





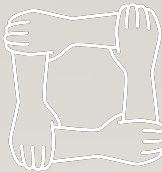
BUTTERFLY LONGITUDINAL RESEARCH PROJECT

TOP 10
FINDINGS
...SO FAR...



INTRODUCTION

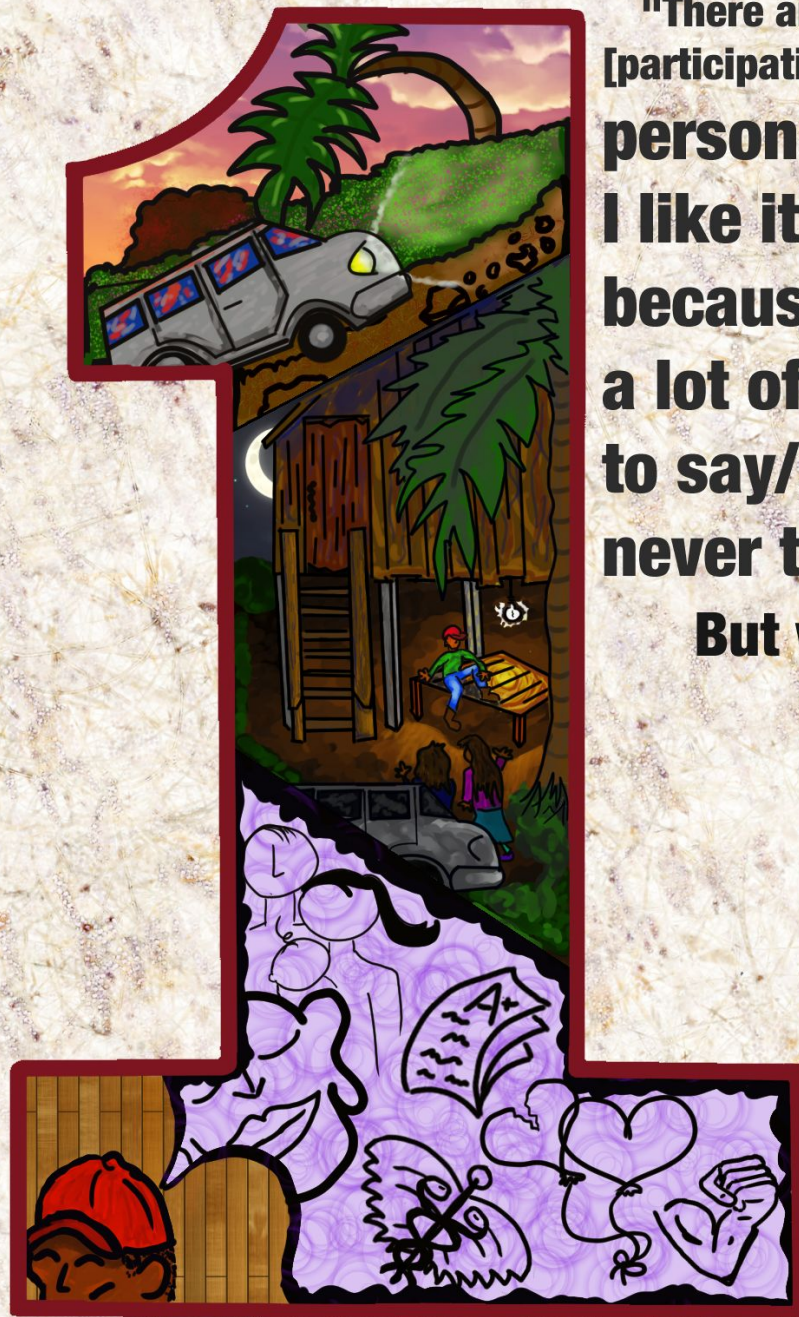
- ❖ 2010-2019
- ❖ Following the lives of 128 child & adult survivors of human trafficking, exploitation, and/or abuse
- ❖ 4,500+ files of data collected
- ❖ These findings run the gamut of all the thematic topics we have interviewed about in this research leading up to its final year of data collection; including, but not limited to:
 - ❖ the importance of survivor-voiced research & ethical storytelling
 - ❖ issues specifically pertaining to the aftercare of male survivors of trafficking and/or abuse
 - ❖ multi-faceted needs while working with families of trafficking survivors not just the survivors themselves
 - ❖ standards in shelter care & vocational training
 - ❖ the role spirituality plays in a survivor's recovery journey



Butterfly Publications

- ❖ 2010, 2011, 2012, & 2013 End of Year Reports
- ❖ Reflection on Methodology (2014)
- ❖ Resilience: Survivor Experiences and Reflections (2014)
- ❖ Survivor Experiences and Perceptions of Stigma: Reintegrating into the Community (2015)
- ❖ Economic Reintegration of Survivors of Sex Trafficking: Experiences and Expressions of Filial Piety and Financial Anxiety (2015)
- ❖ The Forgotten Cohort: An Exploration of Themes and Patterns Among Male Survivors of Sexual Exploitation & Trafficking (2016)
- ❖ Experiences & Perceptions of Shelter Care Among Survivors (2018)



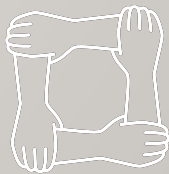


**"There are many children who like this
[participating in the Butterfly interviews]
personally besides even me,**

**I like it very much
because we have
a lot of chances
to say/share what we
never tell others.**

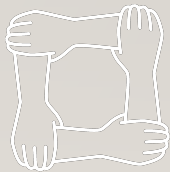
**But when I meet with you,
I can tell you and you
not only listen to me,
but you also bring
my idea to practice.**

**This is what
I think
and I'm really
grateful for this."**





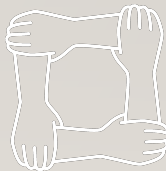
The deep trust the participants have built towards the research team has led to richer and more authentic interviews over the years.





The team believe retention is largely due to participants trusting that their identities will be kept confidential, their stories matter and they are valued as individuals.

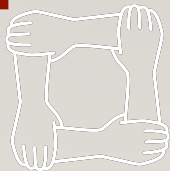
Miles, Heang, Lim, Nhanh, Sreang.
Butterfly Methodology Change: A Reflection
Paper, "Longitudinal research design and
methodology", 2014. p4.

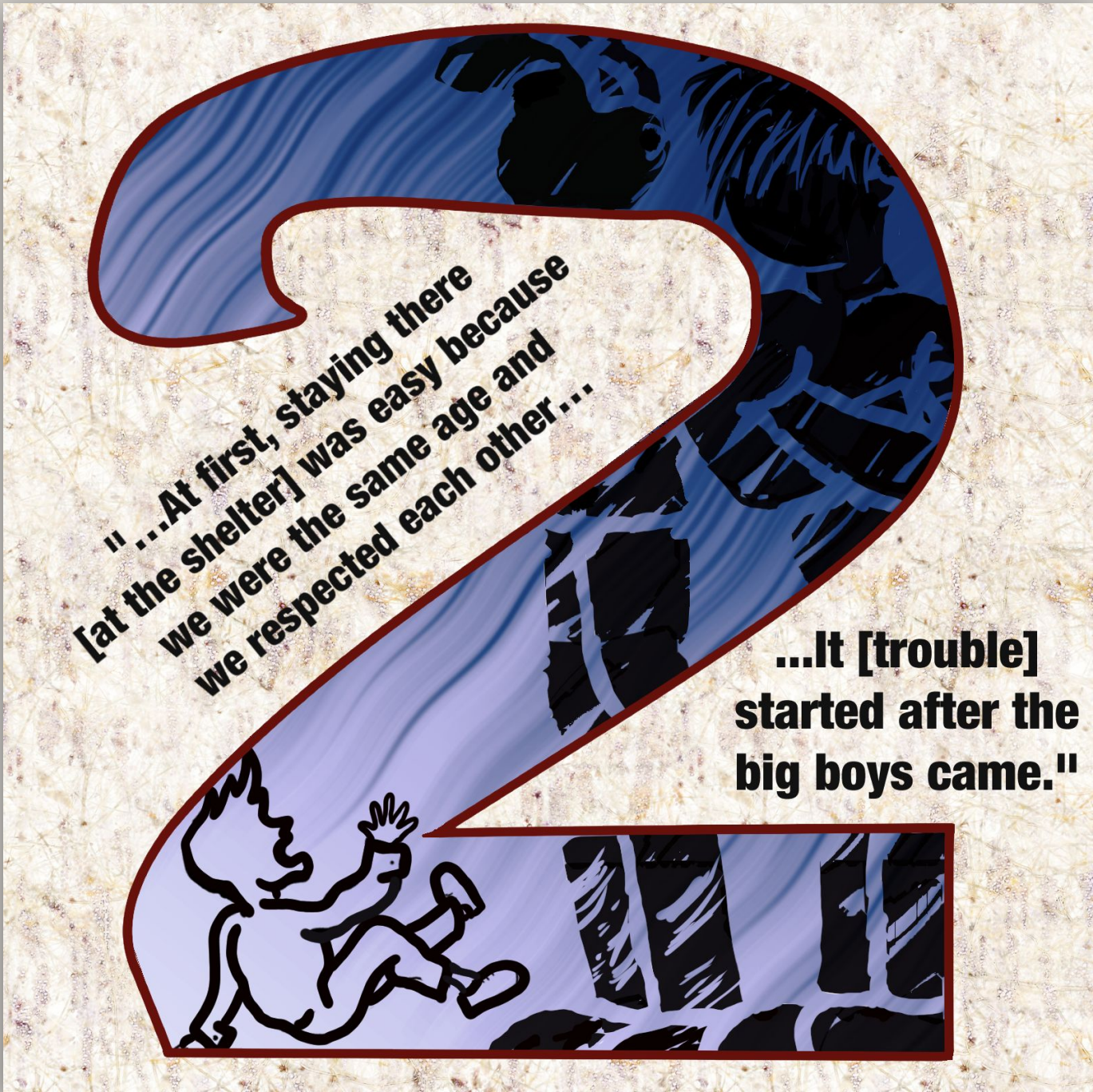




For a number of respondents, their interviews [with the BLR Team] seem to be a much-needed space where they are able to express pent-up emotions—something that seems to be especially true as time progresses through the re/integration process [and beyond].

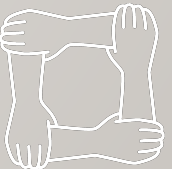
Davis, Havey, Lim, Nhanh, Sreang.
The Forgotten Cohort, 2016. p25.





**" ...At first, staying there
[at the shelter] was easy because
we were the same age and
we respected each other ...**

**...It [trouble]
started after the
big boys came."**





The shelters for the male participants ended up being highly emotionally and physically violent for a number of reasons, including: bullying, xenophobia, and elitism. One respondent gave a recommendation that boys in the shelters need to be separated along age and maturity lines, because the physical, mental, and sexual maturation is severely different between 12—and—16 years-old males.



“...At first, staying there [at the shelter for abused boys] was easy because we were the same age and we respected each other...It [trouble] started after the big boys came.”

(Panya, male, 2015)

Experiences in Shelter Care,
“Recommendation #15”. 2018.





**The Forgotten
Cohort:
An Exploration
of Themes and
Patterns Among
Male Survivors
of Sexual
Exploitation &
Trafficking, 2016.**

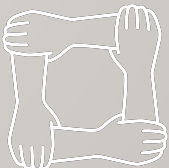




**"I did not want my reputation to be bad
because there was an organization
that sent me home....**

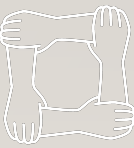
**...but when they
[neighbors]
saw that
the organization
sent me there [home],**

**they knew I worked
for a bad workplace."**





On top of the stigma against this cohort within a community, NGOs and shelters have unintentionally created a stigma against the children and youth they work with. This being that because of these respondents' association with the NGOs and living at the shelters for years on end, the community they have been re/integrated into sees them as being promiscuous.





“Friends at school made me feel unhappy because they mocked me and say bad words about me. I felt they were discriminating against me because they know that I used to live in a shelter. They say that shelter children were sexually exploited and raped until they got pregnant without a husband.”

(female, Age 13, 2012)

Resilience:

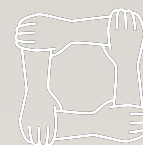
**Survivor Experiences & Expressions
“Discrimination”, 2014. p34.**



“I’m afraid of my brother-in-law who looks down on me, even now... He blames me and looks down on me most of the time. Whenever he has a problem with my sister he blames me for being a prostitute and calls our family ‘prostitute family’.”

(female, 2012)

Survivor Experiences and Perceptions of Stigma, 2015. p31.



"All organizations, if they help the children,

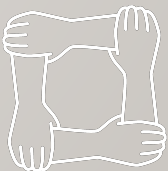
**In addition,
please**

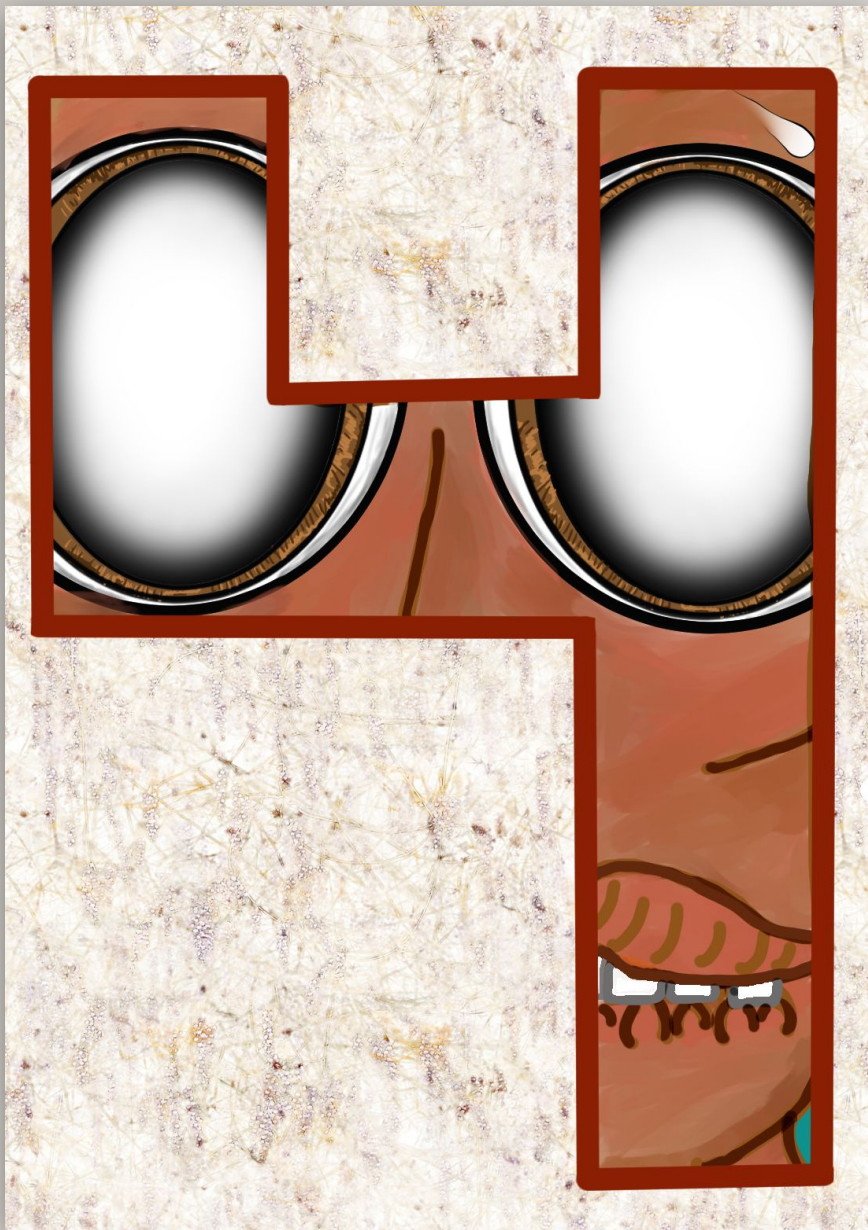
**do not think
that those
children who
have a job
can stand strong,
that is not right.**

**please help
them
to become
successful
and do not
abandon them.**

**On the other hand,
they have to visit them or their family
to know the reality of their situation...**

**They have to follow up with them often
and
use polite and sweet words to them."**





There is a real sense of ‘shock’ once a participant is re/integrated back into the community from a shelter. Once this shock is relieved and some semblance of stability was observed by the NGO, their case is closed and access to the wealth of resources the NGO provides is cut-off. This has led participants wondering why they were treated like family within the shelter but then feeling ‘dropped’ back in the community. Moreover, participants have responded to these experiences by:

- 1) feeling socially isolated from the culture and spirituality of their re/integrating communities and
- 2) feeling like promises made by the shelter have been unfulfilled.





“When I left the shelter, I have no chance to believe in God. I cannot go to the church.”

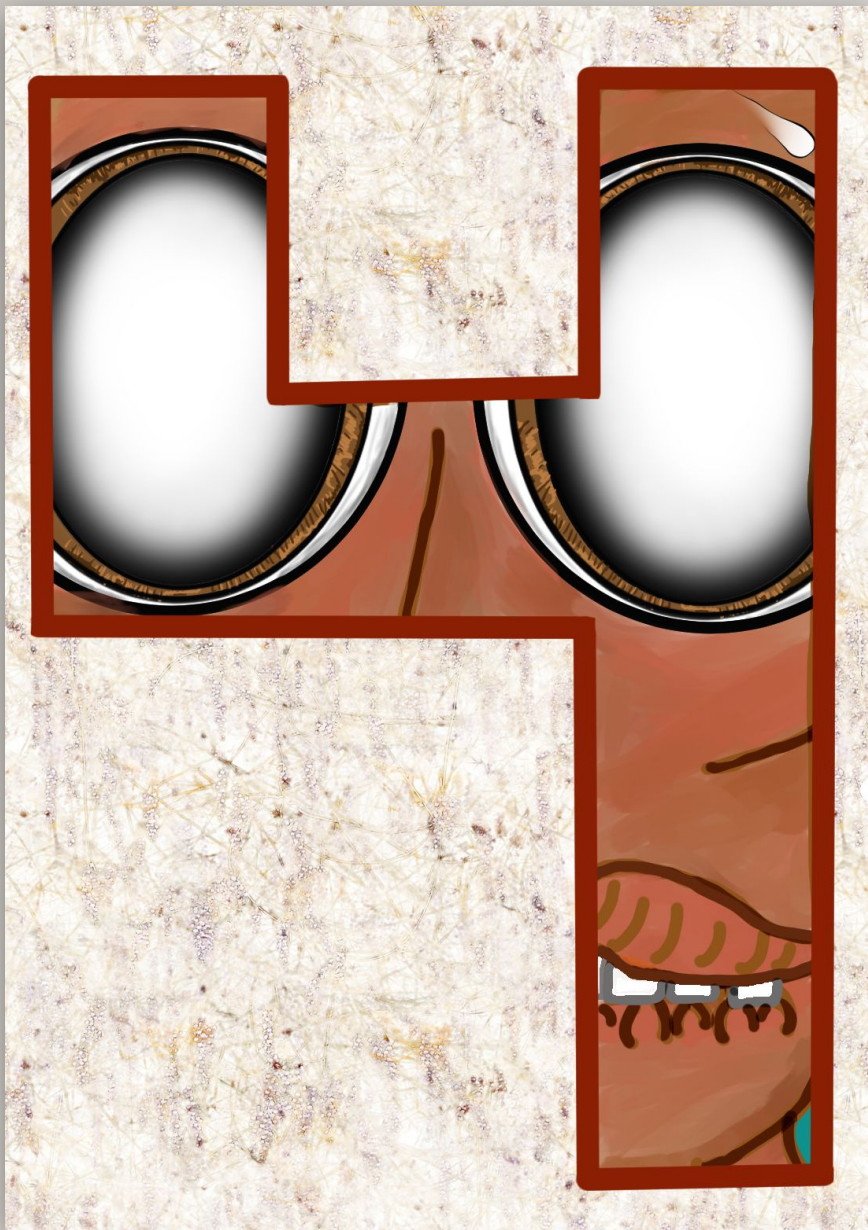
(Female, Shelter Reintegration Assistance Follow-up, 2012)

“Before I was a Christian but now I am a Buddhist. My father pressured me to burn the incense and hasn’t allowed me to go to the church.”

(Female, Shelter Reintegration Assistance Follow-up, 2012)

End of Year Progress Report 2012
“Spirituality & Religion”, 2012. p110.

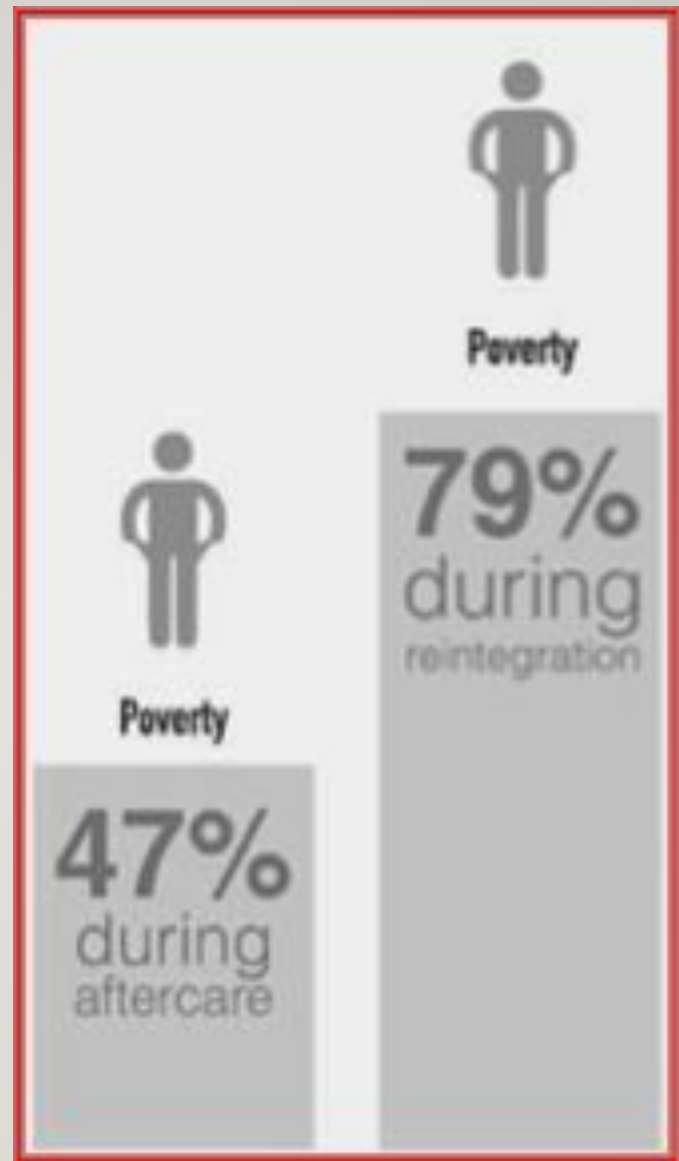




“A strong majority of [male] respondents (79%) cite feeling the effects of poverty in a variety of ways as they are re/integrated back to their communities. Among the 79%, one-in-five describe lacking food, nearly half (47%) cite having insufficient education for gainful employment, and nearly a third (32%) cite an inability to live with their immediate families due to poverty.”

The Forgotten Cohort, 2016. p14.





The Forgotten Cohort, 2016. p14.

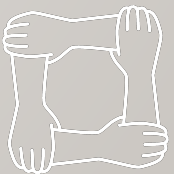


***"I am bored
with living
in the shelter
as I miss
my family,
but it is also
the place
where
I can obtain
love and
studies..."***



***I don't know about their [family's]
status while they are living outside..."***

***When I got
something to eat,
I always thought
about them."***





There is a heavy lack of the NGOs working with the families of the participants while in the shelter, before and during re/integration. This has left the participants:

- 1) Feeling undeserving of all these services given to them while in the shelter and wishing they're family could have access to the same**
- 2) Not working with the family before the re/integration process led that aforementioned shock, and a continuing uphill battle of stable livelihood during and after the re/integration process**
- 3) Many participants were forced to quit school to work shortly after they were re/integrated to provide financial support for their family**



“[I] act as a princess. I do not do anything [at the shelter]. After eating, I just sleep. It is easy for me and it is not like other places where people need to work hard and do not have enough food to eat.”

(Sim, female, 2016)

Experiences in Shelter Care,
“Feeling privileged to live in the shelter”,
2018.



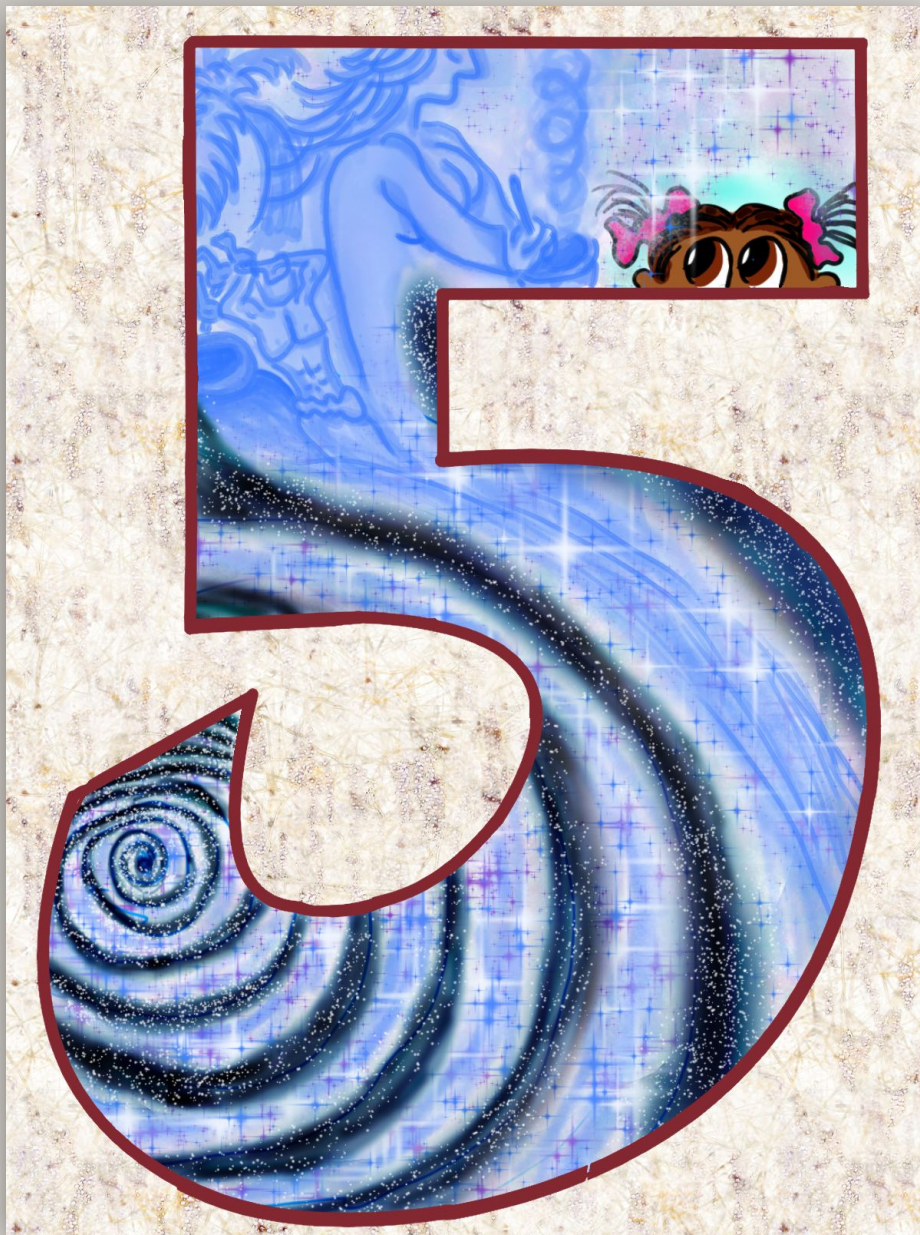


“The reintegration assistance support is not enough. Twenty USD a month and a bicycle is not enough money for me to continue studying. The shelter social workers only come for less than ten minutes every few months so they do not know my difficulty.”

(Female, 2012)

End of Year Progress Report 2012, p89.






“I stopped my schooling because I had no support for my studies from [the shelter NGO] anymore. So, I need to learn repairing skill with my uncle, even though I don’t like it.”

The Forgotten Cohort, 2016. p17-18.




**Throughout
2013...**



"I live with my
stepmother, father, and older sister.
My stepmother and I don't get along together...
I will go to live with my real mother in
the province because she called and asked
me to live
there.

... I want to move out
with my cousin.

Some of my neighbors
are very [rude]
towards my family.
They yelled at
my little siblings
and hit my Aunt...



...I moved to live
in a rental room
with my older sister
and cousin...

...I moved
back to live
with my father,
he asked me to
come back home....

...My older sister
got married and moved
out to live with her husband...

...I still don't get along with my stepmother."





Due to a lack of proper re/integration protocols, oversight in the stabilization of the family, and limited community resources, the participants have been forced to ‘move where the opportunities are’ — this being in or out of country, multiple times a year, and/or without proper social support, increasing their vulnerability to re-exploitation.





Almost no participant describes staying with the same family unit over three or four years.

Resilience: Survivor Experiences and Expressions, 2014. p25.





68% of the male cohort demonstrates significant housing instabilities during their re/integration periods. Among this majority:

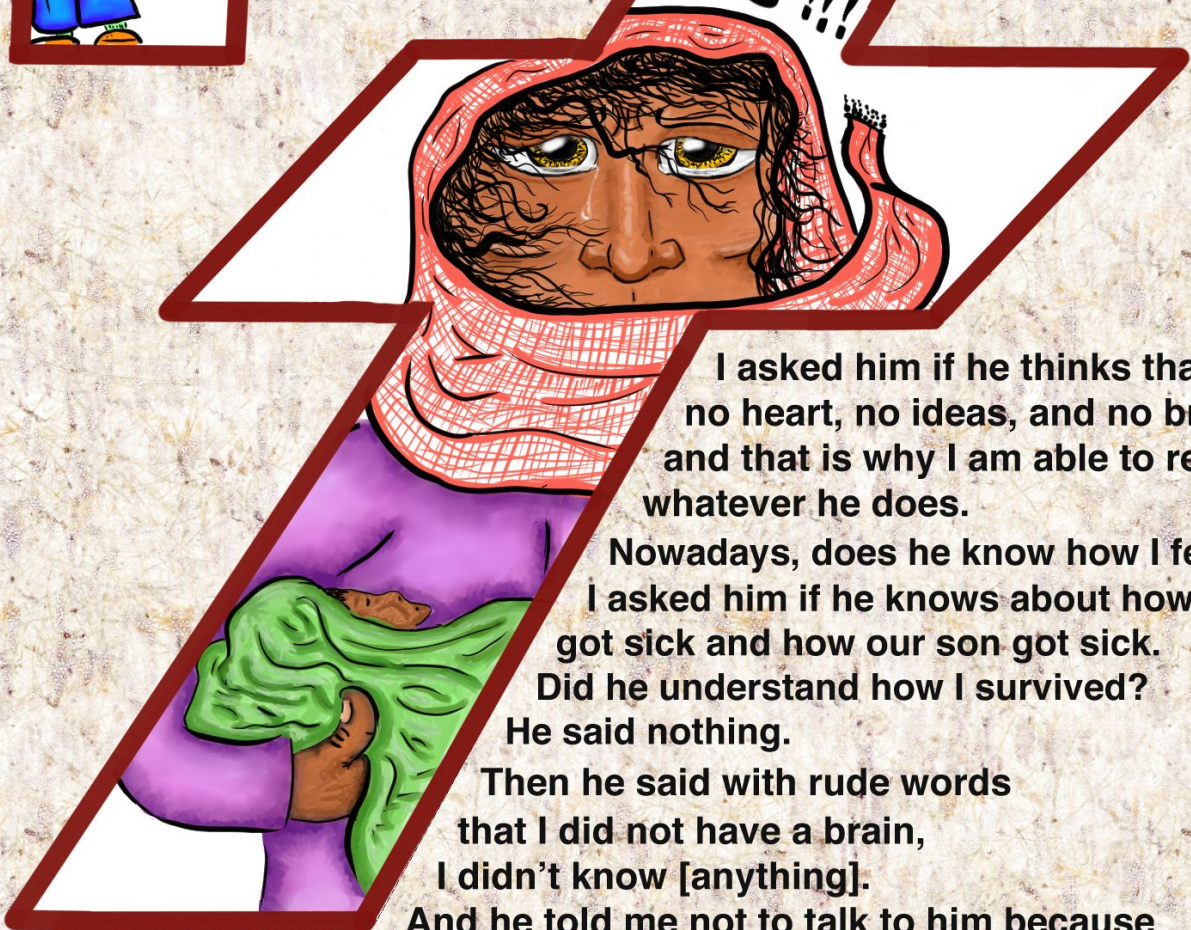
- ❖ **32% of the respondents state that they had to move from their home communities to search for work.**
- ❖ **26% cite having to change where they lived due to violence at home or in their communities.**

Forgotten Cohort, 2016. p18.





"Sometimes,
I asked him
[husband],
how and if he
considers me.



I asked him if he thinks that I have
no heart, no ideas, and no brain
and that is why I am able to receive
whatever he does.

Nowadays, does he know how I feel?

I asked him if he knows about how I
got sick and how our son got sick.

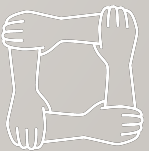
Did he understand how I survived?

He said nothing.

Then he said with rude words
that I did not have a brain,
I didn't know [anything].

And he told me not to talk to him because

I do not have brain, I am like a dog, I do not know how to think."





Because of limited re/integration protocols and inattentive social workers, the participants don't have access to the social capital to overcome compounding traumas after their 'case has been closed' (i.e. poverty struggles, violence in community, death of loved ones, etc.).



“I am happy to see and talk to you because even [NGO] who works based in my community, they had never come to visit and ask me like you do. I am happy. It seems like they don’t care about us anymore after my case was closed. They don’t care what I am doing right now.”

(Chivy, female, 2016)

Experiences in Shelter Care,
“Varied experiences with case closure”,
2018.





Nearly half of the male respondents demonstrate a decline in emotional health as time progresses.

“We are in debt... I feel sad about this matter so much! Sometime I want to commit suicide by taking poison pills!”

The Forgotten Cohort, 2016.
p22-23

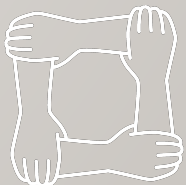


**"We didn't really want
[respondent]
to come
home yet
when the
aftercare center
sent him
back.**

**This boy is not like
the other kids...**

**I previously
sent him
to another shelter
in the province,**

but he ran away."





Mothers & families of many participants who have been re/integrated, deeply seek for them to be taken back by the NGO shelter program. While with an NGO, the families then know that their children are given the care and resources they cannot provide due to the instability of their livelihoods.

However noble the intentions are on part of the families, these sentiments of wanting an NGO to raise their children have left the participants feeling unwanted at home.





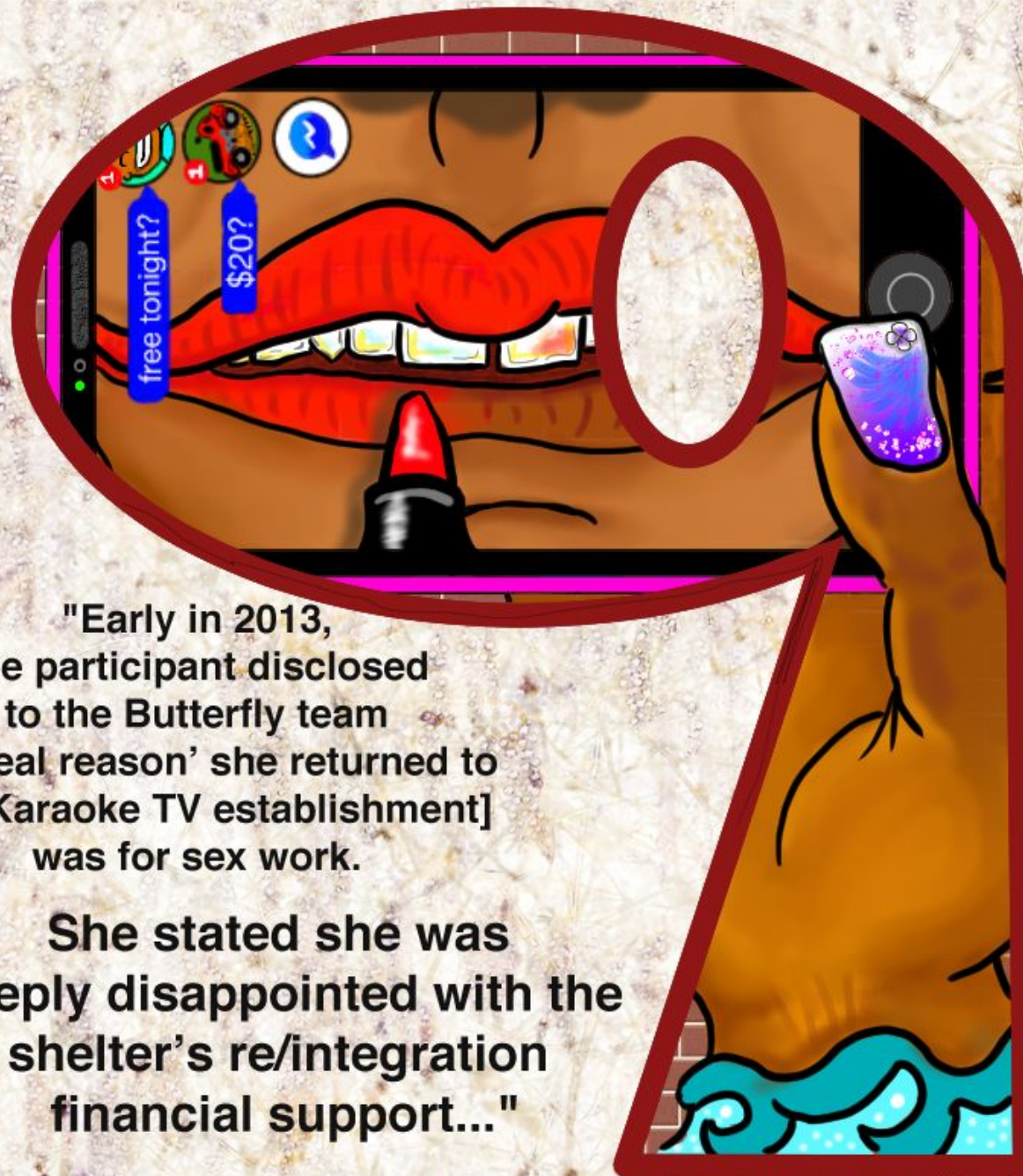
An 18-year-old respondent cited confusion when his mother did not want him to come home from the aftercare facility.

The research team notes that his parents did not seem to care greatly for their son's well-being.

When he was eventually re/integrated back into his family, he was accepted with reluctance.

The Forgotten Cohort, 2016. P16.

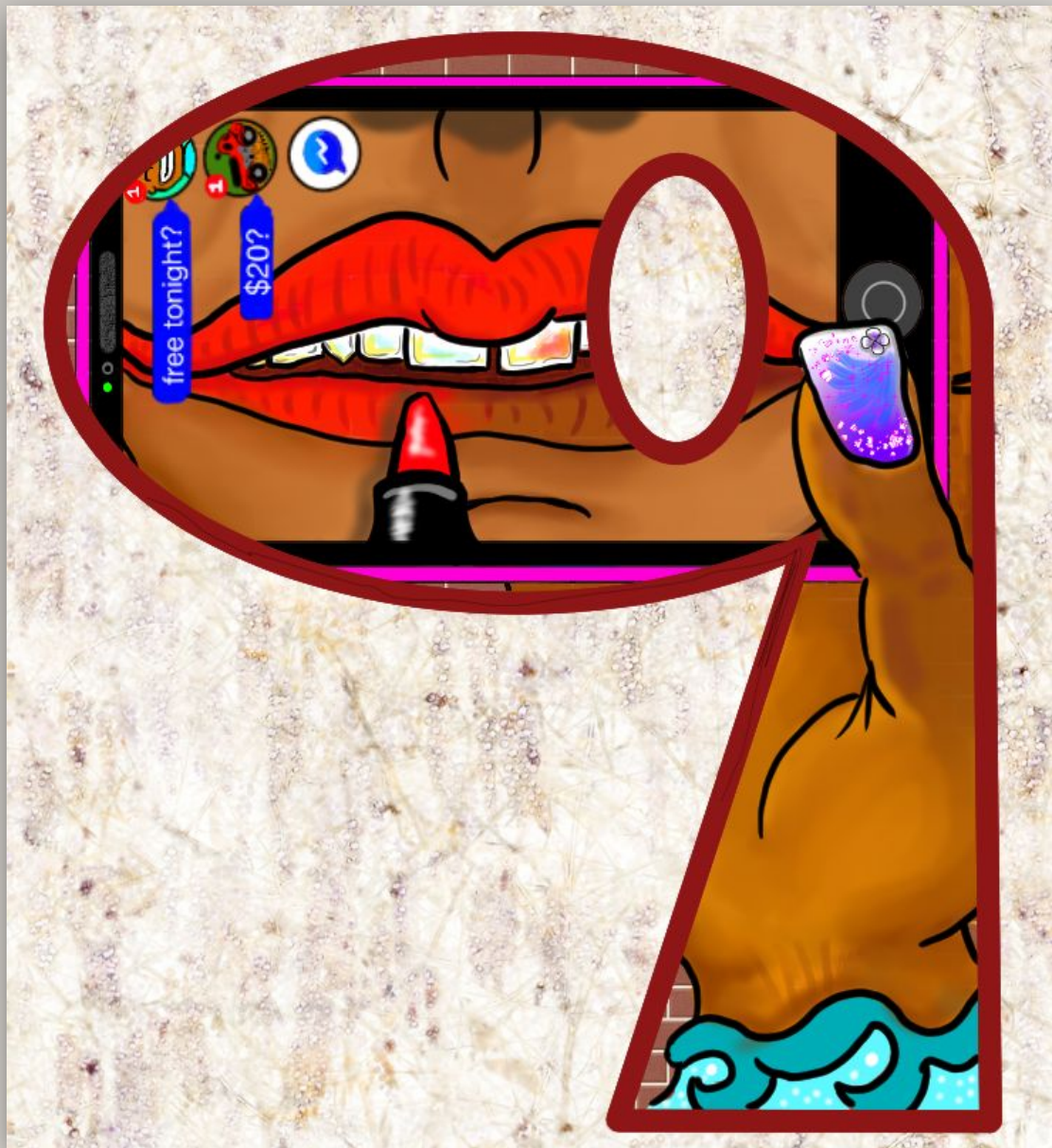




**"Early in 2013,
the participant disclosed
to the Butterfly team
the 'real reason' she returned to
[the Karaoke TV establishment]
was for sex work.**

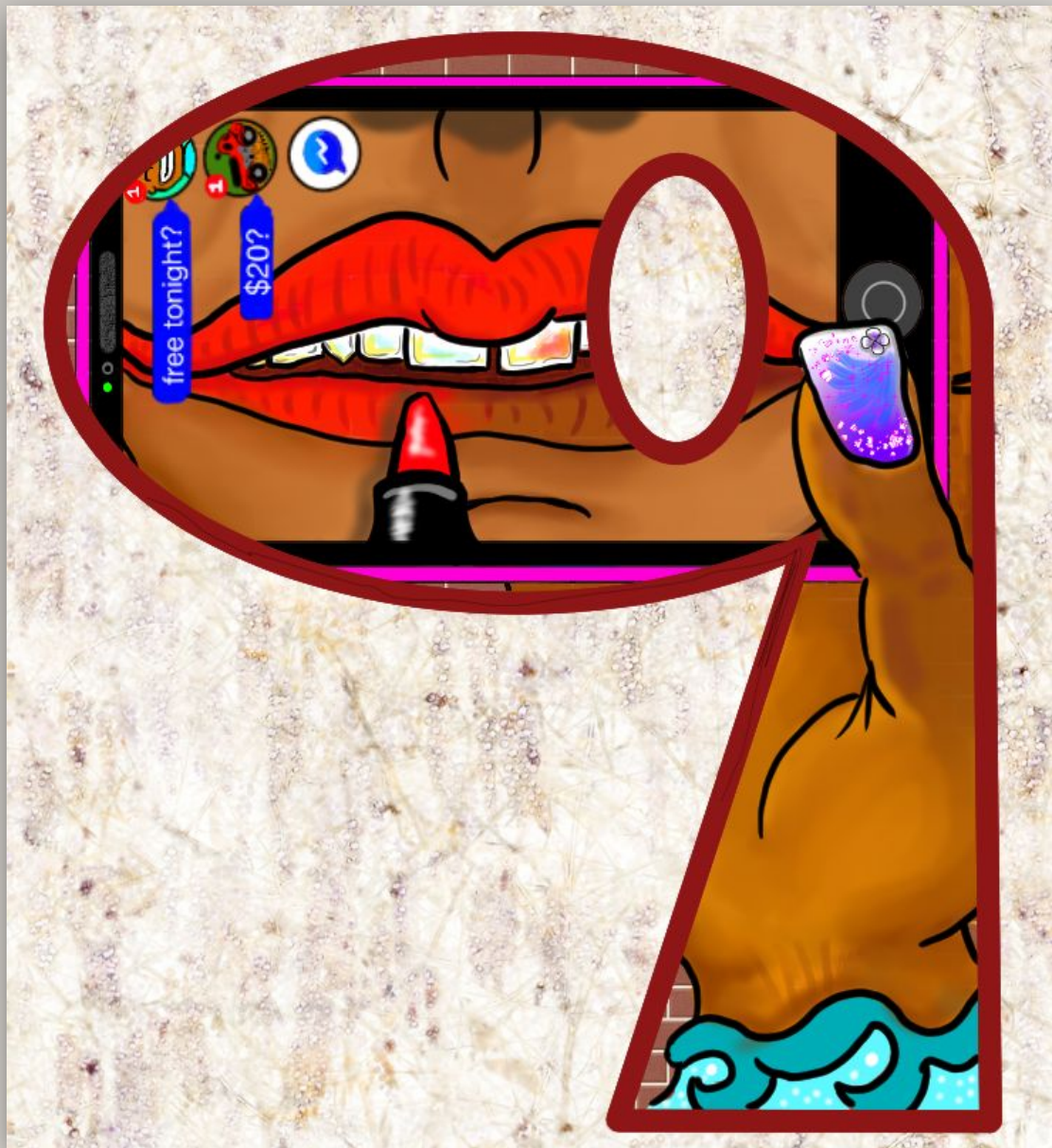
**She stated she was
deeply disappointed with the
shelter's re/integration
financial support..."**





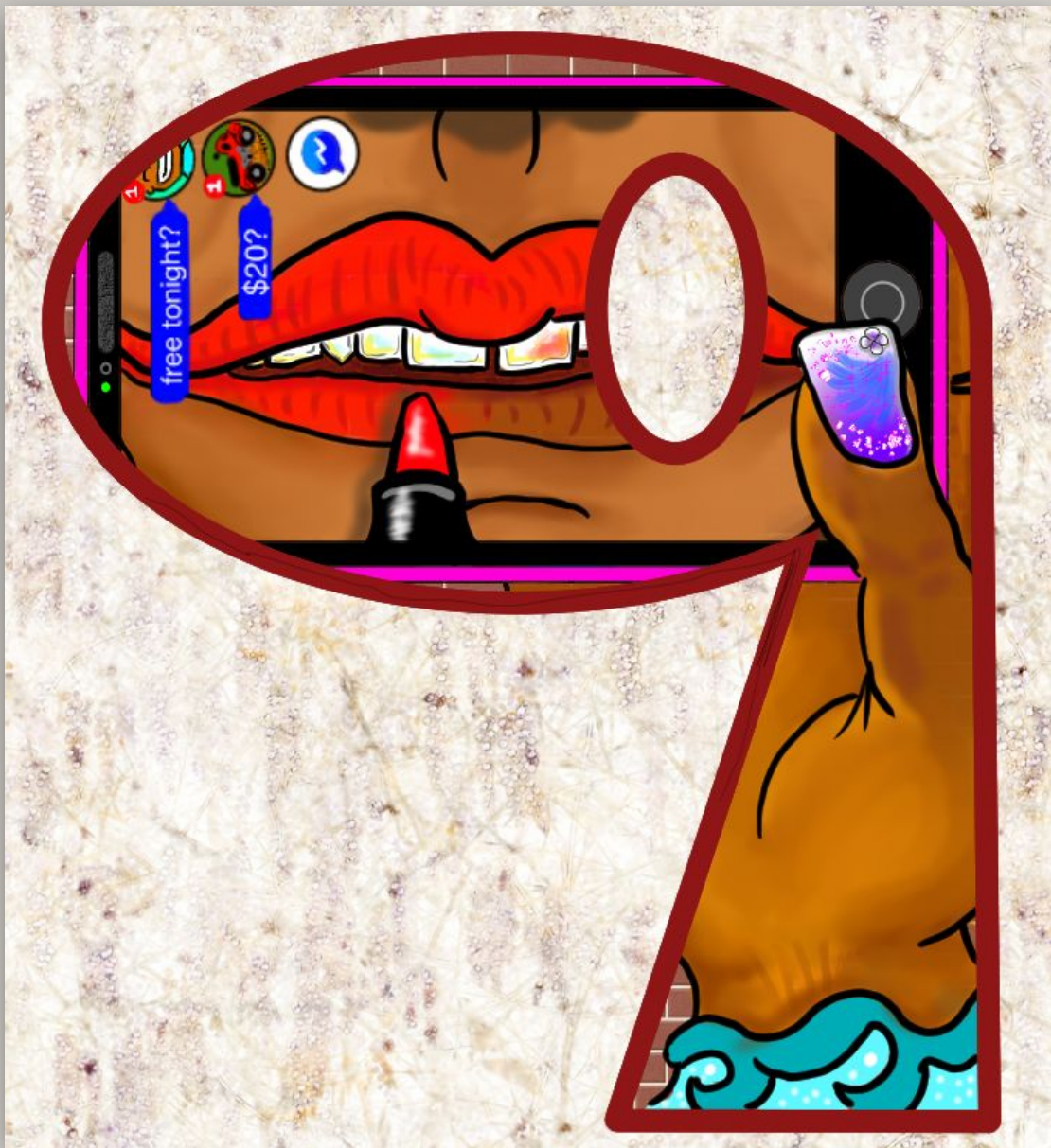
**As of 2017,
23 out of 64 female
participants who had
stayed in shelter
program and then
subsequently
re/integrated back
into the community,
have been or are
currently, in
re-exploitative
situations (sexually
or for labor).**





Pathways To & Freedom From Re-Exploitation 2018





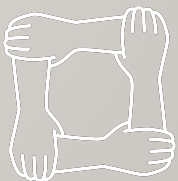
“Of the seven participants who responded they had been sexually active with more than one partner in the past year...four participants said they had been paid for sex...three [of these participants] said they, ‘felt they had been sexually exploited’...

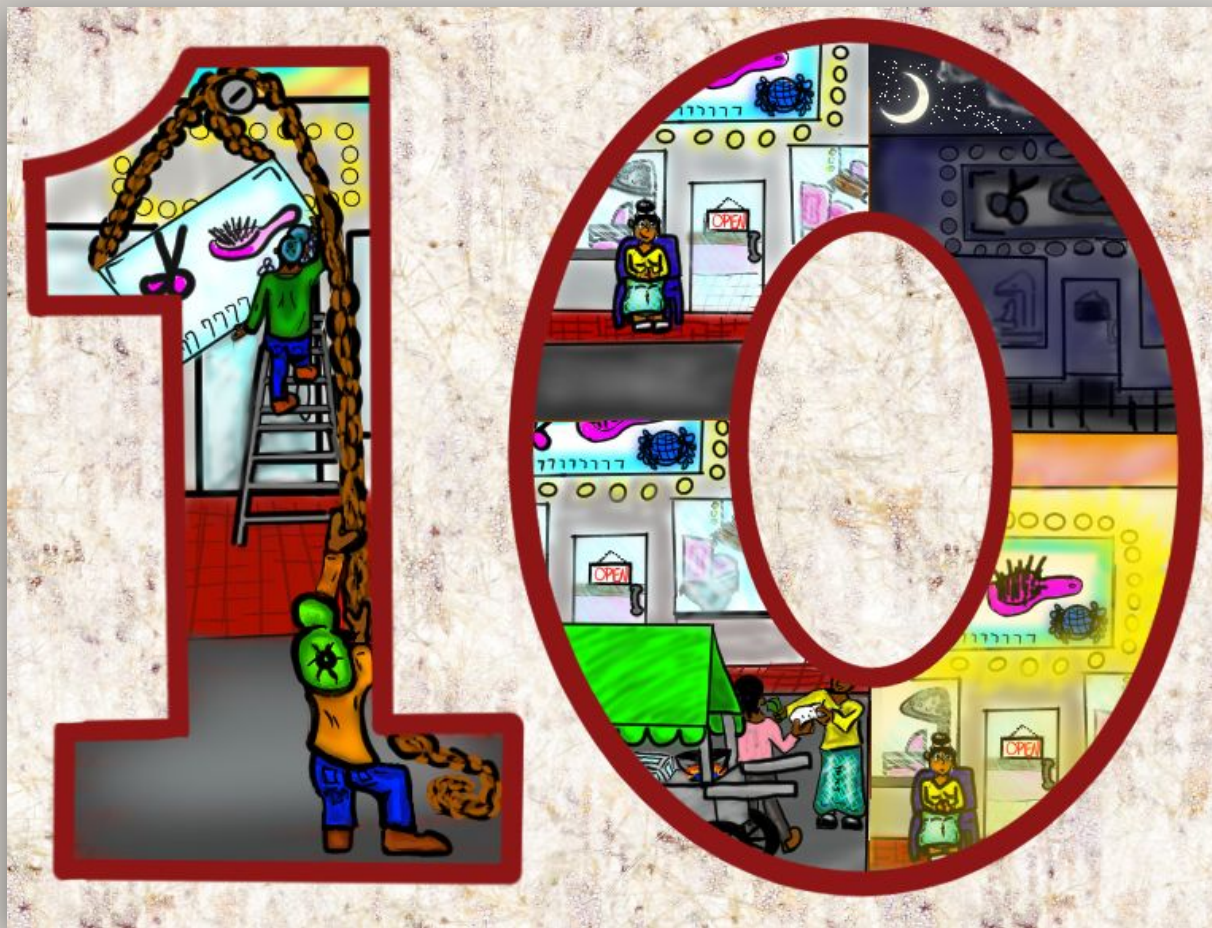
End of Year Progress Report 2011, p105.



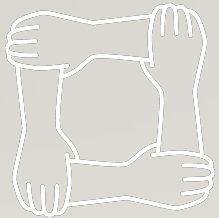


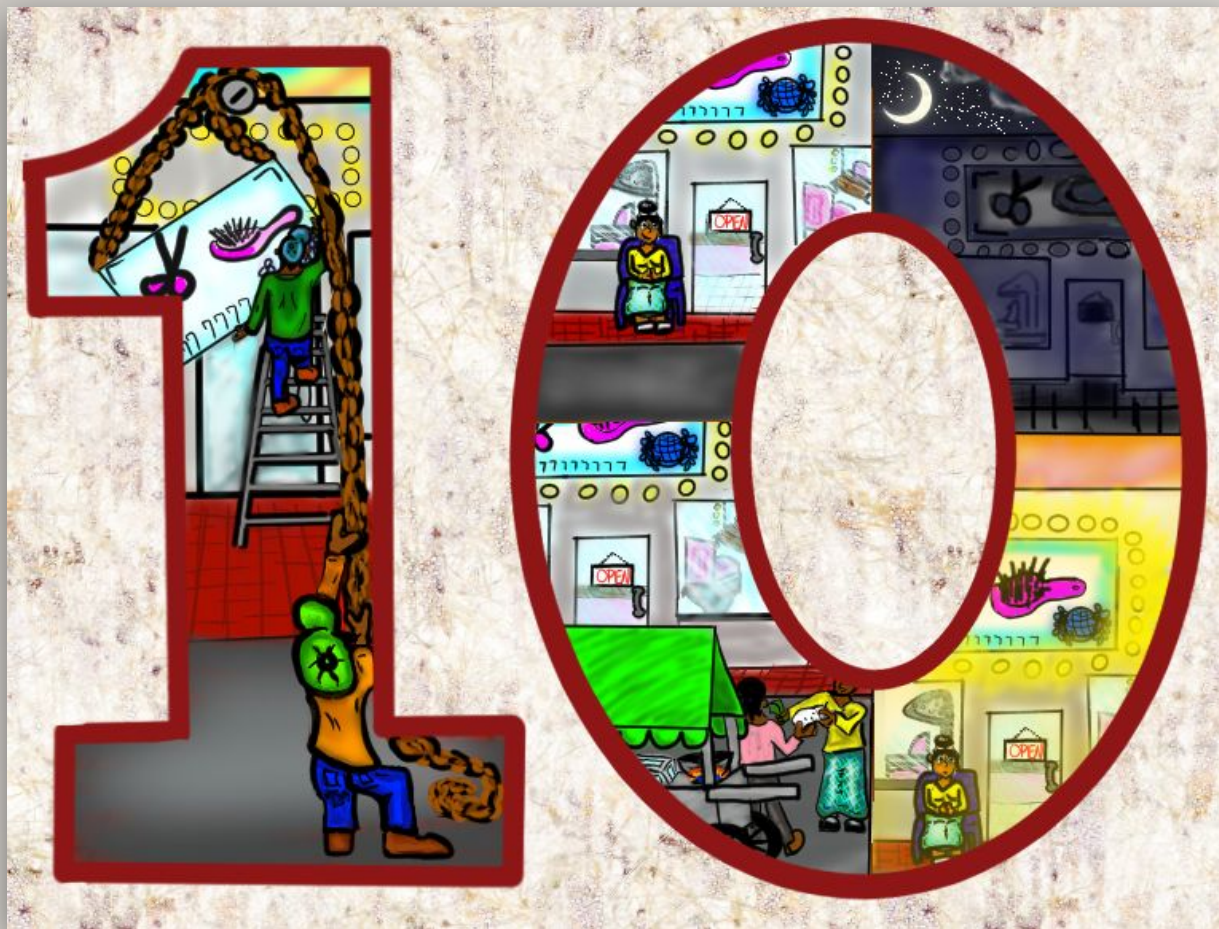
**"Most of the victims who stayed in the shelter
were not successful.
They succeeded only 3 to 4 of them."**





Out of the 20 interviews done in February 2018, the Butterfly research team has assessed that only 5 participants have stable livelihoods

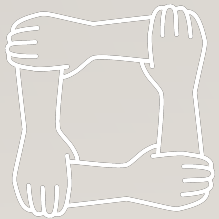


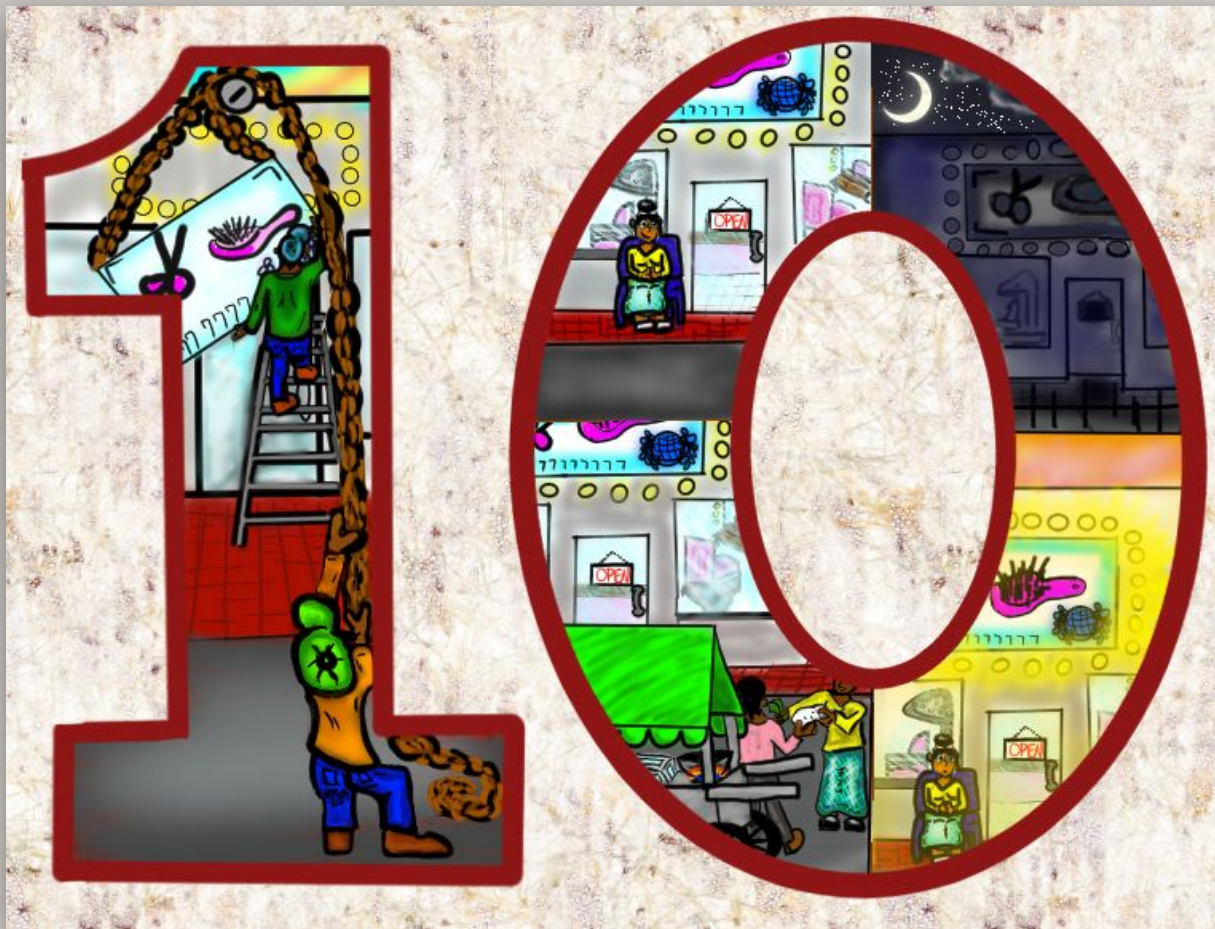


To me, I think that if they want to provide skills for women, they should allow us to study for the whole day. Please don't ask us to learn how to sew bags for half-day and salon half-day... To make the skill helpful, they should focus on the training skills and conduct specific trainings.

(Chea, female, 2015)

Experiences in Shelter Care, 2018.



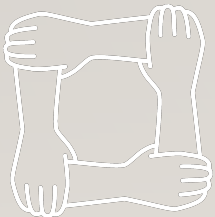


“They sometimes said that it was easy to live in the organization and they did not do anything. They have someone to take care them. They have food to eat. They have people to bring the food for them and they can sleep well. They can learn and so on. They thought that it was easy for them

and when they go home, they think work at home is difficult for them. They speak badly to the members of the family.”

(Nimul, female, 2016)

Experiences in Shelter Care, 2018.



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