
“At what price, honour?”

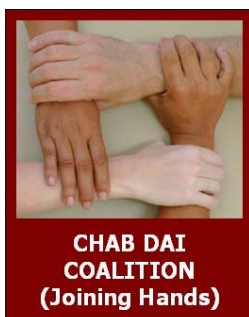
**Research into domestic trafficking of
Vietnamese (girl) children for sexual exploitation,
From urban slums in Phnom Penh, Cambodia**



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Acronyms & Abbreviations

ARI	Acute Respiratory Infection
BCC	Behaviour Change Communication
CDP	Cambodia Defender’s Project (LNGO)
CSES	Children from Sexually Exploitative Situations
CSW	Commercial Sex Worker
CWCC	Cambodia Women’s Crisis Centre (LNGO)
FGD	Focus Group Discussion
IEC	Information, Education, Communication
INGO	International Non-government Organisation
LNGO	Local Non-governmental Organisation
LSCW	Legal Support for Children and Women (LNGO)
MoH	Ministry of Health
NGO	Non-government Organisation
PJJ	Project for Juvenile Justice (LNGO)
PLA	Participatory Learning and Action
PRA	Participatory Research for Action
PSF	Pharmacians Sans Frontiers (INGO)
RGC	Royal Government of Cambodia
STI	Sexually Transmitted Infection
ToR	Terms of Reference
TST	Ten Seeds Technique
UN	United Nations

EXECUTIVE SUMMARY

The overall situation in Cambodia for human trafficking and sexual exploitation of women and children is dire¹: rather than decreasing it appears to be on the increase. Although there is recent attention to addressing various aspects of the issue/s, even for the Khmer majority population there are numerous ‘push factors’ (such as widespread poverty, high unemployment, low levels of literacy, and few income earning opportunities for women) that make sale of children for labour and prostitution serious considerations for many families. There are relatively few resources available for victim support, a weak and not well understood or enforced legal framework for prosecution of perpetrators, and many cultural traits that conspire to sanction trafficking and commercial sex. *The situation for Vietnamese living in urban Cambodia vis-à-vis trafficking and sexual exploitation is even more difficult than for Khmer, as the Vietnamese are a marginalised minority.* Some services area available for victims of trafficking, regardless of age or ethnicity; however these are not always well-equipped to accommodate Vietnamese.

The concept of ‘poverty’ emerges quickly in any discussion about “why families would sell their children” as one variable, and not necessarily even the primary consideration. It is always the result of a combination of factors. This research did not identify one clear, single, or overriding ‘tipping’ point. Findings from this research corroborate previous research publications on vulnerability factors that influence the sale of children into commercial sex. One difference in this research is the weight of particular variables exacerbated by the fact of being Vietnamese in Cambodia, which is itself a vulnerability factor.

The major risk factors (named as such because they surfaced most frequently in conversation with respondents) among the Vietnamese communities surveyed in this research—the presence of which will make the sale of a child more likely—appear to be as follows: crisis/extra-ordinary expenses; debt; the phenomenon of ‘normalisation’; materialism; family honour; cultural perceptions of the value/place of women. All must be considered to occur within the context of general poverty and the psychological burden of uncertainty and insecurity accompanying it; as well as with recognition for the political uncertainty that characterises the lives of the Vietnamese minority in urban Cambodia. The research considers too the extent to which the social context may bear some responsibility for the ‘epidemic’ of sale of children for sexual exploitation.

The research suggests that nearly half of families do sell a girlchild (a ‘best estimate’ is 30-40 percent) for sex; and that more families consider this as an option than actually follow-through with the sale. It appears that under-age girls are more likely to be sold for virginity (then return home), than sold into longer-term prostitution/brothel work. Longer-term decisions seem to be the purview of older girls/women. Community perceptions of prostitution as a viable income source seem to be grounded in a certain pragmatism and resignation, rather than wholehearted acceptance of the work as legitimate, constructive, or desirable.

There is a very high level of awareness among children and adults about the presence of trafficking (sale of girl-children for sex), and prostitution more generally. Many children expressed that they felt themselves in danger of being sold or otherwise forced into involvement in the sex trade: a few said if someone did try to force them they would ‘fight’ but the majority said they would not like it, but would be resigned to going.

¹ Cambodia is a ‘tier-three country’ on the United States list of human rights violators, partially because of this. See Annex 12 for details.

1.0 BACKGROUND & RATIONALE

A major gap in knowledge and information exists in relation to ethnic Vietnamese people in Cambodia. There is no official population figure available, but estimates range from 5-10 percent of the country's total population of about 14 million, making Vietnamese the single largest minority population in the country. Little research of any kind has been conducted about the Vietnamese population exclusively², although Vietnamese are often mentioned in research about sectors or topics in which they have a significant numeric presence. For instance, studies about the fishing industry make such references because Vietnamese comprise a major proportion of fishers in this country. Likewise, in literature about human trafficking³ and the commercial sex industry in Cambodia invariably contain some reference to Vietnamese because a significant proportion of female CSW's in Cambodia are Vietnamese. In most instances, “Vietnamese” are regarded as a single, homogenous population.

Furthermore, reports about the commercial sex industry in Cambodia tend to be either about the Khmer experience or relate specifically to cross-border issues (Vietnamese women being trafficked into Cambodia from Vietnam, as well as repatriation issues for those who are returned to Vietnam). Regarding the Khmer experience, in addition to obvious cultural differences, the practical trend seems to be a movement of girls and women from rural into urban areas. While informative in a general sense, then, these areas of focus are not particularly instructive about the phenomenon of urban domestic trafficking of Vietnamese (girl)children.

While commercial sex is in many respects a very visible industry in Cambodia, it is largely regarded as an illegal enterprise⁴ and therefore remains shrouded in secrecy and speculation⁵; difficult to define quantitatively⁶. Estimates of the total number of women and children in the sex trade vary between 30,000 - 100,000 throughout the country⁷. During this research, estimates of

² The author is aware of one internal research report about involvement of Vietnamese women and children in the Cambodian commercial sex industry, completed in 1999 by a faith-based NGO. Interestingly, the results of that research and the current research are not dissimilar, suggesting that despite the flurry of interest in ‘human trafficking’ little is changing positively for Vietnamese in regard to trafficking.

³ The United Nations (UN) Protocol on Trafficking in Persons defines trafficking in persons as “the recruitment, transportation, transfer, harboring, or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person for the purpose of exploitation.” (UNODC, Vienna: 2001: ‘The Protocol to Prevent, Suppress, and Punish Trafficking in Persons, Especially Women and Children’).

⁴ Prostitution per se is not illegal for people who are ‘of age’, 18 years and older; brothels, however, are illegal. And many aspects of prostitution in Cambodia are actually illegal, such as forced confinement (Cambodian law on kidnapping).

⁵ The Ministry of Women's Affairs statement on Prevention on All Forms of Trafficking of Women and Children (2006) begins: “The full extent of trafficking and sexual exploitation in Cambodia remains unknown and often subject to speculation. Existing empirical studies provide only a partial and inaccurate picture of the extent and magnitude of the problem and are often limited to the numbers involved in sex work who have been internally trafficked to meet the demand of the country's growing sex industry. Little is documented about the socio-economic, cultural, financial, historical, geographical and political dimensions that collectively shape the trafficking situation within its context. However, there appears to be a consensus that the problem is increasing at a rapid rate and Cambodia is a source, destination and transit country for trafficking and internal trafficking also occurs.”

⁶ One additional reason for the difficulty in quantification is the matter of definition. The Ministry of Health (MoH) utilizes the concept of ‘direct’ and ‘indirect’ sex work and neither are defined very clearly. Generally speaking, women who are hired just for sex in brothels are considered ‘direct workers’ and those working in karaoke bars, beer gardens, dance halls, massage parlors, etc. are considered ‘indirect sex workers’ as their work may or may not actually include providing sexual services.

⁷ At one end of the spectrum is Steinfatt et al (2002). At the other is Beesey (29) quoting Chantavanaci (2000). Periodic crack-downs by the RGC have led to even ‘underground’ establishments and an increase in women ‘free-

the number of Vietnamese who work as direct sex providers ranged from 6-30 percent of the total⁸ with 30 percent as the most often cited figure. For example, PSF estimated that in Phnom Penh 30 percent of the sex workers they have regular contact with in their outreach programming who are older than 18 (‘of age’) are ethnic Vietnamese.

Although there is strenuous debate over the actual numbers of commercial sex workers, few dispute the fact that Vietnamese comprise a significant proportion of the female CSW’s in Cambodia who are engaged direct sex work, a number disproportionately high to the total number of Vietnamese residing in Cambodia. Unfortunately, prevention activities as well as the response to trafficking victims⁹ (social services and legal assistance) do not reflect this and thus render the Vietnamese even more vulnerable to further sexual exploitation. Very few NGO’s employ Vietnamese-speakers, fewer still have ethnic Vietnamese on staff, IEC materials are seldom available in Vietnamese language, and as yet little attempt appears to have been made to creatively address cultural differences¹⁰.

Organisations working to end sexual exploitation and trafficking require a clearer and deeper understanding of ‘the facts’ about ‘the Vietnamese experience’ in order to design appropriate intervention strategies. And faith-based organisations appear to be uniquely positioned to engage in development support to this marginalised population¹¹.

“Trafficking is a serious issue of Vietnamese people within the context of them being seen as a relatively isolated minority community. Any support aimed at this community should initially be processed through church or NGO groups who understand and empathise with their circumstances.” (Beesey, 2003:95)

At the grassroots level, there is a potential within existing structures such as the Church, to build capacity and understanding of the issue/s to enable effective interventions¹². Such institutions are invaluable in the long term sustainability of any project focus within these communities. Of course, specific types of intervention must be carefully considered and acknowledgement made that there will be constraints on possible interventions due both to the nature of the implementing agency/ies as well as to the focus of the intervention. This is not unique to faith-based organisations. PSF, for instance, indicated that their organisation was eventually forced to choose between providing care to CSW’s and working in prevention/advocacy: the former required an intentional disregard for the identity of people involved whilst the latter requires nearly the opposite.

lancing’ as the brothels they formerly worked in close. This makes it even more difficult to obtain accurate and valid quantitative information. Furthermore, it is very difficult to obtain information about under-age girls (less than 18 years) because they are intentionally hidden from view, so they are likely not counted in the figures above. It is now commonly understood that having under-age children in a brothel is likely to result in closure and legal action; brothel owners simply hide the children until a client wants to have sex with her.

⁸ Estimates came from interviews with NGO directors and staff who indicate that these figures most likely err on the low side of reality. There are no available ‘definitive figures’. And such figures would most likely include only reference to longer-term workers, and not one-time sale (for virginity, after which the girl is returned to her family).

⁹ As noted in the UN definition of ‘trafficking’, anyone less than 18 years of age who is found to be in a sexually exploitative situation is automatically considered ‘trafficked’.

¹⁰ ‘Cultural differences’ are widely noted in the literature, but usually recorded in terms of negative ‘stereotypes’ about Vietnamese from a Khmer perspective.

¹¹ The research team did not find any non faith-based organizations intentionally targeting Vietnamese with development assistance.

¹² All Church pastors/leaders contacted during the research indicated active interest in suggestions for how to address the issue/s of child trafficking and prostitution.

Author’s note: In any research that deals with abuse of human beings it is not uncommon for the researchers, and subsequently the readers, to lose sight of the personal pain experienced by those who are the focus of the research. To ensure that such detail is not lost, and to reinforce the gravity of the situation and give more insight into the heinous nature of the abuse that is directed toward so many girls and women, testimonies of victims of trafficking are included in Annex 13.

2.0 OBJECTIVES OF RESEARCH

2.1 Overview

This research aims to begin closing the information gap specifically in relation to domestic trafficking of Vietnamese children, focusing on girls (defined as females less than 18 years of age), for sexual exploitation. This deliberate focus on this age-group precludes exploration of a plethora of considerations that may be more particularly relevant to older women; the notion of ‘personal agency’ for instance¹³.

There is an increasing amount of anecdotal evidence that suggests the sale of young Vietnamese girls specifically for sexual exploitation is increasing. This research seeks to move beyond general ‘perceptions’ and into the realm of the ‘particular’, discussing related aspects of the issue with families and communities, former and current sex workers, and ‘bystanders’.

In addition to providing recommendations for grassroots-level intervention, there is also a need to analyse the viability and need for intervention at higher levels as well; and to consider changes at a meso- and macro-level which have the potential to impact the viability of specific interventions, and on the effectiveness of various interventions.

The research recognises that the overall situation in Cambodia for human trafficking and sexual exploitation of women and children is dire. Although there is increasing attention to various aspects of the issue, even for the Khmer majority population there are many ‘push factors’ (such as widespread poverty, high unemployment, low levels of literacy, and few income earning opportunities for women) that make sale of children and prostitution serious considerations for many families, relatively few resources are available for victim support, a weak and not well understood or enforced legal framework for prosecution of perpetrators, and many cultural traits (generally a low regard for women) that conspire to sanction trafficking and commercial sex. The situation for Vietnamese living in urban Cambodia vis-à-vis trafficking and sexual exploitation is even more difficult than for Khmer, as they are a marginalised minority.

2.2 Research Questions

1. Explore and document the characteristics of the ethnic Vietnamese families living in [target] communities; including an overview of the current livelihood and education situation, and options.
2. Identify the extent of sale of children into the sex industry [ie. proportion of families in a given community].
3. Identify ‘risk variables’ that may positively incline family/ies to consider sale of children. Also, if possible, identify characteristics of ‘positive deviance’ (families in similar circumstances who deviate from the ‘norm’ in question; in this case the norm being consideration or actual sale of girl-children into commercial sex).
4. Recommend possible areas of intervention at grass roots as well as macro-level.

¹³ See Annex 8 for additional comments from the literature review.

3.0 RESEARCH DESIGN & METHODOLOGY

3.1 *Research Philosophy*

Qualitative research is, by design, focused on achieving depth of information – it aims to provide rich detail, to facilitate understanding of the individual and individual choices, to allow people to respond in their own terms; and is, by nature, a creative and flexible process. Qualitative research is more concerned with letting people speak for themselves, and allowing a detailed picture of the reality of a person or family emerge, than with consolidating information into large, general statements. Still, by employing different methods some work can be done to identify overall patterns and trends in human behaviour.

The majority of the research and reports reviewed in the process of conducting this study used questionnaires, and semi-structured or in-depth interviews almost exclusively¹⁴. This research deliberately opted to utilise a variety of PLA tools: such tools were considered particularly useful in addressing the more sensitive issues, as they allow natural movement from general to more detailed, sensitive information and facilitate transparency and genuine participation as there is usually a focus on external objects rather than on the participants themselves (ie. the map in the middle of the floor, the picture each participant has drawn, etc.).

Strictly speaking, this research cannot be considered PLA because there is little immediate, locally driven ‘action’ resulting. However, the intention from the commencement of the research was for the skills imparted to the NGO staff and exposure of community to various tools to inform future action against trafficking.

The core research team made the deliberate choice to utilise as research assistants, ethnic Vietnamese staff of NGO’s working in the target community/ies for the purpose of leaving skills, such as group facilitation and information analysis, as well as practical skills in use of PLA tools, in the community. At least one of the assistants indicated that she would utilise the tool/s in her work as a counsellor in an after-care shelter. Another Project Coordinator expressed surprised at the willingness of children to express their opinions about such a ‘difficult subject’, and their knowledge of the subject, and stated a desire to do more such activities in the near future.

3.2 *Description of Research Team*

3.2.1 *Team Composition*

The research occurred over a period of four months: during this time, a total of 14 people participated on the research team, not all together nor simultaneously. This team included four expatriates, two female translators (both ethnic Vietnamese), and eight ethnic Vietnamese (two Kampuchea Krom) employed by NGO’s currently operating programmes in the target communities. All of the researchers were from faith-based NGO’s or held a personal faith-based orientation: this was regarded as entirely appropriate as the research was commissioned by a faith-based coalition organisation that

¹⁴ A notable exception is Busza’s “Participatory research and action: sharing challenges in Cambodia” in which the author attempted to employ PRA for empowerment and mobilization of debt-bonded, young migrant sex workers in Phnom Penh.

specifically wanted to know how their constituency could be better positioned to address issues of child sex trafficking.

3.2.2 Training

The Vietnamese research assistants participated in two full days of training, two weeks apart, and each training day conducted by a different expatriate advisor. During the first day's training, the language of instruction was Khmer (and the participants translated for each other into Vietnamese as necessary). The second day's training occurred in a mix of English and Khmer, with translation into Vietnamese.

The first day's training included an overview of PRA and facilitation, and was more specifically geared toward enabling the researchers to use simple tools in working with children (mapping, timeline, day-clock, pictures).

The second day's training included a brief overview of PRA as a philosophy, introduction of three specific tools (FGD, community mapping, ten seeds technique), and included time for practice with the tools. The day and exercises were designed so that information obtained through the 'practice' session could be included as 'primary data' for the research.

Reference documents were developed in English and then translated into Vietnamese (see Annex 15 for complete set of PRA-related documents utilised by the research team).

3.2.3 Implementation

The first step in implementing the research was to conduct a 'stakeholder analysis' in order to determine the parameters of research activities (see Annex 1). Subsequently, the Team Leader organised the research team, conducted the literature review, conducted some training, ran Focus Group Discussions with teachers from one NGO, and completed the majority of semi-structured interviews. Chab Dai provided access and support for interviews with after-care shelters.

One [male] technical advisor focused on the work regarding data collection from children and ran the Focus Group Discussion with church pastors. The second technical advisor focused on community-level data collection as well as supervising the PRA activities with girls in the shelter and the group interview with women formerly involved in the commercial sex trade. One technical assistant conducted the shelter interviews.

In most instances the community exercises were supervised by the technical advisor/s. Debriefing and write-up occurred within two days of each event so as to prevent loss of the rich detail that emerges from such exercises.

3.3 Research Methods

3.3.1 Literature review: A literature review was conducted prior to launching actual field work, for the purpose of gaining familiarity with the content context, and to identify gaps in knowledge or areas of inquiry in order to shape research methodology and refine research questions. Little research has been done specifically addressing domestic trafficking; even less has been done exclusively on any aspect of life of Vietnamese in

Cambodia. See Annex 2 for a list of references reviewed – the wishes by author/s for exclusion of references to their work is respected, so the list of citations is not actually complete. For instances where such work is referred to in the narrative report, it is noted as an “unpublished”.

3.3.2 Semi-structured interviews: Semi-structured interviews were the method of choice for interaction with NGO staff. A total of 24 such interviews were conducted over the course of this research, ranging in duration from one to three hours.

3.3.3 Focus-group Discussions: These were conducted with various special-interest groups including pastors, teachers, mothers, fathers, children, former sex workers, ‘rescued’ sex workers housed in an NGO shelter. In most cases, facilitators of the FGD also employed some of the PRA tools to help generate discussion and participation. The research conducted six (6) Group Discussions with children (81 children in total) and nine (9) with adults (34 in total). Most of the adults participating in FGD had some sort of connection with the Christian church, including friendship with church members. Not all were adherents to Christianity and not all are currently attending Church but the vast majority would be familiar with basic Christian tenants.

3.3.4 In-depth interviews: Five in-depth interviews, following a general checklist to ensure consistency of information, were conducted to verify the research team’s observation of more general trends as well as to further illuminate difficult concepts or issues.

3.3.5 PRA activities: PRA activities employed for this research included drawing, timeline, ten-seeds technique, community mapping, Venn diagram, community (transect) walks, various issue identification and ranking exercises.

3.4 Selection of sites & participants

This research aimed to focus on community-level information and interviews rather than on obtaining information from CSW’s as most research does, not least because of the desire to identify risk factors from the community’s perspective.

This meant that the research population was ‘prescribed’ by the location and existing interventions of various organisations: for instance, the research chose to focus on Chba Ampeu¹⁵ because it surfaced frequently in conversation with NGO’s and key informants as both a source and ‘end’ location for commercial sex workers, and because one of the key NGO’s working with Vietnamese is present there with staff and programming. This enabled the researchers to capitalize on the ‘trust relationship’ that already exists between these groups.

A list of locations with high concentrations of ethnic Vietnamese was compiled from interviews with agencies and staff operational in Vietnamese communities, as well as from NGO’s who don’t necessarily have work among Vietnamese per se but who are well positioned to comment in this regard. From this list, a total of four locations were determined to be appropriate for the community-level research and thus from these areas came most of the primary data: Svay Pak (Km. 11), Chba Ampeu, Mekong (near Klang Roum Seav Market), and Chek Engre Leu. Some

¹⁵ The Chba Ampeu area is home to perhaps the largest concentrations of Vietnamese in the country: at least four of the studies cited in this research did some primary data collection in this locale.

detailed information was also gathered from Phum Samaki (community located on the highway enroute to Km. 11). In addition to having a large number of Vietnamese, the major criteria for inclusion were:

- (frequency of) reported prostitution in the community,
- (frequency of) reported sale of (girl)children from the community,
- existence of information about prostitution in the location, and
- the presence of an NGO that would facilitate the research team’s access to the area.

For practical reasons the last criterion was weighted most heavily. Other considerations were site specific, including the fact that the Bodeng community is slated for destruction in May 2006 and its inhabitants are to be relocated to new area/s and not all to the same place. Presumably then, patterns and practices of prostitution and commercial sex will adapt to the new location/s. And, while Svay Pak was originally identified as an area of focus, it was later determined that given its history, it cannot be regarded as a ‘normal community’ and therefore information obtained from there would difficult to reconcile or consolidate with information from other more ‘normally functioning’ communities.

In summary, respondents can be detailed as follows¹⁶. Refer to Annex 3 for further details regarding the number of various types of interviews and description of sources.

- No. individual interviews with agencies / staff: 19
- No. shelters interviewed: 5
- No. child FGD: 7
- No. child participants (male/female): 81 (38 boys, 43 girls)
- No. Adult FGD: 9
- No. Adult FGD participants: 34 (11 male/23 female):
- No. in-depth interviews: 5 with 6 females.

3.5 Data Analysis

All of the qualitative data was synthesized in consultation between various combinations of the research assistants, technical advisors, and the Team Leader. Important issues and quotes were put into categories based on key topics and this informed the report outline as well as data analysis. As often as possible, actual quotes are utilised throughout the report as a way of giving voice to people too often unable to speak out for themselves.

3.6 Research Constraints

3.6.1 Language – it is optimal if research can be conducted directly in the heart language of the population in question. In this case, neither the Team Leader nor the technical advisors speak Vietnamese. For the research, three languages were utilised: Vietnamese, English, and Khmer. As much as possible, translation was done directly between Vietnamese and English or Vietnamese and Khmer. All note taking from PLA activities and FGD was done in Vietnamese and then translated into English for analysis and inclusion in the report.

¹⁶ In some cases, names of organizations were purposefully omitted at their request.

3.6.2 Considerations regarding sample size - The research is qualitative in nature, and therefore the sample size of respondents was relatively small. The findings here cannot be generalised or extrapolated to the entire Vietnamese urban community in general. They can, however, be regarded as indicative of the social reality of this population at this point in time and inference can be drawn from that.

3.6.3 Constraints for accessing respondents - One difficulty of working with urban poor population is, quite literally, finding time to meet with people. They work every day of the week, and usually all day. In some instances, a minimal ‘wage replacement’ was provided to participants to enable them to participate in focus group discussions.

Despite making effort to do so, it was not possible within the confines of this research to access families who had actually sold children, nor was it possible to meet any minors who had been sold. This was due to reluctance on the part of the research assistants/cooperating NGO’s to arrange such meetings because of concern that it might jeopardise their own work.

The term ‘community’ is used quite loosely in this document to refer to people who live in close physical proximity to one another. The slum community population is reportedly transient with a large degree of movement in/out, a feature that works against development of trust and cooperation among residents. As well, there did not appear to be very well developed social network mechanisms evident that are often considered to characterise ‘community’¹⁷ (ie. examples of caring for a neighbour or ‘doing favours’ for each other, or a community mobilising to work together on an issue of common concern). A strong sense of individualism prevails in the target areas¹⁸. This made it difficult to organise for focus group discussion; it also has obvious implications for interventions.

3.6.4 Legal status of Vietnamese - The fact that poor Vietnamese in Cambodia are in a tenuous position because most are unable to obtain official status documents, makes them sometimes reluctant to engage in conversation/s, or to convey the ‘real facts’, especially about sensitive issues that are legally and/or morally questionable.

3.6.5 Security concerns: Families may find themselves under threat if they disclose (or are perceived to disclose) information regarding the identity of the ‘brokers’ who arrange and make the sales of children.

3.6.6 Historic animosity - Perhaps the primary reason for the dearth of information about ‘the Vietnamese experience’ is the obvious and well-documented historical animosity between the Khmer and Vietnamese¹⁹ that seems to intensify rather than

¹⁷ The Church may be an exception to this, as it focuses on developing a sense of communal responsibility among its members, and encouraging members to literally care for their neighbours. However, the Church remains very small in number and limited in its geographic focus.

¹⁸ Schousboe-Laursen corroborates this; as do interviews with women formerly working as prostitutes strongly show the same attitude – when asked if they would tell others not to get involved in prostitution or would help women to get out of prostitution it was clearly stated that they did want to initiate involvement in the affairs of other people. “I would help them if they came to me for help.” Arensen et al noted that community members do not express public disapproval and make few active efforts to prevent trafficking of children because of self-interest and the notion that people have no right to criticize another family. (2004: 62).

¹⁹ In particular, see Farrington: “Living in the Shadows” and Schousboe-Laursen: “Cambodian Nationalism and the Threat from Within: History, Rights, and Practice in Relation to the Ethnic Vietnamese in Cambodia.” Full citations are included in the annex.

diminish with time and interaction between the two nations and peoples. NGO’s appear reluctant to become engaged with Vietnamese per se in a development programming context for, among other reasons, uncertainty or fear that it may compromise their ability to continue operating in the country and/or because of (negative) pressure from Cambodian staff. This ‘working environment’ makes it difficult to pursue ‘the Vietnamese question’ with Khmer staff and NGO’s.

3.6.7 Discriminatory attitudes: There were discernible currents of discriminatory attitudes and beliefs expressed by NGO staff about the Vietnamese²⁰. ‘Informant objectivity’ is difficult to assess in this context.

3.6.8 Logistical considerations: Reliance on other organisations to arrange for meetings made the process much slower than it would otherwise have been; however, the benefit is that communities where interviews and group discussions were conducted trusted the interviewers and, presumably, the information obtained is of better quality.



Chba Ampeu (Sugarcane Market) area. Photo credit, Dr. Janet Cornwall, 2005.

²⁰ This issue also noted by Farrington (2002) in her research among Vietnamese living in Poipet. “...organisations and their staff often believed that whilst Khmer families trafficked their children out of desperation and because they were truly poor, ethnic Vietnamese families trafficked their children because they were only concerned about money and didn’t love their children”. The researcher’s hard copy of the Farrington report did not include page numbers.

4.0 RESEARCH FINDINGS

4.1 Overview

Vietnamese in Cambodia tend to live in segregated communities, although there is some inter-marriage between Vietnamese and Khmer, particularly for the Kampuchea Krom. Although the majority have resided in Cambodia longer than ten years, less than one quarter of the people interviewed had ‘legal Cambodian papers’ (such as ID card, passport, family book) and those who did reported ‘personal connections’ and ‘paying large sums’ as necessary conditions for obtaining the documents. There is a general perception that ‘opportunities’ (for better employment, for improved living conditions, for ...) increase if one is more Khmer – many Vietnamese reported give their children Khmer names, assuming Khmer names themselves, marrying Khmer, and learning to speak Khmer language all in an attempt to ‘be Cambodian’.

The Vietnamese communities are characterised by crowded living conditions, poverty, lack of sanitation and other services (healthcare, credit, education, etc.), subsistence living (defined as day-to-day employment), precarious income, mobility and transience²¹. The most commonly cited occupations include day labour (especially construction and fishing related), selling small items such as snacks or plastic toys, recycling, market vending, and fishing.

The majority of Vietnamese respondents were literate in Vietnamese (children and adults); most households had at least one adult caregiver capable in verbal Khmer, very few households had both caregivers fluent in Khmer, and almost no adults are literate in Khmer. Vietnamese families put a priority on Vietnamese education for their children, especially literacy. Few had aspirations of achievement in the Cambodian formal education system. If a child was in school, it was more likely to be a Vietnamese school than a Khmer school: there were reported to be a fair number of classes (not formal schools) available for children, teaching primarily Vietnamese literacy and numeracy. These are usually private initiatives – the exception is the Hoi Viet Kieu school and the NGO schools.

Clearly, the sale of children into the commercial sex industry is a very visible, well known, and widespread phenomenon in Vietnamese communities: almost every child and adult had a first-hand story of a family they know personally, who has sold a girlchild. Children reported being afraid that it could happen to them, and powerless to know how to ‘fight against it’ although the majority said they would try.

Given the research limitations and the sensitivity of the topic, it was not possible to ascertain with any degree of certainty the proportion of families in a given community who sell at least one child. The number who seriously consider selling a child was reported to be more than half the families: the number who follow-through less than half the families. It was generally agreed across communities that less than half of the families (most often cited: 20-30 percent) had at least one member working as a prostitute: however, this was seen as quite a different type of work than selling of virginity (ie. the latter was not usually considered ‘prostitution’ because it only happens for a short time and then the girl/s return to the community so are not perceived as actually working in prostitution). In discussion it was sometimes difficult to distinguish between the phenomenon of selling girlchildren for prostitution and prostitution because they are regarded as such different things by the focus population.

²¹ Personal observation; and Arensen et al. 2004:60-63.

Major ‘risk variables’ that may positively incline toward consideration sale of children included: crisis/extra-ordinary expenses; debt; the phenomenon of ‘normalisation’; materialism; family honour; and cultural perceptions of the value/place of women (gender issues). All must be considered within the context of general poverty and the psychological burden of uncertainty and insecurity accompanying it; as well as with recognition for the particular factor of political uncertainty that characterises the lives of the Vietnamese minority in urban Cambodia.

4.2 Legal Status

Vietnamese in Cambodia occupy a liminal space: it is virtually impossible to be recognised as citizens by the Cambodian government²² no matter how long they have resided in Cambodia; and the Vietnamese themselves indicate that they do not feel particularly welcomed by the Vietnamese government although many voiced aspirations to return to Vietnam one day and many visit relatives living in Vietnam at least annually.

“To the individual Vietnamese, whether immigrant or long-term resident, the question is not what their legal rights are, but how they are perceived and classified within the community when they meet or are confronted by officials and other Khmer individuals.” (Schuesboe-Laursen, 2004:78)

As the President of the Hoi Viet Kieu expressed, the situation for Vietnamese in Cambodia is very difficult.

- *“They have lived here a long time; like me I am third generation and think of myself as Cambodian. But it is not easy for [Vietnamese]. Political change is happening a lot, especially at election time and this causes us trouble. And in times of war or conflict or crisis [the Khmer] chase away the Vietnamese.”*
- *So why, if life is so difficult, do they want to be here? “For many, this is their home! They have been here too long [to think of Vietnam as home].”*

Few of the Vietnamese interviewed had genuine ‘legal’ papers. There are variations on the story, but basically Vietnamese must purchase the family book and ID card. Some but certainly the minority, of families have a ‘legal’ Cambodian family book. None of the women interviewed had the ID card, but a few of the men interviewed did possess the cards. Just one of the people interviewed had a Cambodian passport; she obtained this during the UNTAC period when, she said, they were much easier to get. Even so, participants indicated that they can own property in their own [Khmer] name when authorised by the *sangkat* authorities (two examples of where this was the case were in Stung Meanchy with a Kampuchea Krom couple and the second in Mekong area where the woman was given a passport under UNTAC).

Most of the adults interviewed indicated that they did have an ID card issued by the Hoi Viet Kieu. The price and process for obtaining this card, as well as the duration of validity, seemed to vary but some people in all locations indicated the presence of such an identification scheme.

²² The laws pertaining to this issue are the 1994 Immigration Law (which defines aliens and their rights and duties as foreigners within Cambodia) and the 1996 Nationality Law (which defines who is considered to be a member of the nation). Under the current system of laws, ‘immigrant is the only legal classification available to Vietnamese: “All are to be regarded as immigrants and foreigners regardless of the fact that they may have been born in Cambodia or lived the majority of their lives there.” (Schousboe Larsen, 2004:81).

Basically the cards were perceived to register their presence or act as a sort of census: beyond that, they did not know what its purpose might be and none had ever used it for anything. They did think it might be useful if they moved to another location in the city.

As noted by Schousboe-Laursen, one of the implications of not having clearly defined official status is a deeply ingrained sense of insecurity which inhibits long-term planning or visioning.

“Larger confrontations between Vietnamese and Khmers were very rare; instead the continuous threats of forced evictions, denial of access to healthcare and schooling, extraordinary bribes, and obstructive behaviour from local officials had become a permanent condition of life for the Vietnamese....living in a constant state of emergency had resulted in a general apathy among the inhabitants towards changing their social situation.” (2004:57)

This may be especially so when combined with the insecurity of poverty and subsistence living, and a lack of community or social coherence such as that experienced by the Vietnamese who are the subject of this research.

4.3 Socio-economic Profile

4.3.1 Duration of time in Cambodia & legal documentation: the period of time ethnic Vietnamese respondents have been in Cambodia ranged from one year to 22 years (24 reported for a male spouse): more than 70 percent have been in Cambodia 10 or more years.

Many of the children were born in Cambodia: 33/81 participating in the PLA activities. However, none of the children are ‘legally registered’ here because their parents do not have proper papers. In some cases, the parents registered the birth in Vietnam (if they possess Vietnam family book) by taking unofficial ‘registration’ document provided by clinics in Cambodia and submitting those for an official birth certificate from Vietnam.

A small number of the adults interviewed indicated that they had ‘official’ ID cards (no women reported this, only men) purchased from legal sources through questionable channels; and one Kampuchea Krom family (who have Cambodian relatives) indicated that they had a Cambodian family book.

Analysis: The majority of Vietnamese living in urban Cambodia, Phnom Penh, are permanently settled and do not have genuine intention to return to Vietnam. Therefore, long-term solution/s to various social problems must be considered. That includes addressing the issue of ‘legal status’.

4.3.2 Family size and home setting: The majority of children reported having both a father and mother²³ living in their homes. In cases where there was a single caregiver, it was usually a mother (3/5); in one case it was an aunt; and one case of a father-headed

²³ No distinction was made by the research questions between birth- and step-parents or to determine the extent of ‘blended families’. Also, this question was not pursued in depth to find out whether or not one parent was largely absent, as anecdotal information suggests, particularly for men/fathers.

household was recorded. Based on anecdotal evidence and the literature review, this research assumed that many more children would come from single-headed households or be cared for primarily by extended family members such as aunts or grandmothers rather than birth-parents.

Adult focus group participants reported an average of 2.75 children per family, with the least number of children recorded as zero and the most as six in a single family. All 81 participating children reported having at least one sibling; 34 had four (4) siblings (the single largest category); 13 had two (2) siblings; 10 had six (6) siblings. Twelve of the 81 children had five or more siblings. The largest number of siblings reported was nine (just one instance). Most children reported 1-4 siblings for a [maximum] average nuclear family size of six (6). Many children also have grandparents and other relatives living in their homes. These figures are comparable with the rural Khmer population: average family size for Khmer is five children for a median household of seven.

Intra-family violence was also noted by both children and adults as being common in their communities. It is often associated with alcohol consumption. All reports of physical violence were of men as perpetrators and women and children as victims.

The majority of families rent their homes, as they cannot afford to purchase them; and some families indicated another factor in the ability to purchase is also the legal one²⁴. The exception to this was Chba Ampeu where 9/16 total children indicated that their families owned their homes²⁵. Slightly more children live in concrete homes than wooden structures; the majority of children at Svay Pak indicated they live on houseboats. In poor communities, wooden houses are less expensive to rent/purchase than concrete houses.

For families living along the riverbank, the river is often a primary source of potable and bathing/cleaning water as the city system is simply too expensive to install or to access. Many families reported having to purchase water, especially for drinking/cooking. Most homes appear to have access to electricity, even if not their own supply.

Food security was reported as being adequate (“usually enough”) by the children²⁶. In Mekong, an average of 12/15 reported eating three meals per day of two dishes (not including rice). In Svay Pak frequency was slightly lower (8-10 reported eating three meals per day) but the average number of dishes was higher, reported by 9 girls and 7 boys as ‘3 or more’. In Chba Ampeu all children reported eating twice a day, most of them with three different dishes.

More than half the children indicated that their families could not afford ‘formal’ health care (ie. go to a hospital, see a doctor if someone was sick). The majority of children

²⁴ As with other aspects of life having a formal legal aspect, there did not appear to be a single, consistent system for land/house purchase. One woman indicated that she had recently purchased and built a house ‘using the normal methods’. One family said it is because they are Kampuchea Krom that they can buy land. Others indicated that it was not possible for them to own land ‘because we are Vietnamese’.

²⁵ One possible explanation is that in the past five years, two major fires have swept through Chba Ampeu, demolishing a large number of shacks and poorer shelters. Many of the residents of the poorer-quality housing were among the poorest community members and were subsequently re-located. This may have resulted in a greater degree of homogeneity in housing types and poverty-level than was previously (naturally) the case.

²⁶ It should also be noted that one reason the children reported having ‘usually enough’ food may be that they all attend an NGO-supported school that daily provides soya-milk and a snack.

indicated that they simply obtain medicine from a pharmacy in their community because they couldn't afford doctor's fees, (i.e. they could only afford medicines rather than a doctor's consultation/treatment)²⁷.

Slightly more than half the children attended either a church²⁸ or a Vietnamese pagoda – frequency or consistency was not ascertained by the researchers. About half the children who attend church also go to the pagoda: church as that is their own choice, and pagoda when their parents require.

Analysis: This picture of the socio-economic status of Vietnamese in slum areas shows that poverty is a factor in the decision to sell children, but just one factor among many. It may not be the primary factor. Families are not particularly large; many families have two primary caregivers residing at home and both are working; food security is reported to be adequate (meaning that sale is not usually made due to desperation or inability to provide for basic needs). Clearly, extra-ordinary expenses, such as that for healthcare, are one factor that may incline families to sell a child so that they can access a sizeable sum of money quickly.

That families are actively religious means that this could be positively exploited as a point of communication or organising within a community.

4.3.3 Language & Literacy: About 80 percent of the children participating in the PLA activities reported that at least one of their parents was able to speak Khmer. Differences between mothers and fathers in regard to ability with oral Khmer language was slight according to the children²⁹ but there were fewer mothers than fathers reported as 'speaking Khmer'. Adults were more reticent to report themselves as having ability in Khmer – less than half indicated that they themselves 'speak Khmer well': however, most reported that at least one adult in their household was conversant in Khmer. From the adult FGD it was learned that men are more likely than women to have some capacity for writing Khmer. Just one father, and no mothers, were reported by children as able to 'read and write Khmer'³⁰: that adults indicated that about 30 percent had some ability to read and write some Khmer.

²⁷ Adults were not asked this question about healthcare. The author suggests that other reasons for not accessing the formal system could be related to proximity to formal (RGC) health providers or to the perception of discrimination if they go for treatment. At least one NGO working with Vietnamese indicated that they had difficulty whenever they wanted to get one of their parishioners admitted to hospital because of language issues, the need to pay money up-front, and generally inconsiderate treatment of the sick person. With the exception of the language issue, this may also characterise the experience of poor Khmer!

²⁸ Did not ask details on what church or what kind of pagoda – 'pagoda' is the term used to refer to Vietnamese or Chinese place of religious worship, usually Buddhist or Chinese religion, but could be Cao Dai.

²⁹ This differs from adult self-reporting on oral ability in Khmer. Few of the adults interviewed indicated that they could speak Khmer well, although most could speak sufficient Khmer for daily marketing and mobility. Vietnamese is the language spoken at home and the language most highly regarded by all families and individuals interviewed.

³⁰ It should be noted that this question of Khmer literacy was not posed for the Chba Ampeu children's groups through oversight on the part of the facilitators.

Levels of Vietnamese language literacy among parents, as reported by their children, were respectable (about 85 percent of fathers and 60 percent of mothers); and even higher as self-reported by adults. About 10 percent of adults interviewed indicated that they are not literate in Vietnamese. Literacy levels in the general population may be slightly lower; traditionally people associated with the Christian church tend to be literate.

Analysis: Low Khmer orality and literacy rates hamper the Vietnamese and constrain opportunities (for employment, for education, for social services, etc.). It cannot be assumed by NGOs who have programmes in areas with Vietnamese population/s, as it seems to be, that ‘they can all speak Khmer’ and therefore no attention needs to be given to language issues.

Better use could be made of the fact that Vietnamese language literacy skills are high among the Vietnamese population, for both women and men. That is, more effort could be made to translate appropriate documents or use print-based media as a way of reaching the population with various messages and ideas.

4.3.4 Employment & Livelihood options: In more than 80 percent of the families represented by the children, both parents were recorded as ‘having employment’³¹. The most common work reported by children for fathers was ‘construction’ and for mothers was ‘selling’. Other frequently mentioned occupations included: selling bananas, owning a coffee shop, motodope driving, mobile snack/food stall, prostitution, market stall, peeling garlic, factory worker, electrician, cutting hair, carpentry, and taking in laundry.

According to the adult focus group discussions, and anecdotal evidence gathered during ‘walk-about’ in focus communities, it is more common than not that people, especially women, have multiple income sources. For instance, one women processes and sells fresh soya milk, takes in laundry, and watches children for a neighbour.

In the Mekong area, one-third of boys and girls (5/15 for both) reported assisting with work for income (helping to sell, scavenge, look after siblings so parents can work) and in Km. 11 this was higher, where about two-thirds or 66 percent (9/15 girls, 11/15 boys) reported that they help with earning income (the type of work differed and specific examples included fishing, selling coffee, boat repair). Due to an oversight by the facilitators, this question of child participation in earning family income was not posed consistently in the Chba Ampeu PLA groups so their response is not included.

All children reported having some chores at home – taking care of siblings, cleaning, washing, cooking, and so forth. There did not appear to be a readily discernible consistent role distinction between what boys said they do and what girls said their chores

³¹ Author’s note: It may be that mothers’ work is under-represented by this as they sometimes bring work into the home, such as laundry or child-care, and are therefore not regarded by their children as ‘being employed’. It is also likely that in many cases, the absence of a parent from home indicates ‘employment’ to a child when in fact the parent may only be seeking employment and not actually earning an income.

“At what price, honour?”

A qualitative study into domestic trafficking of Vietnamese (girl) children for sexual exploitation

are (ie. some boys said they are charged with watching younger siblings, and some girls said the same).



Children in Chba Ampeu. Photo credit, Aaron Cash, 2005.

Adult FGD estimated that 70-80 percent of children in ‘poorer families’ (see 4.3.5 below) make some economic contribution to the family, starting around age six or when they are ‘old enough to help’. Often they begin by helping parents (ie. preparing snacks) and then may eventually shift to independent work. Children from poorer families were more likely to have independent work than children from ‘middle’ families who tend “to stay

with their parents in the shop”. In all reference communities, more girls than boys reportedly work for income; for this, the most common rationale was that “*girls can earn more [than boys]*”.

During the adult group discussion in Chba Ampeu, the group estimated that 30 percent of boys in their community ‘*are thieves, drug addicts, lazy, do not work, are violent...they cause trouble.*’ The group indicated that it felt the comparable category for girls was that of prostitution. This may be an indication of the paradoxical feelings surrounding the occupation of prostitution. It is ‘accepted’ because it brings income; but it also negatively regarded, and girls/women involved are regarded as ‘bad’, in a social sense (although not as individuals).

Discussion Point:

The Vietnamese experience of poverty and unemployment must be considered in light of the overall situation in Cambodia. Un- and under-employment are serious challenges in Cambodia as a whole. More than 250,000 adults enter the labour market each year (UNDP, “Unleashing Cambodian Enterprises”, a draft proposal, 2006). The country has very little manufacturing capacity, few factories, or large-scale enterprises that could absorb a large number of workers. The Micro, Small, and Medium business (MSMB) sector is under-developed due to constraints such as limited access to finance, lack of support services, corruption, and an inadequate legal and regulatory framework.

In this overall context, the livelihood options are generally even more limited for Vietnamese who:

- Occupy a precarious political space and seldom have ‘legal’ permission to reside in Cambodia.
- Tend to have minimal formal education.
- Often possess weak, if any, national-language literacy skills.
- Are largely excluded from the garment sector¹ by virtue of their ethnicity¹.
- Have very few viable options for accessing credit for business start-up.
- Have difficulty owning land due to their legal status.
- Are seldom able to work in government/civil service.
- Are largely excluded from NGO-sector.

4.3.5 Levels of poverty and income: Vietnamese respondents quickly identified five levels of wealth/poverty: the levels proved similar to ranking used by Khmer with the addition of a distinction between levels of wealth, as they indicated that there are no ‘very rich’ Vietnamese living in Cambodia (although there are in Vietnam) but that there are ‘rich’ Vietnamese in Cambodia.

Consistently, Focus Groups reported that 70-80 percent³² of their community is ‘poor or very poor’; about 20 percent are ‘middle’; and 10 percent are ‘rich’. Usually the proportion of ‘very poor’ was estimated to be greater than ‘poor’ (about 10 percent variance). Svay Pak was reported to have a higher proportion of well-to-do people than other communities; Chba Ampeu reported having the largest proportion of ‘very poor’ (40 percent).

No.	English term	Vietnamese Term	Khmer term	Description (from participants)
1.	Very Rich	<i>Dai gia</i>		Distinguishable from ‘rich’ by amount of money and degree of ‘luxury’.
2.	Rich	<i>Giau (Kha)</i>	<i>Neaq mien</i>	Big house, big car, much money.
3.	Medium rich; middle class	<i>Nguoi Trung or Trung Luu</i>	<i>Neaq machum</i>	Have a house; might own house; have motorcycle; car but not so good quality; steady employment (\$40-60/month).
4.	Poor	<i>Ngheo</i>	<i>Neaq kraw</i>	Poor with rented house, with some food everyday, with bicycle, some employment but not consistent – day labourer.
5.	Very poor	<i>Ban Cung</i>	<i>Neaq kraw bumpot or neaq kraw ptoall</i>	Very poor; maybe living on street, often no food, no work; eat 2x/day and simple food.

The research obtained rich detail about ‘average daily wage’ during discussions in Chba Ampeu – not as much detail was obtained from other communities. Below is the table developed by that women’s FGD. The description of each wealth category suggests that value is placed on ‘consistency’ of income and not only the amount of money earned. For instance, market sellers are estimated to earn about half of what gold sellers do, but they are located in the same category³³.

Term to describe wealth	Details	%	Avg. Daily wage
1. <i>Dai Gia</i> (very rich)	<ul style="list-style-type: none"> ▪ In Cambodia, these people are usually Khmer. ▪ When VN, it is because they have been here a long time and they are very very good with speaking Khmer. 	N/A	
2. <i>Giau (Kha)</i> (rich)	<ul style="list-style-type: none"> ▪ Loans money out to others. ▪ Has land. ▪ Is a ‘big seller’; often has store (machinery, motorcycles, etc.). 	10%	<ul style="list-style-type: none"> ▪ \$500-600 /month (do not know but think this might be the case)

³² For these ranking exercises, the research team utilized the 10 seeds technique which readily lends itself to interpretation into percentages.

³³ Author’s note: furthermore, there was a sense in which some occupations are simply ‘known’ by everyone to be ‘respectable’ and therefore land that job in a particular ‘wealth category’ though it is very difficult for an outsider such as a researcher to ascertain just what criterion are being applied.

Term to describe wealth	Details	%	Avg. Daily wage
3. <i>Trung Luu</i> (medium)	<ul style="list-style-type: none"> ▪ Not lacking money; can pay rent and bills. ▪ Ex.: jeweller, gold seller, market stall, hair dresser. ▪ Kids go to school. ▪ No prostitution at this level. 	20%	<ul style="list-style-type: none"> ▪ Gold seller: \$10/day. ▪ Construction: \$7/day. ▪ Carpenter: \$6/day. ▪ Market: \$5-6/day.
4. <i>Nheo</i> (poor)	<ul style="list-style-type: none"> ▪ May have some debt; can pay interest on debt but hard to pay off debt. ▪ Can pay rent. ▪ Need just small capital for business. ▪ Examples: day labour, manicure, small seller, laundry. ▪ Change occupations often; whatever work they can get. ▪ Some children go to school but might drop out to help parents earn money. ▪ Some prostitution. 	30%	<ul style="list-style-type: none"> ▪ Small seller: 15-20,000 riel/day. ▪ Construction: \$3-5/day. ▪ Manicure: 10,000 riel/all day work. ▪ Kids sold into prostitution: \$10/day (???) – <i>john</i> gets half the money.
5. <i>Nghio (Ban cung)</i> (very poor)	<ul style="list-style-type: none"> ▪ Lots of debt; ▪ Temporary or daily labour; ▪ Whole family does recycling. ▪ Sell children; ▪ Husband may put wife into prostitution in this level. Gradual slide into prostitution: might try, find if there is money or not, and then continue. 	40%	<ul style="list-style-type: none"> ▪ 4,000 riel/day for temp. labour. ▪ Prostitutes maybe \$5/day. ▪ “You get more money if you sell your wife!”

Interestingly, the Vietnamese respondents, and Khmer NGO staff, said that the very poorest in a given community tend to be Khmer and not Vietnamese.

- “No matter how poor, the VN will still work.”
- “The [Vietnamese] will buy the recycled materials from [Khmer] who collect it.”
- “They [Vietnamese] will not just sleep on the street or in a pagoda; they will look for somewhere to live.”

Analysis: It is important to focus intervention efforts at reducing trafficking, on the poorest within a community (supply) but not at the exclusion of the wealthier (demand) residents.

As much as income level, stability of income seems to be a factor in how secure a family feels. This will be an important consideration in designing poverty-reduction activities or vocational skills training efforts.

There are wealth/ier people in every community: it may be possible to capitalise on their presence and appeal to the traditional notions of ‘patronage’ to involve them in activities to reduce human trafficking and, more generally, to improve their community.

4.3.6 Credit Options: In discussion about poverty and employment, the issue of ‘credit’ was also addressed. Participants indicated that it is very difficult to access credit on favourable terms. Poor Vietnamese cannot get credit from formal institutions because they have no legal papers and because they do not have sufficient collateral. Therefore, their only option is local, informal credit. This comes at a high price: interest was consistently stated at 20 percent per month with the requirement of daily repayment of at least the full amount of interest due.

The people collecting repayment are reported to easily resort to intimidation and violence. It was unclear whether or not this credit system is well-organised (ie. with very few people loaning money in a strictly controlled environment: mafia-style) or whether it is comprised of larger numbers of unrelated relatively well-off individuals loaning money. The general perception was that it was simply ‘rich people’ doing it individually, but the attendant level of violence suggests otherwise.

One of the male FGD reported that trafficking recruiters will take advantage of a family’s desperation by lending them money then asking for their daughters to pay off the debt. This sort of ‘environmentally adapted mutation’ of ‘informal credit’ gives some indication of what kind of challenges the poor face as they struggle to make ends meet in a hostile environment.

The other option for accessing a very small amount of capital/credit is what the Vietnamese call *hui*. The Khmer equivalent is ‘*ton tin*’. Essentially a group of people gather together and agree to contribute a set sum of money to ‘the pot’. Members bid on an amount of interest in order to be able to be the first one to take the ‘pot’: in other words, if there is a total pot of \$20 (\$2/member), the first taker may agree to pay 20 percent interest, or take just \$1.60 from each member but agree to pay back \$2). Interest subsequently drops as the group rotates through this cycle. In addition, one member receives a small stipend from the ‘pot’ to take responsibility for tracking and holding the money. While this does allow an individual to receive some capital, the amounts are relatively small. Also it was reported that this is declining in popularity because of increasing numbers of people who take the money and then literally run away with it, never repaying those who have contributed. And it is not without a price for those who participate, although the cost is less than if they borrow from recognised money-lenders.

Analysis: Clearly, access to credit on reasonable terms should be a serious consideration for anyone wanting to intervene in Vietnamese communities to reduce trafficking.

Given that the families most likely to engage in sale of a child are within the bottom two poverty levels, it will be important to carefully design any credit interventions.

Credit should be accompanied by a savings component (to help provide a buffer against ‘shocks’ that may drive a family to sell a child); by lifeskills training; most likely, training in business management and accounts will need to be provided; education and training in relevant health issues could also be included during solidarity group meetings; and it could also be utilised as a way of helping to promote group solidarity and a sense of communal ownership and pride.

4.4 Physical, Social, Cultural Environment

4.4.1 Physical Description: Communities tend to be crowded, with houses packed tightly together. Increasingly the houses are made of concrete, but there are also numerous tiny shacks and more traditional stilt-style houses. Lots are often tiny, and completely taken up with the house: few yards are evident. Few of the alleys or paths are paved. Garbage litters the streets and alleyways. Often there is raw sewage flowing through open gutters, or pooled under stilted houses. There is little ‘play space’ or ‘green space’ in any of the slum communities. Most of the signs denoting businesses or services, are written in Khmer language only, particularly along the main roads – a little more Vietnamese writing is evident off main thoroughfares.

Almost no community facilities exist, with the exception of religious institutions that may make such space available for community use. Occasionally there is an open patch of denuded land that forms an impromptu volleyball court or soccer pitch. It is not uncommon to see very young children wandering around unaccompanied; it is a common sight to see clusters of people (usually sex disaggregated) gathered in shady areas playing ‘lotto’ or cards, or some other gambling games.

Analysis: There may be an extent to which the rather dirty, crowded, ‘unglamorous’ physical surroundings of the target communities, contribute to the general sense of poverty, and the idea that prostitution and child sexual exploitation is a viable and preferred alternative. See section 5.4 below for a more detailed discussion on this point.

4.4.2 Community, social support, accountability structures: There seems to be little sense of trust, little notion of communal responsibility and ownership among the focus communities. This point is echoed by other research reports that address Vietnamese in urban slums in Phnom Penh (Farrington, Schousboe Laursen, Derks, Arensen et al.)

- *“They do not have anyone to help them analyse their problems or help them think through long-term implications of decisions. They do not trust anyone. Who can they turn to for help? They have no family here.”* [NGO worker assigned to Bodeng area, speaking on reasons why parents might traffic children].
- *“We don’t look at other people. We are just trying to survive. How can we look at what other people are doing?”* [Women’s FGD, Chba Ampeu]

Respondents indicated that the general lack of trust within their communities is exacerbated by factors such as lack of family in the area (*“we can only trust our family”*), transience (real or imagined), insecure employment which makes people feel uncertain and afraid, *“everyone works hard everyday and they do not have time for anything else”*. The sense of competition with neighbours also surfaced regularly in conversation.

One woman who formerly worked as a CSW (about ten years ago), when asked what she would want to tell others in her community about prostitution, said:

- *“I don’t worry about the community, only my family and myself.”* [This woman had some very bad experiences with gang rape and physical abuse when working as a prostitute].

Two respondents, one expatriate and one Vietnamese who had moved to Cambodia from Vietnam to work among urban Vietnamese indicated that there is clearly a difference in the way that Vietnamese families organise themselves here and how they organise in Vietnam. In Vietnam, it was noted that there are many social structures—including extended family, social obligations, and different Government offices and activity requirements—which help to keep people accountable to one another for their actions. These are largely absent in Cambodia; so it is easier for Vietnamese living here to do things that they might not otherwise considered.

4.4.3 Recreation/entertainment³⁴: Major entertainment and social gathering places for men were identified as coffee shops, porn cafes, gambling sites (such as cock fighting or card playing); and if available, cleared patches of land where they can play volleyball or soccer.

The major meeting and socialising place for women was identified as the hair dresser. Numerous women were observed to gather and visit around gambling games; the market is another location where women gather and socialise although often in the context of working (not purely recreational).

³⁴ See Fordham’s report, *“‘Wise’ Before Their Time”* for a more full discussion of ways to positively promote and signify ‘masculinity’. 2005.

Analysis: There are very few alternatives to currently questionable social practices such as gambling and cock fighting. If constructive alternatives could be put into place, this may well reduce some of the energy and resource put into more negative entertainment. Giving alternative forum for achievement (such as organising soccer teams and tournaments, positive recreation or education opportunities like literacy classes) too may reduce the need for males in particular, to feel they have to ‘prove themselves’ in things like sexual conquest or gambling.

4.4.4 Sexualization: There is a sense in which the nature of interaction between people living in the focus communities appears to be sexualised in an unhealthy way. This occurs through a convergence of multiple factors: pornography is easily accessible even to very young children in porn cafes, several children reported having immediate family members who visit porn cafes and who also bring porn videos home, prostitution is common in all communities researched and there is little attempt to hide it, children (girls and boys) readily identify the location of many brothels, there are very few options for constructive recreation or entertainment, there is high unemployment or under-employment leaving many people frustrated. Children were said to play at copying the actions they see in the porn movies.

4.4.5 Drug Use: Drugs were cited by teachers at four locations as being a rapidly increasingly problem for the past three years; one that has many attendant social ills such as theft (drug users steal in order to support their increasingly expensive habit) and violence (users break into fights or argue with family members who will not give them money). Glue-sniffing and yama were the two drugs teachers could name. Additionally, some children in nearly every FGD were aware of the presence of drugs in their communities; this was true even of the younger children.

4.4.6 Cultural evolution: The question of cultural adaptation and change is very relevant in the context of discussion about trafficking. Vietnamese in Cambodia are regarded as neither Vietnamese nor Khmer. As one ethnic Vietnamese NGO worker described:

- *“VN in Cambodia are completely different than Vietnamese in Vietnam. You cannot expect them to be the same! VN and Khmer who live here [in Cambodia] all catch the same bug!” (ie. the Vietnamese in Cambodia are more like Khmer than like Vietnamese in Vietnam). Views on education are different: in Vietnam people are very keen on education but here they don’t want to send their children to school. In Vietnam, people think about the future and about providing for their children but that is not so much in Cambodia. Also, Vietnamese in Cambodia do not work so hard as those in Vietnam. But, respect for the family seems to be the same.”*

One implication of this is that finding/s from research about trafficking which pertains to cultural issues, needs to be carefully applied to Vietnamese in Cambodia. It cannot be assumed that cultural norms in Vietnam are consistently applicable, nor (more obviously) Khmer cultural norms. Both do have an influence but the result is a ‘hybrid’ culture that needs to be considered on its own merit.

4.5 **Community Administration**

It was difficult to determine whether or not a clearly defined system of ‘informal governance’ exists among the VN community/ies in Phnom Penh. Khmer NGO staff of local organisations involved in Vietnamese areas have the perception that the Vietnamese community is well-organised and ‘takes care of its own’. They talked about the need to communicate with “community leaders of the Vietnamese”. However, their interaction seems to consist mainly of meetings with the local representatives of the Hoi Viet Kieu (HVK), the only formal administrative body that exists (Vietnamese Association in Kingdom of Cambodia). The HVK is an official extension of the Socialist Government of Vietnam and is sanctioned by the RGC³⁵. It has official representatives designated in major Vietnamese communities around the country, in Phnom Penh as well as in the provinces.

4.5.1 Hoi Viet Kieu: According to the President, the HVK has three departments: social problems, local representatives, and education. The role of the HVK is to:

1. Collect information about Vietnamese people living in Cambodia. Instruct the Vietnamese to obey Cambodian laws and customs.
2. Help in crisis times such as fires, floods, disaster.
3. Help individual families to find housing, help those who are sick, who are in difficulty.
4. “We run a cemetery where Vietnamese families can buy a plot [for \$25-\$50] to bury the dead.”
5. Have representatives in each community who can inform the central HVK office.
6. Provide some education opportunities for kids (teaching Vietnamese and Khmer curriculum up to grade 5; currently have about 1000+ students attending classes).

There is a perception by ‘outsiders’ (Khmer NGO staff) that the HVK is a positive feature, and active advocate for the Vietnamese: ‘[the HVK] helps people find housing and jobs, they help when people are sick.’ The Vietnamese interviewed during this research indicated that they did not regard the HVK activities as being particularly useful or effective.

It was also a commonly held perception by Khmer respondents that the Vietnamese community was more of a homogenous entity than the Vietnamese respondents indicated. And that the Vietnamese had the ‘fall-back’ position of being able to move to Vietnam in the event of trouble or needing assistance. Neither of these perceptions was affirmed by the Vietnamese respondents of this research.

Analysis: The Hoi Viet Kieu must be considered by any organisation who wishes to work amongst the Vietnamese. But agencies should not assume that the HVK is in any way representative of the communities in Phnom Penh. Furthermore, it cannot be assumed that the HVK itself can adequately accomplish all it aims to (ie. providing education, providing assistance in the event of crisis, etc.).

As there are no clear administrative or support structures in place in Vietnamese communities, this may be an excellent place for organisations to apply their resources: to community organising.

³⁵ As such, it makes a concerted effort to keep track of the numbers of Vietnamese in urban areas in particular: however, this information is not readily available for NGO’s.

4.5.2 Interface with Cambodian authorities and Khmer: When asked about points of interface with official Cambodian authorities, the [Khmer] ‘*May Phum*’ (village chief) was cited as a key figure. Points at which they must interact with the *May Phum* include:

- Register for wedding.
- Register for a funeral.
- When they want to open a new church.
- If they want to buy land they need [his] permission.

Further, participants indicated that the Chief tells the community about general information: such as if there is an election coming, if there is chance for people to get ID cards, etc.

There is reported to be ‘chronic’ (consistent but ‘low-level’) harassment of Vietnamese by officials, with the police mentioned most often. Harassment appears to be ‘localised’ (rather than ‘centralised’) and not a uniform system of interaction between police and Vietnamese. It seems to depend upon community/location. It often takes the form of requiring payment before any service is rendered; or payment to prevent a negative repercussion for behaviour such as being jailed.

There was not a consensus on the issue of discrimination by Khmer toward Vietnamese: perspectives on this appears to depend upon extrapolation of personal experience and upon location. It is perhaps best summarised in the following exchange during a Focus Group discussion:

- A Kampuchea Krom male says that authorities don’t care about whether the people involved are Khmer or Vietnamese, what matters is MONEY.
- An ethnic Vietnamese female says there is certainly discrimination against Vietnamese and that one common way this plays out is through asking for higher payment from Vietnamese.

There appears and was reported to be a fair amount of inter-marriage between Vietnamese and Khmer; also, both Khmer and Vietnamese conduct business in common markets and are employed by one another in various shops and work settings. Generally, the Vietnamese reported that they can live side-by-side with the Khmer and that they get along well. It would seem that at the grassroots level, daily interaction is amicable. But it does not take much for difference to surface. And when differences are apparent, they are most likely attributed to ethnicity rather than other causes (such as personality).

As Schousboe Laursen observes: “...it is important not to see the practices of the state, or the state representatives or the general public as separate factors each influencing the lives of the Vietnamese; rather one should recognise the cumulative effect of these factors. Taken individually, each factor is an obstacle, but piled together they become a ‘condition of life’, inseparable and impossible to act upon.” (2004: 88)

4.5.3 Settlement issues: Poor Vietnamese tend to migrate to urban areas in Cambodia where there are other Vietnamese, and through ‘well defined informal systems which have developed over time’ can be successful in terms of finding homes to rent, accessing water and electricity, and so forth. The ease of settlement in Phnom Penh seems very much to be a matter of ‘who you know’. So too with accessing ‘official documentation’.

There appear to be as many ways to access official ID papers as there are people who want them. Differing stories of amounts paid, who people had to know in order to get the papers, etc. But, for everyone it is reportedly difficult to get papers; and easier for men than women - women seldom get such documents.

Speaking Khmer / assuming Khmer name was frequently stated as an important way for the Vietnamese to access local services (such as education, getting a house, etc.). Most families reported giving their children both a Khmer name (“for outside the house”) and a ‘real’ Vietnamese name, as well as assuming Khmer names for themselves.

4.5.4 Conflict resolution: Normally there is no external intervention for inter-family conflict. The exception may be when physical violence occurs, or the conflict spills out into public space. In those cases, rarely were neighbours reported to intervene, and only sometimes the police will intervene; money is required for police intervention.

In situations of conflict between families or neighbours, if injury is sustained, people can go to the village chief/authorities, or commune authorities (paying more according to the level) and sue. This consists of making a complaint and having the authorities write it down. The complainant must sign and pay according to whatever the authorities decide is the outcome. Generally this system was reported to work satisfactorily; it plays more when there are conflicts between neighbours or families rather than within families.

Another specific example given was as follows.

- *“If neighbours are drunk and fighting physically, people can take the injured one to village authorities and help them to sue the other one who caused damage. Police still do not get involved. Whoever is at fault must pay and sign a document indicating that it ‘won’t happen again’. If so...maybe they will be put in jail.”*



Many Vietnamese live along the riverside in Phnom Penh. Photo credit: Aaron Cash, 2005.

4.6 Presence of NGO's & other services

Overview & Analysis: There are some NGO's operating in predominantly Vietnamese communities, and some Government services available to Vietnamese. There was clearly a great deal of appreciation for services that are available; but equally clear was the fact that services are not adequate for the population size. Further, it is difficult for Vietnamese to access Government services because they lack official ID documents; it is difficult for NGO services that are not directed specifically toward Vietnamese because of lack of language skills, and a tendency toward negative attitudes by Khmer staff toward Vietnamese.

It would be useful for agencies who do focus on Vietnamese work to communicate more regularly and fully with each other, to share experiences, resources, and learnings.

4.6.1 Government Services

Vietnamese communities in Phnom Penh are largely without external social/care services, either those offered by the RGC or by non-governmental organisations. Two basic services of [formal] Education and Health are difficult to access because of language barriers, lack of official papers, and a general feeling among Vietnamese that they will experience discrimination. All communities had at least some access to city water and electricity, but reported having to pay a high price for 'hook up' (again, there was awareness and acknowledgment of the fact that this may be a factor of poverty rather than ethnicity).

As detailed elsewhere, interaction with authorities tend to be negative: at times of conflict and with financial demands and general harassment. It was not easy for respondents to distinguish whether some of the negative interaction was merely a factor of being poor (they recognise that poor Khmer are harassed also), or specifically because they were Vietnamese (see 4.5.2 above).

4.6.2 Community-Based projects reaching Vietnamese

A small number of international organisations run programmes or services that do reach Vietnamese. For instance, Pharmacie Sans Frontiers (PSF) works in six MoH clinics around Phnom Penh and environs, as well as 10 mobile clinic locations and approximately 50 small-scale locations to provide care and information to sex workers about STI's and health. They have four Vietnamese speakers on staff; and have produced and use some IEC materials in the Vietnamese language.

Similarly, TASK operates a weekly clinic in Chek Engre Leu and indicated that a large proportion of its clients used to be Vietnamese³⁶ and therefore they hired an ethnic

³⁶ According to the TASK staff, in the past year or so, many of the Vietnamese women/girls moved on to more lucrative locations such as Bodeng. Now the majority of women working as prostitutes in this area are reportedly Khmer.

Vietnamese woman on a part-time basis to conduct the training/lessons in Vietnamese. Other examples of projects reaching Vietnamese include:

- TASK’s The Little Conquerors (TLC) programme for handicapped children operating in Meanchy District estimates it has a steady 30 percent Vietnamese children on its roster. At least two of the TASK staff can speak functional Vietnamese.
- Working in cooperation with the MoH in Phnom Penh, the Reproductive Health Association of Cambodia (RHAC) has community workers for family planning working via a commune network. These presumably reach some Vietnamese³⁷.
- MSF Belgium has apparently produced an educational book for commercial sex workers in the Vietnamese language³⁸.
- World Relief operates a micro-credit project in the Chba Ampeu area and estimates that about 25 percent (totalling ~475 clients) in that area are Vietnamese, and has at least three Vietnamese speaking staff. The project manager indicated that he is very pleased with the participation by Vietnamese and that they are successful in repayment – the average size of loans for the Vietnamese clientele is about \$400, indicating that they are not the ‘poorest of the poor’.
- World Relief HOPE project works in five locations around Phnom Penh, reaching about 7,000 children of whom about 230 are Vietnamese. HOPE does not have any fluent Vietnamese-speaking staff but reported that most of the children do speak Khmer adequately to allow participation in project activities. HOPE does preventative health education through a child-to-child format about dengue, diarrhoea, basic hygiene and ARI. They also have a moral instruction component (love one another, respect for parents, honesty, sharing, caring for neighbours, etc.) done through songs, drama, and puppetry.
- Maryknoll’s Seedling Project provides food, rent, and educational support for poor families around Kandal Province. Seedlings estimates that about 20 percent of its total beneficiaries are ethnic Vietnamese, and many of these live in communities along the Mekong River. In addition, Maryknoll supports four kindergartens and about eight adult literacy classes (Vietnamese and Khmer) that are based in different churches located in predominantly Vietnamese communities.
- Both ILO and IOM are involved in counter-trafficking and have given some special attention to Vietnamese issues, especially relating to repatriation and reintegration. And, more than any other single organisation, IOM has conducted research efforts specific to the Vietnamese (in relation to commercial sex work). See List of References in Annex 2 for research report titles and details.

The Anlong Kranong and Nengkong Thmai areas are an anomaly as they are resettlement sites to which people from Bodeng and Chba Ampeu were relocated after the fires of late 2001. The population may be as much as 30-35 percent Vietnamese. Several NGO’s are still operating there, having started in an emergency relief capacity and now functioning in a more developmental way. The only efforts aimed exclusively at the Vietnamese appear to be church-related work, with the exception of a small group of Vietnamese

³⁷ RHAC was not contacted directly by the research team, so details are not clearly known; its activities were referred to by other NGO’s.

³⁸ Likewise, MSF Belgium was not contacted directly so details are not known, such as date of production, dissemination, larger programming, etc.; the production of this book was cited by another NGO healthworker.

women who are making crafts as an income-generating activity through a church-based organisation. For other services, both Vietnamese and Khmer [theoretically] benefit equitably but no attempt is made to focus specifically on Vietnamese.

4.6.3 Community-based projects focusing on Vietnamese

There are several initiatives undertaken by Christian agencies³⁹ amongst the Vietnamese in different locations around Phnom Penh and a small number initiated by private ‘*Viet Kieu*’ (Vietnamese term referring to Vietnamese who live outside Vietnam). In most cases, the agencies have ethnic Vietnamese on staff or working as volunteers. In at least one case, the expatriate volunteers do not speak any Vietnamese but have a good command of Khmer and do not see lack of Vietnamese language as a hindrance to their work with children ‘because the children all speak Khmer even if their parents do not’.

The types of interventions are not too widely varied, consisting primarily of the following (listed in descending order of frequency):

- Education both for adults (literacy) and for children. Education for children consists of some combination of Vietnamese language literacy, Khmer language orality and literacy, Vietnamese and/or Khmer primary school curriculum. In most cases the stated aim for the child-focused education is to ‘mainstream’ Vietnamese children into Khmer formal school system which necessarily requires the organisation to engage in advocacy to have children admitted to a school.
- Kinder-care or pre-school. Conducted in the Vietnamese language; basically acts in a childcare function and as preparation for children for school.
- Free medical care: this tends to take the form of regularly scheduled but periodic clinics in Vietnamese communities. Diagnosis and medicines are usually given without charge. Depending upon the type of illness, some NGO’s will also make the effort to get Vietnamese admitted to local health facilities, such as Preh Malea Hospital.
- Children’s clubs. Catering to different ages, but basically including fun and instructional activities, snacks, some type of ‘moral guidance’ component.
- Small loans/low-interest credit: this tends to be done on an ad hoc basis, rather than systematically implemented. There is less concern about ‘repayment’ than there is about the welfare of the family or individual/s involved.

4.6.4 After-care Shelters

All five “after-care shelters” in Phnom Penh interviewed indicate that they accept both Khmer and Vietnamese girls into care but at the time of the research, two did not actually have any Vietnamese in care. Some shelters appear to be making a serious attempt to cater to Vietnamese clients through such means as hiring ethnic Vietnamese, or at least Vietnamese-speaking Khmer, as permanent staff. One shelter reported that it attempts to have a 50-50 ratio between Khmer and Vietnamese on staff at the shelter, although it is difficult to achieve because it is difficult to find appropriately skilled and experienced

³⁹ This report does not detail the church-work conducted by Christian agencies, but only the development-oriented initiatives.

Vietnamese⁴⁰. This same shelter conducts Vietnamese language literacy classes as part of its ‘skills development’ programming.

The vast majority of staff in the shelters are Khmer. Some of their remarks (see below) give an indication of the perceived differences between Khmer and Vietnamese, and the tension that is deeply held⁴¹.

Observations / remarks by Shelter Representative:

- Vietnamese characters are stronger than the Khmer girls character.
- Vietnamese have stronger attitudes. They are more clever and quick to learn. Khmer are easier to take care of but harder to train.
- The shelter representative would say the more Vietnamese in the shelter, the more problems there are. “If 50/50, Khmer/Vietnamese it is too hard to have control at the shelter.”
- Vietnamese are scared of authority however. When the Vietnamese embassy officials come to the shelter, the VN girls are scared.
- The VN girls are disorderly. They use clever means to escape. The Khmer are gentle.
- VN girls do not like the female staff; they only like to talk to the male staff.
- It seems that among the Vietnamese, [prostitution] is viewed as another form of work. “I’ll do this for 20 years, then I’ll have enough and retire.” Among the Khmer, however, it seems to be more of a stigma, even an “accepted rape”.
- Sometimes there is fighting [between Khmer and Vietnamese residents] because of language problems and the food.
- Vietnamese girls are typically difficult. They make problems. They usually do not want to stay. They often are more destructive of the property. They are harder to work with than the Khmer.
- Usually Vietnamese families in Cambodia will sell the children back [into prostitution]. Therefore the aim of the shelter is to repatriate them to family in Vietnam. There is less risk of them returning to prostitution this way.

In addition to shelters set up specifically to respond to female victims of trafficking, there are shelters for women, such as Cambodia Women’s Crisis Centre (CWCC) and Hagar, whose purpose is to address domestic violence but not trafficking *per se*. Reportedly these shelters also accept Vietnamese women. However it is not clear if there are Vietnamese speaking staff at the shelters; and how information about the available services is disseminated. It is not likely that many Vietnamese know such services are available: with the exception of a few teachers, none of the research respondents could name with certainty, one organisation that might be able to assist women.

Furthermore, as suggested from some of the remarks in the table above, staff attitudes may make it difficult for Vietnamese to assimilate. And long-term solutions (such as returning women/girls to their community and family of origin) may be more difficult to negotiate, given the precarious legal situation of most poor Vietnamese families living in Cambodia.

⁴⁰ Author’s note: Perhaps church groups or NGO’s working in VN could refer potential staff. There is ample room for greater cooperation and information-sharing among agencies working with Vietnamese.

⁴¹ This was noted by Arensen et al, “Respondents...seemed less likely to acknowledge that Vietnamese clients had been victimized tend [sic] to more readily express empathy and concern for Khmer women in sex work.” (2004:24)

4.6.5 Phnom Penh Crisis Response System

There is a fledgling crisis referral system in place for Phnom Penh and environs to assist in case of immediate risk of, or victims of, sexual and/or physical abuse and trafficking. This system is designed for the majority Khmer population, but theoretically it is accessible to Vietnamese as well.

To facilitate awareness of this service, and access to it, small colourful cards have been circulated to hundreds of children through various agencies and networks that address trafficking, abuse, and violence. The cards include the MOI (Ministry of Interior) hotline number to report crimes and also a telephone number for Licadho – two of their child rights staff monitor the telephone. Eventually these will be replaced by a national helpline number being proposed by Chab Dai. Currently only the MOI and Licadho monitor and follow-up the calls to these numbers; eventually that network will be expanded to include a national referral system with many more participants. At this time, there is reportedly a Vietnamese speaker on the hotline, but he is on duty only during certain shifts so it is difficult to predict when he would be available at the number.

Some individual organizations also reportedly provide similar services, such as Mith Samlanh/Friends, who works in conjunction with the police to investigate when they receive calls about sexual or physical abuse of children. It is not known whether they have Vietnamese-speaking staff, or what proportion of their calls/cases are with ethnic Vietnamese children.

4.6.7 Legal Support

For a discussion of the existing legal framework under which issues of trafficking and sexual exploitation are regarded, and the legal support that is available in Cambodia, see Annex 5

4.7 Knowledge about prostitution & trafficking

4.7.1 Overview

In all communities where this question was explored there was ready acknowledgement by most respondents (adult and child) of the presence of prostitution and trafficking, and of trafficking as ‘a problem’. The speed and ease with which the topic surfaced was a surprise to the research team. “Prostitution” emerged as readily as “carpentry” or “market fruit seller” in discussions about occupations common in Vietnamese communities: rarely did the research team need to prod respondents. Participants did appear a little more hesitant to talk about (girl)child sale than about prostitution. In conversation about prostitution, there seemed to be a degree of resignation: respondents generally did not think that it was a positive type of work, but they recognise that people, women in particular, have few options for earning such good income and so did not want to ‘blame’ or question the fact that [older] girls/women become involved.

Surprising too was the level of details available about the ‘logistics’ of child (read: girls) sales and entry/participation in the commercial sex trade. However, detailed information about the identity of people actually purchasing the girls in question remains elusive – clearly, in most cases the families of the girls communicate with people known to the

family and living in their community, in some cases a well known ‘child broker’, to arrange for sale. But it was not possible to get information about steps further in the process: who the known ‘recruiter’ sells children to, or where the children go. It was also difficult to gain reliable and precise information about the proportion of families in a given community who have sold, or are considering selling, a (girl)child into prostitution.

- Estimates from focus groups in Chba Ampeu ranged from 10-60 percent of families (women indicated a lower figure, usually 25% and men indicated 60%)
- In Mekong area, respondents estimated about 20 percent.
- Svay Pak: “*most families would sell*”.
- Phum Samaki: “*many of the families in this community sell one child for prostitution*”.
- Street 63: reported the disturbing phenomenon of ‘frequent’ grooming of girls for the trade.

With the exception of Svay Pak which reported significantly more, communities consistently stated that about 25 percent of families have a [female] member currently working as a prostitute and about half were estimated to be over age 18 and half under age 18. Further, about 60 percent of those in prostitution were thought to have entered against their will (‘forced’) and 40 percent ‘chose’ to become prostitutes to earn money. The issues of ‘choice’ and ‘coercion’ are complex; it was not possible given the research constraints to have detailed discussion with the focus groups about nuances of “choice” (ie. they did indicate that some parents ‘sweet talk’ girls into the trade, telling them that they can earn money for the family and that they will get beautiful clothes – but said that even if parents sweet-talk them, the girls themselves decide to become prostitutes).

Analysis: The research suggests that nearly half of families do sell a girlchild (a ‘best estimate’ is 30-40 percent) for sex; and that more families consider this as an option than actually follow-through with the sale. Furthermore, a greater proportion of families would sell a child as a one-off event for her virginity, than would sell a child into longer-term prostitution. Longer-term decisions seem to be the domain of older girls/women. Thus, the notion of ‘positive deviance’ (reasons why a minority do not have same behaviour as the majority) is not particularly relevant because the majority are not engaging in the aberrant behaviour examined by this research.

4.7.2 Linguistic clues

The most common euphemism cited by respondents as being used for working as a prostitute is ‘working in a coffee shop’. This is not surprising: in Vietnamese communities, such as St. 63, many coffee shops do serve as ‘fronts’ for back-room brothels. Downstairs there is legitimate business (coffee) while upstairs there is sex for sale.

The research attempted to elicit some of the Vietnamese terminology/slang that is used when people talk about prostitution, as one way of ascertaining deeply held cultural beliefs about the trade. Analysis was inconclusive, although in general, there did not appear to be such negative values imbedded in the terminology as is the case with

Khmer⁴². These observations can only be regarded as very rudimentary: more detailed and technical analysis is merited.

- The most commonly used term is: *lam gai*. (Literally translated this means: ‘being’ – verb used to signify making or doing, the act of working at something + ‘female’ – term used to refer to both girls and women).
- In books and stories when the author wants to be genteel about this subject, she/he will use the phrase “*nguai di mua hoa*” / “*khach mua hoa*” (‘person going to buy flowers’ / ‘visitor or guest buying flowers’). In this case the prostitute is called “*gai ban hoa*” (‘female who sells flowers’).
- Men will say they want to *choi gai* (literally ‘go play with girl/female’).
- A commercial sex worker is sometimes referred to as “*gai di khach*” or ‘girl who welcomes or goes to receive a visitor or guest’.
- *Gai du*: (Literally, ‘girl under umbrella’) This term refers to the fact that Vietnamese women will use an umbrella when they go out in the daytime to visit people because they do not want their skin to darken in the sun; and when go out visiting people they will stop occasionally to talk with different people.
- *Di du*: (Literally, ‘movement’ or ‘to go’ + ‘umbrella’). Same meaning as above.

4.7.3 Awareness levels of children

- “*Out of 10, it happens to 11.*” (ie.: more often than not) [Teenager living on a houseboat in Chba Ampeu, talking about prevalence of child sales in her community]

The results of the child-PLA group discussions show that the all participant children were keenly aware of the presence of the commercial sex industry: they could easily name the locations of brothels and so-called ‘porn cafes’. Most children had first-hand stories to tell about family members, friends, or neighbours who are (or have been) somehow involved in the industry⁴³. The amount of detail that the children contributed leaves little room for doubting the veracity of their statements.

Two issues, pervasiveness (“it’s everywhere!”) and proximity (distance from childrens’ homes and prevalence in their communities), clearly surfaced as issues of concern. Furthermore, it was clear that the majority of children felt insecure and in two communities (Chba Ampeu the exception) the majority of the girls expressed fear that they may be forced into commercial sex⁴⁴.

Analysis: The fact that children are clearly cognizant aware of these issues and aware of how widespread the phenomenon of prostitution and child sales are, means that they are well on the road to being ‘desensitized’ to these activities as negative or unusual or unhealthy.

⁴² In Khmer, the most common term used for ‘prostitute’ is ‘srey koich’, literally ‘broken woman’ which suggests little room for restoration. It also puts the balance of ‘blame’ on the woman/girl, rather than assigning it to the males who purchase sex.

⁴³ Actually working as prostitutes; actually sold for virginity; work as guard, cleaner, errand-runner, bookkeeper for brothel; visiting brothels to buy sex; working as a middle-woman to purchase girls from Vietnam, an aunt who died of AIDS after working as a prostitute, etc.

⁴⁴ These results exclude Chba Ampeu as the question was not posed there.

“At what price, honour?”

A qualitative study into domestic trafficking of Vietnamese (girl) children for sexual exploitation



Many Vietnamese live in very crowded conditions. This is a largely Vietnamese community of carpenters that lives/works in the Boung Traebek area. Photo credit: Aaron Cash, 2005.

4.7.4 Patterns and trends

The so-called ‘conspiracy of silence’ makes it difficult to obtain detailed information about various actors in this sordid drama: everyone knows, but few people talk openly about the details of actual sale for fear of reprisals from those involved, or fear that their lives and precarious situation may be irreparably upset⁴⁵.

One point that was readily divulged was that there are basically two different types of sale. One is for the girl’s virginity: she is sold around the age of 13 (after menarche) and stays away for 2-4 weeks, then returns to her life as it was before (ie. going to school, helping at home, etc.). The other type of sale is for girls who are put into brothels and who are then ‘in the trade’ for a longer period of time.

A new phenomenon (starting about two years ago) reported from the Chba Ampeu community is ‘sponsorship’ of young girls (the youngest was reported to be 2 years of age) by foreign men (usually Asian, sometimes white): families are paid \$150-\$300 per month to care for the girl and when the foreigner is ready he will come and take her for sex. This was not reported to be very common, but as becoming more common.

It was also clear that sex work was perceived by respondents to be largely transitional in nature; that is, Vietnamese girls and women may engage in it as a means to a ‘larger’ or

⁴⁵ Respondents usually expressed some concern during discussions, about what they could reveal for fear of reprisals.

more permanent “end” or goal of starting up a business or purchasing a high-cost item such as a motorcycle. Often it appears that the ‘end’ is not the idea of the younger girls at least. Such findings are supported in other literature as well.

Other trends that were possible to clearly ascertain include the following:

Discernible TRENDS:

- Parents, mothers specified most often, make the decision to sell the girls.
- Age for sale of ‘*kieu*’ (virginity) is 13; few girls are reported as being sold before they reach this age.
- The price for *kieu* was consistently reported at \$300-\$500. There was some indication that the price paid for *kieu* is falling due to an increase in the supply of girls.
- More often than being self-propelled, girls are ‘forced’ by families/circumstances to enter prostitution.
- Kidnapping of children for the purpose of selling them into prostitution was cited as an occasional occurrence.
- Recruiters are intentional about targeting vulnerable families.
- It does not appear to be a result of ‘trickery’; more often ‘deception’/coercion is used to encourage families to sell their children for sex.
- Recruiters can be passive as well: often they are approached by a family wanting to sell a child.
- It is Vietnamese who buy the girls from the parents (specified as Vietnamese, Kampuchea Krom, or Chinese-Vietnamese). The ‘recruiters’ are [almost] always known in the community.
- Community members suggest that at their level, it is probably not a highly organised enterprise, but that it tends to be ‘opportunistic’.
- The majority of clients for the virginity are reported to be Asian expatriates: namely Japanese, Taiwanese, and Chinese. There is a belief that having sex with a virgin is good luck for new business ventures.
- Did not seem to be negative connotations associated with males visiting prostitutes or with the demand for under-age girls. Not one person interviewed talked about the need to address the ‘demand’ side of the equation: that is, the fact that men want to have sex for sale and thus there is a market for it.

4.7.5 Degree of organisation

This community perception that transactions are made through a dis- rather than highly organised network is corroborated in other research as well. An internal survey of one local human rights organisation about Vietnamese prostitution in Svay Pak (early 2003) concluded that:

“There might be many people involved at all levels of society throughout the country and over the Vietnamese border. Probably it is not a specific organised network but more the reflection of how things work in Cambodian society (that is: powerful people who control lucrative businesses, complete impunity, and lack of law enforcement).”

Writing specifically about movement of Cambodians from Prey Veng Province to Thailand, Preece (2005:44) describes the existence of an ‘...entrepreneurial network of traffickers: opportunistic individuals who seize the chance to deceive or coerce their victim into a situation of exploitation for profit.’ This seems to echo what Vietnamese respondents reported during this research.

It is possible, perhaps even likely, that a higher degree of organisation and control is present the further one advances ‘up the ladder’ because there is more money to be made: that is, the actual person selling a child may be a parent and the person buying to sell on to a ‘recognised broker’ may be just an opportunist as well. One shelter reported a recent case where a young girl running away from home entered a public bus and told the bus driver she wanted to go to Kampong Thom to find her relatives: the bus driver waived her fare (she had no money) and then sold her when they arrived in Kampong Thom.

4.7.6 Sale of boys

Sale of boys for sexual exploitation appears to be taking place, but not on nearly the same scale as sale of under-age girls nor in the same way. It was reported to be more of an occurrence in communities near the waterfront. Boys are not collected into a brothel arrangement. Rather, boys usually have another occupation, such as shoe-shining or book selling. They may then be approached directly by a foreigner to have sex, or by a ‘middleman’ such as a motorcycle taxi driver or a pimp on behalf of the client.

4.8 Perceptions of sex workers by community/public

In general, community respondents said they considered prostitution to be ‘not good work’ but that they were sympathetic to the women working as prostitutes, regarding them as having little choice for alternate employment: “at least they can earn some income.” It was also acknowledged that some women work as prostitutes in order to earn money to start a business – that they do not intend to stay in that occupation but are temporarily involved and this rationale seemed to be acknowledged as a reflection of ‘good character’ even though the work is regarded as ‘questionable’ or negative.

It seems that people make a distinction between prostitution as a job and ‘being a prostitute’ as a lifestyle, and this distinction works in favour of the women who involve themselves in selling sex. Further, many gave examples of women who formerly worked as prostitutes who had subsequently left the trade, married, and were apparently re-absorbed into community life.

- *“Apparently it is not difficult for the girl/s to fit back into the community; some of the families boast because their daughter was particularly beautiful and so commanded a higher price than other girls.” [ethnic Vietnamese physician commenting on the situation around her home area of Wat Phnom]*

The picture from girls in the after-care shelter (no longer working in prostitution), and from children participating in PLA, however, was more bleak and less hopeful.

- *The community teases girls who have been in prostitution.*
- *We are looked down on.*
- *In the view of the community, we loose value. We are not pure anymore; we are spoiled.*
- *Men do not respect or love us.*

In synch with the reflection from the girls, one woman who left prostitution (a condition imposed by her client for marrying her!) said:

- *I wish Vietnamese would wake up about prostitution [ie. stop it]. The job cannot help you for a long time.*

Churches and church leaders expressed a desire to reach out active CSW's of which they say there are many in their communities and living around their churches. However, they are afraid that the sex workers will corrupt the youth in the congregation and encourage them to enter prostitution. Teachers observed that girls who go away to do commercial sex work, sell their virginity, and return are 'different' not only in material ways such as owning different possessions, but in the way they look and carry themselves. They admit these girls back to class but admit to some reservations about doing so because they do not want the girls to 'be a bad influence'.

The general perception of commercial sex work as glamorous and lucrative is quickly dismissed in conversation with young girls who have been involved in selling sex. When asked to describe what impact the sex work has had on them, responses included:

- *I feel sorrowful inside, sorry about my own life.*
- *When you are healthy, you can make money; when you are sick it is all useless until you die. At the end is only death*
- *I am sorry about my life. But this was my fate, I was born in a bad year.*

In summary it seems the Vietnamese seem to take a rather pragmatic view toward trafficking / prostitution, but are not wholeheartedly positive about it; there was expressed some awareness by respondents of some of the potential dangers and negative effects (such as HIV/AIDS) although not much awareness expressed about emotional and psychological effects.

The sense of resignation that seems to pervade discussion about this social phenomenon may actually be a factor in families selling girl-children – in crass terms, an 'if you can't beat them, join them' sort of attitude.

4.9 Return to family/community

This research project did not obtain first-hand information from women/children who had actually returned to their communities after being involved in the commercial sex industry. However, as indicated earlier, there was a general perception from respondents that these women/children could return to their original communities and resume 'ordinary life'. Official marriage, or return to previous role/s their family of origin if they are very young, seemed to be one of the main factors legitimizing their status in the community. Having money was the other.

While 'return to family' and 'social reintegration' are ideal outcomes in the event that girls/women want to leave commercial sex work, this is not easy to achieve, not least because the original factor/s which sent the girls/women into prostitution have seldom been addressed or altered.

Farrington outlines some of negative aspects of returning trafficked children (as perceived by the recipient families). These should certainly be seriously considered by any organisation seeking to promote return to the community/families of origin:

1. Family members may well have been involved in the original transaction, weakening bonds of trust and security.
2. Children may be considered unclean, diseased, sinful: might have community looking down on the family, shunning the family.
3. Negative outcome for the family who can no longer rely on the income.
4. Will increase family's financial burden as they have to feed/care for the child once more.
5. Factors which led to the trafficking in the first place have seldom been addressed!
6. Debts remain unpaid.



Chba Ampeu (Sugar Cane Market) area, Phnom Penh. Photo credit: Aaron Cash, 2005.

5.0 RISK /VULNERABILITY FACTORS

5.1 Overview⁴⁶

The concept of ‘poverty’ emerges quickly in any discussion about “why families would sell their children.” However it is acknowledged to be simply one variable, and not necessarily the primary consideration in this decision. The decision for sale of (girl)children into prostitution is clearly not the result of a single factor: it is always the result of a combination of factors. And this research did not identify one clear, single, overriding discernible ‘tipping’ factor⁴⁷.

And as one ethnic Vietnamese NGO worker noted:

- *“It is not [always done] maliciously: some parents really hope their daughter will marry a rich foreigner and then not only will the family be provided for but the girl will not have to live in the slum anymore.”*

Findings from this research corroborate previous research publications on risk/vulnerability factors that influence the sale of children into commercial sex⁴⁸. What is different in this research may be the weight of particular variables exacerbated by the fact of being Vietnamese in Cambodia, which is itself a vulnerability factor. For example, relational dysfunction [especially family] as an explicit factor in girls entering prostitution surfaces much more frequently in literature about Khmer girls than in reference to Vietnamese girls, an observation also borne out by this research.

5.2 Details of vulnerability factors

The major risk factors (named as such because they surfaced most frequently in conversation with respondents) among the Vietnamese communities surveyed in this research—the presence of which will make the sale of a child more likely—appear to be as follows: crisis/extra-ordinary expenses; debt; ‘normalisation’; materialism; family honour; cultural perceptions of the value/place of women.

5.2.1 Poverty as a contributing factor

All of the vulnerability factors identified through this research must be considered to occur within the context of general poverty and the psychological burden of uncertainty and insecurity accompanying it; as well as with recognition for the political uncertainty that characterises the lives of the Vietnamese minority in urban Cambodia.

The elements of poverty that surfaced most frequently in discussion included:

- Insecurity associated with inconsistent employment /income.
- Lack of ‘reserves’ or ‘assets’ that provide a ‘safety net’ for families in the event of a major crisis.
- Feeling hopeless about the future and possibility for change, improvement.

⁴⁶ For a list of the most frequent reasons for sale of children into prostitution, as stated by respondents, see Annex 6.

⁴⁷ This observation is well summarized by Farrington speaking in reference to Cambodia: “the unravelling of the social fabric of Cambodian life combined with the impact of grinding poverty are noted...as the most potent factors in the trafficking equation” (2002).

⁴⁸ Major factors identified consistently in the literature include: family/relational dysfunction, deceit, previous exposure to prostitution, family and social pressure, weak social support, cultural pressure, debt.

- Desperation: need to borrow for immediate and basic needs such as food and rent.
- Afraid of money lenders, but need the capital quickly and see little alternative.

5.2.2 Crisis or extra-ordinary expense:

- *“Not all are so poor or completely destitute. Often it seems that they have a crisis in the family [in the case referred to by this respondent, a father was diagnosed with cancer] and then they take this drastic measure of selling a child for sex. They panic and it seems an easy way out.”*
[Vietnamese doctor working with NGO to provide free health care].

People who do not have consistent employment, or the guarantee of consistent employment; and who earn just an adequate income to meet what they consider the basic expenses (ie. shelter, water, food, clothing, and employment-related such as transport) are susceptible to the pressures of ‘extra-ordinary’ expenses in a unique way. They may be forced to choose between seemingly impossible options. Some of the specific things mentioned during the research as requiring a [relatively] large amount of capital, and often quickly, included:

- healthcare expenses (mentioned most frequently by far);
- new roof or other house repairs;
- money to get a brother out of prison;
- purchase of boat or motorcycle deemed necessary for employment;
- servicing a debt.

5.2.3 Debt⁴⁹:

- *“When you cannot repay your debts, you have to sell your daughter.”*
[Vietnamese teenage girl whose mother threatened to sell her six months ago but who went to an NGO for help and is now enrolled in their school and works as a cleaner in the NGO office]

Though ‘debt’ as a factor in the decision to sell a child was frequently mentioned, it was not always clear what the majority of cases of debt were incurred for: basic living expenses, business start-up⁵⁰, or other expenses⁵¹. Perhaps the most insidious aspect of debt incurred through borrowing from the ‘informal system’ is the way in which it becomes impossible to escape. The level of interest is so high that attempts to repay become a downward spiral toward even more desperate behaviour.

⁴⁹ Debt figures largely as a ‘push factor’ in studies about trafficking for sexual purposes. Seldom is there discussion about the reasons for debt, however.

⁵⁰ “The VN mothers in the group at Chbar Ampeou in Cambodia claimed that ‘many, many’ families in their community were selling their daughters. Chbar Ampeou is a poor riverside suburb of VN migrants. The first cause, they said, is grinding poverty that has led families to realise that daughters entering the sex trade attracted fast capital often with an initial advance of up to USD\$500. Local residents find it difficult to secure jobs. Without capital they have no way of establishing businesses of their own and they are wary of moneylenders.” (Beesey: 53)

⁵¹ Farrington indicates that most Vietnamese in Poipet stated that debt was incurred for basic living expenses (not defined or specified) and for capital to start-up a business.

Often there was mention of debt being a result of gambling: in Chba Ampeu, respondents indicated that they believe 40 percent of families with debt are indebted due to gambling.

Debt as a factor appears to have changed little in the past five years⁵²:

- *There are many cases where parents persuaded their daughters to work in prostitution. Just close to here, there are more than five families I know for sure that their daughters are working as prostitutes. At first their parents had a small shop in the market, then somehow they were in bad debt. So the parents asked their (female) children to sell their virginity (when they are just 14 or 15 years old) to pay part of their parents' debts.*

5.2.4 ‘Normalisation’:

- *“Living in the dark, you become like the dark. When dark is common, then all participate in it. When prostitution and sale of children is normal, then everyone does it.” [teacher FGD]*
- *“Prostitution has taken such root in the community as to be considered a ‘normal’ way of earning money. This is partly due to the fact that it is done so openly, and as a result people see prostitutes and pimps with nice clothes and jewellery, earning and spending money. Associating prostitution with wealth as the effect of ‘normalising’ the community’s attitude towards the sex industry.” [male FGD]*
- *“In Nham Keng and Km. 11 area people talk openly about buying/selling children as though they are talking about vegetables. They do this very openly.” [NGO teacher living in Svay Pak]*

Sale of children is reported to be a common occurrence in focus communities: nearly every person participating in the research has a story to tell about someone they know who was threatened with, or who was actually sold. While difficult to know precisely the extent to which it occurs, it is clearly not an unusual activity. Researchers have noted emergence of ‘sub-cultures’ where certain previously despised options are now seen as valid, even legitimate. Gradually people are socialised into the new way of thinking, new ways of seeing options. Speaking of the Vietnamese situation in Poipet, Farrington (2002) explains:

“This points to a level of acceptance within the community of going to Thailand in an attempt to improve an individual’s or a family’s standard of living. This acceptance may in some circumstances or subgroups of the population, extend to the acceptance of trafficking in children as a legitimate source of income for both parents and traffickers.”

⁵² “Trafficking of Vietnamese Women and Children to Cambodia Report.” Derks. 1998.

The erosion of self-worth through lived circumstances allows for negative ‘normalisation’ to occur, as articulated by one NGO worker:

- “...in my understanding it is that people don’t have sense of self worth, self value. When people then find themselves tangled in debt or without a job things go down. They can start gambling and consider that that is their occupation. Of course this involves other behaviour like drinking and so forth. Their lives become focussed on MONEY, not on other things like taking care of their families. They cannot get out of the spiral and [then] there is room for the thought on selling children.” [Ethnic Vietnamese NGO worker who herself is the survivor of a physically abusive family]

In an article “Vietnam’s Global Human Trafficking: An Epidemic” (2005), author Andrew Lam suggests three major reasons for the perpetuation of human trafficking of Vietnamese for sexual exploitation: “Third, and most important, Vietnamese people themselves have developed a *lackadaisical attitude* (italics mine) about the plight of trafficked women. After all, when approximately half a million prostitutes in Vietnam are trying to make ends meet, who cares if a few hundred thousand more are plying their trade abroad?”

5.2.5 Materialism:

- “We have heard of a child being sold for a television! It is not a survival issue.” [NGO staff]
- “People want to be as rich as their neighbours.” [girl whose mother threatened to sell her]

Clearly, the majority of respondents were not destitute: their livelihood situation is often precarious and uncertain but all have places to live and report adequate food security.

In the literature, this factor is described in different ways. For instance, Slocomb refers to ‘financial need’ vs. ‘financial ambition’⁵³. Preece (2005: 52) notes that daughters are sometimes pressured into “enhancing family economic status” – the families wanted jewellery, or to own a home.

Further, Slocomb suggests that this is a relatively recent phenomenon; it may be partially attributable to the fact that the population in question is in an urban environment⁵⁴ with constant exposure to extremes of wealth and poverty. “Many long-held cultural values of an egalitarian and Confucianist society have been eroded while the new ones such as money focus, consumerism, pragmatism...have been evolving.”⁵⁵ There remains an uneasy tension between old and new values and morals and norms.

Farrington (2002) too indicates that among Vietnamese living in Poipet, challenges to traditional culture from ‘globalisation’ and ‘modernity’ have resulted in materialism,

⁵³ “One study in Thailand found that in 60 percent of cases it was not extreme poverty that forced families to send daughters to brothels, but motivated by the desire to own consumer goods like tv and videos. There is competition among families to acquire such household items.” (Brown, 1999:55).

⁵⁴ One NGO noted that sale of children does not appear to occur from Vietnamese who live outside of Phnom Penh, in more rural areas: rather, it seems to be an urban phenomenon.

⁵⁵ Slocomb, unpublished research. 2001:17.

flagrant individualism, and economic security replacing ‘traditional values’ as the major organising framework for families and community. Beesy too posits the idea that the ‘moral economy’ (James Scott, 1984) where ‘haves’ look after ‘have-nots’ is slowly being eroded by the influences of the market economy (2003:53).

Perhaps one indicator of this is seasonal change in ‘volume’ of sales. During the research, respondents reported an increase in demand for young girls at around the time of the Lunar New Year (called *Tet* in Vietnamese). They suggested that this could be because using commercial sexual services is regarded by men as part of the holiday experience so in fact more girls are ‘needed’ for the brothels because there are more clients. They were apt to answer that it could be because many families return to Vietnam and either need extra money for travel/border fees (as well as to contribute to family festivities in Vietnam, not least because they want to demonstrate that they are successful in their location). And the most frequently reason stated was that families reportedly feel a need to ‘show off’ for neighbours with new clothes and expensive parties.

5.2.6 Family reputation/family honour:

- *“People around us looked down on us. We lost face when the person who we borrowed money from came and talked loudly so that all the neighbours could hear it and everybody looked down on us. This happens a lot.”* [Female minors in an after-care shelter]

This seems to have two facets. First, the reputation of a family is partially dependent on its perceived ‘success’ in terms of providing survival essentials for its members (food, shelter, etc.). Families who are barely able to ‘make ends meet’ may find it unbearable to be ‘despised’ by neighbours; they may feel that the only possible way to rectify this is to sell a daughter so that they can regain their honour by demonstrating that they have sufficient financial resources.

The second facet relates to the fact that there is a high value placed on obedience to parents; combined with strong pressure from families upon (girl)children to contribute to the family income, this can result in girls feeling powerless to resist whatever is asked of them ‘for the sake of the family’. It can also result in girls deciding to sell themselves ‘for the sake of the family’. In this research, girls who had formerly been involved in the sex trade spoke of needing to ‘sacrifice themselves’ for other siblings or the family.

This is clearly documented in a study about the trafficking of Vietnamese women and children to Cambodia for the commercial sex trade (Derks, 1998). Insofar as the Vietnamese cultural value of family and ‘honour’ (filial piety) are applicable to the Vietnamese in Cambodia these could then be assumed to apply in the Cambodian context.

- “I must sacrifice my body for my family.” (15)
- “I didn’t want to do this work, but I needed to earn the money to buy medicine for my mother and to repay her debts. The creditor came very day to insult her., I couldn’t take it, so I had to do this work.” (27)
- “My mother told me to try to earn money, so that we did not need to be ashamed with our neighbours who had a lot of jewellery.” 31)

As Andrew Lam (2005) wryly notes: “In Vietnam, self-sacrifice is still perceived as the highest Confucian virtue, but it's seldom noted that consigning one's own offspring to a life of slavery is highly un-Confucian.”

5.2.7 Cultural perspectives of women:

- *“Part of the problem is cultural and social. There is not a very high regard for or respect of women in the culture. Since they are not valued, they can be used and sold.”* [NGO staff]
- *“Sometimes parents say “you are useless, why do you live here? Better for you to go work there [in prostitution] and make some money”* [girls in after-care shelter].

This factor is not often explicitly identified by victims or community members themselves; however it was frequently alluded to. As Preece convincingly argues in her gender analysis of employment-seeking migration from Prey Veng Province to Thailand, gender itself is a ‘risk variable’ rendering women generally more vulnerable to all kinds of exploitation than men.

5.3 Additional considerations

5.3.1 Cultural change:

This point is referred to in various places throughout this research report. The Vietnamese living in Cambodia are, by their own account, neither Cambodian nor “Vietnamese like people from Vietnam.” Respondents recognise that the Vietnamese in this country are, and are evolving, a unique culture (see section 5.2.4 above). For instance, the men’s FGD indicated that *“Vietnamese normally look down on the sex trade and do not consider it a normal, positive way to earn money.”* Most respondents said that while the sale of children might happen in Vietnam, it certainly does not happen to the extent that it does among Vietnamese in Cambodia.

- *“...the selling of daughters can be perceived, to some extent, as a symptom of the breakdown of societal norms, particularly if it is occurring among several families in a village or commune. Perhaps in the context of Vietnamese communities in Cambodia it points to the dislocation and lack of traditional values that have beset the community from the beginning of its development, rather than a disintegration which may be how it is best to describe communities in Vietnam. Such communities can be found in Thailand, Myanmar, and Cambodia as well as Vietnam and appear to be undergoing severe stresses and strains over time.”* (Beesey, 2003: 53)

5.3.2 The ‘Glam Factor’:

The idea that prostitution is lucrative surfaced frequently in conversation with adults and children both: girls/women who work in the trade, even for a short time, return to their community ‘looking different’. They are reported to now have telephones, jewellery, money, nice clothing, make-up, and to be ‘more beautiful than before’. This is admired

and envied by females in the community who are engaged in more routine and tedious work, much of which exacts a physical toll. So, even young girls may be drawn toward considering participation.

It is also regarded by young women as ‘glamorous’ (*‘the girls are clever and beautiful’*) and this may have the effect of rendering it desirable, and partly because it is possible/‘acceptable’ for them to engage in it. Furthermore, it is widely known that among clients, Vietnamese girls are considered to be prettier than the ‘dark-skinned Khmer’, to pay more attention to clients, be more experienced, be sexually adept, and so forth. This too may have a certain appeal to young girls and make them more inclined to volunteer, or acquiesce with parent’s wishes to sell their virginity and/or become involved in longer-term prostitution.

5.3.3 Pragmatism

The approach and view of the families and communities who participated as respondents in this research seemed most of all to be pragmatic: sale of a child for sex is not ideal, but as the opportunity exists many people will avail themselves of it. People did not talk about emotional or psychological damage that may be incurred by females, perhaps especially children, who are sexually exploited. See section 4.8 above.

5.4 “The Little Things”

Several observations by Malcom Gladwell in [The Tipping Point: How little things can make a big difference](#) seem cogent to the discussion of vulnerability factors amongst Vietnamese in poor communities in Phnom Penh.

Gladwell subscribes to an ‘epidemic theory of crime’. “Epidemics,” he writes, “are sensitive to the conditions and circumstances of the times and places in which they occur” (2000:139). Relating this to ‘crime’, he goes on to describe the ‘Broken Windows theory’ which argues that crime is, largely, the inevitable result of [social / socio-environmental / contextual] disorder.

“If a window is broken and left unrepaired, people walking by will conclude that no one cares and no one is in charge. Soon, more windows will be broken, and the sense of anarchy will spread from the building to the street on which it faces, sending a signal that anything goes.... The impetus to engage in a certain kind of behaviour [can be] from a feature of the environment.” (142).

“...the criminal...is someone acutely sensitive to his [sic] environment, who is alert to all kinds of cues, and who is prompted to commit crimes based on his perception of the world around him....The Power of Context is an environmental argument. It says that behaviour is a function of social context.” (150).

Putting this into the Cambodian context, then, it could be argued that perhaps the most critical point of intervention to reduce and eventually eradicate the deplorable crime of sale of (girl)children for sexual exploitation, is the social environment. That would require ‘getting tough on the crime’ as well as reducing the opportunity for sale of children.

6.0 RECOMMENDATIONS⁵⁶

6.1 Summary

Some of the recommendations included in this report are, obviously, not unique to the Vietnamese in Cambodia: all citizens and residents of this country would benefit from a stronger and more transparent judiciary, for instance. Furthermore, all recommendations must be regarded in light of the overall socio-political reality of Cambodia and within that, the tentative legal position Vietnamese hold⁵⁷.

Organisations are encouraged to think in terms of **prevention** when considering interventions for this area of child trafficking, as most of the small faith-based agencies are best suited for these types of activities. Prevention activities can often be implemented at minimal cost, although they tend to be labour intensive and require excellent community-organising and facilitation skills. In addition, agencies are also encouraged to consider efforts at protection and after-care. That is to say, a comprehensive approach to tackling this problem is advisable. Advocacy activities are best undertaken within the ‘protective framework’ of a larger agency, such as The Asia Foundation, that has extensive experience in this sensitive area.

The aim of intervention/s must be to reduce the ‘risk factors’ that seem to correlate with a family’s propensity for selling (girl)children. This is perhaps not so straight-forward as may first seem possible. The risk factors are quite inter-related and in many cases also appear to be related to ‘general quality of life’, a difficult change to realise for large number/s of people. In addition, the level of complicity by families makes it difficult to prevent the sale of children: for the most part, families appear to enter the sale arrangement thoughtfully and willingly.

In general, it is recommended that agencies desiring to participate in intervention against trafficking take a ‘rights-based approach’. Simply stated, a rights-based approach begins with the assumption that there is a minimum set of rights for every individual (the right for freedom from oppression, right to food, etc.). Many of these rights are well-articulated in various UN documents, such as the Convention on the Rights of the Child. In this approach, there are two basic actors: the so-called ‘duty bearers’ and the ‘rights holders’. Using these rights as a starting point then, people (‘rights holders’) can be encouraged to define for themselves peaceful means for (re)-gaining or asserting their rights (with ‘duty bearers’, or those whose responsibility is to ensure rights can be accessed) in way that respects the socio-political environment in which they live (in other words, the rights-based approach is not a call to violent action). There are at least three benefits for using the rights-based approach in addressing the issues articulated in this research report:

- It is currently a commonly-held and utilised NGO framework so it will be easily understandable in NGO and Government circles.
- It is not religiously specific, but acceptable across religious persuasions
- At the grassroots level, it gives a sense of external accountability: the idea that the world operates this way, and so should we!

⁵⁶ Farrington’s study on Vietnamese in Poipet contains numerous recommendations that could be considered by NGO’s working with Vietnamese in Phnom Penh. A summary of recommendations and rationale is included as Annex 7.

⁵⁷ That is, it should be assumed that the Vietnamese population’s ‘illegal migrant’ status will confound any intervention.

Furthermore, it is recommended that, where possible, ethnic Vietnamese staff are employed (ie. for providing services), rather than simply employing Vietnamese-speaking staff. Cultural affinity will enhance the ability to empathise and to understand the situation of those who are accessing the service/s. It will also increase the likelihood that Vietnamese in need will access particular services. The report recognises the improving access of Vietnamese to various services may not make a significant difference initially because those services are rudimentary or deficient even for the majority population. But it is an important part of the process of improving the overall situation for the Vietnamese.

6.2 General Intervention Framework⁵⁸

It is now clearly recognised that ‘trafficking’ is not a ‘steady state’ but that it is in fact a continuum with extreme forms of force/coercion at one end and voluntary entry for financial reasons at the opposite end (Preece: 45). Where one is located along this continuum determines what [types of] intervention is most appropriate.

The range of interventions can largely be divided into five categories: prevention, protection, victim support, reintegration, and advocacy. Possible sub-activities are outlined in general terms, in Annex 9. In some cases, a single intervention actually fits into different categories as it may achieve different outcomes.

Looking at it another way, one could begin with the risk factors particular to the Vietnamese in focus, and then consider how to address those specifically. One could envision the following:

RISK FACTOR	INTERVENTION/ MITIGATION	RATIONALE
Poverty	<ul style="list-style-type: none"> • Poverty reduction: employment generation, credit, etc. • Skills training; • Institute apprenticeship scheme. • Institute saving/s schemes. 	<ul style="list-style-type: none"> • Increase employment options. • Increase income opportunities.
Normalisation/ prevalence	<ul style="list-style-type: none"> • Increase accountability structures such as schools and child clubs. • Community meetings to discuss social situation and perceptions about it. • Institute neighbourhood watch system so people can alert one another to potential sale, ‘facilitators’. • Training on human rights (especially childrens’ and womens’ rights). 	<ul style="list-style-type: none"> • Cast doubt on the fact that the sale of a child is a ‘normal’ or ‘acceptable’ or ‘valid’ alternative for families to gain income. • Informing communities of national and international laws and conventions may act as a deterrent.
Crisis	<ul style="list-style-type: none"> • Steady employment & income. • Savings schemes. • Community support structures for encouragement and solidarity. • Health insurance schemes. • Improve healthcare; quality and accessibility. 	<ul style="list-style-type: none"> • Render individuals and families less vulnerable to shocks. • Provide means for accumulating additional assets that can be divested in emergency situation.

⁵⁸ For details, see Annex 9.

RISK FACTOR	INTERVENTION/ MITIGATION	RATIONALE
Debt	<ul style="list-style-type: none"> • Credit available on reasonable terms. • Steady employment. • Alternative entertainment activities. 	For people living at the subsistence level in an urban context, it is probably not likely that debt can be totally eradicated. Therefore, it is important to construct systems and opportunities that are favourable for those who need to utilise those systems.
Materialism	<ul style="list-style-type: none"> • Use cultural/traditional stories and ideas to promote value of children. • Promotion of values and morals in school. • Promotion of values and morals through greater interaction with parents of children in school. 	People should be enabled to make positive choices, meaningful choices, with a range of information. Behaviour change should occur within this context of focused reflection and information.
Lack of social / support structures	<ul style="list-style-type: none"> • Community-based research. • Community organising • Parent-teacher meetings. • Increase access to services in general. 	Creative ways of bringing people together to work on common activities promotes a sense of solidarity and community ownership/pride.
Cultural perspectives on ‘family honour’, gender, etc.	<ul style="list-style-type: none"> • Conduct gender analysis with community members. • Find culture ‘touch points’ that celebrate women. • Focus on promoting girls education – increases their value in the sight of the community, gives them a greater sense of confidence and self-worth. 	Improve male and female perceptions of the value and contribution of women.

6.3 **Community level intervention**⁵⁹

6.3.1 **Sensitization/Awareness Raising**

- Translate and produce CRC (Convention on the Rights of the Child) as posters or pamphlets – increase awareness that selling children is against international and domestic law/s as well as not in the best interest of children. Can follow up with sensitization workshop/s.
- Translation of relevant legal documents in Vietnamese language; then circulation of documents and education/awareness raising about the [related] legal context in Cambodia. This may serve as a deterrent.
- Establish some sort of hot-line so that people in trouble can phone for help. Need to make very clear what procedures/steps are for reporting threat of sale or actual sale, or rescue.
- Could have NGO’s with VN speaking staff make presentations to churches and/or parents of students regarding their services and contacts.

⁵⁹ In developing these recommendations, the author intentionally did not incorporate suggestions from Farrington (Annex 7) – it is advisable that NGOs carefully review both sets of possible interventions in the process of determining what may work in their given community.

- Set up a ‘neighbourhood watch’ system with clear information about who to contact in the event of particular observation/s or situation/s.

6.3.2 Community building/development

- Develop social cohesion and a sense of community in these slum areas – not one based on ethnicity, however, but on more positive aspects like working together as neighbours to resolve common problems in the location where we live.
- Bring people together to analyse their lives and situation and discuss changes they might want to make.
- Initiate community-based action-oriented research. This would give time for building relationships and for increasing peoples self-awareness.
- Stimulate sense of community and communal pride through common activities like ‘clean up day’.
- Provide recreational opportunities such as soccer that can bring people together for something other than work.

6.3.3 Thinking about the future

- Address feelings of ‘hopelessness’ – discussions, create more support mechanisms such as mother’s groups or play groups.
- Continue to implement education programmes for children – this gives a sense of hope and future.
- Could do more with children in school to help them envision occupations and livelihoods, and ways/means/requirements for achieving those dreams. Helping children and their parents to think about the future may go a long way in reducing social ills: encourage them to identify and name the various components that are necessary for certain occupations. This may prove to be a motivator for people, and give them practical and manageable achievements that they can work toward (ie. literacy, development of particular language skills, and so forth)? It may also do much to inspire hope. Of course, facilitation skills of the person leading these kinds of processes are vital to ensure that positive outcomes of such discussions.

6.3.4 Establish Local ‘accountability mechanisms’ or structures

- Establishing various ‘accountability mechanisms’ such as school, seems to be a positive activity that NGO’s can do. Parents seemed to be very conscientious about reporting to teachers that they wanted to withdraw their child from school; in reality they do not have to do this as they are completely free agents. But they have a sense of obligation: could capitalise on this. Establish more schools, small credit groups, sports teams, etc.

6.3.5 Poverty reduction

- Clearly, poverty is an important part of the equation. Therefore, greater attention to this issue would ostensibly pay significant dividends—through establishment of simple savings groups, provision of small-scale credit, education in business management and accounting, vocational skills training, and so forth.
- Think in terms not only of ‘income generation’ but in terms of ‘meaningful work’.

6.3.6 Credit/Vocational skills training

- Pilot a credit scheme. Focus strongly on the solidarity aspect of groups.
- For vocational skills, would be ideal to first liaise with existing skills training initiative (such as Don Bosco, Bright Arrows, WEC) to determine whether or not it is viable to place Vietnamese young people in these existing schemes.
- Explore the ‘traditional’ Vietnamese system of apprenticeship. It is reportedly common for parents to pay a sum of money to an established business (such as mechanic shop, hair dressing salon) to have their child trained in that skill at that location. Sometimes the apprentice eventually gains a job at the shop where she/he was trained; other times they complete their training and start up their own business or go to work in another shop. NGO’s can capitalise on the existence of this strategy by finding ways to support children/families who may want to participate but who may not have the capital to do so.

6.3.7 Education for children

- Providing educational opportunities has practical benefits, ie. passing on skills such as literacy, but also has a ‘deterrent property’ in that it provides an external structure that parent/s or families must negotiate if/when they are considering sale of a child in school.
- Agencies who are currently engaged in offering ‘formal’ education to Vietnamese children could consider incorporating a ‘lifeskills’ approach to education and especially for the older children. The OPTIONS Project of The Asia Foundation could provide a model in this regard. Specifically, “lifeskills” include such things as critical thinking, data collection, problem solving, analysis, communication, and decision-making (as well as practical information about topics like personal hygiene and safety, family relations, social skills, HIV/AIDS). Teaching lifeskills as been demonstrated to boost the confidence of participants and help them negotiate more favourable relationships which will in turn, contribute to reducing their vulnerability to exploitation.
- Curriculum could also be expanded to include HIV/AIDS education, and trafficking and sexual exploitation can be discussed quite easily in that context. Also, children can be encouraged to share this information with their parents. Materials in English and Khmer already exist – see, for instance, the Tearfund HIV/AIDS and Safe Children karaoke materials for children and youth. These could be translated into Vietnamese; or the Khmer

version utilised as part of the curriculum for older children who already speak/read/write Khmer.

- Curriculum could also be expanded to include gender awareness as well as conflict resolution. Even at a very simple level this could be enormously useful in the situation where families appear to have largely abrogated their responsibility for the moral instruction of children.
- Increase interaction of NGO with parents – so far, little is being done by any NGO to involve parents in the education of their children. The parents represent a natural affinity group, and this could be positively exploited as a starting point for enhancing community solidarity or doing community-based action research.

6.3.8 Education for adults

- It is suggested that more emphasis is placed on adult literacy and oral Khmer classes - both to learn the language as well as to bring adults together for solidarity and community sense.
- Can use lifeskills⁶⁰ approach for adult education as well; include relevant issues such as domestic violence, HIV/AIDs, etc.

6.3.9 Addressing cultural values

- Find positive cultural ‘touch points’ where people can be challenged by traditional stories, cultural myths, and values that they themselves ascribe to – for example, relating to the value of children or the how critical women are to the well-being of a family. The Vietnamese love stories: traditionally, they are often taught values this way. Relevant stories can be sought from older people, literature, proverbs, and incorporated into teaching, sermons, and so forth.
- The sale of children appears to be less common for church-goers. This could be because it contravenes Christian principles; it could also be that the Church acts as an ‘accountability mechanism’ like the schools do. It would be useful for Christian agencies could prepare materials about morality and values and use in church/Sunday school. Any means for positive affirmation of the dignity of human beings should be encouraged.
- It must be recognised that the Vietnamese in Cambodia have a unique ‘third-culture’: they are somewhere between Vietnamese from Vietnam, and Khmer, neither one nor the other.

6.3.10 Gender issues

- Conducting a gender analysis in Vietnamese communities would help to define what the predominant cultural values are. Essentially, a gender analysis describes the roles and positions and value of women and men in the context of how they relate to one another within a particular culture. For example, to be a ‘woman’ within the Vietnamese context is very different than what it is to be a ‘woman’ within the Khmer context –

⁶⁰ See Annex 11 for details on ‘lifeskills’.

there are different expectations, roles, responsibilities, etc. placed on ‘women’ and on ‘men’ in different cultures. It will be important to engage the focus people themselves in asking questions such as: ‘what do men in our community do’ and ‘what to women do’ and ‘why is this the case’ and ‘do we think it should continue to be like this’. They may decide they want to construct an alternate reality; they should be the architects of that new way of relating to one another.

- Address the demand side of the equation. Both women and men should be challenged to question whether or not harmful cultural stereotypes (ie. men have inexhaustible libido and must be able to access sex whenever they want to) and myths (if a man has sex with a virgin, it brings good luck) are true.
- It will be important to teach young boys to respect and more highly value women and girls, so that as they grow up they may be less likely to use CSW’s.

6.4 Organisational-level Considerations

6.4.1 Philosophical approach:

- It is clear that child trafficking cannot only be regarded as a result of poverty; therefore, poverty alleviation strategies are necessary, but are not sufficient for addressing this.
- It is important that organisations recognise the need to address issues of social and community development, design creative ways to foster hope, and as address issues of culture and values.
- The process by which organisations approach this issue/social problem is as critical as the types of intervention. It is vital to ensure that community members are involved at every step: from needs assessment and analysis to determining interventions, to implementation, and review. As there are likely very few areas of their life where they would be engaged in these sorts of activities and analysis, it will take patience and training/education in order to equip people to fully participate.

6.4.2 Application of PRA tools

- Organisations who are working in areas where this phenomenon is present could consider gathering relevant information in a participatory way such as done in this research. In this way, agencies can begin tracking the extent and some dynamics of the trade: in the event of their future involvement and also to assist other organisations who are focusing their efforts on trafficking and commercial sex sector.
- Specifically, Venn Diagramming was noted as a potentially very useful counselling tool – if done individually. It gives a schemata of who is important to the person being counselled, and facilitates discussion about why and why not.
- Various tools can be used on on-going basis with children as a way of encouraging their analysis of their lives, encouraging visioning, and dealing with difficult issues such as those discussed during this research. Especially drawing and then analysis of pictures has proven useful with children.

6.4.3 Information-sharing & collaboration

- Few of the faith-based organisations contacted during the course of this research knew much, if anything, about the work of the others. The advantages of increased communication and information-sharing amongst agencies working with Vietnamese are numerous, particularly if their activities are similar as is the case. One benefit would be that lessons learned from a particular approach can be passed along, so mistakes don't need to be repeated. Sharing of resources such as trainers and training materials is another possible benefit.
- Agencies tend to work in different geographic locations, so another benefit of regular information sharing would be development over time, of a more comprehensive, composite picture of this marginalised population.
- For after-care and crisis shelters, and legal organisations, it would be useful to coordinate monitoring, data collection, and the sharing of basic information about Vietnamese sex workers such as: community of origin, age, location of work (brothels and/or kieu), ethnicity of clients. This would help to establish knowledge about patterns of sale and movement, trends in volume of trade. It is recognised that this may be difficult because it is not always possible to distinguish the ethnicity of sex workers: some Vietnamese women want to hid that identity and if they can speak Khmer well this may not be hard to do.
- Shelters should have basic information too that is gathered consistently and completely, relating to communities or origin, age, etc. that would enable development of a clear profile of the girls and circumstances surrounding their involvement. That on-going data collection and analysis of trends would be useful in designing intervention/s.

6.4.4 Improved access to services

- Consider ways to enhance access to relevant services, for Vietnamese. This can be done by paying attention to language issues (print-based media will be effective in Vietnamese because of the high literacy rate); hiring ethnic Vietnamese as staff; etc.
- The urban Vietnamese population is underserved in terms of basic amenities and development programmes: NGO's should consider starting (or expanding on existing ones) community development initiatives targeting Vietnamese only, in Vietnamese communities.
- Consider ways to advocate for the minority Vietnamese population in Cambodia; especially regarding legal status. This has implications for the Vietnamese to be able to access more easily, such Government services as do exist (specifically: healthcare, education).

6.5 Legal Education and Protection⁶¹

- Ensure dissemination of relevant laws to local authorities, councils, village chiefs, and communities. It is important to ensure that such documents are made available in Khmer and in Vietnamese.
- Vietnamese require knowledge and understanding of how to use legal instruments to seek redress and legal rights in Cambodian and international law. This can be accomplished through sensitization and training sessions.
- Given the historic animosity between the people groups, anti-trafficking police would require sensitization/special instructions about Vietnamese they may be working with.
- Ensure that there is access to free legal services, assistance, and representation for Vietnamese. Language and culture issues are paramount in this regard: having Vietnamese speakers is necessary, but having ethnic Vietnamese who understand not only the language but also cultural nuances is ideal.
- It would be useful to ensure that there are female lawyers and counsellors who can assist female victims.
- Criminalise traffickers, de-criminalise victims; prevent the practice of viewing victims primarily as illegal migrants and deporting them.

6.6 Policy level considerations

Legalising the presence of the Vietnamese in Cambodia would give them access to basic public services such as education. The degree of security that such a shift in policy would bring may have very positive implications for community-building within predominantly Vietnamese locations, thus reducing social problems.

One expatriate advisor of a local NGO engaged in human rights work suggested that it may be easier for the Cambodian government to consider the issue of trafficking among/of Vietnamese women and children if it is presented in the context of larger issues of migration. This shift of emphasis from ‘trafficking’ per se to ‘migration’ currently characterises this sector in Cambodia and may be more palatable to local authorities as they are struggling with labour migration of Khmer to Thailand and the precarious situation that non-Thai speaking Khmer experience.

In addition, an internal report document of a local human rights agency gives several other suggestions for ways to work toward improvement of the policy and legislative environment vis-à-vis reducing trafficking and sexual exploitation, especially of children.

1. Deal with corruption at all levels of society.
2. Make and communicate clear laws.
3. Improve law enforcement. Real perpetrators usually not prosecuted.
4. Improve independence of judiciary.
5. Expand legal aid institutions
6. Cooperate with VN on trafficking, cross-border issues, migration.
7. Hold parents responsible for the sale of their children – not just pimps, etc.
8. Reduce particular discrimination against VN sex workers – such as putting rescued sex workers in jail for illegal immigration!

⁶¹ Many of the ideas in this section have their origin in the LSCW report on migrant labour from Cambodia to Thailand.

6.7 Further research suggested

This research identified several topics that would be very useful to explore further in the future.

1. Indebtedness

- a. Debt: local formal and informal credit options, when does it happen, who goes into debt, for what do people go into debt, how is it regarded if people default, etc.

2. Family status/situation:

- a. Family situation: the literature suggests that family dysfunction is a major factor for girls entering prostitution. It is often stated, especially by Khmer but also by Vietnamese, as a reason that they became prostitutes or ran away from home and were thus rendered more vulnerable and eventually ended up working in prostitution. The ‘family factor’ was also highlighted as a ‘major cause’ by several Vietnamese staff working for the faith-based NGO’s who observe that families are often in crisis and violence is a regular occurrence among the poor and very poor Vietnamese families among whom they work.

This current piece of research did not go into detail about the quality or nature of inter- and intra-familial relationships – it would be worthwhile to do more focused research on this and the [possible] correlation with entry into prostitution.

3. Concepts of family:

- a. Perception of ‘family’: what does it mean to be a family for a Vietnamese person living in an urban slum in Phnom Penh?
- b. Perceptions of children: how are they regarded by the Vietnamese in Cambodia? What is their role, the value that families place on children?

4. Education initiatives

- a. Actual results of the education initiatives – is the aim of ‘mainstreaming’ in fact being achieved? Are the assumptions undergirding those programmes holding true?
- b. If not, perhaps more effort should be channelled into the provision of practical non-formal education (literacy and numeracy and lifeskills) rather than into formal curriculum? Or at least provide it as an alternative.

5. Cultural issues

- a. Perceptions of sex in the Cambodian-Vietnamese culture: what do people think they are selling? What do people think they are buying?
- b. Perceptions of money and wealth: what is important to people? House, motorcycle, keeping a family intact, having steady employment? Would include issues of ‘having enough’ and tolerable margins of risk/error.
- c. Understanding ‘shame’ in relation with economic gain as opposed to the nature of the work.
- d. Determinants of male behaviour (Note: a sample FGD discussion outline is included in Annex 14. This could readily be employed by any interested NGO as a starting point in addressing this often-overlooked and seldom addressed issue.)

6. Reintegration

- a. Conduct research into the outcome of attempts by NGO’s / shelters to re-integrate Vietnamese children back into local communities. This may reveal important information about community perceptions of family as well as of prostitution.

7.0 CONCLUDING STATEMENT

This research marks a significant step in understanding the unique situation of the Vietnamese in Cambodia, in particular relation to their vulnerability to human trafficking for purposes of sexual exploitation.

Clearly, there are viable interventions possible at a number of different levels, ranging from the national policy and practice level down to the grassroots level of working in communities for prevention of trafficking as well as with victims of trafficking and sexual exploitation.

There are also significant barriers to working with Vietnamese *per se* in Cambodia, not the least of which is an intentionally vague national policy on citizenship and legal status for immigrants. Furthermore, the historical animosity between Cambodians and Vietnamese should not be minimized in the process of considering possible interventions. It must also be noted that the overall situation for women and children in Cambodia for human trafficking and sexual exploitation is dire: the situation is not unique to Vietnamese. Even for the Khmer majority population there are many ‘push factors’ including:

- widespread poverty,
- high unemployment,
- low levels of literacy, and
- few income earning opportunities for women)

that conspire to make sale of children for labour and prostitution serious considerations for many families. Furthermore, relatively few resources are available for victim support, there is a weak and not well understood or enforced legal framework for prosecution of perpetrators, and many

cultural traits (generally a low regard for women) collude to sanction trafficking and commercial sex.

The major risk factors among the Vietnamese communities surveyed in this research—the presence of which will make the sale of a child more likely—are: crisis/extra-ordinary expenses; debt; ‘normalisation’ of the phenomenon of commercial sex and sale of children; materialism; family honour; and cultural perceptions of the value/place of women.

The aim of intervention/s, then, must be to reduce the ‘risk factors’ that correlate with a family’s propensity for selling (girl)children. This is perhaps not so straight-forward as it may first seem. The risk factors are quite inter-related and in many cases also appear to be related to ‘general quality of life’, a difficult change to realise for large number/s of impoverished and politically marginalised people. In addition, it must be recognised that the level of complicity by families will make it difficult to prevent the sale of children. For the most part, families (read: head of household, major decision-makers) appear to enter the sale arrangement thoughtfully and willingly. Obviously, then, attention must also be given to issues of personal and communal values that influence the way males and females are regarded in Vietnamese-Cambodian society.

The barriers to effective intervention are significant, but not insurmountable: difficulties must not stand in the way of concerted efforts to protect vulnerable Vietnamese women and children from trafficking and sexual exploitation. The very lives and well-being of thousands rest on the response to issues highlighted in this report.

“At what price, honour?”

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ANNEX SECTION

Annex 1: Stakeholder analysis

For the actual question frameworks devised for each stakeholder group, see Annex 13.

Stakeholder	Methodology
Primary NGO	Semi-structured interviews; training of their staff; observation of activities.
NGO's - direct work among Vietnamese (faith-based NGO's)	PRA activities; Focus Group discussions.
NGO's - community development projects that reach Vietnamese	Semi-structured interviews with staff.
NGO's involved in legal aspects of trafficking, victim services, etc.	Semi-structured interviews.
Children - in NGO schools	PRA activities.
Teachers - of NGO's running schools	PRA activities; Focus Group discussions.
Church leaders	Focus Group discussions.
Community leaders - Hoi Viet Kieu	Semi-structured interview.
Community members	Walk-about, informal discussion, in-depth interviews, observation, PRA activities, focus group discussions.
Shelter/s - staff and residents	Semi-structured interviews with staff; PRA with residents.

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Annex 3: Details on respondents/interviews

STAKEHOLDER	DETAILS	NUMBER contacted
NGO’s and Staff		
Christian NGO’s that have projects working exclusively with VN.	Names omitted at request of NGO’s.	<ul style="list-style-type: none"> ▪ 6 agencies ▪ 2 VN staff ▪ 8 Expat staff
Christian NGO’s that have community-based projects reaching both Vietnamese (degree of intentionality) and Khmer.	<ol style="list-style-type: none"> 1. World Relief (CREDIT for loans; HOPE – kids clubs) 2. TASK (TLC, etc.) 3. Maryknoll (education) 4. Omitted on request of agency. 	<ul style="list-style-type: none"> ▪ 4 agencies ▪ 2 Khmer staff ▪ 5 expat staff
Secular NGO’s with community-based projects reaching both Vietnamese (degree of intentionality) and Khmer.	<ol style="list-style-type: none"> 1. PSF 2. AFESIP 3. [RHAC] 4. [MSF Belgium] 	<ul style="list-style-type: none"> ▪ 2 agency ▪ 3 expat staff
Agencies working in trafficking prevention	<ol style="list-style-type: none"> 1. UNIAP 2. TaF – OPTIONS 3. IOM 4. [ILO] 5. [CHO] 6. [HCC] 	<ul style="list-style-type: none"> ▪ 3 (only IOM & UNIAP face-to-face, others by email)
Agencies engaged in ‘legal aspects’ of trafficking prevention.	<ol style="list-style-type: none"> 1. IJM, 2. IOM, 3. Licadho, 4. LSCW, 5. CDP, 6. [OCHR,] 7. [MOWA] 	<ul style="list-style-type: none"> ▪ 5
After-care shelters, care & vocational skills training	Names omitted at request of NGO’s.	<ul style="list-style-type: none"> ▪ 5
Hoi Viet Kieu	Director	<ul style="list-style-type: none"> ▪ 1
Children – FGD		
Child-FGD: Girls in a shelter		<ul style="list-style-type: none"> ▪ 1 shelter ▪ 5 participants ▪ 1 counsellor
Child-FGD: Children in community	Boys: 15 – Mekong (age 9-12) 15 – K11 (age 10-14) 8 – Chba Ampeu	<ul style="list-style-type: none"> ▪ 6 FGD in total ▪ 76 children (38 boys & 38 girls).
	Girls: 15 – Mekong (age 9-12) 15 - K11 8 - Chba Ampeu	

STAKEHOLDER	DETAILS	NUMBER contacted
Adult – FGD		
Adult-FGD: Pastors	<ul style="list-style-type: none"> ▪ 1 FGD ▪ 3 male participants 	
Adult-FGD: Teachers	<ul style="list-style-type: none"> ▪ 3 FGD ▪ 10 women, 2 men participating: <ul style="list-style-type: none"> -- 1 with 4 women teachers. -- 1 with 1 male, 3 female teachers -- 1 with 1 male and 3 female teachers. 	
Adult- FGD: Community	Chek engry Leu (5 were former prostitutes, 1 a mother of one of the former CSW's).	<ul style="list-style-type: none"> ▪ 1 FGD ▪ 6 women
Adult-FGD: Community	Chba Ampeu <ul style="list-style-type: none"> • PRA & mapping Mekong <ul style="list-style-type: none"> • PRA & Mapping 	<ul style="list-style-type: none"> ▪ 4 FGD (2 women, 2 men) ▪ 13 people total (7 women, 6 men)
In-depth Interviews		
In-depth Interviews: Community people	<ul style="list-style-type: none"> ▪ 1 hairdresser ▪ 1 girl whose mother threatened to sell her. ▪ 2 sisters who run a hair salon. ▪ 1 Khmer woman working as prostitute (TASK clinic) ▪ VN woman whose mother goes to Church; 3 kids. 	<ul style="list-style-type: none"> ▪ 5 interviews ▪ 6 people (women)

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Annex 4: Legal Framework - Overview

Annex 5: Legal Services and Support

1.0 LEGAL SUPPORT OPTIONS

In discussion of legal support options, it is important to clarify the issue of “jurisdiction”. Basically, it is globally accepted that does not matter what nationality commits a crime and/or is victimized, it is the responsibility of the police/authorities of the nation in which the crime occurs to investigate and bring charges if possible. In practice, however, this happens inconsistently especially in countries with weak judicial systems (like Cambodia); and particularly for marginalised minority group/s (like the Vietnamese in the case of Cambodia).

Discussion about ‘legal support’ must also necessarily include attention to both conviction of perpetrators⁶², as well as the care and security of the victim. Ideally, it should also include attention to prevention of trafficking (such as assistance in the event that someone who is afraid for their own safety or the safety of someone else) as well as to conditions for victims in the post-trafficking phase.

In theory, it is possible for Vietnamese victims of trafficking and or physical/sexual abuse to access legal support on a gratuitous basis through local organisations that offer it. These include PJJ (Project for Juvenile Justice), LAC (Legal Aid Cambodia), CDP (Cambodia Defenders Project), APLE (Action Pour Les Enfants), Adhoc, and LSCW (Legal Support for Children and Women). Likewise, assistance is [theoretically] available from more social-service oriented agencies such as Licadho and Mith Samlanh who work in conjunction with local Police, Ministry of Interior, and sometimes the Anti-Human trafficking Department to investigate cases brought to their attention. All agencies indicated that they would serve Vietnamese like they serve Khmer, and without discrimination⁶³.

However, it seems unlikely that Vietnamese victims would actively pursue legal recourse for several reasons. Perhaps the foremost reason is the fact that most Vietnamese, and certainly the majority if not all Vietnamese who would be trafficked, do not have legal status here in Cambodia; they are considered ‘illegal immigrants’⁶⁴. Experience suggests that both victims and perpetrators are more likely to be tried for illegal migration (a criminal charge with penalty of 3-6 months imprisonment then deportation) than for the trafficking-related charges⁶⁵.

In addition, Vietnamese victims:

- may not be aware of the presence of such services as they are ‘advertised’ in Khmer and likely not in predominantly Vietnamese communities;

⁶² At least one international organisation indicated that it has been quite successful in securing the conviction of perpetrators of trafficking and sexual exploitation; 18/48 convictions during its time of operation to date were reported to be of Vietnamese.

⁶³ Author’s note: While there is not necessarily active discrimination against Vietnamese, failure of organisations to be equipped with, as a minimum, Vietnamese-speaking staff constitutes a certain degree of negligence that amounts to discrimination. This is especially so, given the preponderance of Vietnamese within the population of sex workers and potential trafficking victims.

⁶⁴ Respondents, speaking of their experience as a minority in Cambodia, indicated that generally they try to ‘stay quiet’ and ‘go unnoticed’, not drawing any attention to themselves in case they should be expelled or otherwise harassed.

⁶⁵ Both Licadho and AFESIP indicated that there seems to be a decrease in these cases, as authorities are trained and international standards and requirements tighten up.

- may not have adequate Khmer language to access such services;
- may not have confidence to approach services even if they are aware of them because of personal experience with discrimination that is common to Vietnamese in Cambodia.
- An issue for any woman accessing the legal system is that the majority of staff employed by these organisations are male; this may further disempower a Vietnamese woman.

Furthermore, because of the politically sensitive nature of ‘the VN question’ it is difficult for local agencies to respond well. Their own staff may feel at risk of harm if they pursue a case for Vietnamese clients. And they may be discouraged by the precedent set through former attempts. So even if there is organisational policy against discrimination it may unwittingly occur.

2.0 LEGAL FRAMEWORK REGARDING TRAFFICKING

The legal framework in Cambodia relating to trafficking and exploitation of children is a thick morass of global, international, regional, and national statements, protocol, agreements, MoU, laws, codes, draft laws, and purely descriptive documents⁶⁶. And theory differs significantly from practice, both for Khmer as well as for Vietnamese.

According to Farrington, the unfortunate convergence of political factors (complicity of politicians, police, military, legal system, etc.) in this country “...means that the Cambodian population remains [largely] unprotected for the threat of exploitation.” This is even more the case for the Vietnamese, given the historical animosity between the two nations and their current precarious legal status.

Conviction of perpetrators: Basically, there are legal grounds on which to convict perpetrators (often using articles of the Criminal Code such as ‘infringement of minors’, ‘indecent assault’, ‘rape of a minor’, ‘illegal confinement’, etc.) regardless of their ethnicity or nationality. The question is more of a practical nature: whether sufficient evidence about Vietnamese involved as perpetrators can be gathered by largely Khmer-speaking authorities and legal experts. And whether or not the perpetrators will actually be tried for the crimes against children; historically, they are more readily tried for being ‘illegal migrants’, jailed for a short time, and then deported (or simply released back into Cambodia).

Prevention of trafficking: According to a staff member of the IOM, prevention of trafficking is nearly impossible from a legal perspective, even for Khmer. Even if there is a suspected plan for trafficking a child, you cannot intervene legally despite strong evidence! This is because there is no comprehensive child protection law in Cambodia; and the Vietnamese families are certainly not physically neglecting their children who will be sold (about the only clause allowing for removal of a child). The Family & Marriage Law is the only mechanism available for removing children from their families and still this practice is virtually unheard of.

And, it is the Provincial level of the Ministry of Social Affairs that holds responsibility to act on what laws are available – there is no historical precedence to suggest that the MoSAVY will take interest in cases involving Vietnamese.

⁶⁶ See Annex 4 for an overview of the specific components of the legal framework.

Under the current legislative framework, the level of complicity by immediate guardians of the children, their birth-parents, makes it virtually impossible to prevent the sale of the girls. Action can only be taken after the fact of sale.

Furthermore, it is highly likely that any intervention will require financial resources. And that language will be a barrier to communication as few Khmer speak Vietnamese and it is not common for Government services to have Vietnamese-speakers available. A lawyer with Cambodian Defenders Project assigned to the Trafficking department indicated that there are three forms of recourse in the event of a suspected plan for, or actual sale of, a child:

1. An NGO can take the girl into a shelter because she is at high-risk.
2. Police can come to research and investigate and charge the family. However, this requires purchase of fuel for the motorcycle, lunch, phone card, etc. to cover police expenses as they do not have enough money to cover these for themselves.
3. Can go to anti-trafficking police unit. CDP advised that this is a better option than the regular police because their sole mandate is to address and reduce trafficking. However, there is only one such office in Phnom Penh so they may be more difficult to access than local police unit. And, like the regular police, the anti-trafficking police must also have their expenses paid before they will agree to conduct an investigation.

The law as deterrent: It was difficult to obtain information from anyone within the focus communities who had actually attempted to access or employ ‘the law’ to any aspect of the threat/sale/trafficking of Vietnamese (girl)children.

Respondents reported that there have been cases where NGO staff have intervened on behalf of children who were afraid they would be sold into prostitution. The presence of external interested parties seemed to be sufficient deterrent; in most cases the child was not sold. In at least one case it was clear that the family thought it would be deported to Vietnam if they sold their child; although there are no legal grounds for this the apparent threat proved useful!

Annex 6: Frequently cited reasons for sale of children

REASON	DETAILS (ALL QUOTES)
Financial	
	“They want money.”
	“Money is important to them – more important than their children.”
	<i>Prostitution is definitely</i> regarded as lucrative; women who have or who are working as prostitutes [or sold their virginity] return to the community well-dressed and this makes other girls want the same money
Extra-ordinary expenses	“Sometimes a family member goes to prison and the girl becomes a sex worker to earn enough money to get the brother out of prison.”
	Reason: life is too difficult; people in debt; special situation like creditors coming to take away all possessions or someone gets sick.
	Poverty, illness from siblings, illness from mother
	Health reasons (parents were sick and needed money for medicine or doctor visits).
	Family needed money for a new roof for their house.
	Family needed money for her mother’s health problems.
	Family member gets sick, father leaves the family, mum needs the \$
	There is a myth about getting rich if you go into prostitution; finding a foreign husband.
Family honour / reputation / competition with neighbours	
	People around us look down on us. We lost face as the person who we loaned money from came and talked so that all the neighbours hear it and everybody looks down on us. This happens a lot.
	“Don’t have nice clothes – they compare themselves to neighbours and people around and find that others are better off so they want to get money to improve.”
	Families ‘sweet talk’ the girls into saying they will become a prostitute or sell their virginity – this is seen as a ‘choice’ by the girls. (talk of clothing; talk of good money; talk of responsibility they have to the family).
	The ‘pagoda theory’ says that you need to honour and respect your parents because they gave you birth and they raised you.
Poverty	
<i>Mentioned by nearly every respondent, but only as one factor not the main cause...!</i>	‘Family is very poor.’
	Because of poverty; the families were working in the fields and did not have enough money coming in.
	Not all is done maliciously: some parents really hope their daughter will marry a rich foreigner and then not only will the family be provided for but the girl will not have to live in the slum anymore.
	Not sure: not all are so poor or completely destitute. Often, it seems that they have a crisis in the family and then they take this drastic measure of selling a child for sex. For example, the family from Bodeng whose father got cancer. They were not so poor, but still they panicked and sold their daughter.
	One other reason might be the crowded homes -- in which in the very poor homes, everyone sleeps in one very small room -- there is no privacy -- and by going to a brothel - there is some kind of privacy and "more freedom."
Persuasion or trickery	<ul style="list-style-type: none"> ▪ However they placed a bigger blame on skilled recruiters/traffickers who specifically target poor families with pretty girls to either persuade or trick them into entering the sex trade. ▪ Persuasion generally involves getting to know the family informally by chatting, asking about their circumstances, learning about their problems, etc. At the same time, they show off their wealth and offer to “help” them if needed. At this point they make a direct offer for the girl; if they are refused, they simply wait and often over time the family will need money for an emergency

REASON	DETAILS (ALL QUOTES)
	<p>or need, and they will agree.</p> <ul style="list-style-type: none"> ▪ Trickery can involve loaning the family money and getting them into debt, then asking for the girl to pay off the debt. The recruiters/ traffickers are almost always women of VN, Kampuchea Krom or VN-Chinese descent. They are said to change their mobile phone numbers often to avoid tracking by the police.
Deceit (all are examples from girls originating in VN)	They were told that it was easy to get money in Cambodia.
	Some were tricked through someone reading their palms and predicting a future for them in Cambodia. (girls from VN)
	Other girls were girlfriends of gang members. The boyfriend would trick her and take her to the shop to sell her.
Debt	
	Debt to moneylenders.
	Debt is a big reason: families need to get out of debt. They cannot get credit or money in any other way. Maybe they are in debt because their business failed. They don't know how to run a business very well.
	Family's business was in debt
	Debt – family cannot pay back
	<i>“When you cannot repay your debts, you have to sell your daughters.”</i>
	Big debts from gambling.
	People in debt and they cannot pay back (first and strongest answer from HAGAR shelter girls).
Materialism	
	Want to be as rich as their neighbour.
	To buy extra things (ie. sale increased around Tet time; people buy new motorcycles, telephones, etc.)
	<i>“We have heard of a child being sold for a television! It is not a survival issue.”</i>
Employment	
	Unstable employment seems to be a compounding factor as well – lots of mobility, not sure when they will have income, etc.
	The parents don't have work, but they have children to feed and they need to pay the rent.
Family problems – dysfunction, poor relations, violence, etc.	
	<i>“They become prostitutes because they are poor, number one. Also because there are problems in the family.”</i>
	One day the girl was angry at her father; so she ran off. A lady took her home and gave her food and drink for two days. Then took her to a brothel to work as a CSW.
	Sometimes parents say “you are useless, why do you live here? Better for you to go work there and make some money”.
	I went into it by herself after being raped by her father and beaten by her mother. She went with a pimp that was in the community collecting women.
Spiritual/moral	
	People do not know God.
	People don't have good morals.
	People in this area (Chba Ampeu) are happy when they have a girl; they think, a girl is more valuable than a boy because she can be sold.
Cultural	
	<i>“It is their culture.”</i>
	<i>“They think that virginity is not so important.”</i>
	Don't care about tomorrow – living for today only.
	People living only for themselves, and without regard for the future of their children.
	Violence in the culture: no role models.
	No respect for women.

REASON	DETAILS (ALL QUOTES)
<i>Response from girls in shelter.</i>	Sometimes parents say “you are useless, why do you live here? Better for you to go work there and make some money”. The girl who answered this initially said that many hear it, maybe 40-50 %.
	One girl sold herself to help her family. She told her mother she would go to sell soup in a shop.
	“I had to sacrifice myself for my brother.” [brother is doing very well in school now, because he has sufficient clothes and food]
	Part of the problem is cultural and social: there is not very high regard for or respect for women in the culture. Since they are not valued, they can be used and sold.
	The sense of needing to honour parents is very strong [so girls feel they must do this because their parents say they should]: sad because it is a positive trait but it is exploited by people in a bad way.
	Girls force themselves to help their family.
	Girls feel and say that they have to ‘sacrifice’ (<i>hy sinh</i>) themselves for the good of the family. This means to ‘forget about yourself’, ‘for the sake of’. It is the same word used for soldiers who go into battle and know that they will die.
	Do not want to dishonour the family – have to contribute to family income; have to do what parents request; don’t want family to be looked down upon.
	Generally speaking, the informants believed that younger children do not want to enter the sex trade and must be forced or strongly persuaded, usually by the mother who will use guilt to get her daughter to agree to help her parents and family. Older children and young women are believed to more readily agree, particularly if they have been aware of the sex industry and see that it is lucrative. [Summary by technical advisor on male FGD]
The ‘glam factor’	
	Girls see that other girls in prostitution become glamorous and they want the same thing.
	...they see their friends who are prostitutes wearing make-up and pretty clothes and want that for themselves.
Lack of Law enforcement	
	The government needs to change – needs to have laws and enforce those laws.
Corruption	
	Too much corruption in the system – too many powerful people are making money!
Awareness (low level)	
	Parents are deceived by middlemen who say, you should at least get something for your daughter’s virginity before she loses it for nothing to her boyfriend! After you get the money, then you will also have your daughter and she can have her boyfriend!
	Low understanding and knowledge on the part of parents. Don’t really know what they are getting in to – don’t know that it will be hard for the daughter, can only see the good things like money.
	Lack of education – people come persuade the poor people to sell their children and the people do not know how to argue.
	Many people are ignorant, they do not understand about HIV/AIDS.
Ease, accessibility, ‘normalisation’	
	It is easy to sell! The opportunity is there so people do it.
	Seems to be a correlation between proximity to PNP and sale: ie. if you live in the city you are more likely to be sold.
	Said that it seems people in outlying village areas (‘rural’) are not selling their girls: it is restricted to the slum areas within PNP. “They are protected from the influence of the middle man saying your daughter is growing up, she will be playing around with boys anyway very soon so why not just sell her?”
	People imitate their neighbours: my neighbour sold a girl, I can too.
	Speaking specifically about K.11, the male FGD indicated: prostitution has taken such root in the community as to be considered a “normal” way of earning money. This is

REASON	DETAILS (ALL QUOTES)
	partly due to the fact that it is done so openly, and as a result people see prostitutes and pimps with nice clothes & jewellery, earning and spending money, etc. Associating prostitution with wealth has the effect of ‘normalising’ the community’s attitude towards the sex industry. Vietnamese normally look down on the sex trade and do not consider it a normal, positive way to earn money.
	“When you pour water on a seed, it grows! Maybe people have some small bad thing in their heart and then they see it around them so they agree to sell their own child.”
	“Living in the dark, you become like the dark. When dark is common, then all participate in it. When prostitution and sale of children is normal, then everyone does it.”
Results From Child FGD [Mekong girls, ages 13-17]	
	Reason is: <ul style="list-style-type: none"> ▪ because of poverty; ▪ debt; ▪ some volunteer to do it b/c of poverty, to help parents; ▪ some intend just to sell virginity, but after a month or so they “go to far” and just continue; ▪ others have been cheated.

Annex 7: Summary of recommendations from Farrington

<i>Intervention</i>	<i>Rationale</i>
Child care (play group, daycare, nursery, childcare cooperative, etc.)	<ul style="list-style-type: none"> ▪ Difficult for both parent/s to go out and work if there are young children at home. ▪ Older kids prevented from going to school b/c they have to care for younger siblings. ▪ Young kids not getting adequate nutrition, stimulation, etc. ▪ Relieve parents of the burden of worry about the health and care of small children.
Low-interest Loans – way to deal with the debt problem?	<ul style="list-style-type: none"> ▪ Debt seems to be universal problem. ▪ Moneylenders charge exorbitant interest rates.
Support group for women.	<ul style="list-style-type: none"> ▪ Many women hold families together without men around: creating opportunities for them to share experiences may improve their self-confidence and help them see they are not alone. ▪ Might contribute to sense of hope and community.
Support & nurture for children	<ul style="list-style-type: none"> ▪ Cycle of poverty is likely to be continued in future generation/s without intervention for the children. ▪ Providing opportunities for: play, recreation, creative expression, development of self-care skills, self-esteem, social skills will assist overall development.
Education/school for children	<ul style="list-style-type: none"> ▪ Education no guarantee of decent employment: but without it, certainly little change of decent employment! ▪ Education is a basic right. ▪ Can create sense of hope and stimulate creativity.
Formation of children’s clubs or play groups	<ul style="list-style-type: none"> ▪ Alleviate some worry from parents. ▪ Help break the cycle of poverty. ▪ Address basic rights of children. ▪ Give something constructive to do so that they do not get into trouble (ie. drugs, crime, etc.).
Skills training	<ul style="list-style-type: none"> ▪ People lack skills to do other than manual labour. Giving new skills would increase opportunities for different kinds of employment. ▪ Would require wage replacement too, b/c families too poor to take time out for skills training.
Job creation / placement	<ul style="list-style-type: none"> ▪ Giving skills is just a first step; helping people to either find jobs or to create the work for them may be necessary next step.
Reduce expenses (ie. communal garden so they can grow their own food)	<ul style="list-style-type: none"> ▪ People barely able to make ends meet: anything that can be done to reduce their need for money would help them improve quality of life. ▪ Rent is a huge portion of income drain as well – how to address that? Land ownership? Cooperative housing??
Improving services (ie. available from NGO’s...): get VN speaking workers, have separate programs for VN, work on NGO staff attitudes, etc.	<ul style="list-style-type: none"> ▪ There are NGO projects that address most of the needs VN have – but not reaching VN because of prejudice from Khmer staff, lack of awareness about needs in VN community, lack of VN speaking staff, fear by NGO’s of working with VN who are mostly illegal immigrants (might jeopardise the NGO).
<p>PROCESSES: “It is important to develop any such plans in consultation with the community itself and it is also essential to understand the nature of Poipet in considering such plans.”</p>	

Annex 8: Comments from literature review

1.0 OVERVIEW

The literature provides some illumination on the general phenomenon of ‘commercial sex’ and in so doing provides an important context to the specific sub-issue of domestic trafficking of Vietnamese minors. To a lesser extent, there is some information available about ‘the Vietnamese reality’ in Cambodia that is also informative.

2.0 SEX SLAVES

A seminal piece of research is Louis Brown’s Sex Slaves: the trafficking of women in Asia (2000). Three major concepts that Brown clearly ‘exposed’ were the gender dimensions of the sex trade which necessarily incorporates issues of power wealth, cultural dimensions (the fact that the vast majority of customers in Asia are Asian men and not foreigners as previously assumed in international media, and how this can be so), and the fallacy of ‘free choice’.

Gender dimensions:

- “Laws prohibit slavery and in many countries in Asia they also outlaw human trafficking. The sexual exploitation of women in prostitution continues, however, because it is acceptable in cultural codes that are constructed upon two fundamental premises: the first is that females can be bought and sold and the second is that men have the right to buy sex. These are the laws that matter. Terrible poverty and acute disparities in wealth encourage these laws to be implemented with savagery.” (p. 209)

Power dimensions:

- “The people who endure the grossest forms of commercial sexual abuse throughout the world are those who are at the bottom of lots of different, and very complicated, hierarchies. They are female, they are from poor families in poor communities, and they belong to despised racial and ethnic minorities. They are abused...precisely, and simply, because they can be: they are society’s most vulnerable people.” (p. 3)

Cultural dimensions:

- In an Asian setting, family values mean stability of the family unit (p. 6). “In Asian societies, sex and the family are two almost wholly separate facets of a man’s life. Marriage, reproduction, and the family are economic and social contracts. Sex is a recreation [for men].”
- “Asia’s sexual codes are built upon the subjugation of women and the exploitation of the vulnerable. In this sense, Asia is just like anywhere else. But in Asia the level of hypocrisy is greater. More accurately, it is staggering.” (p. 253)
- “In Cambodia male sexual desire is considered insatiable. Prostitutes are needed as a sort of safety valve allowing men burdened by awesome libidos to have a sexual outlet - this will protect innocent women from being raped. In this context, prostitution changes from a social vice into a worthy social service.” (p. 131-132)

The notion of ‘choice’:

- “The further you descend in the prostitution hierarchy the less real and the less meaningful the element of choice actually becomes.” (p. 17)

- Women forced by extreme poverty
 - Prostitution is all about survival – get food to eat, etc. (p. 25)
 - Poor self-esteem
 - Enormously restricted life chances
- “Women are reared in poverty, socialised amidst discrimination, and conditioned to accept narrow choices.” (p. 29)

3.0 THE CONCEPT OF ‘CHOICE’

It is true that many women involved in selling commercial sex would indicate that they have ‘chosen’ this as a profession, career, income-generating activity and that no one ‘forced’ them to do this. But, factors influencing the ‘choice’ are often so strong as to at least cast doubt on the notion of ‘free choice’:

- Low skills, including literacy skills.
- Lack of formal education
- Lack of options for work for women.
- Family pressure to provide money.
- Personal sense of obligation to help family, inculcated since birth.
- Poverty and desperation.
- Poor modeling.
- Poor, very basic living conditions.

In this context, can a meaningful choice really be made?

- “The term voluntary is not meant to suggest that the women and girls are completely free to make choices. It is worth bearing in mind that family difficulties lack of opportunities, and other factors may force women and girls into migrating.” (Beesey, 2005:65)
 - “Although the term voluntary entry into prostitution suggest free will, it does not always mean a free choice among the economic alternatives for those women who decide themselves to enter prostitution. Most often these women entered because of the dire economic need within a specific social context.” (Derks: 1997:8)
 - “Common to all the country reports is an emphasis on recognizing the agency of women, their families and communities in making decisions to improve their lives, seek means of livelihood and find ways to escape poverty. [They can be motivated by] financial ambition, desire to get out of poverty, longing to escape family problems.”
- “...people make their own decisions, even if it is a combination of being ‘forced,’ ‘pushed by circumstances’, and ‘relatively free’. (Action Aid, 2005:28)

Annex 9: Intervention Framework

GENERAL INTERVENTION FRAMEWORK

Prevention

- Outreach/awareness-raising (see list of topics in box below).
- Crisis intervention – NGO staff can intervene on case-by-case basis with individuals within their realm of influence (such as children in schools, as they have done)
- ‘Neighbourhood watch system’ / safe spaces.
- Telephone ‘hot-line’ services.
- Child care & early childhood development.
- Social /community development.
- Social services (health, education).
- Temporary shelter.
- Mediation services; counselling.

Protection

- Temporary shelter.
- Rescue.
- Health services (education, treatment).
- Legal services.

Victim support/services

- Shelter and accommodation.
- Counselling and recovery assistance.
- Health care and disease prevention.
- NFE/lifeskills/literacy.
- Vocational skills training.

Reintegration

- Income generation assistance (loans).
- Teaching about lifeskills, business management, other practical skills.
- Counselling & mediation for families.
- Sensitization of community about related issues.

Advocacy

- Enforcement of existing laws and regional agreements.
- Sensitization and training for those involved in law enforcement, about working with minorities.
- Passage of new trafficking law.

Topics for awareness raising & outreach:

- Basic human rights.
- Children’s rights.
- Women’s rights.
- International Protocol and Cambodian laws.
- Promoting positive attitudes toward girls and women.
- Domestic violence.
- Dependable information about sex work and implications.
- HIV/AIDS and STI information.

Annex 10: Defining a ‘Human Rights Framework’

The following explanation is excerpted from a document prepared by DanChurch Aid⁶⁷

Human rights are legitimate claims that all human beings have for living a life in dignity and in conditions of social justice. The persistent and systemic denial of basic freedoms and needs as experienced by the poor and the oppressed in many countries of the world are and should be recognised as significant human rights deficits. Poor people are poor because they have been denied or have been unable to access their rights and freedoms. Those marginalised in society or living in abject poverty rarely have either the social or political power to articulate their claims and entitlements. Through the language of human rights legitimate political claims can be articulated with a moral and normative authority which other approaches lack. It is a language, which has the potential to empower the poor and the marginalised through the recognition that they are entitled to the right to food, the right to health care or any other right.

The human rights legal framework of responsibility and accountability at national, regional and international levels is also a transformative factor in peoples’ struggles for increased access to resources and rights, as it can partially counter-balance political powerlessness and marginalisation by providing a set of international legal norms to which they can appeal, when national systems fail to respond.

Working in a rights framework reinforces the notion that development is not about providing welfare to passive recipients or beneficiaries but is about facilitating the securing of basic claims and entitlements of rights-holders. The focus must therefore be on supporting the poor, where necessary, in their processes of self-identification as rights-holders and in strengthening their active and meaningful participation in decisions that affect their lives.

⁶⁷ DanChurchAid’s Rights in Action paper, 2 June 2004.

Annex 11: Explanation of Lifeskills

The following explanation is excerpted from a UNICEF website⁶⁸:

There is no definitive list of life skills. The list below includes the psychosocial and interpersonal skills generally considered important. The choice of, and emphasis on, different skills will vary according to the topic and local conditions (e.g., decision-making may feature strongly in HIV/AIDS prevention whereas conflict management may be more prominent in a peace education program).

Though the list suggests these categories are distinct from each other, many skills are used simultaneously in practice. For example, decision-making often involves critical thinking ("what are my options?") and values clarification ("what is important to me?").

Ultimately, the interplay between the skills is what produces powerful behavioural outcomes, especially where this approach is supported by other strategies such as media, policies and health services.

Communication and Interpersonal Skills

Interpersonal communication skills

- Verbal/Nonverbal communication
- Active listening
- Expressing feelings; giving feedback (without blaming) and receiving feedback

Negotiation/refusal skills

- Negotiation and conflict management
- Assertiveness skills
- Refusal skills

Empathy

- Ability to listen and understand another's needs and circumstances and express that understanding

Cooperation and Teamwork

- Expressing respect for others' contributions and different styles
- Assessing one's own abilities and contributing to the group

Advocacy Skills

- Influencing skills & persuasion
- Networking and motivation skills

⁶⁸ http://www.unicef.org/lifskills/index_whichskills.html

Decision-Making and Critical Thinking Skills

Decision making / problem solving skills

- Information gathering skills
- Evaluating future consequences of present actions for self and others
- Determining alternative solutions to problems
- Analysis skills regarding the influence of values and attitudes of self and others on motivation

Critical thinking skills

- Analyzing peer and media influences
- Analyzing attitudes, values, social norms and beliefs and factors affecting these
- Identifying relevant information and information sources

Coping and Self-Management Skills

Skills for increasing internal locus of control

- Self esteem/confidence building skills
- Self awareness skills including awareness of rights, influences, values, attitudes, rights, strengths and weaknesses
- Goal setting skills
- Self evaluation / Self assessment / Self-monitoring skills

Skills for managing feelings

- Anger management
- Dealing with grief and anxiety
- Coping skills for dealing with loss, abuse, trauma

Skills for managing stress

- Time management
- Positive thinking
- Relaxation techniques

Annex 12: Discussion about Cambodia’s Status as “Tier-3” Country

In June 2005, Cambodia was rated as one of the worst countries in the world in terms of trafficking and placed under Tier III in 2005 by the US State Department.

“Cambodia is a source, destination, and transit country for men, women, and children trafficked for the purposes of sexual exploitation and forced labor. A significant number of Cambodian women and children are trafficked to Thailand and Malaysia for labor and commercial sexual exploitation. Cambodian men are primarily trafficked to Thailand for labor exploitation in the construction and agricultural sectors, particularly the fishing industry. Cambodian children are trafficked to Vietnam and Thailand to work as street beggars. Cambodia is a transit and destination point for women from Vietnam who are trafficked for prostitution.”⁶⁹

Trafficking in Persons Report for Cambodia (Tier 3)

Released by the Office to Monitor and Combat Trafficking in Persons

June 3, 2005

The Government of Cambodia does not fully comply with the minimum standards for the elimination of trafficking and is not making significant efforts to do so. Cambodia is placed on Tier 3 for its lack of progress in combating severe forms of trafficking, particularly its failure to convict traffickers and public officials involved in trafficking. During the last year, the Cambodian Government failed to take effective action to ensure that those responsible for the raid on an NGO shelter for trafficking victims were held accountable and brought to justice. The Cambodian Government’s failure to act calls into question Cambodia’s commitment to combating human trafficking. Cambodia’s anti-trafficking efforts remained hampered by systemic corruption and an ineffectual judicial system. The government must take aggressive measures to prosecute and convict traffickers and public officials found to be involved in trafficking, and confront the corruption in its judicial system that hampers prosecutions of traffickers.

The US State Department, mandated by the Trafficking Victims Protection Reauthorization Act (TVPRA), monitors and evaluates governments’ actions to combat trafficking based on compliance with the TVPRA’s minimum standards for the elimination of trafficking. Governments that do comply are placed in Tier 1. For other countries, the State Department considers whether their governments made significant efforts to bring themselves into compliance. Governments that are making significant efforts to meet the minimum standards are placed in Tier 2. Those countries whose governments do not fully comply with the minimum standards and are not making significant efforts do so are placed in Tier 3.

Finally, the Special Watch List criteria are considered and, if applicable, Tier 2 countries are placed on the Tier 2 Special Watch List. As required by the TVPA, in making determinations between Tiers 2 and 3, the Department considers the overall extent of human trafficking in the

⁶⁹ Trafficking in Persons Report, US State Department, 2005

country; the extent of government non-compliance with the minimum standards, particularly the extent to which government officials have participated in, facilitated, condoned, or are otherwise complicit in trafficking; and what measures are reasonable to bring the government into compliance with the minimum standards in light of the government’s resources and capabilities.

Increasing incidence of trafficking in persons including cross-border and regional destinations and sources has put trafficking on the agenda of the RGC, donors and many NGOs for many years. Although part of a global phenomenon, the greatest part of human trafficking for commercial sexual exploitation however takes place within the country. Trafficking in women and children is a thriving business especially in Phnom Penh and increasingly so in urbanizing border areas such as Banteay Meanchey, Sihanoukville, Koh Kong followed by other fast growing provincial capitals like Siem Reap, and Battambang.⁷⁰

⁷⁰ MOWVA, 2002

Annex 13: Individual Stories

Story of one Vietnamese girl, aged 10, recently received into an after-care shelter in Phnom Penh in early 2006. She was born in Phnom Penh and has lived in that city all her life.

One girl, aged 10, who was rescued by the police from the house of a paedophile where she had been abused with other girls. She came from a family of traffickers; her aunt sold her to a brothel six months previously, with the agreement of her parents, who lived off her earnings. She lived in the brothel and was allowed monthly visits with her family.

The aunt had sold her own child, and most other children in the family were also sex workers. One cousin was returned from the brothel and the aunt was told she was too young. Another aunt in the family was powerful (her relative works in the government) and wealthy; when one neighbour had a disagreement with her, the aunt called for some soldiers who came and took that neighbour away; the neighbour was never seen again.

The girl's father is violent, and beat the girl regularly along with her younger brothers. He also beats the girl's mother; he has had many wives. After one fight the mother took her youngest child age 2 down to the river and drowned her.

The story of one girl, ‘W’, aged 12 who was admitted to an after-care shelter in April 2006.

Her father was a thief and his brother was a gangster. The father was killed by a large number of people who stabbed him 30 times and threw his body into the water. The girl's mother became depressed after this and began using drugs.

There were two daughters in the family. The older daughter began using drugs also. They had no money so the older sister became a sex worker. When they couldn't buy drugs they self-harmed, cutting themselves. They would send the younger daughter, ‘W’, out to buy drugs in the middle of the night. ‘W’ used drugs but not as frequently.

The mother was also a sex worker and would take ‘W’ to work with her at the brothel: the girl's stepfather is a pimp.

After ‘W’ was sold for the first time, she agreed to be a sex worker in order to support the family. She was recently rescued by police from the brothel and taken to an after-care centre.

Story of another trafficked girl, this one who was brought to Cambodia from Vietnam in 2005. She was 12 years old when she was sold into a brothel.

One girl, 12 years old, is Vietnamese recently rescued from a brothel in Phnom Penh where she was forced to serve up to eight men a day. Her family sold her into the brothel in order to pay for their debts. In Asia even young children are expected to help support their family.

At first the young girl was upset about being rescued from the brothel because she felt she has let her family down. She had no formal schooling, is unable to read and write but speaks Vietnamese and Khmer. The only future she saw was being in the brothel. It took her a while to get used to living in a foster home. But now she is doing much better.

Today the girl goes to the informal school proudly wearing her new school uniform which all the girls wear. She is studying in Grade 1. The staff members at the foster home are helping to build her confidence

and self-esteem by encouraging her to take up activities such as horse riding, sewing, and hairdressing.

Life can sometimes still be a struggle for this little girl. She still suffers from high anxiety, sleeplessness and fear, but experienced counsellors are assisting her to get through her trauma and to help her to begin to heal. For this girl, it is sadly not possible to go back to her home in Vietnam as her family is highly likely to resell her. Security for her safety is also a major issue but all steps are taken to provide 24-hour security in order to protect her. The foster home staff members hope that she will bond with her house mother and as she heals and learns to feel secure, that she will grow both educationally and emotionally into a happy healthy young woman.

Another trafficked girl: aged 11.

Another girl, 11 years old, was rescued from a brothel during a raid in the well-known ‘red light’ district on the outskirts of Cambodia’s capital city. This girl is Vietnamese; she was trafficked to Cambodia, one of thousands of young Vietnamese girls from impoverished areas forcibly brought to Cambodia to work in brothels.

She was taken to an NGO shelter for trafficked and sexually abused girls. Reintegration back to her family was investigated but it was found she remained high risk for re-trafficking with her family involvement in commercial sex work and the decision was made that she was in need of long-term, secure care. The child was then brought to a specialized foster home. Here she is able to study at the program’s school everyday, learn computer skills and she is doing very well with English study.

The foster home’s staff has made contact with the girl’s family and she is able to visit her family at a neutral location once a month where she proudly shows them her certificates for computer learning and photos

of visits to a Phnom Penh water amusement park. She is an intelligent girl with leadership skills and huge potential for the future.

A story of violence

When one young Vietnamese girl’s mother died; and when her brother and sister departed to find a job, she was left to live with her father. She was only 13 years old when she was raped first by her cousin and then her father. She moved to another province to live with her aunt but once her aunt found out she had been raped the aunt told the girl to leave the house as she thought that the girl had now been tainted. The girl then asked a bus driver to take her to the province in the South of Cambodia where her brother and sister were working. Instead of taking her there he took her to a brothel where he sold her - she was only 14 years old.

The brothel owners treated her very badly. They frequently beat her and gave her electric shocks. When she refused to sleep with a man they would inject her with drugs, which would make her incoherent and compliant. Some days she was forced to see up to 10 men, some days she would fall unconscious from the drugs during the sex and some days she bled a lot.

One day a man visited the brothel and was kind to her. He told her he wanted to take her as his wife. He helped her to leave that place but instead of taking her to be his wife he sold her across to Thailand to another brothel. This situation was even more difficult than the first place. She was sold to a business man in Thailand. The man rented a house for her to live alone. He didn’t love her, he just took her for sex. One day she asked him if she could go to the market but she wasn’t allowed to go alone, instead he found a boy to go with her. She told the boy she felt sick and asked to go to the toilet. At that point she was able to run away.

When she returned to Cambodia she met another man and they had one child together. But her mother in law didn't like her and refused to have her as a daughter in law and the girl was asked to leave. The girl later found a job at a garment factory. Then she heard that her husband had taken another wife. After a while the garment factory closed because no orders were coming in. Then the young woman heard through another woman about a shelter in Phnom Penh that helped women in need like her.

She came to the shelter on her own accord. There she gave birth to her daughter. During her stay at the shelter she learned literacy and took the sewing skill training. However, when she finished learning she was unable to find a job because her child was still small. The shelter staff saw that her situation was very difficult and had pity on her because she had no parents or other

family to care for her. They gave her a job as a cleaner at the shelter so that she could earn a living. This young woman has a great desire to improve her reading and writing and to learn English. Before, when she couldn't read or write and it was very easy for her to put her trust in everyone, making her vulnerable. Now she feels she has changed a lot. She knows how to read and write and is more confident because of a lot of encouragement from the staff. She has hope again. Now she studies English and is top of her class. In the future she hopes she will be able to get a better job. Now she is saving for the education of her child. She wants to buy land and have a house of her own. She says it depends on how much she saves. “I have a new life now and I thank God for that.” She goes to a local Khmer church every Sunday.

“Another example: There's a family of Vietnamese immigrants living in a wooden shack next to abandoned railroad tracks on the outskirts of Phnom Penh. The mother, who says she is 70, though I peg her as closer to 50, has 13 children, none of whom have an income except for her two youngest daughters, whom she periodically sells into debt bondage as prostitutes. With this many kids and lots of grandkids and cousins, somebody is always getting sick or hurt and needing medical attention. So the mother borrows money from her neighbors at the going rate of interest, 20 percent a month. Soon she is way over her head in debt and has no way to pay it off except by selling her daughters again. She's been doing it since they were about 10. She recently sold the older one, her name is Nee, now 17 years old, to a brothel in Taiwan for \$1,000, and was getting ready to sell the youngest one, Auk, now 15 years old, in the same way for the same amount, but Auk ran away. Now, the mother says, she is worried sick about her.

Auk, hidden away in a house on the other side of town, is also worried and scared. If she refuses to do her mother's bidding, she will risk breaking her "mother-daughter relationship," essentially cutting herself off from her family forever, meaning she will live and die alone and then spend many rebirths in pain and suffering. Nee was a good girl and willingly left home to work in Taiwan. She calls Auk on her cell phone and says she doesn't know what city she's in and has to sleep with six or seven men a night and that her stomach hurts, but she's not going to come home until the \$1,000 is paid back because their mother needs her help. The mother says she cries for her daughter in Taiwan every night, but what can she do? She owes money that must be paid back, and there is no other way.

In a Brothel Atop Street 63: The intimate face of slavery in Cambodia -- where buying and selling children is a family business. Scott Carrier. Mother Jones. March/April 2006 Issue.

Annex 14: Question Framework Documents per Stakeholder

Annex 14.1 NGO’s Question Framework

Annex 14.2 Children - PRA Framework

Annex 14.3 Teachers Question Framework

Annex 14.4 Shelter Staff Framework

Annex 14.5 Case Study – girl/s in shelter

Annex 14.6 Pastors/church leaders Question Framework

Annex 14.7 PRA Framework: Community Socio-economic Picture

Annex 14.8 PRA Framework: Community Organisation

Annex 14.9 PRA Framework: Families in Community

Annex 14.10 PRA Framework: Girls in Shelter

Annex 14.11 PRA Framework: Women in Trade

Drawing from PRA exercise with girls in shelter. 2006.



Annex 15: Guide/Tools Utilised by Research Team

Annex 15.1.: Introduction to PRA with children

Annex 15.2: Instructions about conducting PRA with children

Annex 15.3.: Instructions for community PRA tools

Annex 15.4.: Male FGD Questions

Annex 15.5: Child PRA intro and instructions_VN

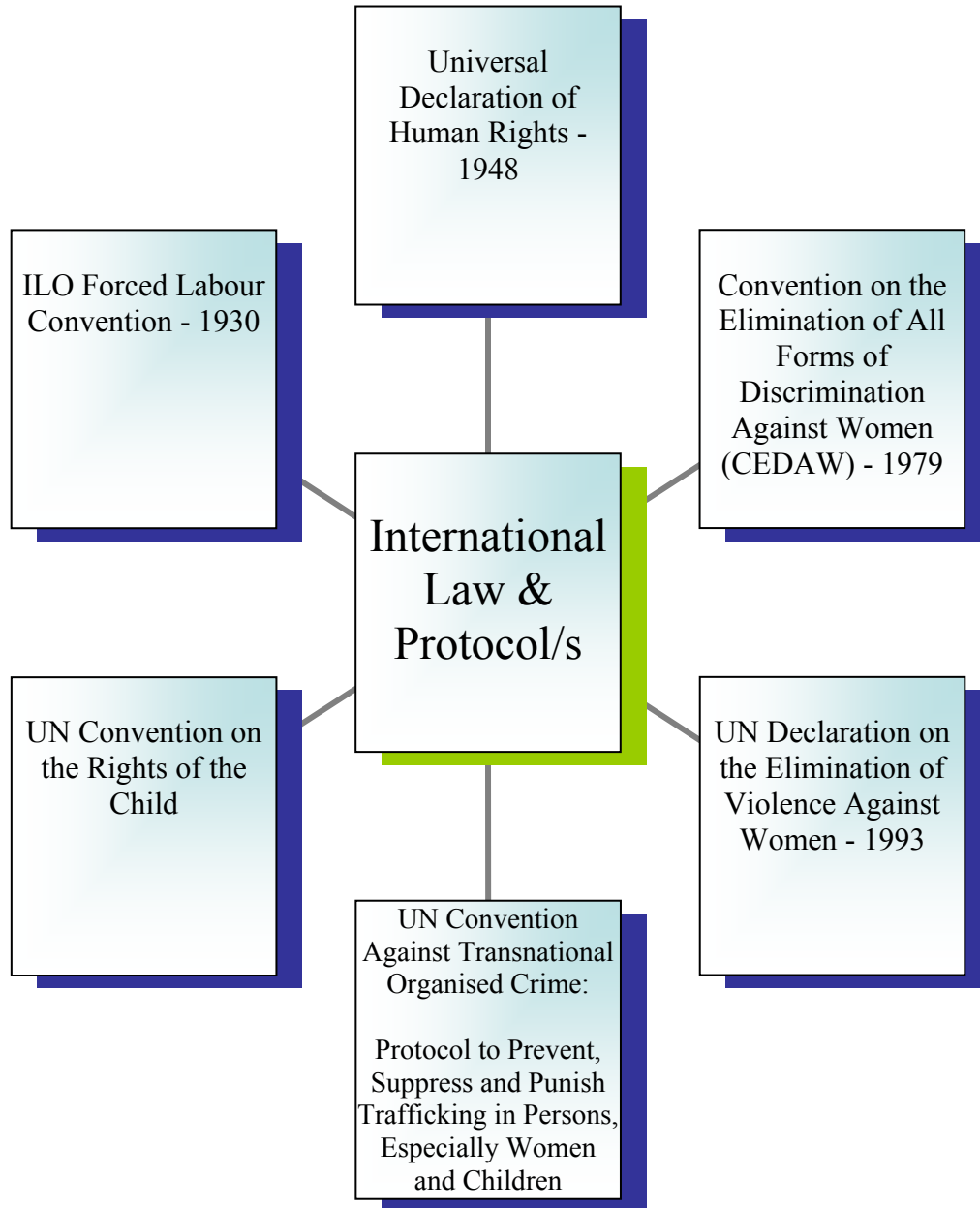
Annex 15.6: Community general tools_VN

Annex 15.7.: Community map_VN

Drawing – children’s PRA activities. 2006.



LEGAL FRAMEWORK – INTERNATIONAL LAW

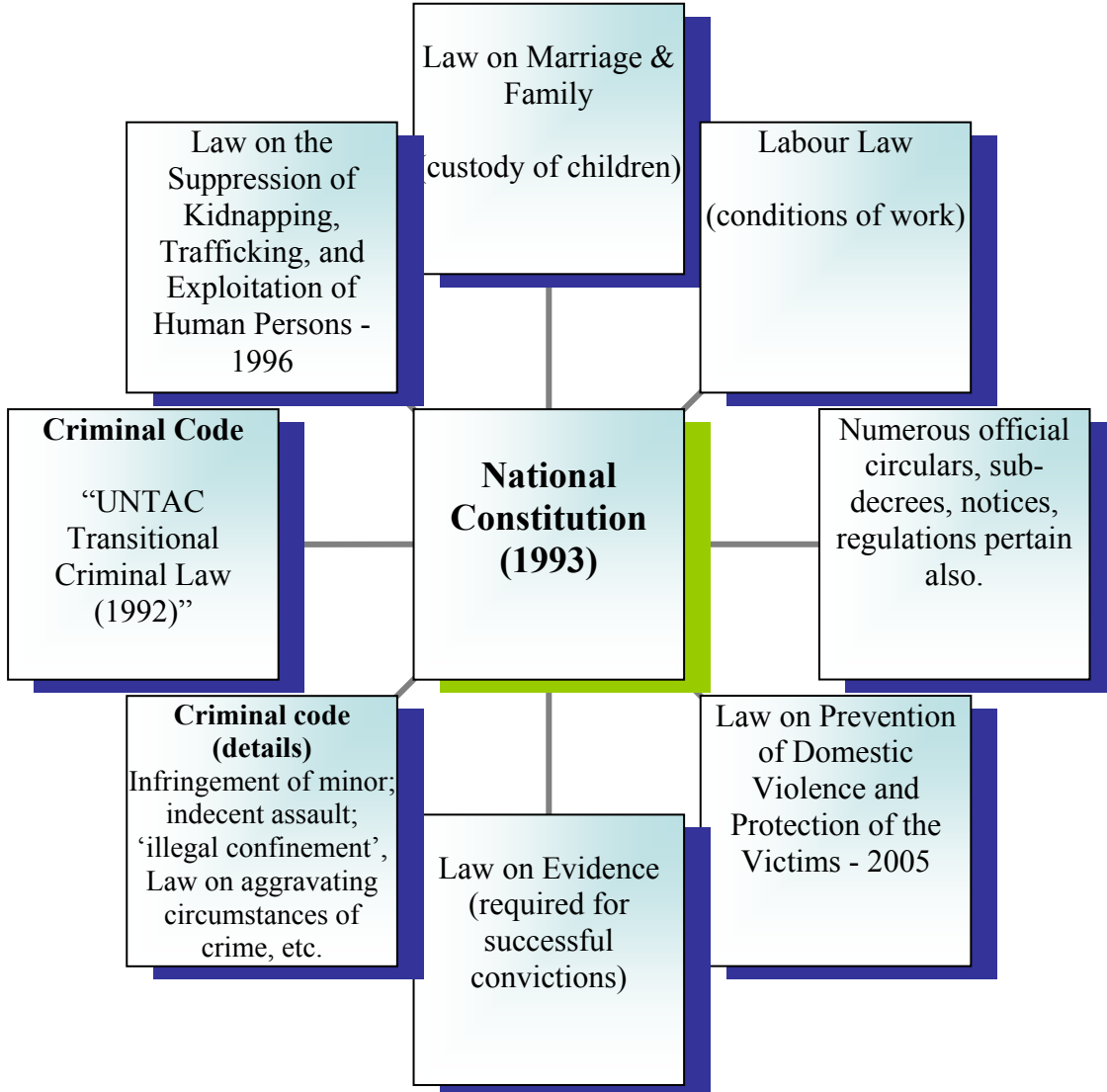


LEGAL FRAMEWORK – REGIONAL AGREEMENTS

REGIONAL COOPERATION AND NETWORKING TO COMBAT TRAFFICKING

1. Bilateral Memorandum of Understanding (MOU) for Eliminating Trafficking in Women and Children and Assisting Victims of Trafficking (concluded with Thailand in May 2003).
 - Action Plan for Implementation currently being developed.
2. Bilateral agreement for Eliminating Trafficking in Children and Women and Assisting Victims of Trafficking (signed with Vietnam in October 2005).
 - Action Plan for Implementation currently being developed.
3. Cambodia has signed extradition agreements with China, Lao PDR and Thailand
4. Signing of the Framework Agreement on ASEAN Cooperation in Tourism which includes a provision to penalize the exploitation of women and children
5. Development of sub-regional MOU on human trafficking - the Coordinated Mekong Ministerial Initiative on Trafficking (COMMIT); and the accompanying Sub-Regional Plan of Action.

LEGAL FRAMEWORK – CAMBODIAN LAW



OFFICIAL DECLARATION:

A presentation given by Madam Un Sokunthea (2005) on behalf of the Ministry of Interior, Commissarial-General of National Police, Central Department of Justice Police and Department of Anti-Human Trafficking and Juvenile Protection, the national legal framework used for convicting trafficking offences include:

- National Constitution
- Law on the suppression of kidnapping, trafficking and exploitation of human person 1996
- UNTAC transitional criminal law of 1992
- Law on criminal procedures of 1993
- Law on aggravating circumstance of crime
- Law on marriage and family

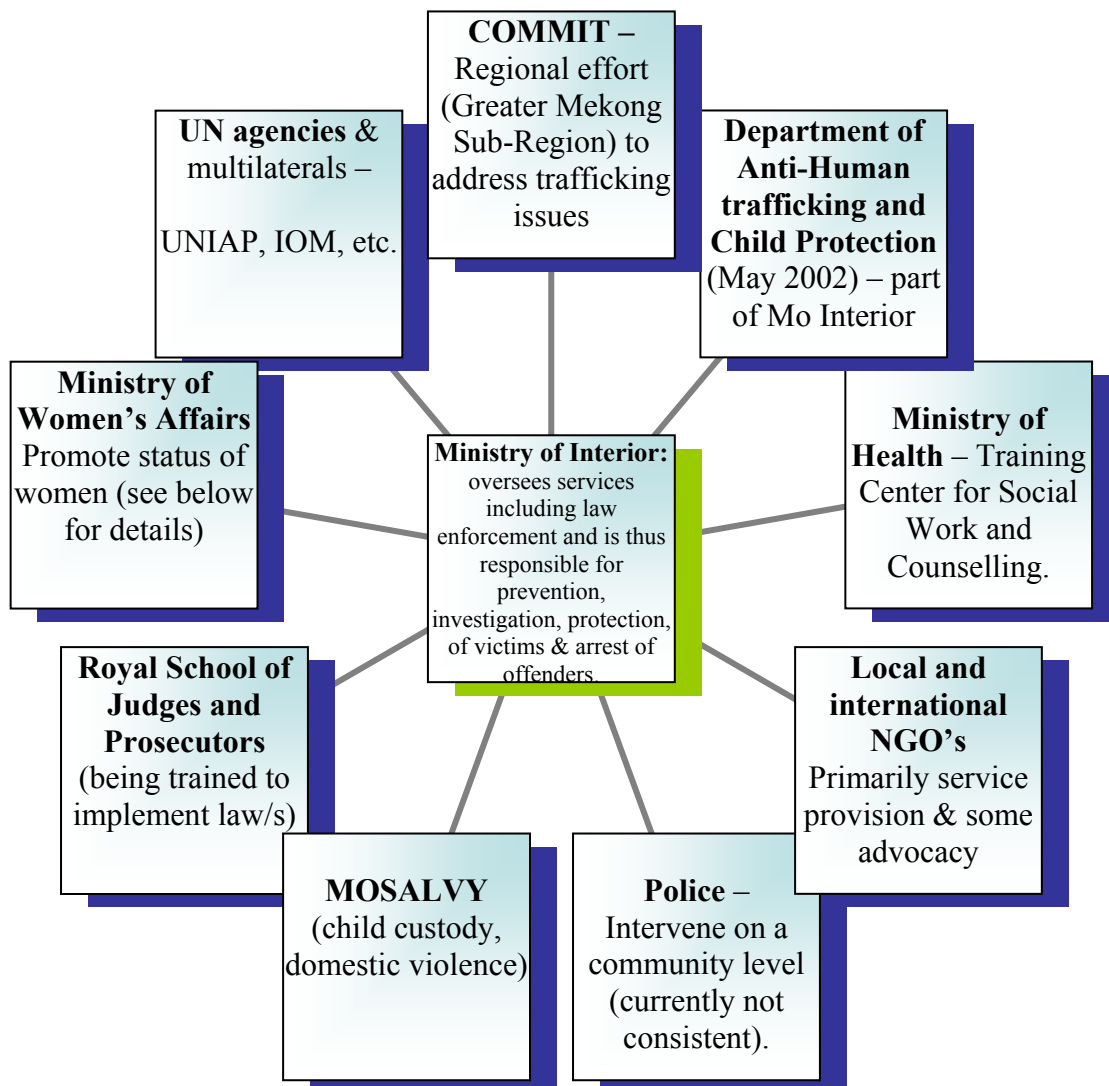
Annex 4: Legal Framework Overview (Trafficking, sexual exploitation)

- Labour law
- Sub-decree No 63 on crime suppression

She also stated that other instruments referred to are:

- UN convention on the rights of the child
- UN convention on the elimination of all forms of discrimination against women
- Protocol on prevention, suppression and punishment of human trafficking, especially women and children

LEGAL FRAMEWORK – MAJOR PLAYERS IN NATIONAL IMPLEMENTATION



Additional notes on the role of the Ministry of Women's Affairs (taken from MoWA statement on its programme on Prevention of All Forms of Trafficking of Women and Children, 2005):

- The Ministry of Women's Affairs (MoWA) is the Ministry mandated to promote the status of women. Its main role is to serve as a catalyst and to advocate for and coordinate efforts that put the concerns of women on the development agenda and mainstream gender concerns into national policies and programmes. Its priority areas include health, education, economic empowerment, legal protection especially of the victims of violence and abuse against women. The Ministry has a program for lobbying and putting resources into the creation of laws, policies and strategies to punish the trafficking of women and children and to seek support for an effective implementation of the laws and the promotion of public awareness about the issue of trafficking and support for victims.
- The Legal Protection Department of the Ministry of Women's Affairs has been mandated to provide support to victims of trafficking and sexual exploitation and has the authority to intervene to protect the rights of the victim and ensure their safety and well-being. The department works closely with and can seek the assistance of the Ministry of Interior, the Ministry of Foreign Affairs and the Ministry of Justice. The department can refer urgent cases directly to the Prime Minister.
- In October 2005 and under the chair of the Ministry of Women's Affairs, a further agreement between Cambodia and Vietnam was signed on Bilateral Cooperation for Eliminating Trafficking in Children and Women and Assisting Victims of Trafficking and an action plan for implementation is currently being developed. In November 2005, the Ministry's effective advocacy campaign resulted in Cambodia ratifying the UN Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children, Supplementing the United Nations Convention Against Transnational Organized Crime.

This represents a significant achievement and the Ministry of Women's Affairs is working to ensure that legal frameworks are sufficient to provide a solid foundation to ensure justice for victims of trafficking and sexual exploitation and conviction and appropriate punishment for exploiters. Following ratification of the UN Protocol, the Ministry is currently working closely with the Ministry of Justice to craft a new law consistent with the UN Protocol (in particular the Protocol definition of trafficking) and it is envisaged that a new law will be adopted by the Council of Minister to passed to the National Assembly in 2006.

Annex 14.1: NGO's Question Framework

Chab Dai - VN Research Project

January 2006

Data Collection Framework - NGO's IMPLEMENTING WITH Vietnamese

	Questions
NGO's / Agencies Working with VN - Implementing Projects	
	What kind/s of activities do you do within the VN Community?
	What geographic location/s? Why did you select those locations?
	Is this in a mixed Khmer/VN programme or do you focus specifically on the VN?
	If mixed, what would you estimate to be the proportion of assistance to VN compared to Khmer?
	How did you decided to do those specific activities - process of needs assessment, source of information, etc.?
	What are the major issues / problems in the location/s where you work?
	What kind of educational opportunities exist in your location/s? Vocational training, formal education, non-formal, apprenticeship, etc.?
	What kinds of services or social networks exist for families? Physical health, credit, mental health, mediation?
	Where do families go for help in a crisis?
	What could be done to improve the services offered to ethnic VN children and families?
	What kind of community networks and community groups exist in your target communities? Were these in place before you started working, or did they result from your work?
	Can you help us to understand how the VN community is organised: formal leaders, informal leaders, interface with Khmer authorities, etc.
	Is sex trafficking a problem in your target community/ies?
	What are the community attitudes towards sex trafficking?
	How would you explain the reasons why children might be trafficked?
	What are community attitudes towards re-integration: can former sex workers return to the community?
	Do you think that people look down on sex workers and/or trafficked children? Why, why not?
	Is it the same attitude no matter what the age of the child?
	Can you think of some ways that sex trafficking could be stopped?
	Who should be taking responsibility to address issues of sex trafficking? Why?

Annex 14.2 Children - PRA Framework (Gourley)

TOPIC	QUESTIONS	METHODOLOGY
Group Demographics	<p># / Sex of Children in Group: Name of Community: Time in Cambodia: Recent: <2 yrs. / Long-Term: 3> # of Parents: Both / One / None # of Siblings: <2 / 3-4 / 5> Parents Literate, Khmer? Yes / No Parents Literate, VN? Yes / No Kids Attend Khmer School? Yes / No Kids Attend Church/Temple? Yes / No Housing Type: Thatch / Wood / Cement Housing Security: Own / Rent</p>	Picture chart summarizing # of children in each answer category
Living Standards	<p>Food Security: # of meals ea. day / # of dishes ea. meal Ever have to skip meals? Y / N Drinking Water: adequate, clean Washing Water: adequate, clean Clothing: Condition/adequate # Housing: Condition (leaks, etc.), adequate size Household Supplies: adequate bedding, utensils Medical care: accessible, affordable</p> <p>Livelihoods (separate flipchart): # + Types of incomes per household; who is involved; Consistency of income</p>	Basic Needs Assessment (Free drawing, discussion ranking of basic needs)
Children's Activities	<p>What do you usually do in the morning? List activities... What do you usually do in the afternoon? What do you usually do in the evening?</p>	Daily Timeline (drawings + discussion of activities)
Awareness, Attitudes & Vulnerability	<p>What are the important places for your family in the community? Why? What places are good for children? Why? What places are not good for children? Why?</p> <ul style="list-style-type: none"> • Porn cafes - #'s / accessibility by children • Brothels - #'s / location (close to schools, homes) • Prostitutes - Do they know personally: age/sex/relationship to child; reasons they work as CSWs; what do they and their friends think of CSWs; what do their parent think or say about them • Trafficking: Do they understand what trafficking is; have they heard or known of kids being trafficked; how did it happen + who was involved (parents, pimps, strangers, etc.) 	Community Map (Drawings + discussion of awareness & attitudes)
Closing and Suggestions	<p>What are the biggest problems of children in your community? What are your ideas to help children with these problems? What kinds of activities would you like to have organised for you?</p>	Drawings + Discussion

Chab Dai - VN Research Project

January 2006

Data Collection Framework - TEACHERS AT NGO SCHOOL/s

Questions	
Questions about their students/classes	
	How long have you been a teacher with this NGO?
	Demographics of students in their classes (numbers, sex, general performance).
	Attendance: what is the usual pattern? What do you think affects attendance?
	Occupations of families represented by kids in their classes.
	Speak Khmer? Level?
	What educational opportunities are there for children in this location: skills training, vocational training, formal school, private school - other?
	When do children usually start working? At what age? Usual occupation?
	Who cares for the children: in the morning, after school? (child-to-child, grandparents, no one?)
	How would you describe in general terms, the socio-economic situation in the communities that your students come from?
	Do you know of any families of children in your own class that have been involved with sex trafficking? Can you explain the situation to me?
	What are the community attitudes towards sex trafficking?
	How would you explain the reasons why children might be trafficked?
	What are community attitudes towards re-integration: can former sex workers return to the community?
	Do you think that people look down on sex workers and/or trafficked children? Why, why not?
	Is it the same attitude no matter what the age of the child?
	What do you think can be done about it, if anything?
	Who do you think should take responsibility for addressing sex trafficking? Why?
Questions about their own communities	
	What is the name / location of your community?
	Major problems in your community?

Annex 14.4 - Shelter Staff Framework

Chab Dai - VN Research Project
January 2006
Data Collection Framework - SHELTERS

	Questions
Agencies / NGO's Working with VN - SHELTERS / AFTER-CARE	
	What is the number and ages of VN girls/women currently in your care?
	From where do the VN girls/women originate - geographic locations.
	Demographic information: their age, size of their family, ages of people in family, major occupations represented within the family, who is head of household, where is their home, what is their level of formal education, what languages can the girls speak, etc.?
	Can you describe the trends/proportion of VN, and variables such as age, compared to Khmer (or other ethnicities)?
	Is this the first time for each of these girls/women to have been trafficked?
	Are there other children from their immediate family who have also been sold?
	Do they know of other girls/women from their community who have been sold/trafficked as well?
	Reasons for the girls/women to have been trafficked (debt, poverty, anger, etc.)?
	Do you have information about the circumstances surrounding their sale? For instance, who was involved (ie. mothers, extended family or relatives, friends, etc.)? On what 'pretext' were they sold (ie. were they told they would go work in a factory?)
	Can you give us some idea of the language that is used by the girls to talk about their experience: ie. how they refer to the people who sold them, who bought them, the work they do, etc.
	Attitudes of the girls/women toward the people involved in trafficking them?
	What work/business were the girls involved in before they were trafficked?
	What are the community attitudes towards sex trafficking?
	How would you explain the reasons why children might be trafficked (ie. do you think poverty is the main reason? Debt? Sense of hopelessness? Or is it because it is simply an acceptable occupation? So that families can afford a bigger tv? Other?)?
	What are community attitudes towards re-integration: can former sex workers return to the community?
	Do you think that people in their community look down on sex workers and/or trafficked children? Why, why not?
	Is it the same attitude no matter what the age of the child?
	Can you think of some ways that sex trafficking could be stopped?
	Who should be taking responsibility to address issues of sex trafficking, especially as it relates to Vietnamese? Why?

Annex 14.5 Case Study – girl/s in shelter

Chab Dai - VN Research Project

January 2006

Data Collection Framework - Case study, girls in shelter

Questions	
Girls / women who have been trafficked: CASE STUDY INFORMATION	
	Demographic information: their age, size of their family, ages of people in family, major occupations represented within the family, who is head of household, where is their home, what is their level of formal education, what languages can the girls speak, etc.?
	Can you tell me the story of what happened to you? For instance, who was involved (ie. mothers, extended family or relatives, friends, etc.)? On what 'pretext' were you trafficked (ie. were you told you would go work in a factory or as a domestic in someone's home?)
	What is your understanding of the reason this happened - is it because your family is poor, your family has debts, your family needs money to go back to VN, etc.?
	What kind of work were you doing before you were trafficked? How much income did that earn for you/your family?
	Is this a problem generally in your community - or does it only happen to very few girls?
	Do you know other women/girls who were trafficked from your community? From other communities?
	Have there been other children from your own family who have been sold / trafficked?
	What kinds of words or language do people in your community use to talk about trafficking: ie. how do people refer to the ones who buy, who sell, the locations they go to, type of work, etc.?
	How would you describe community attitudes towards sex trafficking?
	What are community attitudes towards re-integration: can former sex workers return to the community?
	Do you think that people look down on sex workers and/or trafficked children? Why, why not?
	Can you think of some ways that sex trafficking could be stopped?
	Who should be taking responsibility to address issues of sex trafficking? Why?
	Is there any place that a child from your community can go if they think that this is going to happen to them? Where can you get help and protection?
	Aspirations: what would you like to do in the future to earn a living, if you could do anything at all? What would it require to achieve this - skills, education, language, etc.?

Chab Dai - VN Research Project

January 2006

Data Collection Framework - CHURCH PASTORS/LEADERS

	Questions
	How many people live in the neighbourhood?
	Geographic locations - by the river, are there 'poorest' communities, 'dangerous areas' within the larger 'slum'?
	Are Khmer/VN connected or separated?
	Can you help us to understand how the VN community is organised: formal leaders, informal leaders, interface with Khmer authorities, etc.
	What kind of community networks and community groups exist in your target communities? Were these in place before you started working, or did they result from your work?
	How would you describe the socio-economic situation of your neighbourhood in general?
	What types of jobs/income do people have?
	At what age do children usually start working? Is this different for boys/girls?
	At what age do children usually leave home? For what reason (ie. get married)? Different for boys/girls?
	Do you know the migration pattern of VN residents? How long have they lived in PNP? Where did they come from? Are they long-term or short-term residents?
	Demographics of your congregation: how many, men/women/children, what occupations, etc.?
	How would you describe the socio-economic situation of your congregation as a whole?
	What types of activities does your church do? When? (regular, periodic, occasional, etc.)
	What level of education do residents have? Is there access to schooling? VN, Khmer, Chinese, other?
	Are there any opportunities for vocational training, apprenticeship, etc.?
	What are the major community issues / problems in your neighbourhood?
	What kinds of services or social networks exist for families? Physical health, credit, mental health, mediation?
	Where do families go for help in a crisis?
	What could be done to improve the services offered to ethnic VN children and families?
	What happens to children in very very poor families if the family cannot afford to feed them? Do they send the children to beg, live on the street, live with relatives, etc.?
TRAFFICKING DETAILS	
	Is sex trafficking a problem in this community?
	What are the community attitudes towards sex trafficking?
	How would you explain the reasons why children might be trafficked?
	What are community attitudes towards re-integration: can former sex workers return to the community?
	Do you think that people look down on sex workers and/or trafficked children? Why, why not?
	Is it the same attitude no matter what the age of the child?
	Can you think of some ways that sex trafficking could be stopped?
	Who should be taking responsibility to address issues of sex trafficking? Why?

PRA Framework – SOCIO-ECONOMIC PROFILE

TOPIC	QUESTIONS	METHODOLOGY
Demographics	Name of community: # families Time in Cambodia: literate Khmer: % literate VN: % Housing types: % Housing security: %	Round discussion in group perhaps illustrated w pictures
Economic description of households in community	How many different levels of economic status are there for families in your community? <ul style="list-style-type: none"> ▪ How do their income and expenses compare? ▪ How do people make up the difference? ▪ How many of the families in your community fall in the identified categories? 	10 seed method of four income levels Drawing on the map. Indication of level
Businesses/ markets	<ul style="list-style-type: none"> ▪ What small//big businesses are there? ▪ Where are markets? 	Assign symbols for various businesses.
Religion	<ul style="list-style-type: none"> ▪ Indicate wats, churches, other places of religious practice 	Assign different symbols
Social interaction places. Entertainment/Play for children	Where are places that people meet for social purposes. <ul style="list-style-type: none"> ▪ Men ▪ Women ▪ Both women and men ▪ Children 	Assign different symbols
Where are places for employment that will grow/ stay the same/ will disappear		Different colours
Health	Where do people go for health care? How much do they spent?	
Credit	What are sources of credit? <ul style="list-style-type: none"> ▪ Are there different sources of credit for different purposes? ▪ Do they use collateral? ▪ What are levels of interest? ▪ Payment frequencies? ▪ Are there penalties for not paying on time? \$ or social or....? ▪ What do people go into debt for? 	

PRA Framework - COMMUNITY ORGANISATION

TOPIC	QUESTIONS	METHOD
Entry in Community in Cambodia	<p>What are the ‘official’ steps when you arrive in Cambodia; who is involved from position of authority.</p> <p>How about:</p> <ul style="list-style-type: none"> • House, electricity, water • School • Health • Registering? • Marriage • Children being born • Household book? • Work?/ Opening a business? • Credit • Other? 	Time line drawing with discussion
Information flow	Who is responsible for information? How is the community organised?	
Conflict situations?	<ul style="list-style-type: none"> ▪ What happens when there is a conflict between husband/wife? ▪ What happens when there is a conflict between neighbours? ▪ What happens when there is a crime? ▪ What happens when there is a ‘disaster’ Fire etc. 	
Khmer authorities	<ul style="list-style-type: none"> ▪ When do you meet Khmer authorities? ▪ What do you need from Khmer Authorities? ▪ How are relationships in general? Specific? ▪ Is it easy to approach them? Are there differences for Vietnamese or Khmer? 	
Church	How does the church fit within community structures? When does the church become visible?	

PRA Framework -- FAMILIES IN COMMUNITY

TOPIC	QUESTIONS	METHODOLOGY
Group demographics	participants age: Name of community (of origin): Time in Cambodia: literate Khmer:/literate VN Employment Father/Mother: Did they attend school: # years Housing type: Housing security:	Round discussion in group perhaps illustrated w pictures
Economic description of households in community	How many different levels of economic status are there for families in your community? How do their income and expenses compare? How many of the families in your community fall in the identified categories? Where do the participants fit?	10 seed method of four income levels Indication of level
People involved in earning income	Who in your families brings income/resources?	Discussion, illustrated with pictures?
Economic opportunities	What are the opportunities to earn income for men from their community? 1) How do they compare in terms of money 2) In terms of it being a good/not so good way to earn an income 3) In terms of inside/outside community What are the opportunities to earn income for women from their communities? 4) How do they compare in terms of money 5) In terms of it being a good/not so good way to earn an income 6) In terms of inside/outside community	Listing and 10 seeds
Economic roles	What are the ways children contribute to family income? Which ones are: <ul style="list-style-type: none"> ➤ Greatest in contribution ➤ Best for family ➤ Best for child 	<ul style="list-style-type: none"> ➤ Listing and 10 seeds, three times ➤ Discussion and reasons are important parts of these exercises.
Trafficking/CSW	What factors influence vulnerability to trafficking/working as CSW? Who involved in trafficking, arranging for children to be trafficked	List factors and use 10 seeds to prioritise. List and 10 seeds.
Outcome of trafficking/CSW	What are/can be outcomes/consequences of trafficking/CSW? <ul style="list-style-type: none"> ▪ Who should be responsible? ▪ Is it something that should continue or...? 	

PRA Framework – for GIRLS IN SHELTERS

TOPIC	QUESTIONS	METHODOLOGY
Group demographics	Girls age: Name of community (of origin): Time in Cambodia: # Parents: # Siblings Parents literate Khmer: Parents literate VN Employment Father/Mother: Did they attend school: # years Housing type: Housing security:	Round discussion in group perhaps illustrated w pictures
CSW	When arrived in shelter: From raid?: When start as CSW: How long as CSW:	Discussion
Roles of girls in family	What roles do girls fulfill in their families? How do they rank/spent time on/ importance of role?	Listing and 10 seed or pie-chart
Economic roles	What are the ways girls contribute to family income? Which ones are: ➤ Greatest in contribution ➤ Best for family ➤ Best for girl	Listing and 10 seeds, three times! Discussion and reasons are important parts of these exercises.
Major relational influences in girls lives	Who are strongest influences in girls lives?	Venn diagram
Trafficking/CSW	What factors influence vulnerability to trafficking/working as CSW? Who involved in trafficking, arranging for girls to be involved in CSW?	List factors and use 10 seeds to prioritise. List and 10 seeds.
Outcome of trafficking/CSW	What are/can be outcomes/consequences of trafficking/CSW? ▪ For girls ? ▪ For communities?	

TOPIC LIST – GIRLS/WOMEN IN TRADE

TOPIC	QUESTIONS	METHODOLOGY
Group demographics	Girls age: Name of community (of origin): Time in Cambodia: # Parents / # Siblings Parents literate Khmer / Parents literate VN Employment Father/Mother: Did they attend school: # years Housing type: Housing security:	Round discussion in group perhaps illustrated with pictures
Family situation	<ul style="list-style-type: none"> ▪ What are things that are good about their family? ▪ What are things that were/are problems in their family? ▪ Does their family face a difficult situation for income? Money? Debt? ▪ Are they able to have a relationship with their family at the moment? Do they visit? Do they send money? Does their family help them? 	
CS work	<ul style="list-style-type: none"> ▪ How did they arrive in their current place & work? ▪ When start as CSW? How long as CSW? ▪ Were they sold? By whom? 	Discussion /history
Current situation	<ul style="list-style-type: none"> ▪ How is their life? What is hard, what is ok? ▪ How are they doing financially? Are they in debt situation with brothel owner? ▪ Are they free to come and go? ▪ Can they describe the situation; can they rank it compared to how things were before being a CSW? 	Ranking (?) Draw a face to depict their feelings about situation.
Future?	<ul style="list-style-type: none"> ▪ How long do they think they will work as CWS? ▪ If they want to do something else, what would it be and how would they try to do it? Do they know anyone who might be able to help them in this? 	
Trafficking/CSW	<ul style="list-style-type: none"> ▪ What factors influence vulnerability to trafficking/working as CSW? ▪ Who involved in trafficking, arranging for girls to be involved in CSW? 	List factors and use 10 seeds to prioritise. List and 10 seeds.
Outcome of trafficking/CSW	<ul style="list-style-type: none"> ▪ What are/can be outcomes/consequences of trafficking/CSW: For girls ? For communities? ▪ If they could give a message to parents who are considering bringing their children to prostitution what would it be? 	

Introduction: Conducting PRA activities with Children

1. Goals

- To gather basic information about the children's family and living conditions.
- To understand the children's awareness of brothels, pornography and trafficking in their communities.
- To understand the children's attitudes towards these activities and the people involved.
- To understand if the children are at risk of being trafficked or influenced by the sex industry.

2. Methods

We will be using PRA (Participatory Rapid Assessment) exercises to conduct the discussions with the children. PRA activities are generally easy and fun to use and help people to feel comfortable sharing information about their lives. The particular activities we will learn about today have 2 parts:

- **Pictures:** Participants (or the facilitator) draws pictures to illustrate a question or an answer. Using pictures helps people to relax by taking the focus off of the interviewer and placing it on the drawings instead. Pictures can also generate ideas and lively discussion, and are fun for both the facilitator and the participants!
- **Discussion Questions:** PRA questions often start with a broad topic, then lead to a specific focus. This helps the participants to feel comfortable with the discussion before beginning to talk about a sensitive topic, and gives context to what is said. It is important to use the given questions only to get the discussion started about a certain topic. The participant's knowledge and interests will then guide you in asking more detailed questions, much as a student would ask a teacher to explain more about something s/he has said.

3. Using Appropriate Language

Because different cultural and age groups may use different terms for topics related to sexuality, it is important to use language that the participants will be familiar with and understand. When discussing sexual behaviour with young children, it is also wise to avoid terms that are too descriptive or direct, as these may require a lengthy explanation that is better given at another time and context. With this in mind, please discuss and decide on the best translations for the words below:

- Pornography
- Brothels
- Prostitutes
- Trafficking

In addition, it is also important to avoid speaking or reacting negatively about these topics or people involved with them, so that you do not influence the children's discussion of them. This includes avoiding asking children directly about their experience e.g. "Have you ever watched a pornographic movie?" as this may lead to fear and embarrassment. Instead, lead the discussion calmly no matter what is said, and ask about the children's general knowledge first. If a child volunteers to share his or her personal experience, you may then ask for more explanation, but avoid judgemental or embarrassing questions or comments.

4. Roles and Skills used in PRA

There are typically 2 persons involved in conducting a PRA exercise: the Facilitator and the Assistant Facilitator. Both are equally important and involve different roles and skills. Discuss the following descriptions with your partner, and decide which of you is most suited for each role.

- **Facilitator**

Role: The Facilitator asks questions of participants and *manages the discussion* until the desired information is obtained.

Skills: Facilitators are typically “people persons”, i.e. people who are friendly, outgoing and enjoy talking to and learning about other people. They are often warm and humorous and are able to make participants feel comfortable about talking about their lives. They are especially good at *asking questions* based on *careful listening* to the participant’s answers.

- **Assistant Facilitator**

Role: The Assistant Facilitator helps *manage the time and materials* involved with the PRA exercise.

Skills: The Assistant Facilitator is a typically “task-oriented” person who enjoys making sure work is completed efficiently and on time. During a PRA activity, they pay attention to important details that allow the Facilitator to concentrate on leading the discussion. 4 details that the Assistant Facilitator must manage are:

- i. *Taking clear notes* of important answers and information during the discussion
- ii. *Organize and distribute* materials such as pens and paper
- iii. *Watch the time* allotted for each activity and remind the Facilitator of time limits if needed
- iv. *Remind the Facilitator* of questions or information that s/he may have forgotten to cover

INSTRUCTIONS FOR PRA WITH CHILDREN

Group demographics

Purpose:

1. To understand basic information about the children participating in group discussions.

Materials:

1. Flipchart paper
2. Pens of different colors

Method:

1. Have the children sit in a circle and explain that you would like to ask some basic information about them and their families.
2. On flipchart paper, draw a picture representing each of the topics below. Then ask the children to answer the questions after each topic.
3. Count the number of children who answer each question and write the number next to the picture on the flipchart. (You may need to write a word or symbol next to the number to explain what it means, ex. 6 children have both parents, 6 children have only 1 parent, and 3 children have no parents.)
4. If needed, ask additional questions about the children's answers and write the additional information on the flipchart (if possible).

1. Name of Community:

2. Number of children participating in discussion: boys / girls

3. Time children have been living in Cambodia: Short-term: 2 or less yrs / Long-Term: 3 or more yrs.

4. Number of parents living with the children: Both parents / one parent / live with relatives

5. Number of Siblings living with them: 2 or less / 3 to 4 / 5 or more

6. Number of children whose Mother/Father can speak Khmer well: Can Speak / Cannot Speak

7. Number of children whose Mother/Father can read Vietnamese: Can read / Cannot read

8. Number of children who attend: Church / Temple

9. Number of children who live in: Thatch house / Wood house / Cement house / Boat house.

10. Number of children who live in: Rented house / Own house

Children PRA - BASIC NEEDS ASSESSMENT

Purpose:

To understand a family's (or community's) living standard, i.e. if their basic survival needs are being met in the areas of food, water, clothing, housing, medical care, etc.

Materials:

1. Flipchart paper
2. Pens of different colors

Method:

1. Have the participants sit in a circle and explain the purpose of the activity to them.
2. Ask them what their basic needs are to survive – explain the difference between “wants” (something we can live without, e.g. a television) and “needs” (something that we must have in order to live or have a decent living standard e.g. food).
3. Draw their answers (facilitator or a volunteer) on a piece of flipchart paper in the middle of the group.
4. After all the needs are drawn, ask them to tell you about each picture using the following questions as a guide:

1. Food: How many meals do they each each day? How many dishes each meal? Do they ever have to eat less or miss meals because they do not have enough food?

2. Drinking Water: Do they have enough? Is it pure? Where do they buy it from?

3. Washing Water: Do they have enough? Is it clean? Where do they get it from?

4. Clothing: Do they have enough clothing for school and general use?

5. Housing: Is their house big enough for their family? Is it in good condition?

6. Household Supplies: Do they have enough mats, pillows and mosquito nets, etc. for sleeping? Do they have enough cooking and eating utensils, etc.?

7. Medical care: When they are sick, do they have any problems getting treatment?

8. Livelihoods (separate flipchart): Ask the children to tell you all the different kinds of jobs that people in their house do to earn money. Ask who earns money in their house – do they also work? Does their work and/or income change at different months or seasons during the year?

Children PRA - DAILY ACTIVITIES

Purpose:

To understand what the children do during the day, if they are busy or if they have free time, if they are involved in harmful activities, etc.

Materials:

3. Flipchart paper
4. Pens of different colours

Method:

1. Divide a flip chart into 3 sections, and draw a picture at the top of each representing morning (sunrise), afternoon (hot sun) and evening (moon).
2. Ask the children to tell you about the different activities that they do in the morning, afternoon and evening.
3. Draw pictures of each activity that they children tell you about.
4. After they have finished telling you all of their activities, ask them questions to understand more about these. Especially ask about activities that may be helpful or harmful to children, so that we can understand which activities to support or reduce.

Children PRA - Community Map

Purpose:

1. To understand the children's awareness of helpful and harmful people, places and activities in their community, especially pornography and the sex industry.
2. To understand the children's attitudes towards these places, activities and the people involved.
3. To understand if the children are at risk of being trafficked or influenced by the sex industry.

Materials:

1. Flipchart paper
2. Pens of different colours

Method:

1. Have the children sit in a circle around a piece of flipchart paper.
2. Ask them to draw all the places that are important for their families – explain that this is like making a map of their community.
3. Ask them to explain why each place is important, exploring if there is anything particularly positive or negative about the people and activities there.
4. Now ask them to draw the places that are helpful to children in their community, and explain why they are good places for children.
5. Ask them to draw the places that are harmful to children in their community, and explain why they are not good for children.
6. If the children draw brothels or pornography cafés, ask about what they know and think them using the questions below as a guide. (If they have not already mentioned them, you can ask the children if they exist in their communities, and then have them draw and explain them.)

Pornography Cafes

- How many are there in their community?
- Where are they - are they close to schools or children's homes?
- Who owns them – Khmer or Vietnamese?
- What time do they show the movies, and how much do they charge?
- Do children go there? If so, how old are the children and how often do they go? Do they go alone or with friends?
- How do these places and videos affect the people who watch them and the community?
- What do they think about these places – if they think they are not good, what should be done?

Brothels

- How many are there?
- Where are they? Are they close to schools or children's homes?
- Who runs them – Khmer or Vietnamese?
- How many prostitutes work there? What nationality are they?
- How old are the prostitutes?
- Do they know any prostitutes personally? If so, what is their age, sex, and relationship to the child who knows them?
- Why do the women work as prostitutes?
- Are there any boys or men working in the brothels? If so, what do they do?
- What are the working conditions for people who work in the brothels?
- How much money do they think the prostitutes earn?
- What do they and their friends think of the prostitutes? What do their parents think or say about them?

Trafficking:

- Do they understand what trafficking is?
- Have they heard or known of kids being trafficked in their communities? If so, how did it happen?
- What adults were involved in the trafficking (parents, pimps, strangers, etc.)?
- What happened to the children who were trafficked?
- What do they think about the trafficking problem and what should be done about it?
- Do they know if there are laws about trafficking?
- Are they afraid of being trafficked?
- What would they do if they or someone they know is at risk of being trafficked

Children's Ideas and Suggestions

Purpose:

1. To understand what the children think are the main problems affecting them and other children in their communities.
2. To understand what the children think should be done to help them.

Materials:

3. Flipchart paper
4. Pens of different colours

Method:

1. Have the participants sit in a circle and explain the purpose of the discussion to them.
2. Ask the children the following questions:

What do you think are the biggest problems of children in your community?

What are your ideas to help children with these problems?

What kinds of activities would you like to have organised for you?

Do you have any other requests?

3. Close the meeting by thanking them for telling us about their lives, ideas and suggestions!

1. GROUP DEMOGRAPHICS

Purpose:

1. To understand basic information about the adults participating in the group discussion.

Materials:

1. Flipchart paper
2. Pens of different colours

Method:

1. Have the adults sit in a circle and explain that you would like to ask some basic information about them and their families.
2. On flipchart paper, draw a picture representing each of the topics below. [Or you can ask one of the adults in the group to draw, and have them take turns drawing for each of the points as this will encourage them to be active in the group.] Then ask the adults to answer the questions after each topic.
3. Count the number of adults who answer each question in a particular way, and write the number next to the picture on the flipchart. [You may need to write a word or symbol next to the number to explain what it means: ex. 5 adults have 3 children, 1 has 7 children.]
4. If needed, ask additional questions about the children's answers and write the additional information on the flipchart (if possible).

1. Name of Community:

2. Number of adults participating in discussion: (specify if women or men)

3. Time the adult participants have been living in Cambodia: Short-term: 2 or less yrs / Long-Term: 3 or more yrs.

4. Number of parents living in their house (one or two): Both parents / one parent / also have adult relatives living in the house

5. Number of children living in the house: 2 or less / 3 to 4 / 5 or more

5. Ask about the employment/occupation of the participant and the participant's husband/wife: yes/no for having a job; part/time, full/time; daily work; beside this picture, write down all the types of work that each participant and his/her wife/husband do to earn an income. There might be several types of work done by one/both the husband/wife.

6. Number of adults participating in the group who say they can speak Khmer well and who say their husband/wife can speak Khmer or not: Can Speak / Cannot Speak

7. Number of adults who can read Vietnamese (again, ask them to tell you about their husband/wife also): Can read / Cannot read

8. Number of the adults who attend: Church / Temple

9. Number of adults who live in: Thatch house / Wood house / Cement house / Boat house.

10. Number of adults who live in: Rented house / Own house

2. ECONOMIC DESCRIPTION/OPPORTUNITIES IN COMMUNITY

Purpose:

To understand the family and community economic situation: are the families poor, very poor, not so poor? To find out how many people living in their community are in different categories of wealth or poverty. And to discuss what economic opportunities the families have; and to find out if this is different for women and for men.

Materials:

1. Flipchart paper.
2. Pens of different colours.
3. 10-seeds.

Method:

1. Have the participants sit in a circle and explain the purpose of the activity to them.
2. Ask them how many levels of 'economic status' are in their community: *you can use start by using simple language and then see if they use the same terms we used during our training.* If they say 'poor', be sure to ask if all poor people are the same so that we can get a good understanding of the number of levels of poverty they have in their community.
3. Draw their answers (facilitator or a volunteer) on a piece of flipchart paper in the middle of the group. Write the word/s they use to describe different levels of wealth/poverty, and then a short description of what that looks like. For example, do those kinds of families rent/own houses; do they live on the street; do they have enough food; do they own a motorcycle; do they have full-time or contract employment; do they just have daily employment; etc.
4. After the description is completed, ask them to use the 10 seeds to show how many of the people in their community are in the category of wealth/poverty. Don't ask them for percentage of families in each category, just ask them more/or less and use the seeds to represent more/less. After they have completed this, be sure to mark on the paper how many seeds they put for each of the categories.
5. After this is done, ask them to tell you about the ways for adults to earn income (kinds of work or jobs) for each level of wealth/poverty using the following questions as a guide. We want people to answer the questions for men and then to answer the same questions for women. You should use different flipchart paper for recording the information about women and different paper for recording information about men.

1. What are the ways that men/women in this category earn income?

- The recorder should write down all the ways that people in the group say.
- But the facilitator should only write a summary word/picture (for instance, they may tell you: have drink shop, have phone shop, own motorcycle sale shop – the facilitator can simply write: owns shop). You should have a maximum of 6-7 types of work listed.
- Write the main types of employment down the left side of a new paper (maximum 6-7).
- Ask them to use the 10-seeds to show you how many of people in this wealth/poverty category are involved in each of these types of occupation/employment.
- When they are done, be sure to draw in how many seeds they put for each type of work.
- Ask them if it is considered 'good' work or 'not so good' kind of work. Be sure to ask them **why** they think it is good or not so good (for example: it is good because it gives freedom, it is not so good because the work is physically dangerous; it is not so good because it hurts other people; it is good work because it is consistent and easy to find).

6. After this has been done for women and for men, ask them the same question about children. How do children contribute to the family income? It will be different for boys and for girls, so be sure to have different paper for boys and different paper for girls.

It is possible that for very rich families, the answer is that children do not contribute to the family income because the mother/father earn enough money. So if this is what the people tell you, then you can just write that down. But, we know that children of poor and very poor families often do help their families to earn money.

2. What are the ways that boys/girls in this category earn income?

- The recorder should write down all the ways that people in the group say.
- But the facilitator should only write a summary word/picture (for instance, they may tell you: sell rice at the market, sell cakes at the market, sell bread at the market – the facilitator can simply write: food/rice stall in market). You should have a maximum of 6-7 types of work listed.
- Write the main types of employment down the left side of a new paper (maximum 6-7).
- Ask them to use the 10-seeds to show you how many of children in this wealth/poverty category are involved in each of these types of occupation/employment.
- When they are done, be sure to draw in how many seeds they put for each type of work.
- Next, ask them at what age are children when they start doing each kind of work?
- Then, ask them if it is considered 'good' work or 'not so good' kind of work. Be sure to ask them **why** they think it is good or not so good (for example: it is good because it gives freedom, it is not so good because the work is physically dangerous; it is not so good because it hurts other people; it is good work because it is consistent and easy to find).

If the participants do not say anything about selling children into the sex trade during this discussion, then you will need to ask them specifically after you have completed the exercise.

You can say that you have heard some families sell children for work or for sex so that the family can get some income. Ask them if this happens in their community? If it does, do they know anyone who has sold their child? Ask them if this is a 'common practice' and if they can estimate how many families in their community have done this.

If they do know someone who has sold their child, ask them what they think was the reason for the family to do that?

For this part of the discussion, you can just have the facilitator take notes; do not write down anything on the flipchart paper.

After everyone in the group has responded to your questions, then you can list on the big paper all the reasons they gave for families who sell children into sex. Then use the 10-seeds to ask them which is the biggest reason or most important reason that families do this.

Parents Ideas and Suggestions

ONLY TO BE DONE IF THERE IS SUFFICIENT TIME!

Purpose:

1. To understand what people think are the main problems affecting them and their children in their communities.
2. To understand what they think could and should be done to help.

Materials:

1. Flipchart paper
2. Pens of different colours

Method:

1. Have the participants sit in a circle and explain the purpose of the discussion to them.
2. Ask the following questions. You can ask them to draw a picture of what they think the problems are and then what can be done about it.

What do you think are the biggest problems in your community?

What are your ideas to help with these problems: what can be done? Who should do it?

3. Close the meeting by thanking them for telling us about their lives, ideas and suggestions!

COMMUNITY MAP

Purpose:

1. To understand more about the community in which Vietnamese people live.
2. To understand the community members' awareness of helpful and harmful people, places and activities in their community; especially pornography and the sex industry.
3. To understand the adult's attitudes towards these places, activities and the people involved.

Remember, the purpose is not to draw a perfect map, but to get ideas from people about places in their community!

Who is involved:

1. Please have at least 5 people in the group: two women from the community, two men from the community, and the teacher from that community.
2. These people should not be Newhope Staff or teachers; it would be possible to do this activity with people that are also going to participate in the Group Discussion in their community. But the mapping and the group discussion must take place at different times because they will each take about 2-3 hours to complete.

Materials:

3. Flipchart paper.
4. Pens of different colours.
5. Crayons.
6. Please use a different symbol and/or a different colour for each type of place we ask to draw: businesses, government buildings, social/entertainment places, etc. Be sure to specify on the paper what the different symbols/colours mean so that we can interpret the map later!

Method: Have the adults sit in a circle around a piece of flipchart paper. Explain the purpose of the exercise to them.

1. **Markets:** ask them to draw (and write the name of) all the markets, large or small, in their community. Write a short description of what main things are sold in each market (for instance, is it a vegetable market? Is it a wholesale market? Mainly a meat market? Etc.).
2. **Big businesses:** ask them to draw the big businesses in their community. Such as factories, gas station, big restaurants, big karaoke bar, etc.
3. **Small businesses:** now ask them to draw the smaller businesses in their community. Like coffee shops, motorcycle repair shops.
4. **Household businesses:** then ask them if there are people who work out of their homes. For instance, if they know women who do laundry in their home? Or who sell food from outside their house? Or who have a gambling parlour in their homes?
5. **Credit/money lenders:** ask them to put on the map any places where people in the community can get credit/money for starting business, etc. This might be a business or a house or a bank.
6. **Government Administration:** ask them to draw any kinds of government buildings in their community. That would include: hospital or government clinic, government schools, police station, village chief house, commune council building, and so forth.
7. **Religion:** ask them to draw any wats or churches or mosques or other temples that are in their community.

8. Social interaction places: for men. Ask them to show you all the places that men meet/go for social purposes. That might be a coffee shop, a soccer field, hair-cut shop, etc. Make these places a certain colour.
9. Social interaction places: for women. Ask them to show you all the places that women meet/go for social purposes. That might be the hair dresser, the market, a noodle shop on the street, etc. Make these places a different colour from where men go.
10. Social interaction places for men and women: ask them to draw if there are any places that both women and men go to for social interaction? Make these places a different colour from both women/men.
11. Play/social interaction places for children: ask them to draw places where children go for playing or for entertainment? It might include a park or some green space, coffee shops or porn cafes, etc. If it is different for girls and for boys, please indicate that by using different colours.
12. **Ask them to explain why each place is important, exploring if there is anything particularly positive or negative about the people and activities there. The recorder can write down these details, the facilitator does NOT have to put all of that information on the map.**
13. Brothels/pornography cafes: If this has not come up in the discussion/on the map already, then you will need to ask the adults directly to draw brothels and pornography cafés; ask about what they know and think about these places using the questions below as a guide.

Pornography Cafes

- How many are there in their community?
- Where are they - are they close to schools or children's places of play?
- Who owns them – Khmer or Vietnamese?
- What time do they show the movies, and how much do they charge?
- Do children go there? If so, how old are the children and how often do they go? Do they go alone or with friends?
- How do these places and videos affect the people who watch them and the community?
- What do they think about these places – if they think they are not good, what should be done?

Brothels

- How many are there?
- Where are they? Are they close to schools or children's homes?
- Who runs them – Khmer or Vietnamese?
- How many prostitutes work there? What nationality are they?
- How old are the prostitutes?
- Do they know any prostitutes personally? If so, what is their age, sex, and relationship to the child who knows them?
- Why do the women work as prostitutes?
- What are the working conditions for people who work in the brothels?
- How much money do they think the prostitutes earn?
- What do they and their friends think of the prostitutes? What do their parents think or say about them?

Focus Group Questions for Vietnamese Men

The following discussion guide is intended to explore the awareness, attitudes and behavior of Vietnamese men in regards to prostitution and more specifically, the issue of child trafficking. The questions may be presented utilizing PRA (Participatory Rapid Appraisal) exercises such as the *Ten Seed Technique*, *Community Mapping*, *Weekly/Daily Schedule*, etc. They may also be asked directly, depending on the skill of the facilitator, the openness of the participants to discussing sensitive topics such as sexual attitudes and behavior.

When discussing such topics, the facilitator should not ask questions about the personal behavior of participants, but rather ask about men in general. In addition, do not show any surprise or negative reaction that may embarrass the participants and cause them to stop talking or provide false information.

The questions are grouped into three categories that begin with general, non-threatening topics and gradually move towards more specific information about sexual behavior among men. These categories are 1. *Leisure and Recreation*, 2. *Awareness and Attitudes*, and 3. *Behaviour and Risk Reduction*. However, these questions are meant to be a guide only, and the facilitator should feel free to explore other relevant topics or information that arise during the course of the discussion. Behavior which is healthy and helpful to men should particularly be noted as these activities can point to areas that could be promoted in the community as positive alternatives for men.

1. Leisure and Recreation

Note: if the topic of brothels and/or pornography come up in this discussion, the facilitator may explore it in the context of leisure and recreation; otherwise these topics may be brought up directly during the next set of questions on Awareness and Attitudes.

- What leisure activities do the Vietnamese men in your community enjoy in their free time? Of these, which are the most popular? Why do men enjoy these the most?
- Are there any leisure activities which are particularly done as a group? Do Vietnamese men prefer these as opposed to other activities which are done alone?
- Which leisure or recreational activities are men more likely to do when they have extra money? Which will they do when they do not have money?
- What do Vietnamese men usually do when they are sad or upset? What makes them feel better?
- Are any of these leisure or recreational activities considered negative? Why?
- Which activities are generally considered positive? What are the benefits?

2. Awareness and Attitudes

Pornography Cafés:

- (If not already brought up during previous discussion): Have you heard of pornography cafes? Are they any in your neighborhood? If so, can you estimate how many?
- Is visiting these cafés considered a leisure activity for men? Why or why not?
- How popular are pornography café's among the men in your neighborhood? About what percentages of men you know visit them regularly? Do they usually go in groups or alone?
- Do men in general visit these café's, or only some? If only some, what are the reasons that some go while others do not?
- Do most men consider pornography acceptable, or do some think it is negative? Why do they think it is acceptable or negative?
- What are some of the words used to describe pornography in your language, and what do they mean?
- Do any of the terms carry positive or negative connotations, and if so, why?

Brothels, Prostitution and Child Trafficking

- (If not already brought up during previous discussion): Are there any brothels in your neighborhood? If so, can you estimate how many?
- Is visiting brothels considered a recreational activity for men? Why or why not?
- Do most men consider visiting brothels acceptable, or do some think it is negative? Why do they think it is acceptable or negative?
- What are the “official” or “polite” words used for “brothel” and “prostitute” in the Vietnamese language? What exactly do these words mean?
- What are the different slang terms used for these words? What exactly do they mean? Do they have any particular positive or negative connotation?
- Are there certain terms used to describe particular kinds of prostitutes, including very young girls? What meaning and connotations do these terms have?

3. Behavior and Risk Reduction

- How popular are visiting brothels among the men in your neighborhood? About what percentage of men that you know visit them regularly? How often do these men visit brothels?
- Do certain types of men tend to visit brothels more than others? e.g. What are the average ages, occupations, marital status, etc. of men who frequent brothels?
- Are there times that men are more likely to go to brothels, e.g. when they are sad or upset, or when their friends invite them? Do alcohol, drugs or gambling play a role in the lives of men who visit brothels?
- What are the reasons that some men visit brothels while others do not?
- If going to brothels is considered negative and harmful by some men, why do they go? Are there ways that they try to reduce the risks?
- Do men usually go to brothels in groups or alone? What is the reason for this?
- Have you heard of men encountering very young prostitutes? What is their opinion of this, is it considered acceptable for them to have sex with them? Why or why not?
- Have you heard of child trafficking? What is your understanding of it?
- Have you heard of children or women being trafficked in your community? If so, who was involved and what happened? Were the victim and perpetrator Vietnamese, and if so, how long have they been in Cambodia?
- Do you know of any traffickers operating in their neighborhoods? If so, how do they operate?
- Do you know if there are laws about trafficking, or about children working as prostitutes? If so, what do the laws say? Do the laws deter men from sleeping with child prostitutes?
- Do you know who to contact to help a trafficked Vietnamese child or woman?
- What kinds of positive alternatives to risky sexual behavior could be promoted to Vietnamese men? E.g. organized sports, artistic or religious activities, etc.
- What do you think are the best ways to reduce the risk for those that choose to continue?
- Which methods have you seen NGOs use to reduce risky sexual behavior? Which methods or messages seem to work, and which do not work? Why?

Những Thông Tin Tổng Quát

Mục tiêu:

1. Để nắm bắt được những thông tin cơ bản liên quan đến các em tham gia trong nhóm thảo luận.

Tài liệu:

1. Giấy khổ lớn
2. Bút phốt nhiều màu

Phương cách:

1. Cho các em ngồi thành vòng tròn và nói cho các em biết là bạn muốn tìm hiểu một số thông tin thông thường của các em và gia đình các em.
2. Trải giấy ra trên sàn đất và minh họa một số hình ảnh biểu thị cho từng chủ đề dưới đây, sau đó cho các em trả lời những câu hỏi tùy theo từng chủ đề.
3. Đếm số lượng những em đã trả lời từng câu hỏi và viết xuống trên giấy cạnh hình ảnh minh họa của chủ đề đó. (Bạn có thể viết hoặc minh họa một biểu tượng nào đó cạnh bên con số để giải thích ý nghĩa của nó. Ví dụ: 6 trẻ còn đủ cha mẹ. 6 trẻ chỉ có hoặc cha hay là mẹ mà thôi. Còn 3 trẻ khác thì mồ côi.)
4. Nếu cần, có thể bổ xung một số câu hỏi khác tùy theo sự trả lời của các em và, nếu có thể, hãy viết những câu hỏi bổ xung đó ra trên giấy.

1. Tên cộng đồng: (Cây số 11?)
2. Số lượng các em tham dự: (15 em?)
3. Thời gian các em sinh sống tại Kampuchia:
 - a. Từ hai năm trở lại
 - b. Từ ba năm trở đi
 - c. Sinh tại đây
4. Số lượng các em đang sống với:
 - a. Cả Cha + Mẹ
 - b. Hoặc chỉ có Mẹ hay Cha mà thôi
 - c. Thân nhân
5. Số lượng anh chị em trong gia đình
6. Số lượng những em chỉ có cha hay mẹ biết nói tiếng hay không biết nói tiếng Kampuchia:
 - a. Biết nói
 - b. Không biết nói
7. Số lượng những em chỉ có cha hay mẹ biết đọc hoặc không biết đọc tiếng Việt:
 - a. Đọc được
 - b. Không đọc được
8. Số lượng những em đi Hội-thánh, nhà thờ Công-giáo hay chùa chiền.
9. Số lượng những em có nhà lá, nhà cây hay nhà gạch.
10. Số lượng những em sống trong nhà thuê và có nhà riêng.

Nhận định những nhu cầu thiết thực

Mục tiêu:

1. Để biết được mức sống của một gia đình; những nhu cầu thiết thực nhất như là ăn uống, nước sinh hoạt, quần áo, chỗ ở, đồ dùng trong gia đình, chăm sóc y tế có được đáp ứng không.

Tài liệu:

1. Giấy khổ lớn
2. Bút phốt nhiều màu

Phương pháp:

1. Cho các em ngồi thành vòng tròn và nói cho em biết mục tiêu của sự thảo luận.
2. Hỏi để các em trả lời về những nhu cầu thiết thực nhất là gì để có thể duy trì sự sống. Giải thích cho các em hiểu rõ thế nào là nhu cầu và thế nào là yêu cầu (wants). Ví dụ: Ăn uống là một nhu cầu mà tất cả mọi người đều cần phải có để duy trì sự sống hay là để có thể sống một cách tươm tất. Người ta không cần có TV để duy trì sự sống
3. Minh họa những câu trả lời của các em (trưởng toán hay tình nguyện viên) trên giấy để giữa các em.
4. Sau khi tất cả những nhu cầu đã được minh họa rồi, hỏi các em về ý nghĩa của từng hình ảnh đã được minh họa trên giấy, xử dụng những mẫu câu hỏi sau đây:

Cơm: Mỗi ngày các em ăn mấy bữa cơm? Có bao nhiêu món ăn trong mỗi bữa? Có khi nào các em phải ăn ít hơn bình thường hoặc là phải nhịn đói một bữa nào đó trong ngày vì hoàn cảnh thiếu thốn không?

Nước uống: Có đủ nước uống không và nước có tinh khiết không? Mua nước từ đâu?

Nước xử dụng: Có đủ nước để dùng không và nước có sạch không? Lấy từ đâu?

Quần áo: Có đủ quần áo để mặc hàng ngày và đi học không?

Nhà: Nhà có đủ lớn cho tất cả mọi người trong gia đình không? Tình trạng nhà ở; tốt / xấu?

Dụng cụ gia đình: Trong nhà các em có đủ mùng màn, chăn chiếu để ngủ không? Có đủ nồi niêu xoong chảo, chén bát đĩa để nấu nướng và ăn uống không?

Y-tế: Nếu như bị đau ốm thì các em có gặp khó khăn trong việc điều trị bệnh không?

Việc làm: (minh họa trên tấm giấy khác) Cho các em kể ra tất cả những loại công việc của những thành viên nào trong gia đình các em đang phải làm để kiếm sống. Ai là người kiếm tiền – các em có phải phụ kiếm tiền với gia đình không? Sự thu nhập của gia đình các em có bị biến đổi theo từng thời điểm trong năm không?

Bản đồ địa bàn

Mục tiêu:

1. Để nhận định được tầm hiểu biết của các em về những đối tượng sinh sống trong địa bàn; ai là người tốt và ai là kẻ xấu, những nơi nào trong địa bàn có những sinh hoạt lành mạnh không lành mạnh; ví dụ: những nơi nào có sách báo đồi trụy hay chiếu phim sex, quán gái...
2. Thái độ của các em về những nơi chốn có loại sinh hoạt tiêu cực và những người dính líu đến những sinh hoạt thiếu lành mạnh đó.
3. Để tìm hiểu xem các em có đang phải đối diện với những nguy cơ bị bán làm gái hay bị lây ảnh hưởng xấu của nó không? (Cho việc làm gái là tốt vì dễ kiếm được nhiều tiền)

Tài liệu:

1. Giấy khổ lớn
2. Bút phốt nhiều màu

Phương pháp:

1. Cho các em ngồi thành vòng tròn xung quanh tấm giấy trải trên sàn đất.
2. Cho các em minh họa ra trên giấy tất cả những nơi nào là quan trọng đối với gia đình các em – cho các em biết sinh hoạt này giống như là tập vẽ bản đồ trong chòm xóm của các em.
3. Sau khi các em đã minh họa xong rồi, cho các em giải thích lý do minh họa những nơi đó:
 - a. Tên của chỗ đó là gì và nó ở đâu?
 - b. Các em có thường xuyên đi tới đó không? Tại sao?
 - c. Ai ở đó (nếu như có)? Cảm tưởng của các em về những sinh hoạt của những người đó? Họ tốt hay xấu hay là bao gồm cả hai?
4. Đến lúc này cho các em minh họa những nơi mà các em cho là lành mạnh và hữu ích cho trẻ em trong chòm xóm và đặt những câu hỏi theo mẫu như trên để nhận định được những chỗ đó và những loại sinh hoạt đó là gì, những con người đó là ai?
5. Rồi bây giờ cho các em minh họa những chỗ mà các em cho là nguy hiểm đối với trẻ em trong chòm xóm các em và cũng hỏi theo mẫu những câu hỏi như trên để biết được những nơi đó là gì, những đối tượng liên quan đó là ai và những sinh hoạt của họ là gì.
6. Xử dụng những từ ngữ phù hợp khi hỏi trẻ về sự hiểu biết và cảm nghĩ của các em về những nơi chốn, sinh hoạt và những loại đối tượng dưới đây:
 - a. **Những quán cà-phê chiếu phim sex:** Có bao nhiêu quán cà-phê đó và có trẻ em nào đi tới những quán đó không?
 - Có chừng bao nhiêu quán cà-phê chiếu phim sex trong xóm các em?
 - Những quán đó nằm ở đâu – có gần trường học hay nhà các em không?
 - Chủ là ai – Việt-nam hay Kampuchia?
 - Thông thường thì mấy giờ họ bắt đầu chiếu phim sex và tiền thu là bao nhiêu?
 - Có trẻ em đến xem không? Nếu có, thì những em đó chừng mấy tuổi và có đi thường xuyên không? Mấy em đó đi một mình hay với bạn?

- Những quán cà-phê và những loại phim này có ảnh hưởng gì trên người xem và chòm xóm của các em?
 - Các em nghĩ thế nào về những quán cà-phê đó – nếu như ý các em cho là không tốt thì cần phải giải quyết thế nào?
- b. Quán gái:** Có bao nhiêu quán gái và chúng nằm tại đâu? Những quán đó có gần trường học hay gia đình của các em không?
- Có hết thầy bao nhiêu quán gái trong xóm các em?
 - Những quán đó nằm ở đâu – có gần trường học hay nhà các em không?
 - Chủ là ai – Việt-nam hay Kampuchia?
 - Có bao nhiêu gái làm việc trong đó? Họ là người nước nào?
 - Những người làm gái đó khoảng chừng bao nhiêu tuổi?
 - Các em có quen ai làm trong các quán gái đó không? Nếu có, thì độ tuổi, giới tính và mối quan hệ của các em đối với họ ra sao?
 - Tại sao phụ nữ lại làm gái?
 - Có những trẻ trai hay thanh niên nào làm việc trong những quán gái đó không? Nếu có thì công việc của họ trong đó là gì?
 - Hoàn cảnh làm việc của những người trong các quán gái đó ra sao?
 - Các em nghĩ là mấy người làm gái đó kiếm được chừng bao nhiêu tiền?
 - Các em và bạn mình suy nghĩ thế nào về những người làm gái? Cha mẹ các em nghĩ gì và có ý kiến gì về những người làm gái?
- c. Người làm gái:** Các em có quen biết ai làm gái không? Tuổi của những người đó, giới tính và mối quan hệ của họ đối với các em. Các em và bạn mình nghĩ thế nào về những người làm nghề đó; tại sao họ lại làm gái? Cha mẹ các em nghĩ hay có ý kiến gì về những người đó?
- d. Mua bán gái:** Các em có hiểu cụm từ “mua bán gái” là gì không? Có từng được nghe hay được biết có những em nào trong chòm xóm các em bị đem đi bán không? Nếu có thì sự việc đó xảy ra như thế nào? Ai là những người dính líu trong việc mua bán đó (cha mẹ, người môi giới, người xa lạ, v.v...)
- Các em có hiểu mua bán gái là gì không?
 - Các em có từng nghe hay biết những trẻ nào trong xóm các em bị đem đi bán không? Nếu có thì sự việc đó xảy ra như thế nào?
 - Có những ai tham gia trong việc mua bán gái (cha mẹ, môi giới, người lạ...)
 - Những điều gì đã xảy ra cho những trẻ bị bán làm gái?
 - Hỏi ý kiến các em về tệ nạn mua bán gái cũng như phương pháp giải quyết.
 - Hỏi xem các em có biết là nhà nước có luật pháp chống lại việc mua bán gái không?
 - Các em có sợ bị đem đi bán không?
 - Các em sẽ xử lý thế nào nếu như các em hay bạn của mình đang đối diện với nguy cơ bị đem đi bán?

Ý kiến và đề nghị của các em

Mục tiêu:

1. Để tìm hiểu xem các em nhận định được những tệ nạn nào là nghiêm trọng và chúng đã có những tác động xấu gì trên các em và những trẻ em khác trong chòm xóm của các em.
2. Để tìm hiểu xem các em thấy cần phải có những giải pháp nào để có thể giúp đỡ các em.

Tài liệu:

1. Giấy khổ lớn
2. Bút phốt nhiều màu

Phương pháp:

1. Cho các em ngồi xoay vòng xung quanh tấm giấy, giải thích mục tiêu của buổi thảo luận.
2. Hỏi các em theo những câu hỏi mẫu dưới đây:

Theo ý các em thì những điều gì là nan đề lớn của trẻ em trong chòm xóm của các em?

Các em nghĩ người ta cần phải làm gì để giải cứu những bạn đang bị gặp những nan đề đó?

Các em muốn người ta tổ chức cho mình những loại sinh hoạt nào?

Các em có những đề nghị hay ý kiến gì khác nữa không?

3. Kết thúc buổi sinh hoạt bằng sự cảm ơn các em đã chia sẻ cho chúng ta nghe về cuộc sống, ý kiến và đề nghị của các em!

1. BAN NGHIÊN CỨU VỀ CƯ DÂN TRONG CỘNG ĐỒNG

Mục đích:

1. Để hiểu được các thông tin cơ bản về những người đang tham dự nhóm thảo luận

Vật dụng:

1. Giấy vẽ khổ lớn
2. Viết nhiều màu khác nhau

Phương pháp:

1. Cho những người lớn ngồi vòng tròn và giải thích là quý vị muốn biết một số thông tin cơ bản về họ và gia đình của họ.
2. Trên tờ giấy vẽ, hãy vẽ một hình tượng trung cho từng tiêu đề dưới đây. (Hoặc quý vị có thể yêu cầu một vị nào trong nhóm vẽ và cho họ thay phiên nhau vẽ một điều nào đó trong số đó như vậy sẽ khích lệ họ hoạt động sôi sục hơn trong nhóm.) Rồi sau đó yêu cầu những người đó trả lời các câu hỏi sau mỗi tiêu đề.
3. Đếm số người lớn trả lời từng câu hỏi theo một cách riêng, viết con số cạnh hình vẽ trên tờ giấy (quý vị có lẽ cần viết ra một từ hoặc một ký hiệu cạnh bên con số để giải thích số ấy nghĩa gì: Ví dụ: 5 người lớn có 3 trẻ em, 1 có, 7 trẻ em)
4. Nếu cần, đặt thêm câu hỏi về các câu trả lời của các em và viết các thông tin bổ sung trong các giấy vẽ (nếu được)

1. Tên của cộng đồng:

2. Số người lớn tham dự trong buổi thảo luận: (ghi rõ là đàn ông hay đàn bà)
3. Thời gian người đang tham dự đó sống ở Kampuchia: ngắn hạn 2 năm trở xuống / dài hạn 3 năm hoặc lâu hơn.
4. Số cha mẹ sống trong nhà của họ (một hoặc hai): Cả cha mẹ/ một mẹ hoặc một cha/ cũng như bà con sống chung trong nhà.
5. Số trẻ em sống trong nhà: từ 2 trở xuống / 3 đến 4 / 5 hoặc nhiều hơn.
6. Hỏi về công việc làm và nghề nghiệp của người tham dự và vợ hoặc chồng của họ Có/không có việc làm; bán thời gian, trọn thời gian, làm công nhật, viết ra tất cả các loại công việc mà mỗi người tham dự thảo luận và vợ/chồng làm để kiểm tra, có thể một người làm nhiều việc / cả hai vợ chồng
7. Ghi số người lớn tham dự trong nhóm nói là họ nói rành tiếng Khmer và những người nói vợ hoặc chồng có thể / hoặc không thể nói tiếng Khmer
8. Ghi ra số người lớn đi nhà thờ / đi chùa
9. Ghi ra số người lớn sống trong nhà lá / nhà gỗ / nhà xây / nhà trên ghe,
10. Ghi ra số người ở nhà mướn / nhà mua

2. TÌNH HÌNH KINH TẾ / NHỮNG CƠ HỘI TRONG CỘNG ĐỒNG

Mục đích:

Để hiểu được tình hình kinh tế của gia đình và của cộng đồng: Là người nghèo, rất nghèo, và không nghèo lắm. Để biết được có bao nhiêu người sinh sống trong cộng đồng nhưng mức sống giàu nghèo khác nhau. Và để thảo luận về các cơ hội làm ăn mà các gia đình có được. Và để tìm hiểu xem là các cơ hội làm việc của các ông và các bà có khác nhau không.

Vật dụng:

1. Giấy vẽ khổ lớn
2. Viết nhiều màu khác nhau
3. 10 hạt nhựa.

Phương pháp:

1. Cho người tham gia ngồi vòng tròn và giải thích mục đích của hoạt động này.
2. Có bao nhiêu tầng lớp kinh tế trong cộng đồng: *quý vị có thể bắt đầu hỏi bằng những từ đơn giản và xem thử họ có dùng lại những từ đó không trong suốt thời gian chúng ta huấn luyện.* Nếu họ nói “nghèo” phải hỏi họ cho chắc chắn là có phải tất cả những người nghèo đều như vậy cả không vì thế chúng ta sẽ biết được rõ ràng nhiều loại hạng người nghèo ở trong cộng đồng.
3. Vẽ ra các câu trả lời của họ (người nào khéo vẽ tình nguyện) trên tờ giấy vẽ ở tại giữa nhóm. Viết ra các từ mà họ dùng để diễn tả những người ở các mức độ nghèo / giàu, xong viết mô tả ngắn gọn mức độ nghèo giàu đó trông như thế nào. Ví dụ, những loại gia đình đó ướn nhà / mua nhà; họ sống trên lề đường ?/ có đủ thức ăn mỗi ngày? / Có xe gắn máy riêng ?/ họ có làm việc trọn thời gian hoặc hợp đồng làm thuê; hay chỉ là làm ăn lương công nhật v.v...
4. Sau khi bảng mô tả được hoàn tất, yêu cầu họ sử dụng 10 viên nhựa để cho biết bao nhiêu người trong cộng đồng là những người trong tầng lớp giàu / nghèo. Xin đừng hỏi là có bao nhiêu phần trăm số gia đình nghèo trong mỗi tầng lớp, chỉ hỏi họ nhiều hay ít và sử dụng các hạt nhựa để diễn tả nhiều hay ít. Sau khi họ đã làm xong việc này nhớ là phải chắc chắn đánh dấu vào tờ giấy bao nhiêu hạt họ để vào mỗi tầng lớp.
5. Sau khi làm xong việc này rồi thì yêu cầu họ cho quý vị biết những cách mà người lớn kiếm tiền thu nhập (qua công việc làm, nghề nghiệp) cho mỗi mức độ giàu / nghèo sử dụng các câu hỏi hướng dẫn sau đây. Chúng tôi muốn người ta trả lời các câu hỏi của các ông và cũng các câu hỏi đó trả lời cho các bà. Quý vị nên dùng giấy vẽ khác nhau Để ghi lại các thông tin trên giấy về các ông và dùng giấy vẽ khác để ghi lại thông tin của các bà.

Những phương cách mà các ông và các bà làm kiếm tiền trong tầng lớp này?

- Người ghi chép nên viết ra tất cả các cách mà những người trong nhóm đã nói.
- Nhưng người vẽ thì chỉ viết tóm tắt chữ / hình (ví dụ như họ có thể nói với quý vị Là họ có một quán nước, cửa hàng bán điện thoại, cửa hàng bán xe gắn máy - thì người vẽ trên giấy chỉ ghi ngắn gọn là: có cửa hàng) Quý vị nên có tối đa 6,7 loại công việc làm trong danh sách.
- Hãy viết ra loại việc làm chính ở phía dưới bên trái của tờ giấy tối đa là 6,7 loại)
- Yêu cầu họ sử dụng 10 hạt nhựa để cho quý vị biết có bao nhiêu người trong tầng lớp người giàu / nghèo trong mỗi loại công việc / nghề nghiệp
- Khi đã làm xong nhớ chắc là phải vẽ ra bao nhiêu viên nhựa được đặt vào mỗi loại công việc
- Hỏi họ xem công việc đó có được xem là việc tốt không hay không tốt lắm. Nhớ Hỏi họ **tại sao** họ nghĩ việc đó tốt hoặc không tốt (ví dụ: việc đó tốt vì nó cho sự tự do, việc ấy không tốt vì rất nguy hiểm cho thân thể, nó không tốt lắm vì nó làm tổn thương đến người khác. Việc đó tốt vì nó lâu dài và dễ tìm.

6. Sau khi đã hỏi xong các bà và các ông rồi thì hỏi họ về các em cũng bằng những câu hỏi tương tự như vậy. Trẻ em góp phần vào việc thu nhập kinh tế gia đình như thế nào? Công việc của các em trai sẽ khác với công việc của các em gái, nhớ dùng giấy vẽ cho các em trai riêng cho các em gái riêng.

Có thể ở mỗi gia đình giàu, câu trả lời là không giúp gì cho gia đình vì cha mẹ đã kiếm đủ tiền để sống, nếu người ta nói như vậy thì cứ viết ra. Nhưng chúng ta biết rằng các em nhỏ trong các gia đình nghèo và rất nghèo thường phải làm việc để giúp gia đình.

2. Những phương cách nào mà các em trai và các em gái làm giúp gia đình trong tầng lớp này?

- Người ghi chép nhớ viết ra tất cả các cách mà những người trong nhóm kể ra
- Người vẽ chỉ viết ra những từ / hình tóm tắt (ví dụ họ có thể sẽ nói các em bán gạo ở chợ, bán bánh ở chợ, bán bánh mì ở chợ thì người vẽ vào bảng chỉ ghi đơn giản là gạo / bánh mì bán ở chợ) quý vị nên có khoảng 6,7 tên của các loại nghề.
- Viết ra các loại công việc chính ở phía dưới bên trái của tờ giấy (tối đa là 6,7)
- Yêu cầu họ dùng 10 hạt nhựa để chỉ ra có bao nhiêu trẻ em trong tầng lớp giàu, nghèo này có liên quan đến các loại công việc hoặc nghề nghiệp này.
- Làm xong, phải chắc chắn không quên vẽ ra số hạt nhựa là bao nhiêu cho mỗi loại nghề / công việc
- Hỏi họ ở độ tuổi nào các em bắt đầu làm những công việc đó?
- Xong rồi, hỏi họ công việc đó có được coi là 'tốt' không hoặc đó là loại công việc 'không tốt lắm. Nhớ đừng quên hỏi họ **tại sao** họ nghĩ việc đó tốt hoặc không tốt lắm (ví dụ: công việc đó tốt vì nó cho mình sự tự do, nó không tốt lắm vì việc đó nguy hại cho thân thể. Nó không tốt vì làm tổn thương những người khác. Nó tốt vì lâu dài và dễ tìm.

Nếu những người tham gia không nêu ra việc buôn bán trẻ em vào những chỗ mãi dâm trong suốt cuộc thảo luận, thì quý vị cần phải hỏi riêng sau khi đã làm xong bài tập.

Quý vị có thể nói rằng quý vị có được nghe một số gia đình bán con để đi làm hoặc làm gái mãi dâm để có một khoản thu nhập nào đó. Hỏi họ là trong cộng đồng nơi họ ở có chuyện này không? Nếu có, họ có biết người nào đã bán con không?. Hỏi họ đây có phải là ‘chuyện làm bình thường’ không?. Và họ có thể ước chừng có bao nhiêu gia đình làm như vậy trong cộng đồng của họ?.

Nếu họ có biết ai đó đã bán con mình, hỏi họ xem họ nghĩ là lý do gì mà gia đình ấy bán con?

Đối với phần thảo luận này quý vị chỉ cần người vẽ ghi chú lại, đừng viết bất cứ điều gì lên tờ giấy vẽ cả.

Sau khi mọi người trong nhóm đã trả lời các câu hỏi của quý vị, sau đó bạn có thể liệt kê trong một tờ giấy lớn tất cả các lý do mà người ta bán con làm mãi dâm. Xong dùng 10 hạt nhựa để hỏi các nguyên nhân nào là nguyên lớn nhất hoặc lý do nào quan trọng nhất mà các gia đình đó làm như vậy.

3. Ý KIẾN CỦA PHỤ HUYNH VÀ NHỮNG ĐỀ NGHỊ

CHỈ THỰC HIỆN KHI THỜI GIAN THÍCH HỢP

Mục đích:

1. Để hiểu được người ta nghĩ các vấn đề chính ảnh hưởng đến họ và con cái của họ trong cộng đồng của họ.
2. Để hiểu được là theo họ nghĩ điều gì có thể làm và nên làm để giúp đỡ.

Vật dụng:

1. Giấy vẽ
2. Viết nhiều màu

Phương pháp:

1. Cho những người tham gia ngồi thành vòng tròn và giải thích mục đích của cuộc thảo luận cho họ.
2. Hãy hỏi những câu hỏi dưới đây. Quý vị có thể yêu cầu họ vẽ về điều mà họ nghĩ là những nan đề khó khăn and sau đó là có thể làm gì được cho các nan đề khó khăn đó.

Quý vị nghĩ nan đề lớn nhất trong cộng đồng của quý vị là gì?

Ý kiến của quý vị để giúp cho các nan đề này là gì? Có thể làm gì được? Ai nên làm?

3. Kết thúc buổi thảo luận bằng cách cảm ơn họ về việc cho chúng ta biết về cuộc sống của họ, những ý kiến và những đề nghị!