



Sharing our Strengths

Understanding similarities and differences between faith-based and non-faith-based anti-trafficking NGOs

With Recommendations for Improved Partnership and Effectiveness

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anti-trafficking NGOs

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This report was developed over many years. I have a lot of people to thank.

First, I am thankful for the busy leaders of faith-based and non-faith-based NGOs who agreed to speak with me when I was conducting my PhD research in Cambodia. Without their time and willingness to talk, I would not have been able to do my research. I hope that our conversations were helpful to them. They were very helpful to me. I learned a great deal about the work of organisations helping women and children in Cambodia. Thank you!

Many of the participants gave permission for their organisations to be listed in a future report; these organisations include: Agape International Ministries; Agir pour les Femmes en Situation Precaire (AFESIP - Cambodia); the Cambodian Center for the Protection of Children's Rights (CCPCR); the Cambodian Women's Crisis Center (CWCC); the Cambodian Women's Development Agency (CWDA); Daughters of Cambodia; Destiny Rescue; Homeland Cambodia; KnK Cambodia; Open Arms; Phnom Srey Organization for Development (PSOD); Precious Women; Ratanak International; Sak Saum; the Sao Sary Foundation (SSF); Transitions Global; World Hope International; White Doves Cambodia; and World Vision Cambodia.

With the encouragement of Helen Sworn, founder of the Chab Dai Coalition (a coalition of organisations responding to human trafficking in Cambodia), and guidance from a small group of professionals involved in anti-trafficking work, this report shares findings from my research that are applicable to anti-trafficking professionals at a global level.¹ My thanks goes to these collaborators: Kelsey Morgan (Willow International, Uganda); James Havey (Chab Dai Coalition); Sophie Otiende (Liberty Shared), and Emily Chalke (Ella's, UK). I want to thank Helen Sworn for her support of my research, her idea to collaborate with this group of professionals to 'package it' for a global anti-trafficking audience, and her many contributions and guidance in helping to present the results in a way that relates to partnership (between faith-based and non-faith-based NGOs).

I also want to thank Glenn Miles, who provided support while I was on the ground in Cambodia, as well as insight on the recommendations provided in this report. My thanks also goes to Amanda Daly (Chab Dai Coalition) who provided graphics and photos, as well as to International Sanctuary, The Freedom Story, and 10ThousandWindows, who allowed us to include some of their photos in this report. People whose photographs appear in this report gave consent for their photos to be taken by these organisations.

I want to also thank the many people at the University of Oxford, and beyond, who provided input into my research, including my supervisors, Fran Bennett, Paola Mattei, and Peter Kemp, along with students and other faculty, including Robert Walker, and the members of the Poverty Research Group in the Department of Social Policy and Intervention.

¹ Of course, not all results of a study can be published in a report, as it would be too long. I hope that the focus of this report allows readers to reflect in a way that is helpful to their organisations.

Finally, my wife stood beside me during the long PhD journey, as did my sister, and parents.

Some of the results from my research have been published in academic publications, and some sections below indicate where material has already been published. The permissions from these journals are detailed in the report with footnotes.

My hope is that, in some ways, this report will be an element of “giving back”—not only to those I interviewed, but to others working in NGOs—both faith-based and non-faith-based.

Through this report, I hope that faith-based and non-faith-based NGOs can reflect on what they do, how they do it, and what new ways they may begin working better together.

John Frame

FOREWORD

I am happy to share this report, which I believe can initiate new conversations and facilitate further dialogue among faith-based and non-faith-based anti-trafficking NGOs. I believe it can increase understanding and learning from one another's perspectives, deepen our common ground, and increase our collective impact.

This report is unusual in that it was a collaborative project between academics and practitioners to create something that can be widely useful to anti-trafficking organisations and the broader community of stakeholders involved. I hope that the content and recommendations herein will be helpful to many.

It is also my hope that this report will contribute not only to enhanced collaboration among anti-trafficking organisations, but to discussions that can lead to further healing in, and recovery of, survivors.

This is not just a report, but also something that is intended to help stir reflection. You can share it with your teams and colleagues and use it to reflect individually and collectively. I hope it strengthens our ability not only to impact those with whom we work, but to create better partnerships for those we serve.

Sincerely,

A handwritten signature in blue ink, appearing to read 'H Sworn', with a long horizontal flourish extending to the right.

Helen Sworn
Executive Director and Founder
Chab Dai Coalition

EXECUTIVE SUMMARY

This study contributes knowledge about anti-trafficking faith-based and non-faith-based NGOs—how they compare in their goals and missions, why they do what they do, the care philosophies and services that they have, and how they can work together. This report is based on research conducted in Cambodia on anti-trafficking Christian faith-based organisations (FBOs) and non-faith-based NGOs, as well as collaboration after the study to present the findings (with recommendations) in an accessible and helpful way to a global audience of anti-trafficking professionals.

Several leaders in the anti-trafficking field collaborated with this report’s author, John Frame, to help shape his PhD research findings into something that could be valued and used among the wider anti-trafficking community. The names of these individuals are listed in the Acknowledgments section above. The group reviewed the results of the study, met collectively online to discuss how these findings could be streamlined and ‘packaged,’ and then continued to support the project through reviews and 1-1 consultations with the author.

While the main question that guided the original study in 2013 explored to what extent religious faith might distinguish Christian FBOs from non-faith-based NGOs, this report focuses on how faith-based and non-faith-based organisations can work together. Focusing on building partnerships, this report takes the research findings and shapes them in a way that can be practically helpful to FBOs and non-faith-based anti-trafficking NGOs interested in increasing partnership.



Photo credit: International Sanctuary

Nine recommendations are discussed throughout the report and listed at the end. The recommendations in this report are focused on how greater forms of understanding and partnership can be established between FBOs and non-faith-based organisations.

All in all, this report seeks to enhance understanding about anti-trafficking faith-based and non-faith-based NGOs and encourage enhanced partnerships between them.

This report is intended to be a tool for discussion among organisations about best practices and meaningful collaboration. Questions at the end of each section can be reflected on individually or used to spark discussion in workshops or staff meetings.

This report points to the value of organisations being aware of, and committed to, their goals, motivations, and philosophies of care. It is hoped that the findings from this study may prompt more dialogue among FBOs, non-faith-based NGOs, and policy stakeholders about the extent to which similarities and differences may exist between organisations, and why.

The three main sections of the report (Sections 3, 4, and 5) discuss:

★ **The goals and mission statements of FBOs and non-faith-based NGOs**

While faith was clearly and consistently important to FBOs in the study, the FBOs and non-faith-based organisations were found to be comparable in regard to most of their goals and missions.



Photo credit: The Freedom Story

★ **The ways in which social concerns motivated the work of both FBOs and non-faith-based NGOs**

While spiritual dimensions infused the values of FBOs, and FBOs shared a number of organisational motivations related to their faith, they shared many organisational values with non-faith-based NGOs. In terms of vision, in general, spiritual dimensions were typically clear in FBOs' vision statements. For FBOs, faith was communicated as a motivating factor in a number of different ways, demonstrating the variety of ways in which religious beliefs can act as a significant motivating factor for these organisations.

★ **The wide range of services provided by FBOs and non-faith-based NGOs (i.e. residential programmes, counselling and trauma treatment, outreach, vocational and soft skills training, and employment)**

For FBOs, references to holistic services related to the spiritual dimensions they offered to, or facilitated for, their clients, as well as the multiple dimensions of care they offered. Non-faith-based organisations also understood their organisations as providing holistic services, though this was related to the comprehensive nature of the services their organisations provided, including emotional supports. FBOs maintained a high regard for the spiritual needs of their clients and typically incorporated faith practices and activities into their programming to some degree or another, believing them to be important for clients' wellbeing. Non-faith-based NGOs reported a clear separation from religious involvement. However, some non-faith-based NGOs incorporated religious elements into their programming when it was believed to be appropriate to do so.



Photo credit: The Freedom Story

Recommendations

The recommendations, as discussed in the report, are for both faith-based and non-faith-based NGOs:

- 1) Focus on Common Ground
- 2) Present Clear Missions and Goals
- 3) Value Organisational Values
- 4) Know Staff Motivations
- 5) Develop Partnerships that Promote Growth and Fill a Gap
- 6) Ensure a Culture Where Faith Programming is Truly Optional
- 7) Establish Peer Learning Groups
- 8) Increase Conversations About Faith and Religion
- 9) Develop a Process for Participatory Governance

1. INTRODUCTION and CONTEXT

Some may think there are great differences between FBOs and non-faith-based organisations. In some cases there are. But what does this mean, and how similar or different are they? And does this really matter?

FBOs and non-faith-based NGOs (sometimes referred to as NFBOs in this report) are relied on to provide services to many people around the world. Assumptions about the role of faith in FBOs may influence policy affecting them.

The original study this report is based on explored similarities and distinctions between FBOs and non-faith-based anti-trafficking NGOs. The original study compared the goals and missions of Christian FBOs from non-faith-based NGOs, as well as their motivations, approaches to care, and conceptions of success. While the main question explored to what extent religious faith might distinguish Christian FBOs from non-faith-based NGOs, this report is focused on how faith-based and non-faith-based organisations can work together better, looking at the topic from a different lens. Understanding each type of organisation, as explored in this report, brings insight into partnership between FBOs and non-faith-based anti-trafficking NGOs.

This report takes research findings and presents them in a way that can be practically helpful to FBOs and non-faith-based anti-trafficking NGOs interested in increasing partnership. Focusing on information that is most useful to the conversation around partnership, this report brings increased understanding about, among, and between, faith-based and non-faith-based NGOs.



Photo credit: The Freedom Story

The recommendations presented in this report are drawn from reflecting on data from the original study in terms of how partnership and the work of anti-trafficking organisations can be improved. The recommendations come from 'taking a step back' and identifying how the results of the study can inform greater forms of partnership which may possibly lead to increased organisational effectiveness.



Around the world, human trafficking issues have been of great concern. Despite many faith-based and non-faith-based organisations serving women and children who have been trafficked, experienced sexual exploitation or abuse, or been involved in the sex work, no study had been conducted that specifically compared these organisations, such as their aims, motivations, and care philosophies. This report fills these gaps.

PROBLEM STATEMENT

In some contexts, differences and similarities between faith-based organisations (FBOs) and non-faith-based NGOs are not fully understood.

Increased understanding about, among, and between, faith-based and non-faith-based organisations could enhance their relationships and possibly lead to better partnerships between them.



Photo credit: 10ThousandWindows

The study that this report is based on was the first study of its kind to comparatively explore FBOs and non-faith-based NGOs in Cambodia, where many organisations of both types operate. While every study has limitations and parameters, the recommendations in this report are intended to be broader in an effort to benefit and support the wider anti-trafficking community.

Distinctions between FBOs and non-faith-based NGOs are not always easy to draw (Tomalin, 2012), and in contexts in which religion is deeply integrated into the culture, distinguishing organisations as 'faith-based' and 'secular' may not be particularly useful (Tomalin, 2012; Hershey, 2016). In addition, some may consider FBOs as operating very similarly to their non-faith-based counterparts, believing faith elements to be, "like dressing on the salad, adding a bit of flavour but not greatly affecting the substance" (Taylor, 1995: 101). So, while some may perceive FBOs as very different from their non-faith-based counterparts, other people may not see much difference (depending on the context, country, type of work they do, etc.).

Better understanding the role of faith in FBOs could help policy stakeholders evaluate FBOs other than through a 'faith' lens. Furthermore, in the anti-trafficking field, there is a need for non-faith-based and faith-based actors to be better networked (Joint Learning Initiative, 2017). Better understanding about, among, and between, these organisations can provide insight about the potential role of collaborative partnerships and consultative groups that can help ensure quality services through improved relationships among FBOs and non-faith-based NGOs.

QUESTIONS TO THINK ABOUT

- *In your experience, what has partnership between non-faith-based NGOs and FBOs looked like?*
- *What can you do in your own job to promote better connections between FBOs and non-faith-based NGOs?*



Photo credit: Chab Dai Coalition

2. RESEARCH METHODS

The methods for this study are summarized in this section and detailed further in Appendix 1. Interviews were conducted in 2013 with 43 people from 25 organisations (13 Christian FBOs and 12 non-faith-based NGOs) in Cambodia that worked with women and/or children who had experienced human trafficking, sexual exploitation, or had been involved in sex work. In addition, documents from these organisations and websites were explored for content related to their work. In particular, the themes of goals and missions, motivations, care, and conceptions of success were explored, including how religious faith might distinguish FBOs from non-faith-based NGOs.

Interviewees provided a wealth of information about their organisations. Interviewees were friendly and willing to share from their hearts, minds, and experience. They openly discussed their organisations and seemed pleased to share their stories, practices, beliefs, and perceptions.

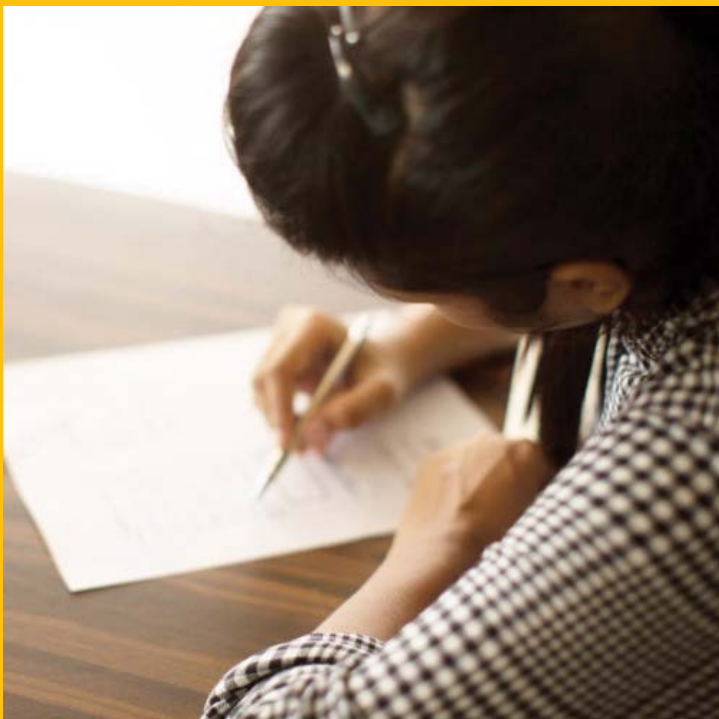
Brief Description of Organisations Included

Most of the non-faith-based NGOs included in the study were local organisations (founded and led by a Cambodian), while most FBOs were international (they had offices in multiple countries or were led by non-Cambodian leadership). Some organisations provided services only in Cambodia, while others served clients in Cambodia and beyond. However, all organisations received funding from outside Cambodia. Thus they all had international influences. Social enterprise initiatives were a common element of some organisations in the study. All FBOs and non-faith-based NGOs employed Cambodian personnel.

Non-faith-based NGOs were more likely to provide services to a wider array of clients, such as those with other backgrounds. Some non-faith-based NGOs, for example, housed poor children, or children who had been involved in labour trafficking, some of whom had experienced sexual abuse or exploitation, or were at risk of it. FBOs, on the other hand, were more likely to focus their entire organisation—or a sizeable unit—on providing services to women and/or children who had been (or were at risk of being) sexually exploited, trafficked, or involved in sex work. In other words, both types of organisations provided services to this clientele, but there was diversity in the extent to which some organisations focused services on these individuals.

Christian FBOs - Overview

FBOs ranged in size from large, international FBOs serving many clients in and beyond Cambodia, to those working exclusively in Cambodia, with a smaller number of clients. Only one FBO was directly linked to a church denomination, though it was incorporated separately from that religious body; the other 12 were independent organisations that self-identified as being Christian (but were not linked to a church denomination). Brief profiles of all FBOs are included in Appendix 2.



Non-Faith-Based NGOs - Overview

As with FBOs, non-faith-based NGOs tailored their programming according to the emphases on which they focused. The numbers of clients they served, along with their budgets, varied.

Non-faith-based NGOs ranged in size from organisations working only in Cambodia, to large, international organisations serving many clients. Brief profiles of all non-faith-based NGOs are included in Appendix 2.

Organisational Goals & Missions



3. ORGANISATIONAL GOALS and MISSIONS

Overview

- *The goals of FBOs and non-faith-based NGOs in the study were classified into three categories: Client Care and Change; Client Protection and Safety; and Client Faith.*
- *Written organisational missions were classified in nine categories: Client Recovery; Empowerment; Reducing Poverty; Supporting and Serving Clients; Preventing, Eliminating, Protecting, and Rescuing Persons from Abuse; Human Rights and Justice; Organisational Partnerships and Raising Awareness; Evangelism; and Employment and Business.*
- *Faith was clearly and consistently important to FBOs, though faith was included in their organisational missions in different ways.*
- *FBOs and non-faith-based NGOs were found to be comparable, when analysing most of their goals and missions.*

CASE STUDY 1

Similarities and Differences: The Importance of the Development Context

How would you respond if someone asked you, “Why might there be similarities or differences between FBOs and non-faith-based NGOs?”

One participant at a consultation in Cambodia that focused on discussing the potential contributions of FBOs in tackling the region’s development challenges asked: do FBO actors “have a well-articulated, coherent consensus about the difference in goals of faith-inspired organizations versus secular agencies?” (Bodakowski, 2009: 58). This question, asked by an employee of a large international FBO, could imply that differences in the goals of FBOs and non-faith-based NGOs (or at least an understanding of possible differences) may be unclear.

As discussed in this report, faith was a foundation for the goals FBOs had for change in their clients, and this was important to how their goals were distinguished from those of non-faith-based NGOs.

Yet, both FBOs and non-faith-based NGOs desired their clients to be able to sustain themselves in safe, fair, and healthy work. They readily provided education, vocational training, life skills, and alternative employment to their clients. Aims for clients to acquire skills and sustainable work varied little between both types of organisation, and included clients gaining education, increasing in personal development, and becoming financially independent.

All FBOs and non-faith-based NGOs provided opportunities for those they served, including those involved in sex work, to receive skills training to engage in other ways to gain their livelihood. As for client empowerment, while both types desired clients to be empowered to have an improved life and future, they expressed these goals in different ways. The varied programmes of non-faith-based NGOs—which included activities spanning from helping sexually abused children and women recover, to supporting active sex workers—were reflected in their varied goals related to client empowerment. FBOs, however, while also having varied programmes, had less diversity in the ways in which they understood empowerment (e.g. empowering sexually abused persons to recover, and helping women be empowered so that they would not have to work as sex workers).

The similarities and differences in the ways FBOs and non-faith-based NGOs expressed their goals and missions corresponded with the different emphases, priorities of the organisations (including faith), as well as differences in the ways in which goals and missions are communicated. Similarities likely resulted from the common development context in which they operated: both types provided services as NGOs; they shared similarities in the types of services they offered; and they both operated within the same geographical location. Similarities in how they described their work reflected this common development context.

In addition, organisations—faith-based and non-faith-based—are likely to discuss their goals and missions professionally, in relation to the standards and expectations of the field. ‘NGO-speak,’ Lynch (2011: 205) states, is used by both FBOs and non-faith-based NGOs to communicate their objectives, seek funding, and assess their outcomes.



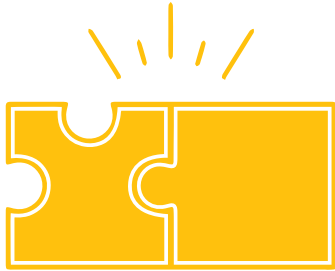
Photo credit: 10ThousandWindows

Organisational Goals of FBOs and Non-Faith-Based NGOs

This section begins to explore the goals and missions of FBOs and non-faith-based NGOs examined in the study. While faith in FBOs distinguished these organisations from their non-faith-based counterparts in the study, the two types were found to be comparable, when analysing most of their goals and missions.

The goals of FBOs and non-faith-based NGOs in the study were classified into three categories:

- **Client Care and Change** - these were goals that related to providing care to clients, as well as the improvements and changes they hoped to see in their clients, including their empowerment. While the goals of FBOs more often included words that related to restoration and healing, both FBOs and non-faith-based NGOs desired their clients to be able to sustain themselves in work that was safe, fair, and healthy. Their goals for clients to obtain skills and sustainable work varied little between both types of organisation, and included clients gaining education, increasing in personal development, and becoming financially independent. However, while FBOs and non-faith-based NGOs provided opportunities for sex workers to receive skills training so they could have different work, some non-faith-based NGOs supported their clients to continue their work in entertainment and sex work (if they wished).
- **Client Protection and Safety** - these were goals that focused on keeping clients safe and protected from abuse or human rights violations. Both types of organisations had similar goals related to client protection and safety, and differences were subtle.
- **Client Faith** - these were goals that FBOs had that either referred to God or were, in some way, faith-related. Unlike non-faith-based NGOs, some FBOs maintained goals relating to the religious wellbeing of their clients, though these varied across FBOs. In interviews, such goals were often implicit (i.e. they related to hope and transformation). Generally, only brief references were made in interviews, documents or on websites regarding aims for clients to engage personally with faith or to become Christians. Religious faith was discussed by all FBO interviewees, including the importance of faith to their organisations; however, most FBO interviewees did not explicitly state an organisational goal that clients become Christians. In addition, interviewees did discuss the importance of faith in their organisations (see other sections in this report related to this). FBO respondents believed that, through the Christian faith, clients could receive true healing, hope, and life change.



RECOMMENDATION

For FBOs and Non-Faith-Based NGOs

FOCUS ON COMMON GROUND

FBOs have often been considered to be, in some cases, very different from their non-faith-based counterparts, given the role that religious faith plays—or is believed to play—in FBOs. However, non-faith-based NGOs may also include culturally relevant religious elements in their programming. Including religious elements in programming should not automatically be alarming, just as not including religious elements should not be alarming. Organisations pursue their missions and implement the types of programming they believe to be most beneficial to their clients. While religious elements of non-faith-based NGOs and FBOs may not be similar, many other commonalities will exist between them (for example, in their similar missions and goals to help people). Importantly, their commonalities, rather than their differences, should be the focus.

Organisational Missions of FBOs and Non-Faith-Based NGOs

Written missions (i.e. mission statements, or statements of mission) were available for 24 of the 25 organisations in the study. These were classified in nine categories:

- **Client Recovery (i.e. restoring and reintegrating clients, and seeking improvements in their lives)**
- **Empowerment (i.e. clients being self-sustaining and self-confident, improving intellectually and economically, and finding better labour conditions, etc.)**
- **Reducing Poverty**
- **Supporting and Serving Clients**
- **Preventing, Eliminating, Protecting, and Rescuing People from Abuse**
- **Human Rights and Justice**
- **Organisational Partnerships and Raising Awareness**
- **Evangelism (i.e. sharing the Christian faith with others or encouraging others to become Christians)**
- **Employment and Business (i.e. client employment and/or businesses affiliated with the organisation)**

Religious Faith in the Missions of FBOs

Though nearly all FBOs included a faith component in their mission statements, only four FBOs included an evangelical mission. All FBOs, however, either included a specific reference to faith in their mission or other public space (for example, website). Faith was clearly and consistently important to FBOs, though faith was included in their missions in different ways.



RECOMMENDATION

For FBOs and Non-Faith-Based NGOs

PRESENT CLEAR MISSIONS AND GOALS

All organisations should present mission statements and goals that are clear and accurate. David Lewis, professor at London School of Economics (2014: 221), states that there is typically a gap between what a nonprofit organisation formally declares as its goals and what it actually does each day. Missions should be easily identifiable and clear. Organisations should ensure their missions and goals reflect their values, programming, and what makes them distinct. This can also help employees, as well, as mission statements facilitate employee 'buy-in' and assist them in identifying with their employer (Swales and Rogers, 1995).

QUESTIONS TO THINK ABOUT

- *If you work in a non-faith-based NGO or FBO, do you think your organisation has clearly stated goals?*
- *Before reading this section, did you think non-faith-based NGOs and FBOs could have very similar goals?*



Photo credit: International Sanctuary



4. MOTIVATIONS, VISIONS, AND VALUES²

Overview

- *Social concerns motivated the work of both FBOs and non-faith-based NGOs.*
- *FBOs had a number of organisational motivations related to their faith.*
- *FBOs and non-faith-based NGOs shared many organisational values, though spiritual dimensions infused the values of FBOs.*
- *Non-faith-based NGOs centred their visions on the emotional and physical wellbeing of clients and Cambodian society.*
- *In general, spiritual dimensions were typically clear in FBOs' vision statements.*
- *Respondents from both FBOs and non-faith-based NGOs had generally worked for their organisations for several years.*
- *While the majority of FBO respondents were motivated by their faith, it was not emphasized by everyone.*
- *The motivations of FBOs were expressions of the ways in which faith was strongly evident in their organisations.*
- *Faith was communicated as a motivating factor in a number of different ways, demonstrating the variety of ways in which religious beliefs can act as a significant motivating factor.*

²This section is derived in part from an article, "A Comparative Exploration of the Motivational Factors of Faith-Based and Secular NGOs and Their Actors in Cambodia," published in the *International Journal of Public Administration*. 2019. Available online: <https://doi.org/10.1080/01900692.2019.1646277>

CASE STUDY 2

A Network's Values and Vision: The Chab Dai Coalition

In Cambodia, the Chab Dai Coalition was formed in order to develop a more strategic, connected, and professional response to trafficking and exploitation in the country. It has now developed into a network of over fifty organisations that work with victims of human trafficking, sexual abuse, and exploitation. Its current vision is: We see a world where communities live in dignity, harmony, and freedom.

Organisations affiliated with Chab Dai, along with others, often provide an array of services—from those focused on preventing sexual exploitation and abuse, to services geared specifically for rehabilitating or supporting those who have already experienced these circumstances.

The Chab Dai Coalition is now the only remaining functioning entity that supports the capacity and connectivity of anti-trafficking agencies in Cambodia.

Whereas Chab Dai was, at one time, a coalition of Christian FBOs, there has been a strong focus on collaboration with non-faith-based NGOs, other networks, international organisations, and government stakeholders working on similar issues in Cambodia. Its membership is now open to non-faith-based organisations, as well.

Chab Dai has always encouraged networking between organisations of faith and no faith, believing that the communities they serve are best supported when there is cooperation, which ultimately benefits the best interests of the people the organisations serve.

While Chab Dai now includes non-faith-based organisations, it continues to affirm that the spiritual and faith-inspired nature of its members is an important component of holistic care of individuals and communities, and that compassion, justice and hope are an outworking of that faith.



Photo credit: Chab Dai Coalition

Organisational Motivations and Values

Social concerns (for example, abuse, violence, trafficking, poverty, rights-related issues, and other problems needing attention) motivated the work of FBOs and non-faith-based NGOs. They were also motivated by the need for the services they provided.

The similarity in responses, and their abundance, across FBOs and non-faith-based NGOs reflect the fact that both types of organisations work for a common cause, with similar clients, targeting similar social concerns with their programmes.

Faith as an Organisational Motivation

In addition to the above, FBOs shared a number of organisational motivations related to the Christian faith that were key to their purpose and central to what inspired them to do what they do. Examples included: being motivated by the love of Christ, serving God, and following the example of the biblical story of the Good Samaritan. Other examples included having a sense that God had called them to help the oppressed, fight injustice, and care for clients.

Values

Whereas religious faith, and the values connected with Christianity, were significant in FBOs, other (non-faith-related) values were seen in the motivations of non-faith-based NGOs and their personnel. Thus, FBOs and non-faith-based NGOs shared many organisational values. FBOs believed it important to value people and be committed to those in need; similarly, the values of non-faith-based NGOs included justice and dignity, the sacredness of girls, and a desire to help people in need. Despite these shared similarities, however, disparities existed. Spiritual dimensions infused the values of FBOs, and this was sometimes reflected in the ways in which their organisational values were communicated.



Photo credit: Chab Dai Coalition



RECOMMENDATION

For FBOs and Non-Faith-Based NGOs

VALUE ORGANISATIONAL VALUES

All organisations have values that influence the services they provide. These values should be appreciated for the ways they actually influence the organisation and those who make decisions within it. For FBOs, these values will often be related to religious faith. However, and importantly, faith is not likely to be the most significant factor by which an organisation should (or should not) be selected for providing services. Rather, organisations should be evaluated based on the ways they are likely to implement quality services and meet desired outcomes.

Organisational Vision

Non-faith-based NGOs centred their visions on the emotional and physical wellbeing of clients and Cambodian society. This related to peace, dignity, safety, and increased quality of life, where people could happily participate in society, be empowered, and live without poverty and discrimination. Similarly, FBOs also envisioned that their clients and others would be safe, treated with dignity, and that they would have futures with opportunities.

However, the visions of FBOs had a significantly different element. While they also focused on the emotional and physical wellbeing of clients and Cambodian society, their visions also included dimensions of spiritual wellbeing, described, for example, as “fullness of life” [FBO 1], and people having hope. In general, spiritual dimensions were typically clear in FBOs’ vision statements. FBOs also included hopeful references about clients reaching their full potential, their lives changing and being transformed, and even that human trafficking would end someday. In sum, the nature of the change and transformation envisioned and hoped for by FBOs was distinctly spiritual. While non-faith-based NGOs also indicated a desire for change, they envisioned and hoped for change that was physical, social, and emotional.

Personal Motivations

Personal motivations that led interviewees to work in their organisation included participants’ concerns about social issues, like human trafficking. In addition, their motivation for their work related to their skills, professional experiences, and prior personal experiences that related to their interest in their current work.

Other motivations were also shared, though these were not expressed as often as those above. For example, some respondents expressed motivations that were pragmatic (for example, the need to earn income). Examples included a flexible work schedule that was attractive to an FBO respondent, as well as the timing of a position opening in an FBO.

Similarly, responses from non-faith-based NGO respondents included the need to earn income to support one's family, and taking a position as a career move. In addition, some motivations that related to emotion, such as references to what an individual enjoys, were shared, though only about two-fifths of all respondents stated a motivation that was classified as emotional.



Photo credit: Chab Dai Coalition

Personal Commitment and Employment in the NGO Sector

Respondents from both FBOs and non-faith-based NGOs had generally worked for their organisations for several years. In some ways, this could be interpreted as showing a commitment they had to their work, or perhaps to other aspects of their organisations (for example, the type of work, philosophy of the organisation, work colleagues).

In the past, jobs in the NGO sector in Cambodia were able to compensate Cambodian nationals well in comparison to other employment options, and the local labour market could have affected the employment retention of some respondents, given the potential difficulty of their finding alternative employment. This could also be the case in other geographical locations, thus influencing the motivations and longevity of employees.

Faith Motivations and Calling

Motivations that related to religious faith or a sense of obligation were also reported by FBO interviewees. However, while the majority of FBO respondents were motivated by their faith, it was not emphasized by everyone. Significantly, responses from FBO interviewees often included references to their sense of 'calling.' For example, one respondent stated:

...if I didn't know that God called me here I don't know if I would still be here. I don't even know if I would come. When I think of the career that I had back home in investment banking...But this is a greater passion because it's a greater purpose. I can't compare. I'm investing in lives for an eternal purpose. [FBO 4]

Referencing the importance of a spiritual 'call,' and the notion of doing work for a spiritual purpose, this quote serves as an example of the significance of faith in the motivation of FBO actors, including its importance to their beginning and continuing in their work.

"For me, personally, it's a calling...I heard from God very clear. He said, 'I want you to go to Cambodia using the gifts and talents that I've given you...'" [FBO 12]

Respondents from FBOs desired clients to experience God's love, engage with faith, and be healed spiritually. Faith-related motivational factors among respondents from FBOs also included being part of a "grander scheme," sensing the need to obey the Bible, and an awareness of God's love for others. One respondent, connecting motivations for serving clients with desiring to see client change, stated:

For me, as the leader, I just love to see a changed life. I love to see how they come in and how they walk out. That lights my fire because you can see it over the weeks. You can just sit back and watch the change, the change, the change. And graduation night is very emotional for me because I just see, I see these little young women now that have got confidence. This is what motivates me—the end product, really... I want them to know Jesus...I just want them to know that he loves them. And that there's someone in this world who will never leave them. That's what I want them to know more than anything. [FBO 10, 23-O-1]

These types of motivations from FBO respondents were significantly distinct from respondents in non-faith-based NGOs, though there were some respondents from non-faith-based NGOs that stated obligations as personally motivating factors. These sometimes even mirrored the faith-related responses from FBO respondents. For example, a founder of a non-faith-based NGO had a dream that inspired him to help children he saw in his dream. Though somewhat different from a 'calling' as expressed by FBO respondents, his experience served as a meaningful 'call' to help children in need.



RECOMMENDATION

For FBOs and Non-Faith-Based NGOs

KNOW STAFF MOTIVATIONS

The variety of personal motivations points to the importance of organisations being aware of the motivations driving their employees. Following the recommendations of Akintola (2011), who studied volunteer AIDS caregivers, organisations could intentionally recruit staff whose motivations match those of the organisation, and plan how to assist staff in satisfying their motives.

QUESTIONS TO THINK ABOUT

- *How would you advise a non-faith-based NGO or FBO to have further discussions about employee motivations?*
- *Are there other motivations, not discussed above, that you think motivate people to work in non-faith-based NGOs and FBOs?*



Photo credit: 10ThousandsWindows



5. CARE PHILOSOPHIES AND SERVICES³

Overview

- *A wide range of services were provided by the FBOs and non-faith-based NGOs in this study. These included residential programmes, counselling and trauma treatment, outreach, vocational and soft skills training, and employment.*
- *For FBOs, their references to holistic services related to the spiritual dimensions they offered to, or facilitated for, their clients, as well as the multiple dimensions of care they offered.*
- *Non-faith-based NGOs also understood their organisations as providing holistic services, defined by the comprehensive nature of the services their organisations provided, including emotional supports.*
- *FBOs maintained a high regard for the spiritual needs of their clients and typically incorporated faith practices and activities into their programming to some degree or another, believing them to be important for clients' wellbeing.*
- *Non-faith-based NGOs reported a clear separation from religious involvement. However, some non-faith-based NGOs incorporated religious elements into their programming when it was believed to be appropriate to do so.*

³ This section is derived in part from an article, "Exploring the approaches to care of faith-based and secular NGOs in Cambodia that serve victims of trafficking, exploitation, and those involved in sex work," published in the *International Journal of Sociology and Social Policy*. 2017. Available at: <https://doi.org/10.1108/IJSSP-04-2016-0046>

Services Provided by FBOs and Non-Faith-Based NGOs - Overview

The range of services the FBOs and non-faith-based NGOs in this study provided included residential programmes, counselling and trauma treatment, outreach, vocational and soft skills training, and employment. Residential programmes typically involved a group of individuals living in a home staffed twenty-four hours a day with support staff. Vocational and skills training ranged from life skills classes to job training. Training and employment included opportunities in, for example, cafés, a guesthouse, beauty salons, and catering service. In some organisations, clients created and developed products (for example, jewellery, handicrafts, and clothing) sold to international customers.

Organisations serving children who had been victims of trafficking or exploitation sought outcomes that related to their psychological recovery and reintegration into society, and these outcomes were also sought by the majority of organisations that worked with adults. These organisations provided a variety of services, including counselling, trauma recovery, and psychological support. While measuring the capacities of organisations to offer psychological services was beyond the scope of this study, to some extent, these services varied, in part, based upon the types of clients the organisations served.



Photo credit: The Freedom Story

Care

Respondents from both types of organisations described the ways they cared for their clients, broadly speaking, in relatively similar terms, though FBOs were more likely to use words such as “healing” and “restoration.” The following two responses illustrate ways care was provided. The first quote is from a respondent from an FBO; the second quote is from a respondent from a non-faith-based NGO.

But, for us, as part of their restoration and proper reintegration, if you will, and building resilience into them, is to have that spiritual component. Not just the physical, the educational, the economic, but to have them understand their identity. That their identity—if they know they are in Christ, it doesn't matter what this culture tells them they are. ...we reiterate, reinforce what our partners have already shared with them (about the Christian faith)...and just adding to that—keep planting those seeds, if you will, as part of their own development. So the spiritual piece to us is quite important. [FBO 4]

...I really appreciate with our team, that they have a good heart and they work very hard and they commit a lot. And they have a lot of compassion. Because working with the slum community is not easy. Like adults—some of them are drug-addicted... (The children) don't listen to the parent. And when they enrol in our project, the person in charge and the teacher—I really appreciate with all of them—they are compassionate and they are patient to talk with them. Even at the beginning, they don't listen to (the NGO staff). But (the staff) still talk to them friendly. And motivate them to come to class. This is one thing that we see that is unique to our organisation—that (we) have a staff who have a good heart and compassion. [NFBO 14]

For both types of organisations, caring for clients and encouraging and supporting them was important, as was being relational and building trust. Family-like relationships between clients and staff were described. For example, a non-faith-based NGO leader stated, "I was thinking all of the children here is my children" [NFBO 24].

Respondents from both types of organisations described the ways they provided their services as persistent, relational, and compassionate, and they sought to bring value and worth to their clients. One non-faith-based NGO respondent explained how the quality of the products the clients made helped to reiterate or instil their inherent personal value:

On the humanitarian front, we do want to provide safe and fair working conditions for girls who may not find work places that are like that. Because they're so familiar with crappy crappy unfair working conditions. With all the stigma, they think that they're not worth it, so we're trying to re-instil their kind of worthiness in them. Which is also tied in with why we chose the jewellery that we chose, the types that we choose, like the high quality...for lack of a better word, to superficially associate them with something of high value; to say, 'Hey, you're worth it. We trust you to deal with these fine crystals that are worth a lot of money, so that you can create these beautiful things, and these can be sold for lots of money, which you are capable of earning.' [NFBO 16]

A respondent from another non-faith-based NGO stated, "We are trying to provide them with a loving and caring environment where they can learn how to take care of themselves" [NFBO 18]. Furthermore, this respondent said, "We keep in touch with graduates for at least three years. And then, after that, at any point if they want to reach out to us and ask us for advice or assistance, we're always there forever...we have that kind of relationship." She stated that the founders of the organisation maintained the perspective that they should give to their clients what they would give to their own children. Likewise, an FBO respondent stated that house parents in their residential programme are to treat clients, "as if they are their own children. So they are their mentor, they are the one that helps them when they're sick and loves them. You know, there is a very real bond" [FBO 6].

Love was a very common theme among the care philosophies of FBOs. Showing love and demonstrating faith-based care was believed to help clients understand Christianity and contribute to their recovery. For example, one FBO respondent explained how the way the organisation had incorporated love into their work had an effect on a client:

We actually have a girl who gave her testimony recently, and she talked about being told she was special. She was told lots of times, but (she felt), I never believed that. And, then one day, because she was loved for four years, (she said), "I realized, I am special." We try to express that love...It isn't expressing an emotion; it's by what we do, right? And how we do it for the people involved. [FBO 5]

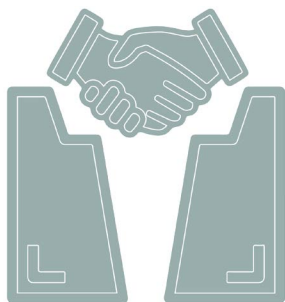
The importance of love was also seen in the policies of FBOs. One FBO respondent described a 'three-strikes-and-you're-out' warning system for clients, where the FBO sought to understand why clients broke rules. If clients showed change in their behaviour, the FBO would "extend grace" and remove the warning. This practice was connected to one way that the organisation could show the "real love of Christ," stated as respecting clients and "loving them no matter what" [FBO 4].

The Value of Partnerships

Partnerships were valuable to both FBOs and non-faith-based NGOs. The following is an example of a respondent from a non-faith-based NGO articulating the value of partners to their organisation:

We have a lot of networks... Without good collaboration from (our) partners, maybe we could not (have) success (with) our adult programme and vocational training programme. And (as for) some abuse cases, or human trafficking cases for children and adults in this community, (our organisation does not) have a legal service regarding human trafficking. But in case that happens to the children or families in the community, (our organisation) plays a role as coordinator to find the partner NGO who has a mission to, and programme, (to support these individuals). ... And we say to our NGO partners and local authorities, as well as the families who work very good (and) cooperatively: without this group of stakeholders (working cooperatively), (our organisation) cannot see success; (we) cannot see change for the individuals' lives, as well as the families that get involved with our projects. [NFBO 14]

Both FBOs and non-faith-based NGOs relied on NGO partners to provide programming and training for clients. There were some differences between the two types of organisations. For example, while some FBO respondents stated that they relied on supporters in other countries to pray for their work, some non-faith-based NGOs sought relationships with owners of entertainment establishments in order to help facilitate work-site programming to entertainment workers.



RECOMMENDATION

For FBOs and Non-Faith-Based NGOs

DEVELOP PARTNERSHIPS THAT PROMOTE GROWTH AND FILL A GAP

All organisations have areas in which they excel, as well as areas they could strengthen. FBOs would do well to look to non-faith-based NGOs for areas where they excel, and could learn from. Likewise, non-faith-based NGOs would do well to look at FBOs for areas they excel at, and that they could learn from. In this sense, each 'type' would look to the other for guidance on how they can fill gaps in their organisations. The goal would be to build stronger organisations so they can provide better services to clients. For example, as mentioned in Section 2 of this report, non-faith-based NGOs were more likely to provide services to a wider array of clients, such as those without trafficking in their background. FBOs could look to these non-faith-based NGOs for guidance or inspiration to address wider development and poverty issues more broadly, given the complex connections between these issues and trafficking and other human rights abuses. Similarly, non-faith-based NGOs could look to FBOs for guidance on providing spiritual support to their clients, and consider partnering with FBOs to provide faith-related support and services to their clients.⁴ To help facilitate these partnerships, organisations should regularly reach out to receive and offer support.

Encouraging Hope and Dreams

Respondents from non-faith-based NGOs described working with clients to help them discover their dreams, and to be positive about having a better future, encouraging them to reach their potential. Similarly, FBO respondents also spoke of helping clients identify their goals and motivating them to reach their dreams, though they sometimes associated hope for the future with faith-related notions, such as making connections between hope, God, and purpose. This is exemplified by the following response from a leader of an FBO:

⁴ Miles, Lim, and Channitha (2020, p. 10) state, as one of their recommendations: "Aftercare and community programs seeking to provide 'holistic care' need to include aspects in their programming that recognizes the spirituality of their clients."

Well, (hope is) a consistent message that, particularly, our counsellors and the house mothers would have to instil in the girls. For example, in counselling sessions, one of the things that we would like the girls to think about is, what are their dreams? What do they want for the future? What are the things that they would want for themselves or for their families or for their siblings? How do they see themselves in five years? So, having a dream. Because some of these girls, when they come in—especially those who have been abused...they don't know. They wouldn't have an immediate response. ... So, like in counselling, part of the conscious conversation is, what are their dreams? How do you think you would achieve your dreams? How do you feel? Or even just managing the anger just so that they can pass that feeling of anger, and sometimes guilt, so that they can think about what they want to do in the future. [FBO 1]

Similarly, a leader of a non-faith-based NGO also detailed the importance of dreams for clients, and the model they used for instilling hope for the future, and fostering new ideas:

...our motto is, 'freedom begins with a dream,' and one of the things that we realized in working with the girls we are working with is that they have a decimated image of their lives and their futures. And most of the girls' aspirations in life are to be subsistent. Can I be a cleaner? Can I be hairdresser or house keeper, or something very menial?...So what we wanted to do was figure out is there a way to set a girl's aspirations higher, and what happens to her emotionally and physically if she does that? So there's a number of elements that we have in place programmatically from the day they come to the day they graduate that are about helping them to aspire to more in their life than they have currently...So what we realized is we're actually going to have to spark that idea and then throw some tender on it, and then some sticks and twigs, and then logs to get an actual fire burning for what an actual dream could look like. And so we have a somewhat proprietary process that we take girls through—little things that we know will trigger or spark an understanding of choice, inspiration, and aspiration...So, in terms of choice, the moment that a girl gets there, she picks her sheets, her clothes, her shoes, her toiletries, all that—she's choosing those things. ... To the day that they are leaving, they're involved in all of those decision-making processes. And then there's the inspiration piece. ... How about meeting women that might be in positions of power, leadership, management, (and) hearing their job perspectives. So having successful women come in and talk about their jobs, inspiring them to see women in a whole different position, or job shadowing with a woman who is doing some kind of job that they might want to do in the future creates inspiration, and that effects aspiration. [NFBO 18]



Photo credit: International Sanctuary

Empowering Clients

FBOs and non-faith-based NGOs believed it was important to help empower clients, and this included methods such as teaching clients about their rights, building their capacity, helping them make good decisions, and including their voices in the life of the organisation. The following two responses from FBO leaders describe practical ways their organisations helped to empower clients:

And the same applies for the girls that come into our program—to give them opportunities to contribute, from a very early stage, according to what they have of giftings, and desires, so they bring ownership not just to be a client in the program, but to be a part of a community, a part of a family. That’s something we value a lot and we try to bring out. We also see that as a big point of success—when they feel that they belong and they’re needed and they’re wanted. It can be small tasks or even bigger tasks depending on where they are in their stability or maturity. If we see a girl who definitely has a desire and a gifting within teaching, we, as soon as possible, bring her in on the teaching team to teach the basic things to the new girls. So when I’m talking about the basic skills happening at the centre now, those are run by the girls who have already gone a couple of steps ahead. So the main teachers at the centre are girls who have gone through the program and are finished with their vocational training but have a skill and have a desire to be a model or a teacher. So we try to look at the potential and try to bring that out. [FBO 9]

We help victims of trafficking or sex workers of any type who are in the sex industry in Cambodia leave the sex industry. And the way we help them is through empowering them rather than creating some kind of dependence, some NGO approach that is more institutionalised—that is the type of thing we try to avoid. So we do this through a number of means, one of which, key one, is to provide jobs. ... We want (our clients) to be empowered, to have...quality of life in the areas that matter for their own sake rather than our numbers or something to do with (our organisation)...we want to help them be independent, be sustainable, live life successfully in a way that's healthy for them. ... So financially, most of them have debts or a gambling addiction. It's a big area that we try to empower them to make choices to curtail activities that are just going to cause more problems for them. So we try to always throw it back on the client to look at, to rationalize about the impact on her life if she keeps doing this. It's no good telling people, "Don't do that, it's not going to—it's wrong." It's to do with how is it helping her in this process of change? So, the process of change would also involve looking at her finances and is she managing to cover what she needs to spend money on for health, for family, rather than it all goes in this gambling game the night of salary, you know, pay day. [FBO 13]

Likewise, the following responses from non-faith-based NGO leaders also highlight specific ways their organisations incorporated strategies and programmes that led to the empowerment and improved wellbeing of their clients:

Because normally, you may know, that the Asian people—many Cambodians—when the girls lost their virginity, (or) they get raped, they get trafficked, and then they lost hope. (These girls say to themselves), "Ok, I may not have any family in the future. I have no future anymore. I've been raped. The society labels me as a bad girl or something like that." So the work we are doing, and (the goal of our organisation's founder), is to empower the victim to become the survivor, and empower the survivor to become part of the solution. So, right now, we are doing it. At the centre, we have recruited (a) team's leader. So we made a vote, like once every 6 months the beneficiary—the girl(s) (themselves)—they need to select to vote amongst themselves to select the one that they are confident (in) and they trust enough that that girl can be their leader—can lead, can bring out their voice to be heard to the management as well as to the society, like to speak with media or something like that. So, to meet the goal, as I said earlier, (our organisation) tries to integrate the survivor to work in every programme. ... If there is any public forum, we also send them to attend. Like last year and this year, we were with UN Women because they had a program—the regional programme in Bangkok. They bring many survivors (from) around the world—like 10 to 15 countries come—and meet together in Bangkok to share about each country's experiences and problems. So, we send the girl from (our organisation) to attend there, and she can share, you know, about her personal experience and about the general situation of Cambodia. [NFBO 20]

We have had many women to prevent from HIV. And we have (helped clients receive services at) the hospital. And we educate the women about the social life, yes, because...women, they just only at the workplace stay. They don't want to go outside. So that's why they don't know how to communicate in the social. When we go to educate them, we not only provide assistance related to HIV-AIDS. We provide (services) also related to how to communicate, and how to persuade clients who use violence on her. ... (Our organisation) wants to empower the women to be strong, to help women from the bad situation to the (good) situation ...Before, the entertainment workers, they don't know how to protect (themselves), or how to prevent themselves from (acquiring) HIV, or how to protect themselves from the client violence. And when we do (our program), we reach them, we educate them, so they know they can prevent, or they can protect themselves. When they are ill, they can go to the hospital. Or, when they (experience) violence from the male client, they can go to (an NGO that specialises in providing free legal services). [NFBO 25]



RECOMMENDATION

For FBOs and Non-Faith-Based NGOs

DEVELOP A PROCESS FOR PARTICIPATORY GOVERNANCE

If not already doing so, FBOs and non-faith-based NGOs would do well to establish a way for clients to 'speak into' their organisations.⁵ This would ensure clients are further empowered and leading in aspects of the organisation that are most meaningful to them. Through this, clients (who are arguably the most affected by written and unwritten organisational policies and practices) would have an opportunity to give input related to the care and services organisations provide, and participate in decisions that affect them.

Holistic Services

FBOs and non-faith-based NGOs discussed their programmes as holistic. For FBOs, their references to holistic services related to the spiritual dimensions they offered to, or facilitated for, their clients, as well as the multiple dimensions of care they offered (such as, vocational training, shelter, counselling, and family supports). One FBO respondent stated:

⁵ Participatory governance relates to how Bevir (2012, p.109) describes collaborative governance: an interactive process where relevant stakeholders are brought together, including citizens, who play an active role in service delivery and policy making. It is an "attempt to create and conduct policy that involves sustained participation by public and voluntary sector actors."

So we consider the whole: the mind, the body, the soul, the spirit; the social, vocational, and financial. So we try to cover those areas. And I will only work with 12 women here because it's comprehensive; that's a lot of work to do in one year with a lot of people. So you narrow it down, you bring it to a few people and you can manage it. So we work with, yeah, the whole, the whole person. [FBO 11]

For non-faith-based NGOs, when they described their services as holistic, this was defined by the comprehensive nature of the services their organisations provided, including emotional supports, rather than added-in faith components. The following response highlights one way a respondent from a non-faith-based NGO conceived of their organisation as a holistic one, focusing on the notion of the organisation staying well connected to the clients:

I like to think of it as a very holistic organisation, where it's not just about bringing in the girls and then they become numbers and then we show these numbers to the donors. We're very hands on and very connected with the girls and families that we work with. When I was leading the projects, I knew every single student...I'd converse with them and stuff, so it's very involved that way. And I made sure that all the staff members and volunteers would be part of that bigger picture. No one's behind a desk all the time. [NFBO 16]



Photo credit: International Sanctuary

CASE STUDY 3

Beyond Providing Services – NGOs and Policy

In Cambodia, NGOs working on anti-trafficking issues provide various supports to the Cambodian government, including in capacities other than service provision. Per the National Plan of Action of the National Committee for Counter Trafficking, representatives from civil society serve as vice chairs for all seven working groups affiliated with the national committee that oversees trafficking policy issues in the country (NCCT, 2015). The National Plan of Action identifies civil society as serving as partners in implementing the Plan, by providing services to trafficking victims and building police capacities (NCCT, 2015). NGOs have been building capacities of the police to more effectively deal with cases related to sexual exploitation and human trafficking. They have supported the police in several ways, including providing them with new equipment, and providing training on how to conduct investigations and initiate court proceedings (van der Keur, 2013).

The Chab Dai Coalition has also acted as a policy player influencing and advising the Cambodian government on matters of human trafficking (Brammer and Smith-Brake, 2013). Chab Dai, as well as World Vision, influence policy and conduct trainings for Cambodian government personnel on social work issues, as well as trainings on enforcing the government's Policy and Minimum Standards for the Protection of the Rights of Victims of Human Trafficking (World Faiths Development Dialogue, 2012).

More widely, beyond the realm of matters related to trafficking and exploitation, NGOs play other important roles as policy actors in Cambodia. They provide other trainings to government personnel (Suárez and Marshall, 2012), and collaborate with the Cambodian government via workshops and conferences to discuss ways of bringing about improvement in the lives of Cambodians (Ear, 2013). NGOs also play a role in policy advocacy, with sixteen of nineteen government Technical Working Groups having representatives from NGOs (Royal Government of Cambodia, 2011).



Photo credit: Chab Dai Coalition

Religious Faith in Care

FBO respondents typically understood God as bringing about healing and positive change in clients, though some emphasised the importance of clients' spirituality more than others. There were both similarities and differences in faith-based care among FBOs, as they differed in the extent to which they incorporated faith-based care in their organisations. Though methods and services differed among them, the care philosophy of FBOs was one that enabled or sought spiritual outcomes in clients, such as spiritual transformation or religious commitment.

In some cases, faith-related activities were part of the FBO's formal programming. In other cases, they were only initiated by staff. Thus, in some cases, faith-related activities may have been more directed by the practices and desires of caregivers. In such cases, employees had discretion to integrate faith as they wished.

Many FBO respondents identified faith practices and spiritual matters as being important for clients. FBOs included in their approaches to care a variety of ways to introduce clients to the Christian faith. These faith-related activities included conducting group Bible studies, singing together, praying, extra-curricular church events, and conducting small and large group devotions. One example was an organisation's regular class to assist clients to break spiritual ties with former prostitution customers, focusing on forgiveness, healing, and personal value. The leader of this organisation described the dynamics she observed in this class:

I would say the majority of our freedom comes in that class. ... When I hold (this) class, and you have new girls and not-new girls in the same room...the new girls are watching the not-new girls' lives just being poured out. Because pouring out their pain and seeing the healing come for them, their eyes open, they begin to love God, they begin to question, they begin to see, they begin to ask for their own selves, and they just like catch it. They're not forced. It's up to them...And you know, after they become a Christian, they'll say, "I can think clear. I can see. I can hear. I feel smart. My eyes are open. I've become more wise." Like, they see for themselves. So it's easy for them to see the result. [FBO 11]

Faith-related activities ranged from occurring once to several times per week, and could last from a few minutes to one hour, or longer. Only one FBO reported not conducting faith programming within the confines of the organisation, though prayers at meals took place and clients were offered opportunities to go to church services and activities.

FBO respondents maintained beliefs that God could bring healing to clients, articulated the importance of demonstrating God's love to them, and connected clients' value with the way in which God values people—all of which were absent from non-faith-based NGOs. The types of spiritual outcomes that FBOs sought to enable through their programmes were often expressed in terms such as healing, transformation, and clients becoming aware of God's love. Emphasising God's love as a value that supports clients, one FBO respondent stated:

We have a central doctrine that says you are important. God loves you as an individual... So when we impart those elements and those values to these kids, we see them flourish, we see them do well and it's not to say they are all perfect. There are still a lot of bad decisions that get made along the way. But it's a great starting point for us to work with...they can always come back to it; when things go off track, we pull them back to those central values. [FBO 6]



Photo credit: The Freedom Story

Partnership with Churches

FBOs readily facilitated clients attending church services and activities. In some FBOs, outings to church services were part of the weekly plan of events in which clients could participate. Other FBOs simply recommended a church if clients expressed an interest in attending one.

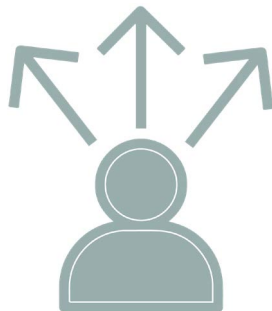
Churches provided retreats and extra-curricular activities (for example, English classes, a dancing group, leadership programme), and attending church services was reported by respondents as being a fun weekly outing for clients that allowed them to interact with people their own age, play games, and have experiences they would otherwise not have, such as opportunities to perform songs in front of a church congregation. Churches thus provided a resource that would not otherwise be available to FBO clients, and they were seen as good partners because they reiterated values to clients and contributed to clients' wellbeing. Support systems provided through churches were seen as significant to clients' restoration and spiritual development.

“If we see someone on a given day that seems like they’re having kind of a rough time, we are gonna ask them about it, and we might pray with them about it if we aren’t sure what else to do at first, or we’re gonna remind them (by saying), ‘This is what God says about who you are. He says you’re loved. He says you’re valuable. He loves you. He calls you his son or his daughter.’” --FBO 11

Faith Programming as Optional

FBOs did not withhold services from clients who they thought did not obtain spiritual outcomes, though one FBO indicated they only selected new clients that sought a changed life and, therefore, were perceived to fit well with the organisation. Furthermore, only in a minority of FBOs were participants expected to participate in faith-related programming. Typically, FBO respondents emphasised that faith-related programming was not mandatory for clients.

While Christian faith development was typically understood as integral to the wellbeing of clients, some reservations were made by FBO respondents about promoting or teaching about faith in a rehabilitative setting to clients who had experienced trauma and were undergoing psychological therapy. This related to concerns about whether clients could actually decide to participate, or not, in faith-related programming. These concerns revolved around the vulnerability of clients, namely children, and not wishing to impose religious beliefs on them.



RECOMMENDATION

For FBOs and Non-Faith-Based NGOs

ENSURE A CULTURE WHERE FAITH PROGRAMMING IS TRULY OPTIONAL

While many FBOs and non-faith-based NGOs may allow clients to choose whether or not to participate in faith-related programming, leaders should always ensure an environment in which clients have complete freedom to choose whether or not to participate in faith-related programming. Organisations should evaluate their programmes and services to assess the extent to which they are advancing a culture that welcomes non-participation in faith-related programming.⁶ Organisations should remember that their culture affects their programming and the clients they serve, and that beliefs and practices—religious or not—influence care. For an organisation that has a faith-based culture (or other distinct culture, e.g. one with strong political views), processes can be implemented to ensure that potential incoming clients understand that it has this culture and that they are willing to engage in programming that has this culture. Along with this, organisations should clarify if they are unable to serve particular clients (before the clients begin programming), given their culture.

⁶ Miles, Lim, and Channitha (2020) state, “After care staff must encourage survivors to freely choose and practice their faith and spirituality” (p.10). They also state, “Programs working with children and vulnerable adults should continue to provide them with holistic care which includes spiritual aspects of care. This means providing them a choice of faith options or none if they prefer. This research indicates that those who have experienced spiritual input have experienced positive changes for themselves including healing of traumatic events, forgiveness, reduction in anger and stress and also enabled them to pray and reach out to others” (p.79).

Including Faith Informally

Including faith informally into daily life through conversation or encouraging words was widely reported and was used to build resilience in clients and to motivate them to care for their bodies, refrain from self-harm, and understand themselves as valuable and created individuals who had a purpose and were loved by God. The following two responses from FBO respondents are examples:

I think those one-to-one interactions with the house mothers are very meaningful, just the love that's shown essentially, not being judgemental, of listening to the child, of encouraging, of showing affection—all those sort of positive parenting things, and for the child to realize that they are valued. [FBO 3]

If we see someone on a given day that seems like they're having kind of a rough time, we are gonna ask them about it, and we might pray with them about it if we aren't sure what else to do at first, or we're gonna remind them (by saying), "This is what God says about who you are. He says you're loved. He says you're valuable. He loves you. He calls you his son or his daughter." We're gonna remind them of things that are true about them if they're struggling with – all I can hear in my mind is, My mom just says I'm stupid. I don't think I can learn how to sew this bag because my mom – everybody has always said I'm just stupid. We would say, "No, God doesn't say you're stupid. God created you to have a mind that can work and function. He put gifts inside of you and skills and talents and he wants you to use those things." [FBO 11]

Another aspect of a faith-related approach to care reported among FBOs was the notion of showing faith to clients, through staff exemplifying love and Christian principles through their actions. One FBO respondent stated,

...we want to do what God told us to do—to love our neighbours as loving ourselves. We just want to care for our children, show love to them. So most children who live in the shelter don't know about Jesus...we treat them like our sisters or treat them like our daughters...what we are doing every day now is helping them to feel complete love from God...we give our attention, our care to them. [FBO 5]

FBOs Supporting Non-Christian Religious Practices

Respondents noted the importance of respecting and facilitating clients' wishes to engage in activities that were believed to be helpful to their wellbeing and recovery. Some FBOs reported supporting clients' wishes to participate in religious practices that were not Christian, for example, by facilitating visits to Buddhist pagodas, given that they recognised clients' spirituality as a part of holistic recovery.

Faith in FBOs – Summary

FBOs maintained a high regard for the spiritual needs of their clients and typically incorporated faith practices and activities into their programming to some degree or another, believing them to be important for clients' wellbeing, including their wellbeing after they left the organisation's care.

Incorporating faith-based practices in activities should not be considered standard in Christian FBOs in all other contexts, and it is a key finding that all FBOs in the study maintained a philosophy of care that emphasised the importance of faith in the lives of their clients. Yet the ways in which FBOs included faith practices, as well as whether and how they intentionally sought spiritual outcomes, differed somewhat among them.

Engaging with faith was believed to lead to various changes in client spirituality, including spiritual healing, transformation, and a new awareness of, and spiritual connection to, the Christian understanding of God. While respondents often emphasised that clients were not forced to take part in faith-related activities, a minority of FBOs did expect or assume client participation in such activities. Though they did not mandate conversion from their clients, the nature of some of this programming may complicate the notion of client choice.

In some sense, offering faith-based programming in FBOs could be understood as supporting clients who either have, or would like to embrace, Christian beliefs.

Findings from the present study indicate that not all FBO respondents agreed that faith and client recovery should go hand-in-hand. Despite differences among individual FBO respondents related to this matter, the findings showed an overall congruence among FBOs in terms of their enabling or seeking spiritual outcomes (they either incorporated faith services into their programmes, or offered clients to attend church activities, or both).



RECOMMENDATION

For FBOs and Non-Faith-Based NGOs

ESTABLISH PEER LEARNING GROUPS

FBOs and non-faith-based NGOs provide a variety of services to their clients, and it would be a valuable endeavour to have representatives from these organisations come together regularly to share what they believe is working well (or not) in their organisations.⁷ This group could convene regularly to discuss common issues and concerns related to their work, such as the services they provide to their clients, etc. Learning and discussion could lead to better services and helpful partnerships, including mutually beneficial initiatives, such as joint advocacy. Discussions would help organisations to work across their differences, and help them focus more on their similarities. It could also enhance communicating in a 'common language' (including one that emphasises human rights), and promote understanding. Peer groups could be structured, for example, so that one or two members make a presentation about a specific service or organisational issue at each meeting. This would allow for focused discussion about an issue with which other members could identify. The aim is learning from each other and helping to inform good practice. When possible, regional NGO coalitions could take the lead on this, organising members and, importantly, non-members to create this peer group.

Religion in Non-Faith-Based NGOs

Non-faith-based NGOs reported a clear separation from religious involvement, emphasising the non-faith-based nature of their organisations and their policy not to discriminate. However, some non-faith-based NGOs incorporated religious elements into their programming when it was believed to be appropriate to do so. There was a clear distinction, however, between religious elements included in the programming of FBOs and the ways in which non-faith-based NGOs adopted religious elements, when they did so. These religious elements were very different in nature from those offered by FBOs.

The religious elements incorporated into non-faith-based NGOs were aligned with the development context in which the organisations worked. Religious elements in the programming of non-faith-based NGOs were included as a way to make clients feel more comfortable and because (Theravada Buddhist) religious practices are integrated into the culture of Cambodia. Thus, while some non-faith-based NGOs did include limited, religious elements into their programming that were culturally relevant, religion, as a whole, was not holistically integrated into these organisations.

⁷An update to the 2012 Oxfam discussion paper on the future role of international NGOs in Cambodia recommended that it could be beneficial for organisations to establish "peer evaluations and social audits of their organisation to understand where improvements can be made" (Mortensen, n.d.: 23).

Non-faith-based NGOs varied in the ways in which they approached matters of spirituality—from respondents who stated clients were free to choose and practice their own religion, to those acknowledging the importance of faith in clients' lives and valued facilitating some aspects of their spirituality, though to a much lesser extent than FBOs.

Unlike FBO respondents, non-faith-based NGO respondents were more likely to consider religions as equal, rather than preferring one over the other. A clear separation from religious matters was often maintained by non-faith-based NGOs, though some respondents understood religion as important and beneficial, generally because of its ability to educate people or help them emotionally.

A non-faith-based NGO respondent explained:

We do not say, "(If you) stay here you have to be Buddhist. You have to be Christian. You have to be Islam." It depends on the girls. However, they have to respect each other and they have to follow the policy that even if they are involved in another religion or Christianity, they can pray but they cannot pressure other girls. ... For me, I think all the religion is good because it educates people to respect other people. They don't want to make any mistake to other people. All religion is education for the people. ... I think if (our clients) go to church or a pagoda, it means that they can get more education from other people. So, they can change their attitude, they can change their behaviour. [NFBO 19]

Respondents acknowledged the value of clients engaging with religious communities, such as churches or pagodas, and a small number of respondents mentioned the value of integrating Buddhist values and teachings into client counselling. At least four non-faith-based NGOs invited a Buddhist monk or nun into their organisations to talk to clients, though, in at least one case, also a Catholic priest. It was reported among non-faith-based NGOs that they facilitated clients going to Buddhist pagodas, and some facilitated, or considered the idea of facilitating, their clients going to church services, if they desired to attend. Acknowledging Buddhist holidays, important to Cambodian culture, was readily reported.

The extent of religious practices in non-faith-based NGOs clearly differed from that of FBOs. Whereas FBOs were typically aligned in terms of their faith-related approaches to care, and faith was often heavily integrated into their organisations and programmes, it was an adjunct to the programmes of non-faith-based NGOs. Non-faith-based NGOs indicated that they did not wish to direct the faith of their clients, though they were open to facilitating clients' religious preferences and needs based on the personal desires of clients, or cultural customs and expectations (for example, visiting a Buddhist pagoda on public religious holidays).

"For me, I think all the religion is good because it educates people to respect other people. They don't want to make any mistake to other people. All religion is education for the people." -- NFBO 19

While religion was acknowledged to be beneficial to clients, non-faith-based NGOs were typically reactive to clients' faith-related needs or desires. FBOs, in contrast, were proactive in providing faith-related programming that they believed best served their clients.



RECOMMENDATION

For FBOs and Non-Faith-Based NGOs

INCREASE CONVERSATIONS ABOUT FAITH AND RELIGION

Given the importance of faith in FBOs explored in this study, as well as the variety of ways non-faith-based NGOs integrate religion in their own organisations, FBOs and non-faith-based NGOs would do well to increase the number of conversations they have with each other about faith and the meaning of religion in their organisations. This could be a regular item of discussion in the peer discussion groups mentioned in the recommendation above.⁸ Such a strategy would better ensure mutual understanding across and between FBOs and non-faith-based NGOs. For example, through dialogue, organisations could articulate the ways in which they see faith or religious practices as supporting their clients and work. A peer discussion group that discusses service-related issues could easily include faith and religion into the discussion. As trust is built among members of the group, they would be open with each other about their work, including the ideas and beliefs that are foundational to their work. These discussions, with such a diverse field of practitioners, could provide meaningful input on organisational policies and practices related to faith and religion for both FBOs and non-faith-based NGOs.

⁸ Thomas (2004) suggests that FBOs promote dialogue, both internally and externally, about the relevance of faith in their organisations.

'Conversion' In Non-Faith-Based NGOs and FBOs - Scholarly Views

While only FBOs enabled or sought spiritual outcomes in clients, all organisations operated with a care philosophy that sought behavioural and/or recovery outcomes. Many of these desired outcomes were similar, and included capacity increases, changes related to lifestyle (for example, leaving sex work or using condoms with all sex partners), or improvements in situations stemming from psychological trauma or stigma. This finding aligned with other scholarship in the field, such as Heist and Cnaan (2016), who stated that both FBOs and non-faith-based NGOs seek conversion through their work with clients (see also Cloke, et al., 2005). Furthermore, Thomas (2004: 27) stated that "missionaries" from both FBOs and non-faith-based organisations proselytise, "each according to their understanding of modernity and development."

QUESTIONS TO THINK ABOUT

- *Are you surprised that religion is sometimes included into the programming of non-faith-based NGOs?*
- *How have you seen faith integrated into the work of FBOs and non-faith-based NGOs?*

6. CONCLUSION

Faith-based and non-faith-based NGOs provide a considerable amount of services to women and children who have been trafficked, abused, or exploited. This report advances knowledge about similarities and differences between these two types of organisations, increasing understanding about them, and pointing to the value of organisations being aware of their goals, motivations, and philosophies of care.

In order to ensure organisations are as effective as possible, FBOs and non-faith-based NGOs need to be aware of the inside workings of their organisations, including how all of the 'parts' fit together and work as a whole. This includes assessing and evaluating multiple dimensions of their organisations, as done in this study. This can lead to identifying ways organisations can work together in greater partnership.

This report aims to facilitate dialogue among FBOs and non-faith-based NGOs about the extent to which similarities and differences exist between them, and why. It is hoped that the findings from this study will prompt FBOs and non-faith-based NGOs to consider the perceptions they hold of one another, and spark ideas for how they may successfully work more collaboratively.

Faith-based and non-faith-based NGOs can use this report, including the reflective questions at the end of each section, and the nine recommendations re-stated on the next page, to reflect on what they do, how they do it, and in what new ways they may begin working better together.



Photo credit: International Sanctuary

7. REFLECTIVE QUESTIONS

- *In your experience, what has partnership between non-faith-based NGOs and FBOs looked like?*
- *What can you do in your own job to promote better connections between FBOs and non-faith-based NGOs?*
- *If you work in a non-faith-based NGO or FBO, do you think your organisation has clearly stated goals?*
- *Before reading this section, did you think non-faith-based NGOs and FBOs could have very similar goals?*
- *How would you advise a non-faith-based NGO or FBO to have further discussions about employee motivations?*
- *Are there other motivations, not discussed above, that you think motivate people to work in non-faith-based NGOs and FBOs?*
- *How have you seen faith integrated into the work of FBOs and non-faith-based NGOs?*
- *Are you surprised that religion is sometimes included into the programming of non-faith-based NGOs?*

8. RECOMMENDATIONS



For FBOs and Non-Faith-Based NGOs

1. FOCUS ON COMMON GROUND

FBOs have often been considered to be, in some cases, very different from their non-faith-based counterparts, given the role that religious faith plays—or is believed to play—in FBOs. However, non-faith-based NGOs may also include culturally relevant religious elements in their programming. Including religious elements in programming should not automatically be alarming, just as not including religious elements should not be alarming. Organisations pursue their missions and implement the types of programming they believe to be most beneficial to their clients. While religious elements of non-faith-based NGOs and FBOs may not be similar, many other commonalities will exist between them (for example, in their similar missions and goals to help people). Importantly, their commonalities, rather than their differences, should be the focus.



For FBOs and Non-Faith-Based NGOs

2. PRESENT CLEAR MISSIONS AND GOALS

All organisations should present mission statements and goals that are clear and accurate. David Lewis, professor at London School of Economics (2014: 221), states that there is typically a gap between what a nonprofit organisation formally declares as its goals and what it actually does each day. Missions should be easily identifiable and clear. Organisations should ensure their missions and goals reflect their values, programming, and what makes them distinct. This can also help employees, as well, as mission statements facilitate employee 'buy-in' and assist them in identifying with their employer (Swales and Rogers, 1995).



For FBOs and Non-Faith-Based NGOs

3. VALUE ORGANISATIONAL VALUES

All organisations have values that influence the services they provide. These values should be appreciated for the ways they actually influence the organisation and those who make decisions within it. For FBOs, these values will often be related to religious faith. However, and importantly, faith is not likely to be the most significant factor by which an organisation should (or should not) be selected for providing services. Rather, organisations should be evaluated based on the ways they are likely to implement quality services and meet desired outcomes.



For FBOs and Non-Faith-Based NGOs

4.KNOW STAFF MOTIVATIONS

The variety of personal motivations points to the importance of organisations being aware of the motivations driving their employees. Following the recommendations of Akintola (2011), who studied volunteer AIDS caregivers, organisations could intentionally recruit staff whose motivations match those of the organisation, and plan how to assist staff in satisfying their motives.



For FBOs and Non-Faith-Based NGOs

5.DEVELOP PARTNERSHIPS THAT PROMOTE GROWTH AND FILL A GAP

All organisations have areas in which they excel, as well as areas they could strengthen. FBOs would do well to look to non-faith-based NGOs for areas where they excel, and could learn from. Likewise, non-faith-based NGOs would do well to look at FBOs for areas they excel at, and that they could learn from. In this sense, each 'type' would look to the other for guidance on how they can fill gaps in their organisations. The goal would be to build stronger organisations so they can provide better services to clients. For example, as mentioned in Section 2 of this report, non-faith-based NGOs were more likely to provide services to a wider array of clients, such as those without trafficking in their background. FBOs could look to these non-faith-based NGOs for guidance or inspiration to address wider development and poverty issues more broadly, given the complex connections between these issues and trafficking and other human rights abuses. Similarly, non-faith-based NGOs could look to FBOs for guidance on providing spiritual support to their clients, and consider partnering with FBOs to provide faith-related support and services to their clients.⁹ To help facilitate these partnerships, organisations should regularly reach out to receive and offer support.

⁹ Miles, Lim, and Channtha (2020, p. 10) state, as one of their recommendations: "Aftercare and community programs seeking to provide 'holistic care' need to include aspects in their programming that recognizes the spirituality of their clients."



For FBOs and Non-Faith-Based NGOs

6. ENSURE A CULTURE WHERE FAITH PROGRAMMING IS TRULY OPTIONAL

While many FBOs and non-faith-based NGOs may allow clients to choose whether or not to participate in faith-related programming, leaders should always ensure an environment in which clients have complete freedom to choose whether or not to participate in faith-related programming.¹⁰ Organisations should evaluate their programmes and services to assess the extent to which they are advancing a culture that welcomes non-participation in faith-related programming. Organisations should remember that their culture affects their programming and the clients they serve, and that beliefs and practices—religious or not—influence care. For an organisation that has a faith-based culture (or other distinct culture, e.g. one with strong political views), processes can be implemented to ensure that potential incoming clients understand that it has this culture and that they are willing to engage in programming that has this culture. Along with this, organisations should clarify if they are unable to serve particular clients (before the clients begin programming), given their culture.



For FBOs and Non-Faith-Based NGOs

7. ESTABLISH PEER LEARNING GROUPS

FBOs and non-faith-based NGOs provide a variety of services to their clients, and it would be a valuable endeavour to have representatives from these organisations come together regularly to share what they believe is working well (or not) in their organisations.¹¹ This group could convene regularly to discuss common issues and concerns related to their work, such as the services they provide to their clients, etc. Learning and discussion could lead to better services and helpful partnerships, including mutually beneficial initiatives, such as joint advocacy. Discussions would help organisations to work across their differences, and help them focus more on their similarities. It could also enhance communicating in a 'common language' (including one that emphasises human rights), and promote understanding. Peer groups could be structured, for example, so that one or two members make a presentation about a specific service or organisational issue at each meeting. This would allow for focused discussion about an issue with which other members could identify. The aim is learning from each other and helping to inform good practice. When possible, regional NGO coalitions could take the lead on this, organising members and, importantly, non-members to create this peer group.

¹⁰ Miles, Lim, and Channtha (2020) state, "After care staff must encourage survivors to freely choose and practice their faith and spirituality" (p.10). They also state, "Programs working with children and vulnerable adults should continue to provide them with holistic care which includes spiritual aspects of care. This means providing them a choice of faith options or none if they prefer. This research indicates that those who have experienced spiritual input have experienced positive changes for themselves including healing of traumatic events, forgiveness, reduction in anger and stress and also enabled them to pray and reach out to others" (p.79).

¹¹ An update to the 2012 Oxfam discussion paper on the future role of international NGOs in Cambodia recommended that it could be beneficial for organisations to establish "peer evaluations and social audits of their organisation to understand where improvements can be made" (Mortensen, n.d.: 23).



For FBOs and Non-Faith-Based NGOs

8. INCREASE CONVERSATIONS ABOUT FAITH AND RELIGION

Given the importance of faith in FBOs explored in this study, as well as the variety of ways non-faith-based NGOs integrate religion in their own organisations, FBOs and non-faith-based NGOs would do well to increase the number of conversations they have with each other about faith and the meaning of religion in their organisations. This could be a regular item of discussion in the peer discussion groups mentioned in the recommendation above.¹² Such a strategy would better ensure mutual understanding across and between FBOs and non-faith-based NGOs. For example, through dialogue, organisations could articulate the ways in which they see faith or religious practices as supporting their clients and work. A peer discussion group that discusses service-related issues could easily include faith and religion into the discussion. As trust is built among members of the group, they would be open with each other about their work, including the ideas and beliefs that are foundational to their work. These discussions, with such a diverse field of practitioners, could provide meaningful input on organisational policies and practices related to faith and religion for both FBOs and non-faith-based NGOs.



For FBOs and Non-Faith-Based NGOs

9. DEVELOP A PROCESS FOR PARTICIPATORY GOVERNANCE

If not already doing so, FBOs and non-faith-based NGOs would do well to establish a way for clients to 'speak into' their organisations.¹³ This would ensure clients are further empowered and leading in aspects of the organisation that are most meaningful to them. Through this, clients (who are arguably the most affected by written and unwritten organisational policies and practices) would have an opportunity to give input related to the care and services organisations provide, and participate in decisions that affect them.

¹² Thomas (2004) suggests that FBOs promote dialogue, both internally and externally, about the relevance of faith in their organisations.

¹³ Participatory governance relates to how Bevir (2012:109) describes collaborative governance: an interactive process where relevant stakeholders are brought together, including citizens, who play an active role in service delivery and policy making. It is an "attempt to create and conduct policy that involves sustained participation by public and voluntary sector actors."

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APPENDIX 1

INTERVIEWS

To be eligible for the study, participants needed to be from organisations that maintained a focus on providing direct care services to women and/or children who had experienced, or were vulnerable to, sexual abuse, sexual exploitation or trafficking, or had been involved in sex work in Cambodia. Many organisations also served other clientele. The degree to which they focused services on women and children who had experienced sexual exploitation, trafficking, abuse, or involvement in sex work differed between them. Organisations either had to be Christian faith-based or non-faith-based.

Forty-one semi-structured interviews were conducted with forty-three participants (in two cases, participants wished to be interviewed together) from thirteen Christian FBOs and twelve non-faith-based NGOs. Twenty-three interviews were conducted with FBO respondents and eighteen with non-faith-based NGO respondents.

The interviews were divided among twenty-six executive leaders and seventeen managers or staff persons. Executive leaders were contacted via email, and interviews were conducted with these leaders, or their designees. In most cases, this individual was asked, at the end of the interview, if another employee in the organisation (who had a close connection with service provision) could also be interviewed for the study.

A summary of the organisations included, as well as some general demographics of interviewees, can be seen in Table 1 and Table 2. Most respondents from non-faith-based NGOs identified as Buddhist, though four had no religious preference, one identified as “spiritual,” and one identified as Christian. All respondents from FBOs identified as Christian. Nearly all FBO respondents regularly attended (Protestant) church services and many were, or had been, involved in various forms of church leadership.

Table 1
Description of Organisations

Description	FBO	NFBO
Organisations included in the study (25 total)	13	12
Organisations that were international (i.e. offices in multiple countries or led by non-Cambodian leadership)	12/13	4/12
Organisations that were local (i.e. founded and led by a Cambodian)	1/13	8/12
Organisations that began operations in the year 2000 or before	4/13	8/12

Table 2
Demographics of Participants

Description	FBO	NFBO
Interviews conducted (41 total)	23/41	18/41
Total number of interviewees (43 total)	24/43	19/43
Cambodian nationals included in the study (23 total)	8/24	15/19
Foreign nationals included in the study (20 total)	16/24	4/19
Respondents that identified as Christian	24/24	1/19
Founders of organisations included in the study	8/13	3/12
Median number of years (non-founder) respondents had worked or volunteered in their organisation	3.5	6.5

DOCUMENT ANALYSIS

Documents provided to this researcher, or downloaded from websites, were examined in the data analysis phase of the study. Furthermore, official websites and Facebook pages of organisations were reviewed, which provided further information about the organisations.

KEY INFORMANTS

In addition to the interviews discussed above, approximately thirteen informal, unrecorded interviews were conducted with ten key informants (these informants were not part of FBOs or non-faith-based NGOs eligible for the study) prior to and during the research period. These interviews were important in introducing this researcher to the field, and provided crucial insight into the search for eligible organisations for the study.

APPENDIX 2

Below are brief profiles of the twenty-five organisations explored in this study. FBOs are Christian faith-based organisations. NFBOs are non-faith-based NGOs.

FBO 1 focused attention on particularly difficult cases involving girls, aged 9-17, who had experienced sexual abuse, trafficking, or exploitation. They provide assessment services, specialised counselling support, secure residential care, life skills training, education, and legal support.

FBO 2 provides services in Cambodia and two other nearby developing countries. Concentrating on trauma recovery, their services include residential care (including a girls', boys', and women's facilities), transitional care, case management services, counselling services, health services, catch-up education, skills training, and reintegration.

FBO 3, while an independent legal entity, is affiliated with a major Protestant church denomination in North America. It operates an assessment centre for girls who have experienced trafficking or sexual assault. It is thus a secure facility, providing an initial place of safety and stability, where clients are assessed (mental and physical health), cared for, and where plans for more long-term treatment are made.

FBO 4 has a transitional home for approximately thirteen clients between 17-25 years old. Their aim is to help clients transition from long-term care to independent living, and provide psychosocial care to their clients, including intense trauma counselling.

FBO 5 has two secure residential homes for children, as well as a transitional home for clients moving towards independent living. They provide life skills and counselling, and various services and ministries in a particular neighbourhood near Phnom Penh. They build relationships with the community by providing free community health care, provide a government-certified school, organise young adult education, organise travelling sports teams, and maintain a gymnasium which has trained nearly two dozen professional sports persons. They hold Sunday morning church services, as well. They also do intentional outreach to individuals working in Karaoke clubs. At the time of fieldwork, the organisation had one factory, and was in the process of establishing another, where they produce jewellery and t-shirts for overseas sales.

FBO 6 has operations in several countries, and maintains several projects in Cambodia, including residential facilities, vocational training, outreach, and employment opportunities for clients. The organisation serves clients under 18 years old, though they continue providing services to clients after they surpass this age. They operate a café which provides vocational training to some clients, and provide other vocational opportunities. They conduct outreach inside karaoke and other entertainment establishments to meet potential clients.

FBO 7 runs a culinary training school serving six clients. This training centre includes a restaurant with a full menu. In addition, another programme in the organisation serves six clients, training them how to make handbags, shirts, and skirts sold in the United States.

FBO 8 is the only FBO in the study that is categorised as a local FBO, though its funding comes from international sources. One of its programmes is an outreach ministry, where volunteers and staff in small teams visit karaoke bars and beer gardens. The organisation provides counselling, a space for some clients to live, and beauty training from their salon. They also convene regular meetings where clients and potential clients gather.

FBO 9 operates a residential facility and centre where clients live and receive counselling, and vocational and life skills training. Clients start earning money from the first day of the programme, and the organisation seeks to help them with their work ethic.

FBO 10 operates a beauty salon, café, and tea room, where clients are trained in vocational skills. During the one-year hair and beauty programme, clients are trained on hair styles, make up, pedicure and manicure techniques. Other clients receive cooking and housekeeping training.

FBO 11 is a social enterprise, registered as a business, but affiliated with an umbrella FBO operating other projects in Cambodia. They design and sell bags and other handicrafts, sold in the United States through house parties, where customers learn about the organisation and buy their products. They operate an intensive vocational and life skills training and work programme for twelve women, but also have a larger factory employing poor and vulnerable persons. Clients are paid a salary.

FBO 12 is a social enterprise, registered as a catering company. Its clients are also paid employees. The organisation partners employees with leaders in the organisation to support the training process. Employees are on career paths, with appropriate pay increases based on their advancement.

FBO 13 is an organisation that, in addition to operating as an NGO, also manages several registered businesses (for example, cafes, guest houses). Their model is one that provides employment opportunities for individuals in the sex industry, if they wish to leave the sex industry. They also provide therapy and counselling, and aim to help clients become independent.

NFBO 14 is headquartered in Singapore but maintains programmes exclusively in Cambodia. Their programmes include those that support vulnerable children and families living in impoverished communities. Some of their clients are involved in sex work. They provide life skills and vocational support, as well as financial support to some families.

NFBO 15 is a local NGO, providing most of their services to women and girls in crisis. Their services include prevention, protection, prosecution, and advocacy. The organisation seeks to build capacity in their clients, empowering them, and helping them to know their rights.

NFBO 16 was founded by foreign nationals, but operates only in Cambodia. It operates a vocational training centre and residential transition home. The organisation is known for the up-scale jewellery it produces and sells abroad. The focus of their programmes, geared for girls and young women, aged 15-25, is to provide clients an opportunity other than sex work to make a living.

NFBO 17 operates programmes that include community development. They also include a trafficking prevention programme, and they maintain a shelter for approximately twenty abused or at-risk children and young women. Their organisation also supports entertainment workers—specifically street-based sex workers—and organises a union for these sex workers.

NFBO 18 operates an intensive programme that aims to help traumatised girls recover and self-sustain in society. It was founded by foreign nationals but offers services only in Cambodia. It encompasses four programs: a residential shelter, a transitional home for graduates of the shelter, a family assistance programme, and a career programme that seeks to help inspire clients to consider careers that are atypical for Cambodian girls.

NFBO 19 maintains one shelter for girls, one shelter for boys, and two transitional (halfway) homes for older clients who are in the process of reintegrating into the community. They also have a facility for children who have returned to Cambodia after having migrated. They provide psychosocial counselling, health and legal services, and vocational skills training.

NFBO 20 provides outreach services, housing, training, and reintegration for girls and young women who have been victims of trafficking, or who are involved in sex work. Their HIV outreach program reaches those who work in entertainment establishments.

NFBO 21 operates programmes related to family livelihood and village development, including a water project, as well as a protection shelter for children. The organisation seeks to be proactive, identifying high-risk children, particularly girls aged ten or older. The shelter is set up for children who are deemed unable to live safely in their own communities, with victims and at-risk children interacting and living with each other.

NFBO 22 provides services to entertainment workers, as well as to male sex workers, and maintains programmes that support children. These include, for example, day care programmes for pre-school children, and a child protection and prevention programme. Non-formal education programmes in the organisation cross over into the programme that supports entertainment workers, offering education and vocational training (i.e. sewing, cooking, hair dressing).

NFBO 23 is affiliated with a nonprofit organisation in Japan. It provides services to clients aged 15-19 years old who come from backgrounds of poverty, trafficking, domestic violence, or who are orphans. Their programmes include shelter services for males and females, and vocational training.

NFBO 24 operates a shelter for children, a restaurant that provides vocational training, and provides support to families in the community, for example, through microloans, skills training, advocacy, self-help groups, and income generation support.

NFBO 25 operates several programmes, including community development, and services for entertainment workers. Entertainment workers are met often in their places of work and are also supported in the organisation's drop-in centre. The organisation provides counselling and facilitates health checks at a health provider.

Sharing our Strengths

Understanding similarities and differences between faith-based and non-faith-based anti-trafficking NGOs

With Recommendations for Improved Partnership and Effectiveness