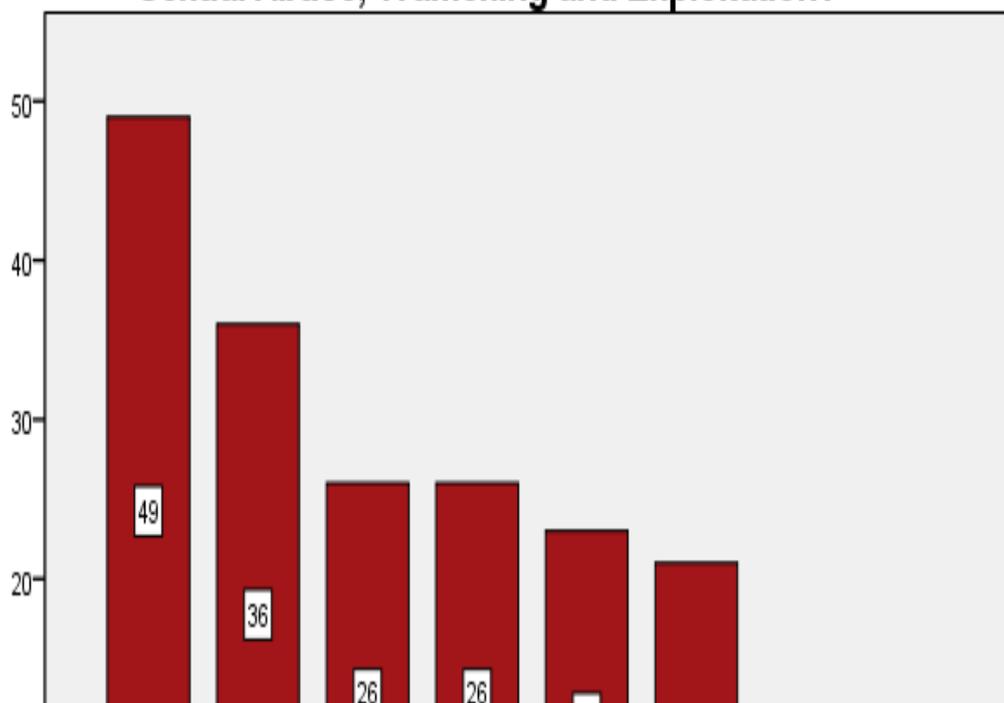


Figure 2.8

TV and other news sources ranked as the number one source for information on sexual abuse, trafficking and exploitation among respondents, followed by NGOs. This is concerning as information that is broadcasted on the news is not always endorsed as best practice for education on the issues, although many NGOs including the Safe Community project engage and work together with the media in order to educate the public and raise awareness on the issues. Other church leaders, community leaders and members of the community were not ranked as particularly popular sources of information, which may be due to lack of existing knowledge amongst these groups or lack of reliability of information. Police and government sources were also not ranked as highly as NGOs or news, which could reflect a lack of police/government investment in disseminating information on these issues or perhaps a distrust of these sources, as police (particularly provincial) often do not have a high reputation in the community. Interestingly enough, one participant noted that they had obtained information from a victim, which suggests that there have been positive instances of victims raising awareness of issues within their communities themselves. Furthermore, one young respondent reported having gained information from Facebook, which reflects a growing engagement with social networking/media amongst Cambodian youth.

In the survey there were a number of questions asking participants to rate on a scale of 0-5 their knowledge on formal migration processes, their knowledge on laws relating to human trafficking in Cambodia and ability to report a case of trafficking and a case of sexual abuse if they were to encounter it. Unfortunately, the majority of participants left these questions unanswered and thus the data from these questions could not be used in generating meaningful charts for meaningful analysis. The reasons behind this issue are discussed in the limitations section of this research paper.

Mind-sets on, Behaviours and Attitudes Towards Victims of Trafficking and Sexual Abuse

Figure 2.3 was presented in the previous section as demonstrating a prevalent mindset that men and adults are not as at risk of being trafficked as women and minors.

This is overwhelmingly supported by Figures 3.1 and 3.2, which illustrate who participants thought was the most vulnerable to being trafficked and sexual abuse. Eighty three per cent of participants chose women as most vulnerable to being trafficked compared to 17% who also chose men as being vulnerable to trafficking. As aforementioned, this reflects underlying cultural normative attitudes towards gender that characterise men as strong and resilient (and thus not at risk of being abused or exploited) compared to women, who are characterised as more fragile and vulnerable. Furthermore 72% of respondents selected minors as most vulnerable to trafficking compared to 28% who also chose adults as vulnerable, reflecting a slightly differing mindset on than that on vulnerability and gender in recognising that adults can also be trafficked. This trend is to an extent reflected in attitudes on age and sexual abuse, where only 20% acknowledged adults as at risk of sexual abuse.

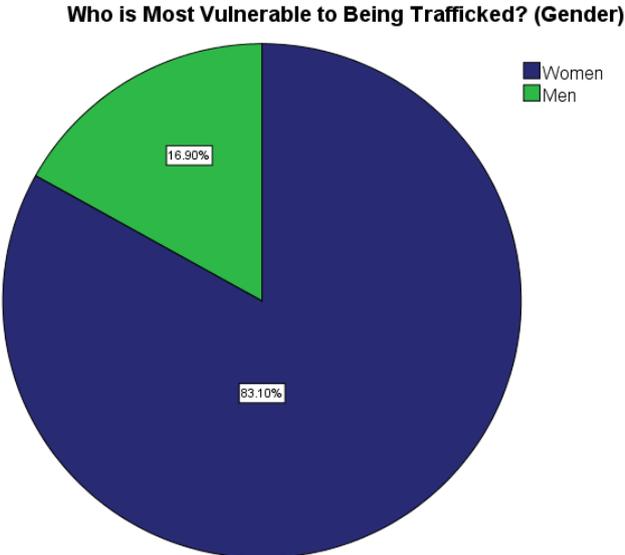


Figure 2.1

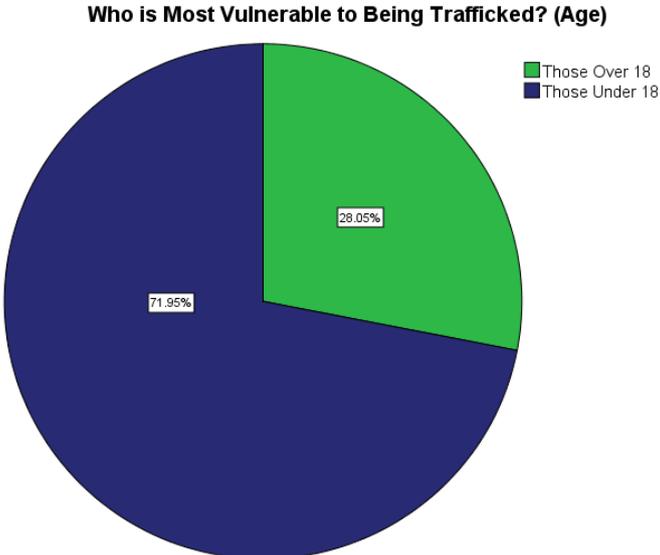


Figure 3.2

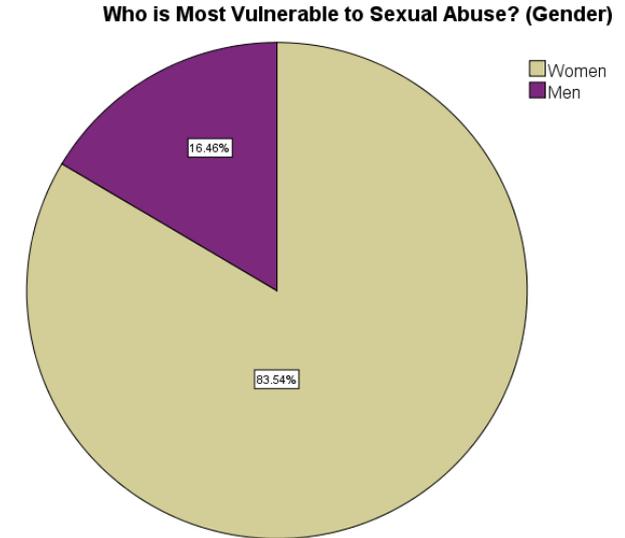


Figure 3.3

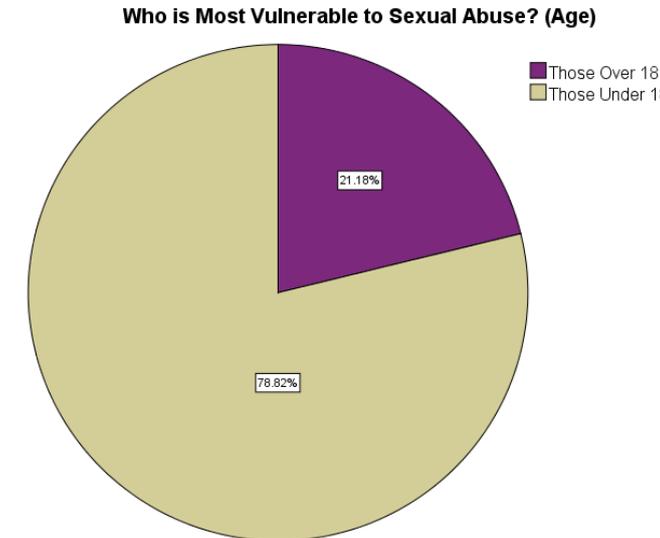


Figure 3.4

Responses to and Procedures of Reporting Cases of Trafficking and Sexual Abuse

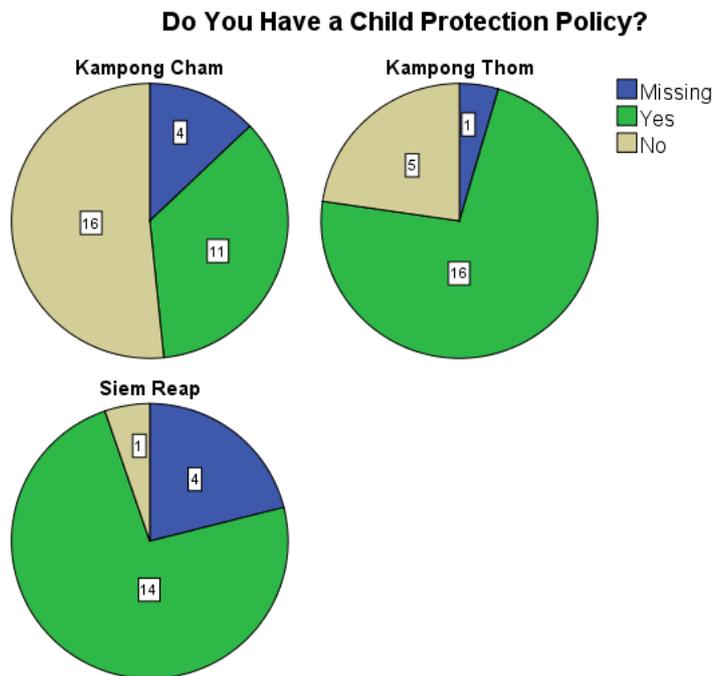


Figure 4.1

Churches in Kampong Cham stood out as particularly lacking in the area of child protection policies, with 16 participants answering that they did not have a child protection policy compared to 5 in Kampong Thom and 1 in Siem Reap who did not. 16 participants in Kampong Thom reported having child protections and 14 in Siem Reap, although there were 4 missing accounts from Kampong Cham and Siem Reap.

Figure 4.2 illustrates the high number of church leaders who know of a member of their community and/or congregation that has been trafficked. Between the three sites where the research took place, Kampong Thom has the highest proportion of participants that reported being aware of a case of trafficking, while Kampong Cham had a higher number of participants (22 compared to 20) who reported knowing a case of trafficking (due to differing numbers of participants surveyed at

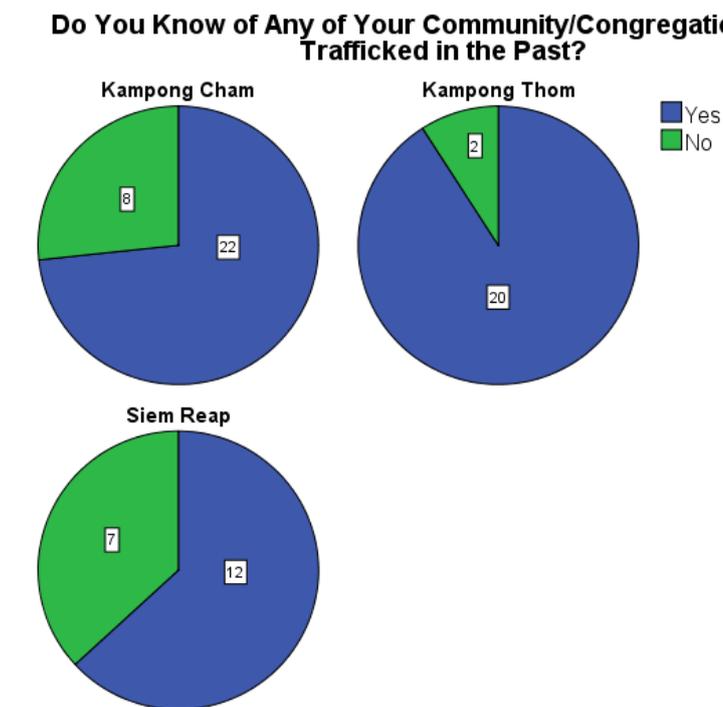


Figure 4.2

each site). Although the proportion and number for Siem Reap is much lower, it still represents two thirds of the participants who were surveyed there. This suggests that trafficking is a significant issue in Kampong Cham and Kampong Thom, where church leaders are in a position where they will probably feel the need to report the case to the correct authorities.

Where Was the Victim of Trafficking You Know Trafficked to?

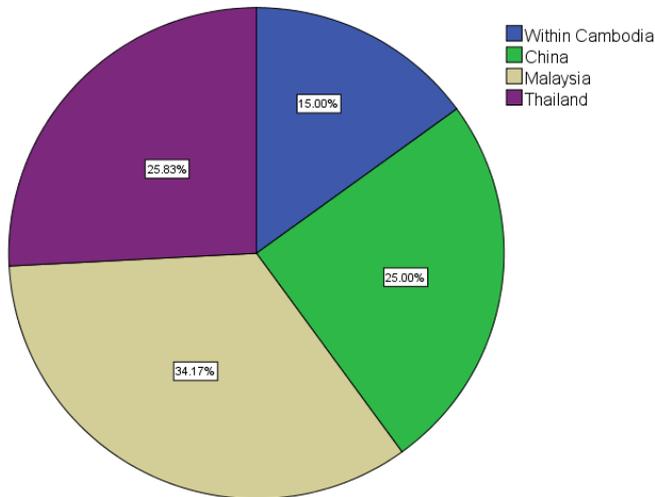


Figure 4.3

Furthermore, Figure 4.3 shows that within the cases known to participants, Malaysia is the most prevalent destination for victims of trafficking (34%) followed by Thailand and China, suggesting that victims being trafficked from the provinces surveyed are more likely to be trafficked overseas than within Cambodia. This could certainly reflect the growing physical and social interconnectedness of counties in the ASEAN region. As Southeast Asian countries continue to integrate movement of persons becomes eased amongst them, putting vulnerable populations at more risk of unsafe migration and trafficking (UNODC 2015, p. I).

Most participants reported that if they were to encounter a case of trafficking they would report it to all three options given. However, local leaders ranked slightly below NGOs and police/government, who were tied. This suggests that community leaders hold these two options in the most esteem probably due to their reputation as more formal means of reporting cases.

If You Were to Encounter a Case of Trafficking to Whom Would You Report it?

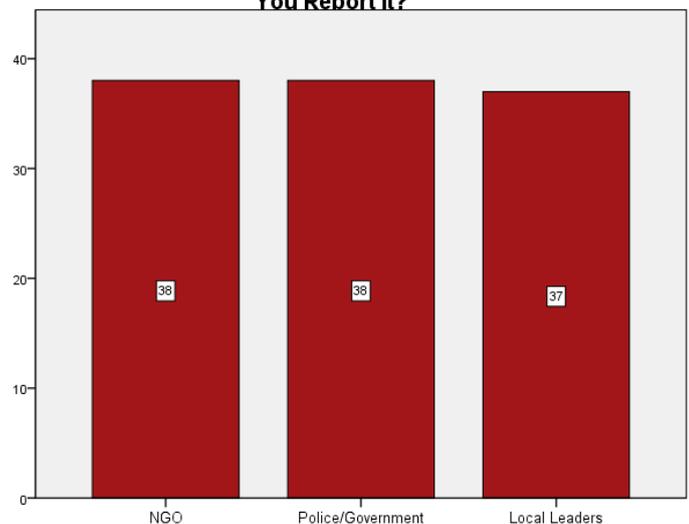


Figure 4.4

Do You Know of Any of Your Community/Congregation Being Sexually Abused in the Past?

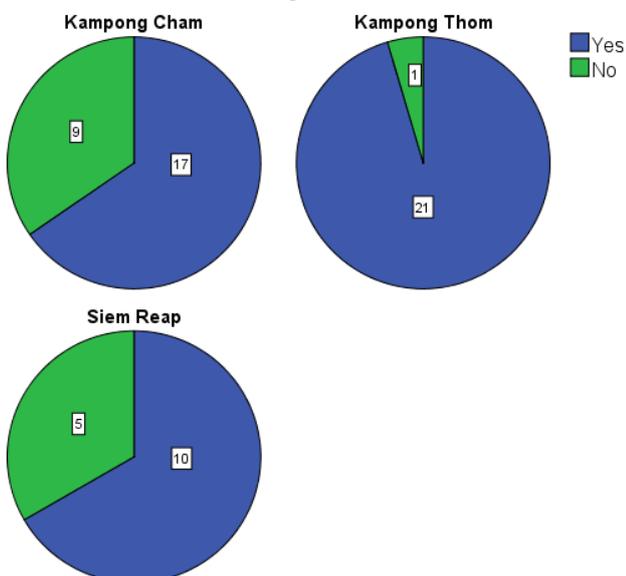
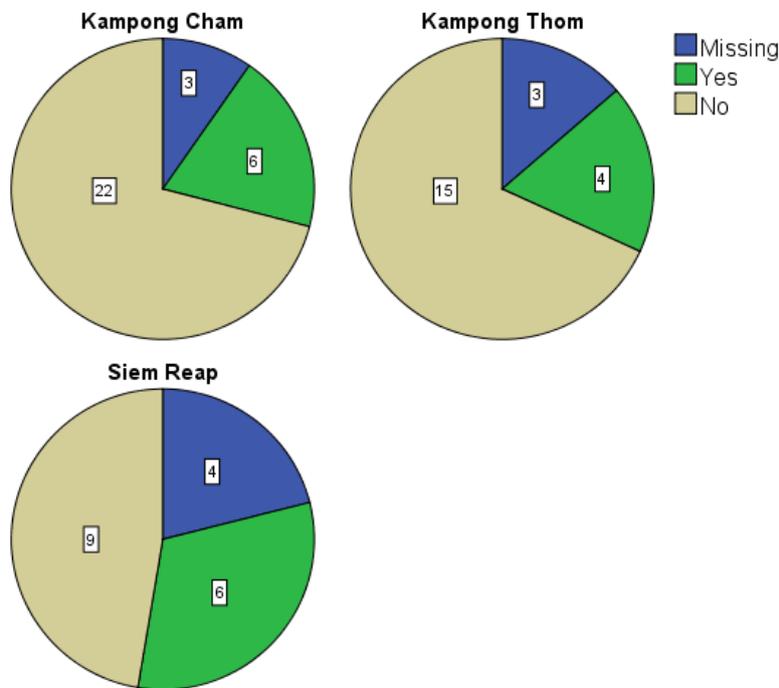


Figure 4.5

The majority of participants in all sites surveyed reported knowing a member of their congregation and/or community who had been sexually abused. Although the proportions and numbers of participants who reported this is lower than that for cases of trafficking, the extremely high

(21) number of participants in Kampong Thom who reported knowing a case of sexual abuse suggests that this province has a particular issue regarding sexual abuse that should be addressed.

Have You Helped Anyone Who Experienced Sexual Abuse in Your Church?



Although most participants reported never having helped a victim of sexual abuse in their church, some participants had, particularly in Kampong Cham and Siem Reap. This is an encouraging sign that church leaders are engaging with issues of sexual abuse within their churches and have personally helped or taken steps to help victims, rather than turning a blind eye or denying the existence of such issues within Christian environments.

Figure 4.6

Local leaders and the police were the top two options that participants would report a case of sexual abuse to if they were to encounter one. NGOs were ranked lower than these two options. Interestingly this differs from answers given to the same question but in the context of trafficking, where NGOs were the top choice for reporting trafficking cases. Although this could be a statistical anomaly, this could reflect a response to the more culturally sensitive nature of sexual abuse in that participants would be less comfortable talking about sexual abuse to NGOs, while local leaders are more familiar to communities and thus participants may feel more comfortable reporting cases to them.

If You Were to Encounter a Case of Sexual Abuse to Whom Would You Report it?

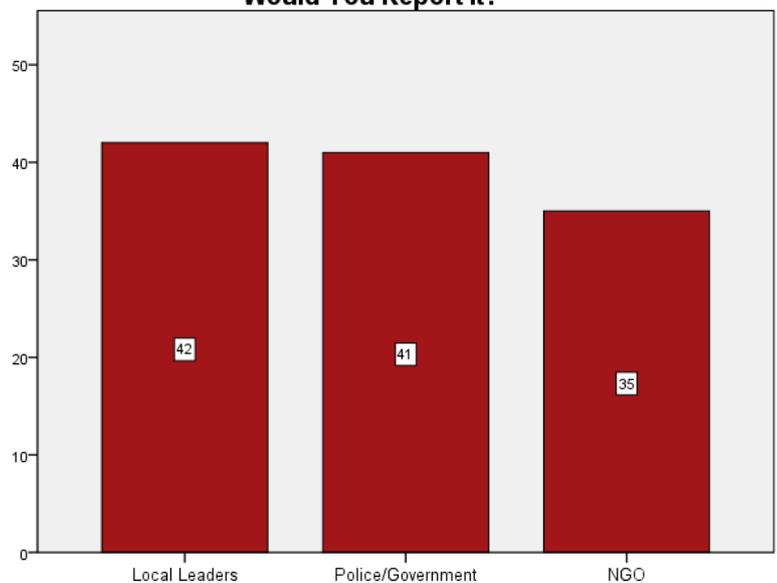
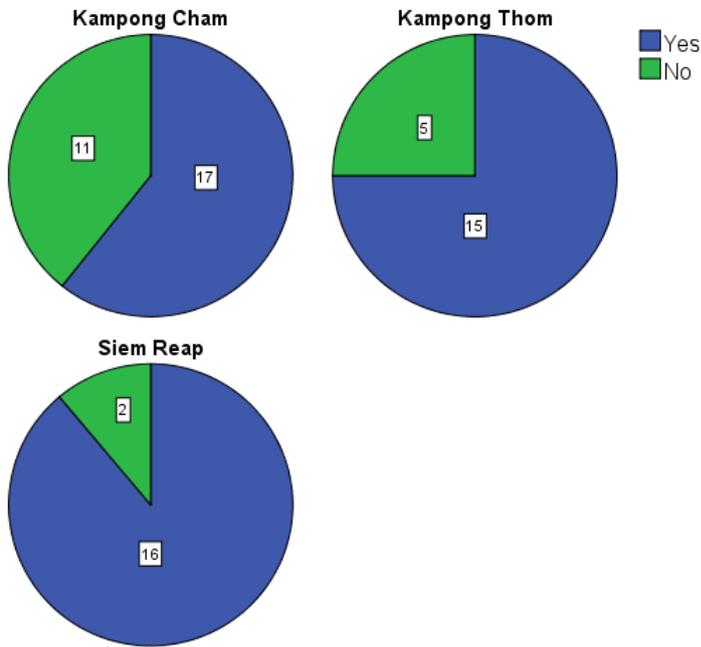


Figure 4.7

Do You Know Any NGOs or Government Offices Doing Anti-Trafficking Work in Your Community?



Most participants know of an NGO or government office doing anti-trafficking work in their community, however, Kampong Cham has the highest proportion and number of participants who said they were not aware of any NGOs/government offices in their area, suggesting that of the three sites surveyed this province is most in need of increased NGO presence, followed by Kampong Thom.

Figure 4.8

In total (across all sites), 32 participants reported having attended a training conducted by an anti-trafficking NGO in their community. This represents a significant proportion of the total 72 participants, and suggests that efforts by NGOs to conduct trainings in rural communities have been effective. This was highest in Siem Reap, which is understandable given the high number of NGOs working there due to its status as a huge tourist destination. This also has repercussions in terms of limitations of the research, please see Limitations section for this discussion. Although a large proportion of data is missing, Kampong Cham appears to have the highest number of respondents who have not attended NGO training, supporting previous data (Fig. 4.2, 4.5, 4.6, 4.8) that identifies it as an area with a lot of potential for further anti-trafficking and anti-exploitation work.

Have You Attended Training by NGOs/Government Offices Doing Anti-Trafficking Work in Your Community?

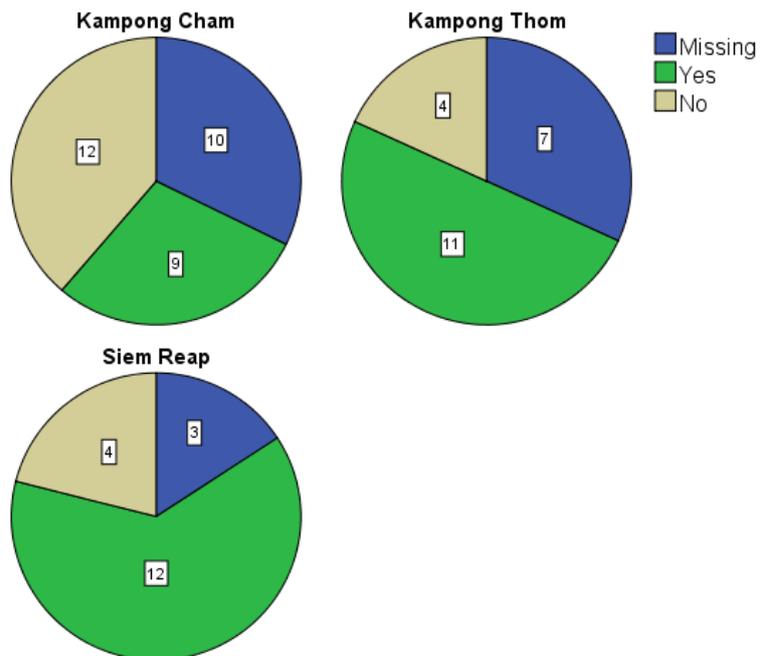


Figure 4.9

There were two questions within the survey asking participants to rate their relationship to the police regarding cases of trafficking and sexual exploitation on a scale of 0-5. However, the proportion of missing answers to these questions was too high for this data to be generated into meaningful charts and to be useful in analysis. For further discussion regarding why these questions were not answered please see 'Limitations'.

Openness and Outreach to Prostitutes

Amongst the three sites surveyed, Siem Reap had the most participants whose communities conduct some sort of outreach to prostitutes. Kampong Cham had a significant lack of outreach, with 21 participants reporting no outreach and only 7 reporting outreach programmes. Kampong Thom represented a middle ground between these two sites, with 10 participants reporting no outreach and 9 reporting outreach.

Has There Been Outreach to Prostitutes in Your Community?

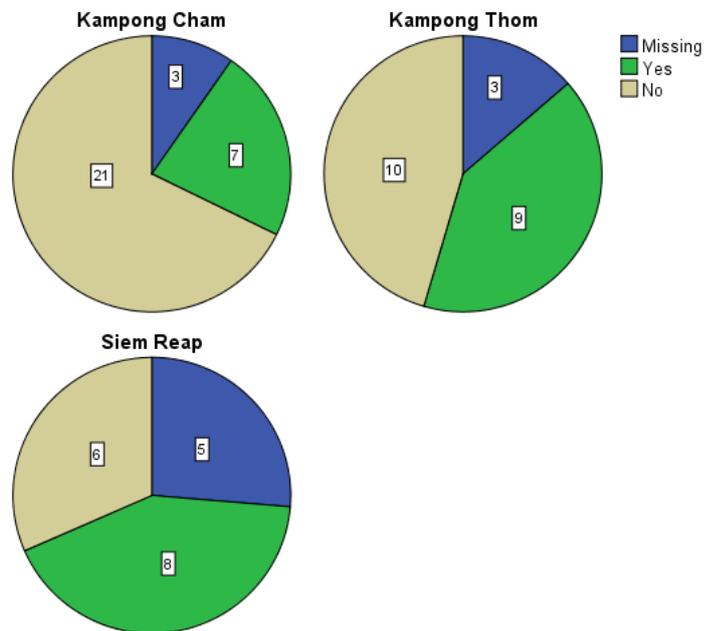


Figure 5.1

Who Was Outreach to Prostitutes Carried Out By?

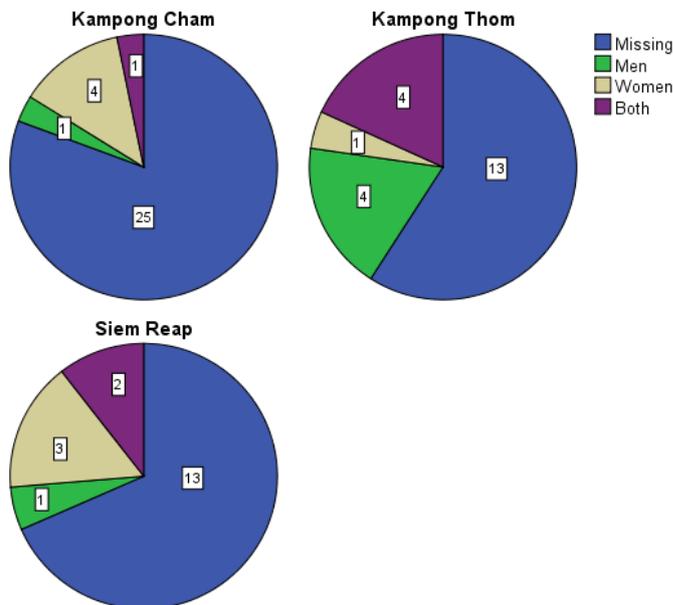


Figure 5.2

A large amount of responses to the question regarding who outreach to prostitutes was carried out by (in terms of gender) were missing, either due to respondents not having outreach programmes or not understanding or wanting to answer the question. However, amongst those who did answer this question, it was encouraging to see that there were quite a few instances of mixed gender outreach (with 7 respondents choosing this answer from all sites). Outreach by females was also surprisingly high, higher across all sites than that by only men, suggesting that where outreach programmes do exist, their methods are fairly progressive.

Generally there was a positive response and openness to church members being trained on outreach to prostitutes from participants. Siem Reap had the highest proportion of positive responses to this question, although the highest number of participants to respond that they would be open to such training was in Kampong Cham (22) followed by Kampong Thom, where there were 17 such responses.

Participants were given an opportunity to provide a short answer comment as to why or why not there has or hasn't been outreach to prostitutes in their communities. Three participants wrote that there had not been outreach because no one had developed or organised it, with two other participants

separately noting that there was not enough training, contacts, money or education to carry out outreach. Other reasons why there had not been outreach included that the church being busy with other ministries, that they are afraid they will be shy when doing outreach and that there are already NGOs doing this. These reasons reflect a lack of organisation, training and education that could be provided by NGOs. Unfortunately, a few participants took a more negative attitude on outreach, with one participant saying that there is nothing you can do to help prostitutes and another stating that they would not welcome such an outreach as prostitution is against the law. This reflects more underlying negative beliefs about prostitutes and prostitution, which may be harder to counteract through education and training as these tend to be more deeply ingrained through socialisation.

Are You Open to Church Members Being Trained/Educated on Outreach to Prostitutes?

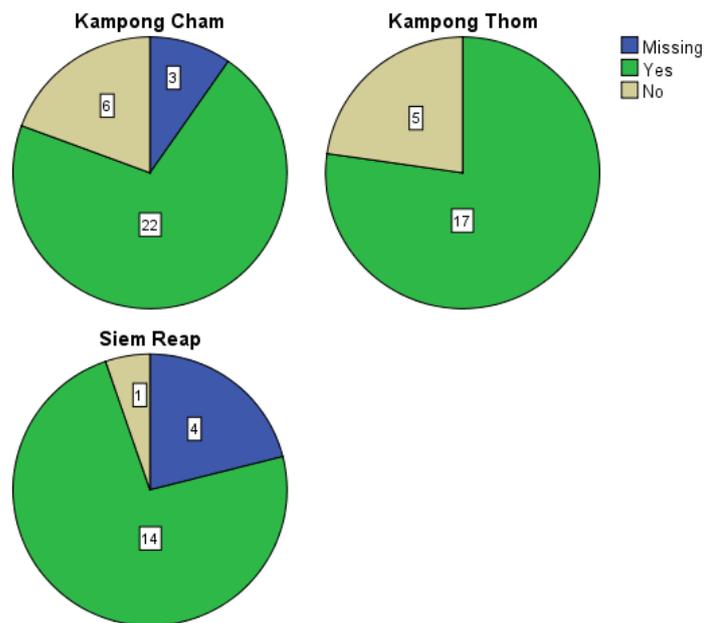


Figure 5.3

Are Prostitutes Welcome in Your Congregation?

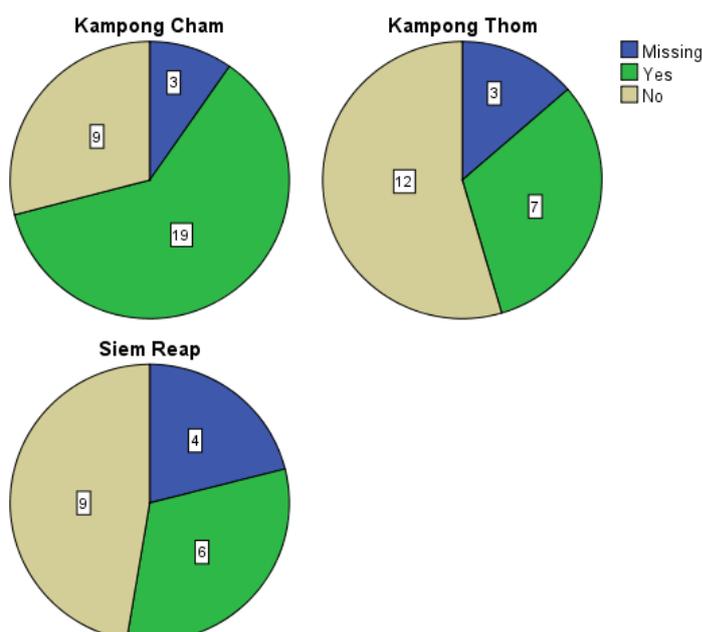


Figure 5.4

There were, however, a number of positive comments on why outreach had taken place, with four participants commenting that their outreach aimed to help prostitutes stop sex work and find different careers. One participant expressed a desire to help prostitutes repent and improve their community, while another noted that the police had provided good security for them while they conducted their outreach.

Sadly, many participants reported that prostitutes are not presently welcome in their churches (Figure 5.4). This was the highest in

Kampong Thom, although Kampong Cham and Siem Reap were not far behind in terms of proportion or numbers of participants who also answered no. The area where most participants reported that prostitutes are welcome was Kampong Cham, where 19 participants answered yes to the question.

Although in the previous Figure many participants reported that prostitutes were not welcome in their congregations, an encouraging proportion answered that they were willing to invite prostitutes into their congregations. This willingness was most identifiable within Kampong Cham participants, 22 of who answered that they were willing to invite prostitutes into their communities.

Participants were also given an opportunity to provide their reasons as to why or why not

prostitutes were or weren't welcome in their churches. There

was a significant amount of negative comments made that reflect correspondingly negative stereotypes and attitudes held about prostitutes. These included because prostitutes do indecent acts, because they are disobedient to God, because they are scared they will corrupt the church, and because they are not good examples for the church (each reason was given by one individual participant). Two participants said it is because they do illegal work and do not want to change, while another two similarly commented that it's because their work is against the law.

Promisingly, there were a higher number of positive responses to this question, with 15 participants saying that they welcomed prostitutes into their churches to help them stop sex work and so that they can repent and be saved. A further 5 participants said that God teaches us to love others as ourselves, while another noted that everyone is welcome in their congregation and another saying that God doesn't discriminate against sinners. One participant inspiringly commented that they wanted prostitutes to have value in society like others.

Are You Willing to Invite Prostitutes Into Your Congregation (If Not Already Done)?

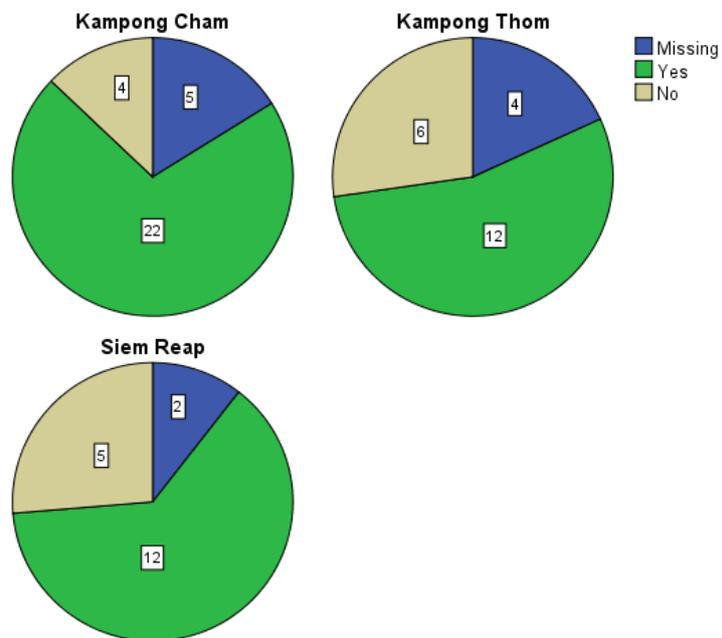


Figure 5.5

Sexual Issues Within Participants and Their Congregations

In Kampong Cham the larger proportion of participants answered that they had not talked to their congregations about sexual issues (including sexual behaviour and pornography), while it would appear that in Siem Reap more church leaders had talked to their churches about this, although the proportion of missing answers could account for this. Participants from Kampong Thom also seemed as if they had not talked to their congregations about sexual issues, however this could also be dependent on the nature of the missing answers. While the data may be ambiguous, it is possible that many churches have not talked within their congregations about pornography and other sexual issues due to the culturally sensitive nature of these issues, which are taboo in Cambodian

culture.

Have You Ever Talked to Your Congregation About Sexual Issues?

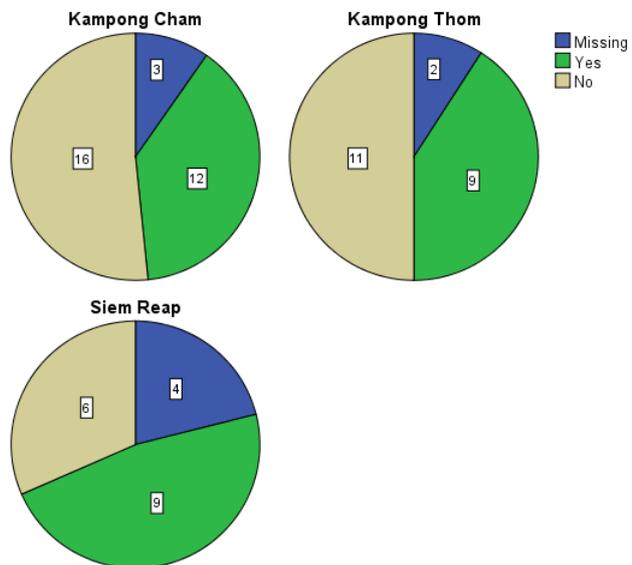


Figure 6.1

Are You Open to Your Congregation/Youth Getting Training and Support About Sexual Behaviour, Sexual Abuse, Pornography and Prostitution?

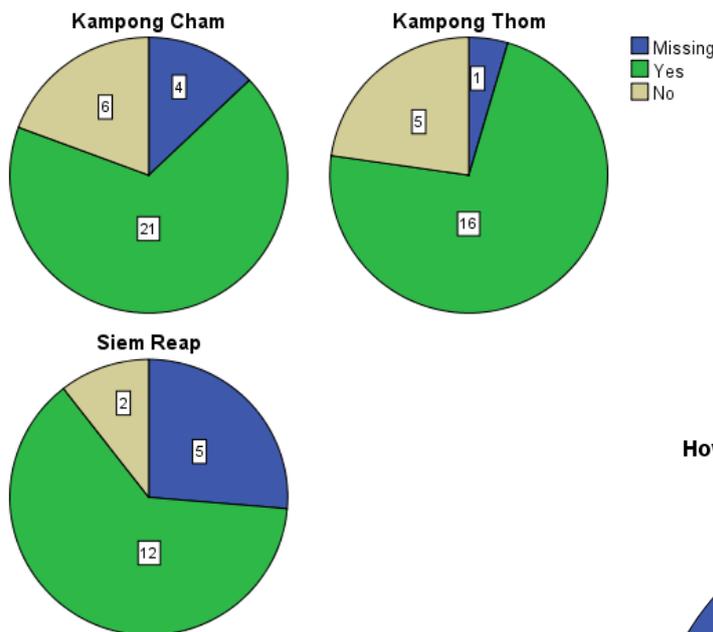


Figure 6.2

This is encouraging as it reflects a willingness to acknowledge that sexual issues can and do arise within the church and to make positive changes towards openness and dialogue.

An overwhelming majority of participants reported feeling positive about men challenging other men in the community about treating women with dignity, which

Figure 6.2 sheds some light on which areas are most open to educating and getting support for themselves and their congregations about sexual issues, with 21 participants in Kampong Cham indicating that they would be open to this, followed by Kampong Thom with 16 and Siem Reap with 12.

How Do You Feel About Men Challenging Other Men in the Community About Treating Women with Dignity?

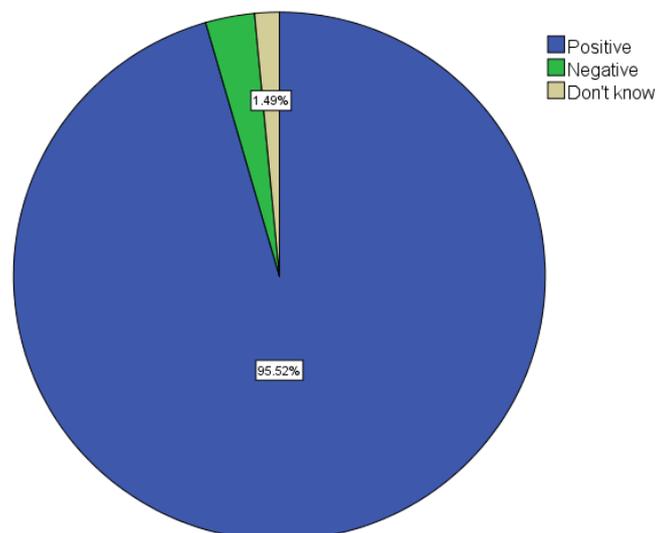


Figure 6.3

also suggests that the church leaders are open to working for the better of their communities, even if it means challenging those close to them.

Figures 6.4, 6.5, 6.6 and 6.7 outline the responses of pastors to questions regarding whether they had watched pornography or visited a prostitute before they became a Christian, and whether they had watched pornography or visited a prostitute after becoming a Christian. Although both of these issues are quite taboo in Cambodian culture, it was interesting to see the honesty with which these questions were answered, with less participants leaving the questions blank than the researchers had anticipated.

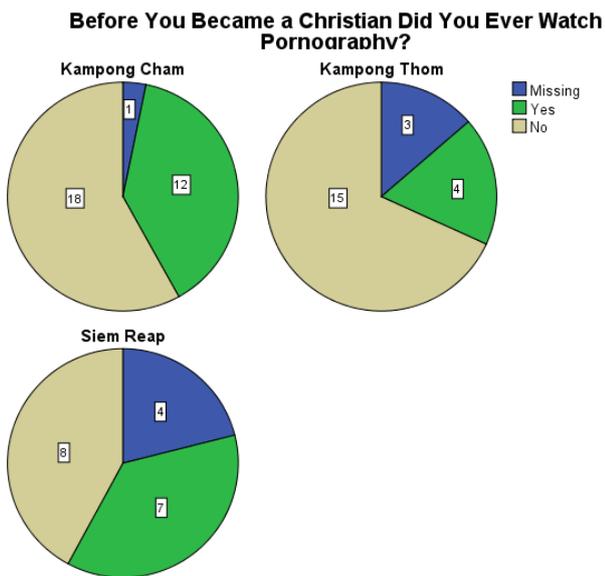


Figure 6.4

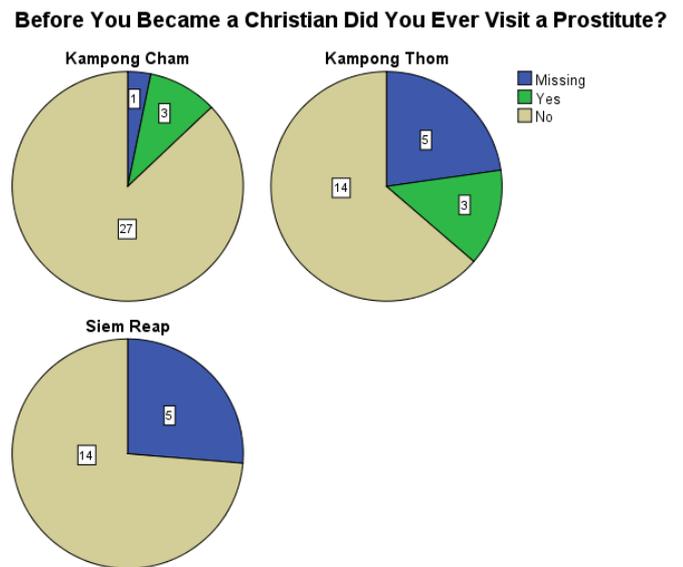


Figure 6.5

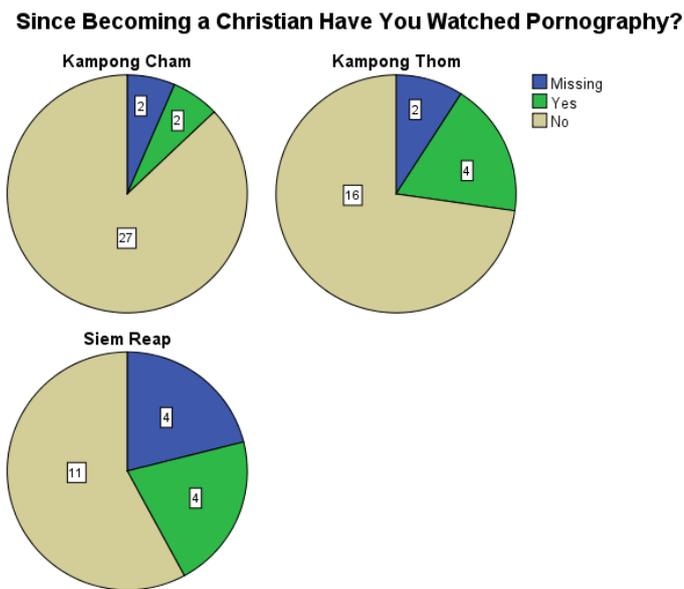


Figure 6.6

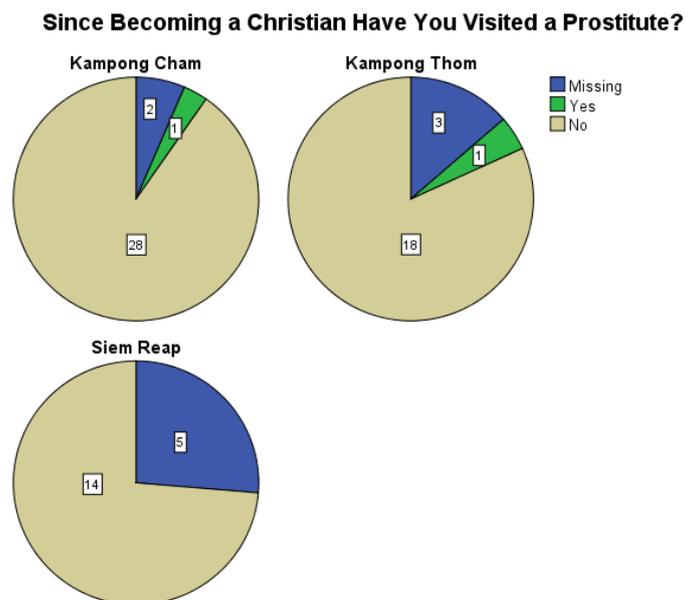


Figure 6.7

Figure 6.4 shows that 12 participants in Kampong Cham reported watching pornography before they were Christians compared to 4 in Kampong Thom and 7 in Siem Reap. Figure 6.5 demonstrates a decrease in watching pornography after becoming a Christian, with only 2 participants from Kampong Cham, and 4 participants from both Siem Reap and Kampong Thom reporting having watched pornography since they became Christians. This decrease is expected, although the same number (4) of participants reported having watched pornography across both contexts in Kampong Cham. The overall occurrence of visiting a prostitute was considerably lower than watching pornography, with only 3 participants reporting having visited a prostitute before becoming a Christian in Kampong Cham and Kampong Thom, and none in Siem Reap. Only one participant from the two former provinces reported the same after becoming a Christian, whilst there were still no affirmative answers from Siem Reap. However, this could also be due to participants feeling more uneasy about admitting visiting a prostitute, which is considered more taboo and inappropriate than watching pornography, especially within the church where both matters are generally off-limits topics and highly frowned upon, even explicitly banned. When reading the these charts it is important to take into consideration the weight of the various missing answers, which often are large enough to tip the balance of yes and no answers in one way or another.

Positively, the majority of participants across all sites answered that they would be willing to receive help should they have an issue with watching pornography or visiting a prostitute. However, there is considerable missing data from Siem Reap, which could have occurred due to church leaders becoming uncomfortable with the personal nature of the questions being answered towards the end of the questionnaire.

If You Had a Problem Would You Be Willing To Receive Help?

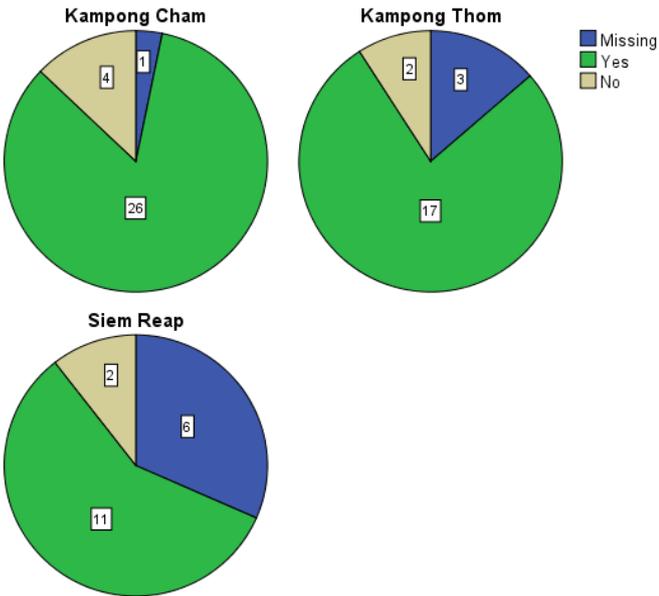


Figure 6.8

Case Studies

1. Potential to Develop Female Community Leadership

The female participant chosen for this case study was in the 40 years or older age category, married and with 1-3 children, and had worked as a church leader for between 5-10 years. These basic demographic characteristics suggest that female respondent has the potential to or already does occupy a role of authority as an older woman working in a role of influence in the church, and with an established family, which often contributes to respectability in the community. She reported her congregation (of independent denomination) as sized between 20-50 people, with a children's ministry.

Within the survey this participant reported her knowledge on legal migration processes as 2 (on a scale of 0-5), however she selected a large number of factors that can lead to migration in the community, leaving out only competition with other families and recruiters coming into the communities as factors that would not contribute to migration. Furthermore, she chose TV/news and NGOs and her two main sources of information on sexual abuse, trafficking and exploitation, suggesting there is a gap in her community of pastors, community leaders and community members that are well educated enough to provide others with knowledge on these issues. This is further supported by her choices of NGO and police/government and not local leaders to who she would report a case of trafficking if she were to encounter one. However, the participant also rated her relationship with the local authorities regarding cases of trafficking as 0 (meaning poor or non-existent) and regarding cases of sexual abuse as 1, and also reported not knowing any NGOs working in her community.

Furthermore, this participant also showed what appears to be a very common gap in knowledge regarding vulnerability to trafficking, answering that women and minors were most vulnerable to trafficking and sexual abuse, and selecting all the scenarios provided as possibly involving trafficking aside from the 20 year old male working as a waiter, 20 year old female working at a massage parlour and 30 year old male working on a salt farm. This suggests the participant does not regard males or adults as being vulnerable to trafficking. Furthermore, the participant also demonstrates a gap in knowledge observed frequently in this research regarding not acknowledging family and friends as possible traffickers. This participant also rated her knowledge of anti-trafficking laws and ability to report a case of trafficking and sexual abuse as 1 (on a scale of 0-5), suggesting she has not been educated on anti-trafficking reporting or prevention.

This participant chose all scenarios presented as constituting sexual abuse with the exception of the 30 year old female foreigner making verbal sexual comments to children, which also appeared to be a common omission by those surveyed. Additionally, she reported that her congregation did not have a child protection policy and that she would like training in developing one.

Interestingly, she attributed her community's lack of outreach to prostitutes being due to her and other women's fear that they would be shy, but expressed a willingness to have herself and her church trained on outreach. She also expressed that prostitutes were welcome in her congregation as they 'should have a life line and they need to repent'. The participant also reported already having talked to her congregation about sexual issues, but also expressed that she would be open to her/her congregation getting training and support about sexual issues.

In conclusion, this individual demonstrated a good baseline of knowledge (despite never having training by an NGO) on the issues and a willingness to create dialogue with her congregation on them. If this individual was equipped and empowered with proper education and training on migration, sexual abuse and trafficking by an NGO such as Chab Dai's Safe Community project it is wholly possible that in her position of respectability in the church she could serve as a point of

knowledge and leadership for the whole community that seems to be missing presently. This could be particularly powerful due to her gender, which allows her to work within the traditional female role of the wise mother to whom many younger than her would listen and respect, and could make her much more approachable to those seeking knowledge as well as to female victims who may feel like they cannot talk to male leaders about their experiences.

2. Evidence of Successful NGO Education and Gaps in Current Education

This particular female participant surveyed in Kampong Thom was under 20 years, single, with no children and had served in her small Evangelical church for less than a year.

She showed a limited knowledge of factors contributing to migration but reported her knowledge on legal migration processes as 5 on a scale of 0-5 (e.g. full knowledge). However, she noted that adults are just as at risk of being trafficked and sexually abused as minors, although she did not acknowledge the same for males over females. She also chose almost all of the scenarios provided as possibly involving trafficking aside from the 20 year old male working as a waiter and the 30 year old male working on a salt farm.

This adds even more supportive evidence to the general lack of acknowledgement of the vulnerability of men to abuse and trafficking and the normative gender attitudes that underlie this. Although this participant demonstrated knowledge and had received training on trafficking and sexual abuse issues by an NGO, this training either did not address or did not have an impact on trafficking/abuse and vulnerability in terms of age and gender. Although noting that her community had an outreach to prostitutes, the respondent did not express willingness to talk to her church about sexual issues, despite members of her congregation coming forward to ask for help about addiction to pornography and visiting a massage parlour or prostitute. The latter demonstrates that there is a need for open dialogue on and available help (without judgement) for sexual issues within the church. NGOs could also consider incorporating more education on sexual issues into their community programmes, particularly in churches where these issues are taboo.

Furthermore, the participant reported not having a child protection policy (despite also having had NGO training), suggesting this is also another area that could be emphasised more by NGO programmes.

This participant also recounted a case of trafficking that they were aware of in their congregation/community where a woman was trafficked to China, most likely as a bride. The case was reported to an NGO and the police, and the respondent rated her relationship to the authorities regarding trafficking cases as 3 on a scale of 0-5, suggesting that the way in which the police assisted with this and other cases of trafficking was fairly good.

This individual rated both their knowledge on anti-trafficking laws and her ability to report a case of trafficking and sexual abuse as 3 on a scale of 0-5, and also reported having attended training with an anti-trafficking NGO working in her community. She also was one of the few participants that acknowledged the scenario of 30 year old female foreigner making sexual comments to children as sexual abuse (as well as all of the other scenarios), suggesting she may also have received training on sexual abuse. The participant also noted collaborating with and referring cases to this or these NGOs, demonstrating their importance in prevention and the case reporting process.

3. Positive Progress in At-Risk Communities

At the final research site, Siem Reap, a 30-40 year old married male with between 3-5 children was surveyed who had been working as a leader for 1-5 years in a church of between 20-50 people that has a children's ministry.

Although this respondent's knowledge on trafficking scenarios and vulnerability were lacking, they interestingly listed 'foreigners' as most likely to be traffickers, as well as friends and brokers, suggesting that he had either been educated on the danger of foreign traffickers or had heard of cases involving foreign traffickers.

This participant noted having obtained information on abuse, trafficking and exploitation from other pastors, community leaders and members of the community as well NGOs and TV/news. This suggests this particular community has an active and educated community that is raising awareness amongst its members, and this is not limited just to community leaders but general members also.

He also recalled a case or multiple cases of trafficking that he was aware of in his community where a number of young girls (under 18) were trafficked to Thailand and Malaysia, although it is unclear as to whether this was multiple cases involving separate countries or one case involving multiple destinations. The participant also reported being aware of a member of his community being sexually abused in the past, and reported having personally helped someone with sexual abuse in his church, suggesting this could be a quite vulnerable and at-risk community.

However, he also stated that he knew an NGO or government office working in his community that he had reported cases to, collaborated with and attended training with and noted the cas(es) of trafficking. The cases of abuse that had taken place in his community, which are discussed above, had been reported to an NGO and the respondent also answered that if he were to encounter a case of trafficking or abuse he would report both only to an NGO. This suggests that there is established access to formal case-reporting channels in this community and that these reporting systems are well used by community members.

Recommendations

The findings of this study highlight a number of key areas where there is potential for Safe Community to fill gaps in knowledge and educate community members and leaders.

Figure 2.8 suggests that TV and news stations are the most effective way to educate the public, and thus the Safe Community project should maintain and broaden their engagement with the media to raise awareness on sexual abuse, trafficking and exploitation. The project should further continue their grassroots education activities, as NGOs were rated as the second most important source of information for participants and thus represent a significant source of valuable information for the community. It would be useful to increase engagement with and education of the police and government workers so that they are equipped with the knowledge and tools to raise awareness in their communities and properly deal with case of trafficking, abuse and exploitation. Education of local leaders, including church leaders, should be continued as these individuals as well as the police and government have huge potential to raise awareness of issues, prevent and report cases in their communities. It is also recommended that the programme explores how to expand awareness raising via Facebook and other social networking sites, particularly to reach out to younger Cambodians.

Child protection policies were severely absent in Kampong Cham (Figure 4.1), most likely to the lack of resources to develop them. Training and development of child protection policies should be administered in Kampong Cham and Kampong Thom, particularly due to the high number of participants who reported being aware of trafficking cases in their communities in these areas (Figure 4.2).

Migration

Figure 2.1 reveals that push factors such as poverty and lack of employment are considered more important factors for migration, while pull factors such as recruiters entering the community and desire for wealth are grossly underestimated in comparison. We thus recommend that the Safe Community project focuses on the importance and danger of pull factors so that community leaders including those in the church can better identify and intervene in situations where these pull factors are in play.

Education should also highlight factors that involve desire for material goods and wealth and competition between families in regards to this so that church leaders and other community members. Furthermore, community should also be made more aware of the gravity of low education and difficult/dysfunctional family situations as risk factors for trafficking and migration.

Trafficking

Data on which factors church leaders thought could cause migration from the community (Fig. 2.1) suggests that an extremely low number of participants thought that recruiters coming into the community was a valid factor (ranking as second lowest out of nine factors). It is advisable to emphasise the danger of recruiters in education on trafficking and migration prevention, particularly in the case of men being recruited for labour work, which is both a serious emerging issue and something that many participants in this study did not view as risky and problematic.

Furthermore, many church leaders were unaware of the prevalence and danger of labour trafficking scenarios, particularly amongst (older) adults – even in the well-known cases of men being trafficked to Thai fishing boats (Figure 2.3). Thus we recommend that the project educates community leaders and members on labour trafficking, particularly in the context of male victims and lesser known forms of labour trafficking outside the case of trafficking to fishing boats.

Moreover, in the same Figure and in Figures 3.1 and 3.2 respondents were less likely to consider men and adults to be at risk of trafficking than women and minors. The programme should put increased

emphasis on the vulnerability of males and adults to trafficking in order for high-risk cases to be better identified and prevented. It is also crucial that some efforts are made to break down existing beliefs regarding gender and trafficking in order to alert community members to the fact that men are just as vulnerable to trafficking and exploitation to women, and should be protected.

Most participants did not recognise the role of family members as traffickers (Figure 2.4), thus it would be crucial for the Safe Community project to educate community leaders on how family members can often be traffickers and how to prevent and report such cases.

Kampong Cham and Kampong Thom were both highlighted in the research as having a high number of trafficking cases (Figure 4.2), and thus it would be useful to focus education efforts on these areas as church leaders and community members must be equipped to be able to prevent and report these cases. Furthermore, due to the fact that most cases of trafficking known to the church leaders involved international destinations (Malaysia, Thailand and China) it is recommended that the project educates community members specifically on reporting procedures for overseas cases so that the appropriate overseas authorities and embassies can be notified as soon as possible in the future (Figure 4.3).

Participants selected NGOs and police/government as the two bodies to which they would report a case of trafficking if they were to encounter one, followed closely by local leaders (Figure 4.4.), thus the programme should continue to educate communities and disseminate information on which NGOs to report cases to and how to report. Furthermore, the programme should continue to build the capacity of police and local leaders so that they can deal with cases reported to them in the most appropriate and effective way possible.

It is recommended that the program increases its activities in Kampong Cham, where the most participants reported not knowing any NGOs or government offices doing anti-trafficking work, followed by Kampong Thom, which would also benefit from increased program activity (Figure 4.8). Kampong Cham was also the site where the most respondents reported not having attended NGO training, further supporting the recommendation that the program expands its activity in this area (Figure 4.9).

Sexual Abuse

It would be extremely helpful to include Good Touch Bad Touch training when educating community leaders in order to raise the level of awareness on sexual abuse issues. Many participants did not consider instances of abuse by females, foreigners, within families or within the church as valid cases of sexual abuse (Figure 2.7), thus it is important to put emphasis on educating the community on how abuse can certainly take place within these groups and that abuse is abuse regardless of who is committing the act. Furthermore, education on sexual abuse should accentuate that things such as 'verbal sexual comments' also constitute sexual abuse even if they do not involve direct physical contact with a child.

This is particularly important in Kampong Thom, which had the highest number of participants that knew of a member of their community/congregation being sexually abused, followed by Kampong Cham (Figure 4.5). We recommend that the project empower individuals to identify and report cases within their families and churches rather than to ignore or deny the existence of such happenings due to feelings of loyalty.

Furthermore, it should be particularly emphasised that males are just as vulnerable to sexual abuse as females as participants overwhelmingly did not consider men or adults as vulnerable to sexual abuse (Figure 3.3. and 3.4). This has the potential to break cultures of silence and also encourage victims to come forward.

Prostitution and Sexual Issues

Figure 4.3 shows a general openness to training and education on outreach to prostitutes across all three provinces (highest proportionally in Siem Reap and numerically in Kampong Cham). It is recommended that the program or an affiliate organisation of Chab Dai explore conduct training and education on outreach to prostitutes in all three areas surveyed by the research. These efforts may encounter some resistance, as some participants were not open to outreach and held fairly negative attitudes and beliefs towards prostitutes.

It is advisable that the project educates church leaders about how to talk to their communities (including their congregations) about sexual issues in order to foster an environment of openness and dialogue rather than one of silence. Kampong Cham appears to be the most open to receiving training and support on sexual issues, followed by Kampong Thom and lastly Siem Reap (Figure 6.2). Whether education efforts should be concentrated in Kampong Cham due to its high level of openness to training or Siem Reap, being the province where there is less openness and therefore arguably in more need of education, is open to interpretation and a matter the Safe Community team should discuss further.

It is also advisable to talk to community leaders privately and in a sensitive manner about sexual issues within their own personal lives in order to encourage them to open up and receive help on these issues.

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មេមតិចូលរួមការស្ទង់មតិ

ពួកយើងគឺជាបុគ្គលិករបស់អង្គការសម្ព័ន្ធចាប់ដៃ ហើយនៅថ្ងៃនេះ យើងគោលបំណងចង់ធ្វើការស្ទង់មតិទាក់ទងនឹងបញ្ហាការលោភបំពានផ្លូវភេទ ចំណាកស្រុក បញ្ហានៃការជួញដូរ និងការរកស៊ីផ្លូវភេទ សំរាប់គម្រោងទប់ស្កាត់របស់អង្គការរបស់យើង (ឈ្មោះ: "គម្រោងសុវត្ថិភាពសហគមន៍")។

អ្នកអាចបដិសេធមិនចូលរួមបាន ប្រសិនបើអ្នកមិនចង់ចូលរួម ឬ ប្រសិនបើអ្នកមានអារម្មណ៍មិនស្រួលត្រង់សំនួរណាមួយ អ្នកអាចជ្រើសរើសវិធីដទៃទៀតបាន។ ឈ្មោះរបស់អ្នកនិងមិនត្រូវបានសរសេរនៅលើក្រដាសកែងសំនួរនេះទេ ហើយការចូលរួមរបស់អ្នកនឹងត្រូវបានរក្សាទុកជាការសំងាត់បំផុត។ រាល់ចំណេះ និងកំណត់ត្រានានានឹងត្រូវរក្សាទុកក្នុងទីកន្លែងដែលមានសុវត្ថិភាព។

ចំណេះរបស់អ្នកអាចនឹងត្រូវរួមបញ្ចូលក្នុងការវិភាគ និងមានភាពអនាមិក និងគ្មាននរណាអាចដឹងអំពីចំណេះរបស់អ្នកទេ។

អត្ថប្រយោជន៍មួយដែលអ្នកអាចទទួលបានពីការចូលរួមក្នុងការស្រាវជ្រាវនេះ គឺអ្នកអាចទទួលបានចំណេះដឹងទូលំទូលាយបន្ថែមទៀត អំពីទស្សនៈ និងអារម្មណ៍របស់អ្នកពាក់ព័ន្ធនឹងបញ្ហានៃការលោភបំពានផ្លូវភេទ ការធ្វើចំណាកស្រុក ការជួញដូរមនុស្ស និងការរកស៊ីផ្លូវភេទ។

តាមរយៈការចុះហត្ថលេខាខាងក្រោម មានន័យថា អ្នកយល់ព្រមចូលរួមក្នុងការស្ទង់មតិនេះ។

សូមអរគុណសំរាប់ការពិចារណារបស់អ្នក។

Consent Form

We are staff members from Chab Dai coalition and we are conducting a survey on the issues of sexual abuse, migration, trafficking and prostitution for our organisation's prevention project (Safe Community Project).

You do not have to participate if you do not want to. You do not have to answer individual questions you don't want to answer. Your name will not be attached to the questionnaire and your participation will remain completely confidential. All questionnaire responses, notes, and records will be kept in a secured environment.

Your response may be included in the research analysis however, your responses will be anonymous and nobody will be able to connect your responses with you as an individual.

A benefit you may experience by participating in this study is greater knowledge of your perceptions/feelings about sexual abuse, migration, trafficking and prostitution.

By signing below you are consenting to participate in this survey.

Thank you for your consideration.

ហត្ថលេខាអ្នកចូលរួម Participant signature

កាលបរិច្ឆេទ Date

ហត្ថលេខាអ្នកស្រាវជ្រាវ Researcher Signature

កាលបរិច្ឆេទ Date

Site name:

កំរើសំនួរស្រាវជ្រាវអំពីអ្នកដឹកនាំក្រុមជំនុំ

Church Leaders Research Questionnaire

ផ្នែក ក៖ ព័ត៌មានប្រជាសាស្ត្រ

Section A: Basic Demographics

1. អាយុ Age:
 - ក្រោម ២០ឆ្នាំ Under 20
 - 20-30 ឆ្នាំ
 - 30-40 ឆ្នាំ
 - 40 +

2. ភេទ Gender:
 - ប្រុស Male
 - ស្រី Female

3. ស្ថានភាពគ្រូស្រករ Marital status:
 - នៅលើ Single
 - រៀបការ Married
 - ពោះម៉ាយ/មេម៉ាយ Widowed
 - លែងលះ Divorced

4. ចំនួនកូន Number of children
 - អត់មាន None
 - 1-3 នាក់
 - 3-5 នាក់
 - 5 +

5. ចំនួនឆ្នាំធ្វើជាអ្នកដឹកនាំក្រុមជំនុំ Years working as a church leader:
 - ក្រោម ១ឆ្នាំ Under 1 year
 - 1-5 ឆ្នាំ years
 - 5-10 ឆ្នាំ years
 - 20 ឆ្នាំឡើង years +

6. តើអ្នកស្ថិតក្នុងក្រុមជំនុំនិកាយអ្វី? What kind of denomination is your church?
 - ដំណឹងល្អ Evangelical

- ជំណាងល្អទាំងបួន Four Square
- ព្រេសប៊ីធើរិន Presbyterian
- បាបទីស្ត Baptist
- ពេនទីកុស្ត Pentecostal
- អង់គ្លីខិន Anglican
- ខាវីសម៉ាទិក Charismatic
- ឯករាជ្យ Independent
- ផ្សេង Other: _____

7. ទំហំសមាជិកក្រុមជំនុំ Size of congregation:

- ក្រោម ២០នាក់ Up to 20
- 20-50 នាក់
- 50-100 នាក់
- លើស 100 +

8. តើក្រុមជំនុំរបស់អ្នកមានព័ន្ធកិច្ចការកុមារឬទេ ?

Does your congregation have a children's ministry?

- មាន Yes
- អត់មាន No

a) ប្រសិនបើមាន តើព័ន្ធកិច្ចការនេះគ្រាន់តែជា... If yes, is this ministry:

- ថ្នាក់ព្រះគម្ពីរថ្ងៃអាទិត្យ Sunday School only
- ព័ន្ធកិច្ចការចុះជួយផ្ទាល់ Further outreach

ផ្នែក ខ៖ ចំណាកស្រុក

Section B: Migration

1. តើមានកត្តាអ្វីខ្លះដែលបណ្តាលឲ្យប្រជាជនក្នុងសហគមន៍ធ្វើចំណាកស្រុកទៅក្រៅប្រទេស? (មានជំរើសច្រើនជាងមួយ)

Which of the following factors can cause members of the community to migrate abroad? (Can choose more than one option)

- ភាពក្រីក្រ Poverty
- ខ្វះការងារ Lack of employment
- ការអប់រំទាប Low education
- គ្រួសារមានបញ្ហា Dysfunctional family
- បំណុល Debt

- មានបំណងស្វែងរកទ្រព្យសម្បត្តិ Desire for financial gains/wealth
- ដើម្បីផ្គត់ផ្គង់គ្រួសារ Supporting family
- ប្រកួតប្រជែងជាមួយគ្រួសារដទៃ Competition with other families
- ក្រុមហ៊ុនជ្រើសរើសពលករចូលមកក្នុងសហគមន៍ Recruiters coming into the community

2. តើមានអ្វីជាជំរើសការងារក្នុងភូមិ ក្រៅពីធ្វើចំណាកស្រុក ?

(មានជំរើសច្រើនជាងមួយ)

Which of the following are local alternatives to migration? (Can choose more than one option)

- កសិកម្ម Agriculture
- ចិញ្ចឹមសត្វ Raising animals
- បេរកស៊ីនៅផ្ទះ Home business
- ផ្សេង Other: _____

3. នៅចន្លោះពីលេខ ០ ដល់ ៥ តើការយល់ដឹងរបស់អ្នកស្ថិតនៅកំរិតណា អំពីដំណើរការនៃការធ្វើចំណាកស្រុកដែលស្របច្បាប់ (ឧទា. វីសា, ការឆ្លងព្រំដែន, ច្បាប់, ការធ្វើដំណើរ) ? (០ = អត់យល់ដឹងសោះ, ៥ = យល់ដឹងពេញលេញ)

On a scale of 0-5, how would you rate your knowledge on legal migration processes (e.g. visas, border crossing, laws, transportation)? (0 meaning no knowledge, 5 meaning full knowledge)

4. តើភាគច្រើន អ្នកទទួលបានព័ត៌មានអំពីបញ្ហានៃការរំលោភបំពានផ្លូវភេទ ការជួញដូរមនុស្ស និងការកេងប្រវ័ញ្ចផ្លូវភេទ ពីកន្លែងណា ?

Where have you obtained the majority of your information on sexual abuse, trafficking and exploitation?

- ព័ត៌មានតាមទូរទស្សន៍ TV/news
- អង្គការ NGOs
- រដ្ឋាភិបាល/ប៉ូលីស Government/police
- គ្រូគង្វាលផ្សេងទៀត Other pastors
- អ្នកដឹកនាំក្នុងសហគមន៍ Community leaders
- ប្រជាជនក្នុងសហគមន៍ Members of the community
- ផ្សេង Other: _____

ផ្នែក គ៖ ការជួញដូរមនុស្ស

Section C: Trafficking

1. តើនរណាងាយរងគ្រោះត្រូវបានគេជួញដូរ ខ្លាំងជាងគេ? (មានជំរើសច្រើនជាងមួយ)

Who is most vulnerable to being trafficked? (Can choose more than one option)

- ស្ត្រី Women
- បុរស Men
- មនុស្សអាយុលើស ១៨ឆ្នាំ Those older than 18
- មនុស្សអាយុក្រោម ១៨ឆ្នាំ Those younger than 18

2. តើស្ថានភាពមួយណាខាងក្រោម អាចពាក់ព័ន្ធនឹងការជួញដូរមនុស្ស ឬ ត្រូវបានចាត់ទុកថាជាការជួញដូរមនុស្ស? (មានជំរើសច្រើនជាងមួយ)

Which of the following scenarios could involve or constitute trafficking? (Can choose more than one option)

- មនុស្សប្រុសអាយុ ២០ឆ្នាំធ្វើការជាអ្នករត់តុក្កងភោជនីយដ្ឋាន
20 year old male working as a waiter at a restaurant
- មនុស្សស្រីអាយុ ១៦ឆ្នាំធ្វើការក្នុងហាងខាវអូខេ
16 year old female working at a karaoke bar
- មនុស្សស្រីអាយុ ២០ឆ្នាំធ្វើការនៅហាងម៉ាសាហ្សា
20 year old female working at a massage parlour
- មនុស្សស្រីអាយុ ១៨ឆ្នាំធ្វើការនៅផ្ទះបន
18 year old female working at a brothel
- មនុស្សប្រុសអាយុ ២៥ឆ្នាំធ្វើការលើទូកនេសាទក្នុងប្រទេសថៃ
25 year old male working on a fishing boat in Thailand
- មនុស្សប្រុសអាយុ ៣០ឆ្នាំធ្វើការនៅលើស្រែអំបិល
30 year old male working on a salt farm
- ក្មេងប្រុសអាយុ ១០ឆ្នាំធ្វើការនៅឡឥដ្ឋ
10 year old boy working at a brick factory
- មនុស្សស្រីអាយុ ១៧ឆ្នាំរៀបការទៅប្រទេសចិន
17 year old female bride in China

3. តើនរណាទំនងជាអ្នកជួញដូរមនុស្ស ជាងគេ? (មានជំរើសច្រើនជាងមួយ)

Who are most likely to be traffickers? (Can choose more than one option)

- គ្រួសារ Family

- មិត្តភក្តិ Friends
- មេឌ្យល់ Brokers
- ផ្សេងៗ Other: _____

4. តើអ្នកដឹងអំពីសមាជិកក្រុមជំនុំរបស់អ្នក ឬ ប្រជាជនក្នុងសហគមន៍របស់អ្នក ត្រូវបានគេជួញដូរឬទេ កន្លងមក ?

Are you aware of any of your congregation or community being trafficked in the past?

- ដឹង Yes
- អត់ដឹង No

a) ប្រសិនបើដឹង តើពួកគេជា... If yes, were they: (មានជំរើសច្រើនជាងមួយ)
(Can choose more than one option)

- មនុស្សស្រី Female
- មនុស្សប្រុស Male
- កុមារ (អាយុ 0-១៨ឆ្នាំ) Children (0-18)
- យុវជន (១៨-២៥ឆ្នាំ) Youth (18-25)
- មនុស្សពេញវ័យ (២៥ឆ្នាំឡើង) Adults (25 +)

b) ប្រសិនបើដឹង តើពួកគេត្រូវបានជួញដូរទៅប្រទេសណា ?
If yes, to where were they trafficked?

- ប្រទេសថៃ Thailand
- ប្រទេសចិន China
- ប្រទេសម៉ាឡេស៊ី Malaysia
- នៅក្នុងប្រទេសកម្ពុជា Trafficked within Cambodia
- ផ្សេងទៀត Other: _____

c) ប្រសិនបើដឹង តើករណីនេះត្រូវបានរាយការណ៍ឬទេ ?
If yes, was this case reported?

- បានរាយការណ៍ Yes
- អត់បានរាយការណ៍ No

i) ប្រសិនបើដឹង តើត្រូវបានរាយការណ៍ទៅនរណា ?
If Yes, to who was this case reported?

- អង្គការ NGO
- ប៉ូលីស/រដ្ឋាភិបាល Police/government
- មេភូមិ/មេឃុំ/ចៅសង្កាត់ Local leaders
- ផ្សេងទៀត Other: _____

d) ប្រសិនបើមិនដឹង ប្រសិនបើអ្នកជួបករណីនៃការជួញដូរក្នុងសហគមន៍របស់អ្នក តើអ្នកនឹងរាយការណ៍ទៅអ្នកណា ?

If No, if you were to encounter a case of trafficking in your community, to whom would you report the case?

- អង្គការ NGO
- ប៉ូលីស/រដ្ឋាភិបាល Police/government
- មេភូមិ/មេឃុំ/ចៅសង្កាត់ Local leaders
- ផ្សេងទៀត Other: _____

5. នៅចន្លោះពីលេខ ០ ដល់ ៥ តើទំនាក់ទំនងរបស់អ្នកស្ថិតនៅកំរិតណា ជាមួយអាជ្ញាធរ/ប៉ូលីសក្នុងភូមិ ដែលធ្វើការពាក់ព័ន្ធនឹងករណីជួញដូរ ?

(0 = ខ្សោយ ឬ អត់មានទំនាក់ទំនង, ៥ = ទំនាក់ទំនងសហការណ៍ល្អ)

On a scale of 0-5, how would you rate your relationship to the local authorities/police involving cases of trafficking (0 meaning poor or non-existent relationship, 5 meaning a positive collaborative relationship)?

6. តើអ្នកដឹងអំពីអង្គការ ឬ ការិយាល័យរដ្ឋាភិបាលណា ដែលមានតួនាទីការពារកុមារពីការជួញដូរក្នុងសហគមន៍របស់អ្នកដែរឬទេ ?

Do you know any NGOs or government offices working to protect children from trafficking in your community?

- ដឹង Yes
- មិនដឹង No

a) ប្រសិនបើដឹង តើអ្នកបានសហការណ៍ជាមួយពួកគេឬទេ ?

If Yes, have you collaborated with them?

- បាន Yes
- មិនបាន No

b) ប្រសិនបើដឹង តើអ្នកធ្លាប់បានបញ្ជូនករណីណាមួយទៅពួកគេឬទេ ?

If Yes, have you referred cases to them?

- ធ្លាប់ Yes
- មិនធ្លាប់ No

c) ប្រសិនបើដឹង តើអ្នកធ្លាប់បានទទួលវគ្គបណ្តុះបណ្តាលជាមួយពួកគេឬទេ ?

If Yes, have you attended training with them?

- ធ្លាប់ Yes
- មិនធ្លាប់ No

7. នៅចន្លោះពីលេខ ០ ដល់ ៥ តើការយល់ដឹងរបស់អ្នកស្ថិតនៅកំរិតណា អំពីច្បាប់ ទាក់ទងនឹងការជួញដូរមនុស្ស នៅក្នុងប្រទេសកម្ពុជា ?
 (០ = អត់យល់ដឹងសោះអំពីច្បាប់, ៥= យល់ដឹងពេញលេញ)
 On a scale of 0-5, how would you rate your knowledge of the laws relating to human trafficking in Cambodia? (0 meaning no knowledge, 5 meaning full knowledge)

8. នៅចន្លោះពីលេខ ០ ដល់ ៥ តើអ្នកមានសមត្ថភាពកំរិតណា ក្នុងការរាយការណ៍ ករណីជួញដូរមនុស្ស ប្រសិនបើវាកើតឡើងក្នុងសហគមន៍របស់អ្នក ?
 (០ = អត់សមត្ថភាពសោះ, ៥= សមត្ថភាពពេញលេញ)
 On a scale of 0-5, how would you rate your ability to report a case of trafficking if it were to occur in your community? (0 meaning no ability to report a case, 5 meaning full ability to report a case)

9. តើអ្នកចង់បានការបណ្តុះបណ្តាលអំពីរបៀបទប់ស្កាត់ រាយការណ៍ និងបញ្ជូនបន្ត ករណីនៃការជួញដូរដៃរបូទេ ?
 Would you like training on how to prevent, report and refer cases of trafficking?
 ចា ឆ្លើយ Yes
 មិនចា ឆ្លើយ No

ផ្នែក យ៖ ការរំលោភបំពានផ្លូវភេទ

Section D: Sexual Abuse

- តើនរណាងាយរងគ្រោះក្នុងការរំលោភបំពានផ្លូវភេទ ខ្លាំងជាងគេ ? (មានជំរើស ច្រើនជាងមួយ) Who is most vulnerable to sexual abuse?
 (Can choose more than one option)
 ស្ត្រី Women
 បុរស Men
 មនុស្សអាយុក្រោមអាយុ ១៨ឆ្នាំ Under 18
 មនុស្សអាយុលើសអាយុ ១៨ឆ្នាំ Over 18
- តើអ្នកដឹងអំពីសមាជិកក្រុមជំនុំរបស់អ្នក ឬ ប្រជាជនក្នុងសហគមន៍របស់អ្នក រងគ្រោះដោយការរំលោភបំពានផ្លូវភេទឬទេ កន្លងមក ?

Are you aware of any of your congregation or community being sexually abused in the past?

ដឹង Yes

អត់ដឹង No

a) ប្រសិនបើដឹង តើពួកគេជា... (មានជំរើសច្រើនជាងមួយ)

If yes, were they: (Can choose more than one option)

មនុស្សស្រី Female

មនុស្សប្រុស Male

កុមារ (អាយុ 0-១៨ឆ្នាំ) Children (0-18)

យុវជន (១៨-២៥ឆ្នាំ) Youth (18-25)

មនុស្សពេញវ័យ (២៥ឆ្នាំឡើង) Adults (25 +)

b) ប្រសិនបើដឹង តើករណីនេះត្រូវបានរាយការណ៍ឬទេ ?

If yes, was this case reported?

បានរាយការណ៍ Yes

អត់បានរាយការណ៍ No

c) ប្រសិនបើដឹង តើត្រូវបានរាយការណ៍ទៅនរណា ?

To whom was this case reported?

អង្គការ NGO

ប៉ូលីស/រដ្ឋាភិបាល Police/government

មេភូមិ/មេឃុំ/ចៅសង្កាត់ Local leaders

ផ្សេង Other: _____

d) ប្រសិនបើអត់ដឹង ហើយប្រសិនបើអ្នកជួបករណីនៃការរំលោភបំពានផ្លូវភេទក្នុងសហគមន៍របស់អ្នក តើត្រូវបានរាយការណ៍ទៅនរណា ?

If No, if you were to encounter a case of sexual abuse in your community, to whom would you report the case?

អង្គការ NGO

ប៉ូលីស/រដ្ឋាភិបាល Police/government

មេភូមិ/មេឃុំ/ចៅសង្កាត់ Local leaders

ផ្សេង Other: _____

3. នៅចន្លោះពីលេខ ០ ដល់ ៥ តើទំនាក់ទំនងរបស់អ្នកស្ថិតនៅកំរិតណា ជាមួយអាជ្ញាធរ/ប៉ូលីសក្នុងភូមិ ដែលធ្វើការពាក់ព័ន្ធនឹងករណីនៃការរំលោភបំពានផ្លូវភេទ (០ = ខ្សោយ ឬ អត់មានទំនាក់ទំនង, ៥ = ទំនាក់ទំនងសហការណ៍ល្អ)

On a scale of 0-5 how would you rate your relationship to the local authorities/police involving cases of sexual abuse (0 meaning poor or non-existent relationship, 5 meaning a positive collaborative relationship)?

4. តើអ្នកធ្លាប់បានសមាជិកក្រុមជំនុំណាម្នាក់ ដែលបានរងគ្រោះដោយការរំលោភបំពានផ្លូវភេទឬទេ ?
Have you helped anyone who experienced sexual abuse in your church?
 ធ្លាប់ Yes
 អត់ធ្លាប់ No
5. តើស្ថានភាពមួយណាខាងក្រោម អាចពាក់ព័ន្ធនឹងការរំលោភបំពានផ្លូវភេទ ឬ ត្រូវបានចាត់ទុកថាជាការរំលោភបំពានផ្លូវភេទ ? (មានជំរើសច្រើនជាងមួយ)
Which of the following scenarios could involve or constitute sexual abuse?
(Can choose more than one option)
 សមាជិកក្រុមជំនុំភេទប្រុសអាយុ ២០ឆ្នាំ ចាប់ស្រាតខោអាវកុមារ
20 year old male member of the church undressing children
 សមាជិកគ្រួសារម្នាក់បង្ខំឲ្យកុមារមើលរឿងអាសអាភាស
A family member forcing children to watch pornography
 ស្ត្រីបរទេសម្នាក់អាយុ ៣០ឆ្នាំ ប្រើពាក្យសម្តីអាសអាភាសទៅកាន់កុមារ
30 year old female foreigner making verbal sexual comments to children
 មនុស្សម្នាក់ក្នុងសហគមន៍បង្ខំឲ្យកុមាររួមភេទជាមួយ
A member of the community forcing sexual acts from children
6. តើអ្នកមានគោលនយោបាយការពារកុមារឬទេ ?
Do you have a child protection policy?
 មាន Yes
 អត់មាន No
 a) ប្រសិនបើអត់មាន តើអ្នកចង់បានវគ្គបណ្តុះបណ្តាលអំពីការបង្កើតគោលនយោបាយការពារកុមារឬទេ ?
If no, would you like training in developing a child protection policy?
 ចង់ Yes
 មិនចង់ No
7. នៅចន្លោះពីលេខ ០ ដល់ ៥ តើអ្នកមានសមត្ថភាពកំរិតណា ក្នុងការរាយការណ៍ករណីនៃការរំលោភបំពានផ្លូវភេទ ប្រសិនបើវាកើតឡើងក្នុងសហគមន៍របស់អ្នក ?

(0 = គ្មានសមត្ថភាពសោះ, ៥ = សមត្ថភាពពេញលេញ)

On a scale of 0-5, how would you rate your ability to report a case of sexual abuse if it were to occur in your community? (0 meaning no ability to report a case, 5 meaning full ability to report a case)

8. តើអ្នកចង់បានការបណ្តុះបណ្តាលអំពីរបៀបទប់ស្កាត់ រាយការណ៍ និងបញ្ជូនបន្ត ករណីនៃការរំលោភបំពានផ្លូវភេទឬទេ ?

Would you like training on how to prevent, report and refer cases of sexual abuse?

- ចា ឆ្លើយ Yes
 មិនចា ឆ្លើយ No

ផ្នែក ង: ការរកស៊ីផ្លូវភេទ និងបញ្ហាផ្លូវភេទ

Section E: Prostitution and Sexuality

1. នៅចន្លោះពីលេខ ០ ដល់ ៥ តើអ្នកគិតថា ការរកស៊ីផ្លូវភេទអាចទទួលយកបានជា មុខរបររកស៊ី ត្រឹមកំរិតណា ?

(0 = មិនអាចទទួលយកបាន, ៥ = ទទួលយកបានទាំងស្រុង)

On a scale of 0-5, how acceptable do you think prostitution is as a vocation for: (0 meaning not acceptable, 5 meaning fully acceptable)

- a) សំរាប់ស្ត្រី Women

- b) សំរាប់បុរស Men

2. នៅចន្លោះពីលេខ ០ ដល់ ៥ តើអ្នកគិតថា ការស្វែងរកសេវាផ្លូវភេទ អាចទទួលយកបានត្រឹមកំរិតណា ?

(0 = មិនអាចទទួលយកបាន, ៥ = ទទួលយកបានទាំងស្រុង)

On a scale of 0-5, how acceptable do you think visiting a prostitute is for: (0 meaning not acceptable, 5 meaning fully acceptable)

- a) សំរាប់បុរស Men

- b) សំរាប់ស្ត្រី Women

3. តើមានព័ន្ធកិច្ចចុះជួយអ្នករកស៊ីផ្លូវភេទក្នុងសហគមន៍របស់អ្នកឬទេ ?

Has there been outreach to prostitutes in your community?

មាន Yes

អត់មាន No

a) ប្រសិនបើមាន តើព័ន្ធកិច្ចនេះធ្វើដោយ...

If yes, was this outreach carried out by:

បុរស Men

ស្ត្រី Women

b) ហេតុអ្វីមាន ? ឬ ហេតុអ្វីអត់ ? Why or why not?

4. តើអ្នករកស៊ីផ្លូវភេទត្រូវបានទទួលស្វាគមន៍ចូលក្នុងក្រុមជំនុំរបស់អ្នកឬទេ ?

Are prostitutes welcome in your congregation?

ស្វាគមន៍ Yes

មិនស្វាគមន៍ No

b) ហេតុអ្វីស្វាគមន៍ ? ឬ ហេតុអ្វីមិនស្វាគមន៍ Why or why not?

5. តើអ្នកមានអារម្មណ៍យ៉ាងម៉េច ប្រសិនបើមានកម្មវិធីបុរសជួយបុរសឲ្យចេះផ្តល់
ការគោរព និងភាពថ្លៃថ្នូរដល់ស្ត្រី ?

How do you feel about men challenging other men in the community about treating women with dignity?

ល្អ Positive

អត់ល្អ Negative

អត់ដឹង Don't know

6. តើអ្នករីករាយនឹងឲ្យសមាជិកក្រុមជំនុំរបស់អ្នក ទទួលការបណ្តុះបណ្តាល/ការអប់រំ
អំពីរបៀបធ្វើព័ន្ធកិច្ចជួយអ្នករកស៊ីផ្លូវភេទ ?

Are you open to church members being trained/educated on outreach to prostitutes?

រីករាយ Yes

មិនរីករាយ No

7. តើអ្នករីករាយនឹងអញ្ជើញអ្នករកស៊ីផ្លូវចូលមកក្រុមជំនុំរបស់អ្នកឬទេ (ប្រសិនបើអ្នកមិនទាន់បានធ្វើនៅឡើយ) ?

Are you willing to invite prostitutes into your congregation (if not already done)?

- រីករាយ Yes
- មិនរីករាយ No

8. តើអ្នកធ្លាប់និយាយជាមួយក្រុមជំនុំរបស់អ្នក អំពីបញ្ហាផ្លូវភេទឬទេ (ឧទា. បញ្ហារឿងអាសអាភាស, -ល-) ?

Have you ever talked to your congregation about sexual issues (e.g. pornography)?

- ធ្លាប់ Yes
- មិនធ្លាប់ No

a) ប្រសិនបើមិនធ្លាប់ តើអ្នករីករាយនឹងនិយាយជាមួយក្រុមជំនុំរបស់អ្នក អំពីបញ្ហាផ្លូវភេទឬទេ? If no, are you willing to talk to your congregation about sexual issues?

- ចា់ Yes
- មិនចា់ No

9. តើសមាជិកក្រុមជំនុំរបស់អ្នកធ្លាប់មកជួបអ្នក ដើម្បីសុំជំនួយអំពី... (មានជំរើសច្រើនជាងមួយ)

Have any members of your congregation come to you and asked for help about: (Can choose more than one option)

- បញ្ហារឿងអាសអាភាស Addiction to pornography
- បញ្ហាទៅហាងម៉ាស្សា ឬ ស្វែងរកសេវាផ្លូវភេទ
Visiting a massage parlour or prostitute

10. តើអ្នករីករាយនឹងឲ្យក្រុមជំនុំ និងយុវជនរបស់អ្នក ទទួលបានវគ្គបណ្តុះបណ្តាល និងជំនួយ ទាក់ទងបញ្ហាអាកប្បកិរិយាផ្នែកផ្លូវភេទ បញ្ហានៃការរំលោភបំពានផ្លូវភេទ បញ្ហារឿងអាសអាភាស និងការរកស៊ីផ្លូវភេទ ?

Would you be open to your congregation and youth getting training and support about appropriate sexual behaviour, sexual abuse, pornography and prostitution?

- រីករាយ Yes
- មិនរីករាយ No

11. មុនពេលអ្នកក្លាយជាគ្រីស្ទបរិស័ទ តើអ្នកធ្លាប់...

Before you became a Christian, did you ever:

- a) មើលរឿងអាសអាភាស Watch pornography
 - ធ្លាប់ Yes
 - មិនធ្លាប់ No
 - b) ស្វែងរកសេវាផ្លូវភេទ Visit a prostitute
 - ធ្លាប់ Yes
 - មិនធ្លាប់ No
12. បន្ទាប់ពីអ្នកក្លាយជាគ្រីស្ទបរិស័ទ តើអ្នកធ្លាប់...
- Before you became a Christian, did you ever:
- a) មើលរឿងអាសអាភាស Watch pornography
 - ធ្លាប់ Yes
 - មិនធ្លាប់ No
 - b) ស្វែងរកសេវាផ្លូវភេទ Visit a prostitute
 - ធ្លាប់ Yes
 - មិនធ្លាប់ No
13. ប្រសិនបើអ្នកមានបញ្ហា តើអ្នកមានចិត្តចង់ទទួលជំនួយឬទេ ?
- If you had a problem would you be willing to receive help?
- ចង់ Yes
 - មិនចង់ No

សូមអរគុណ!

Thank You!