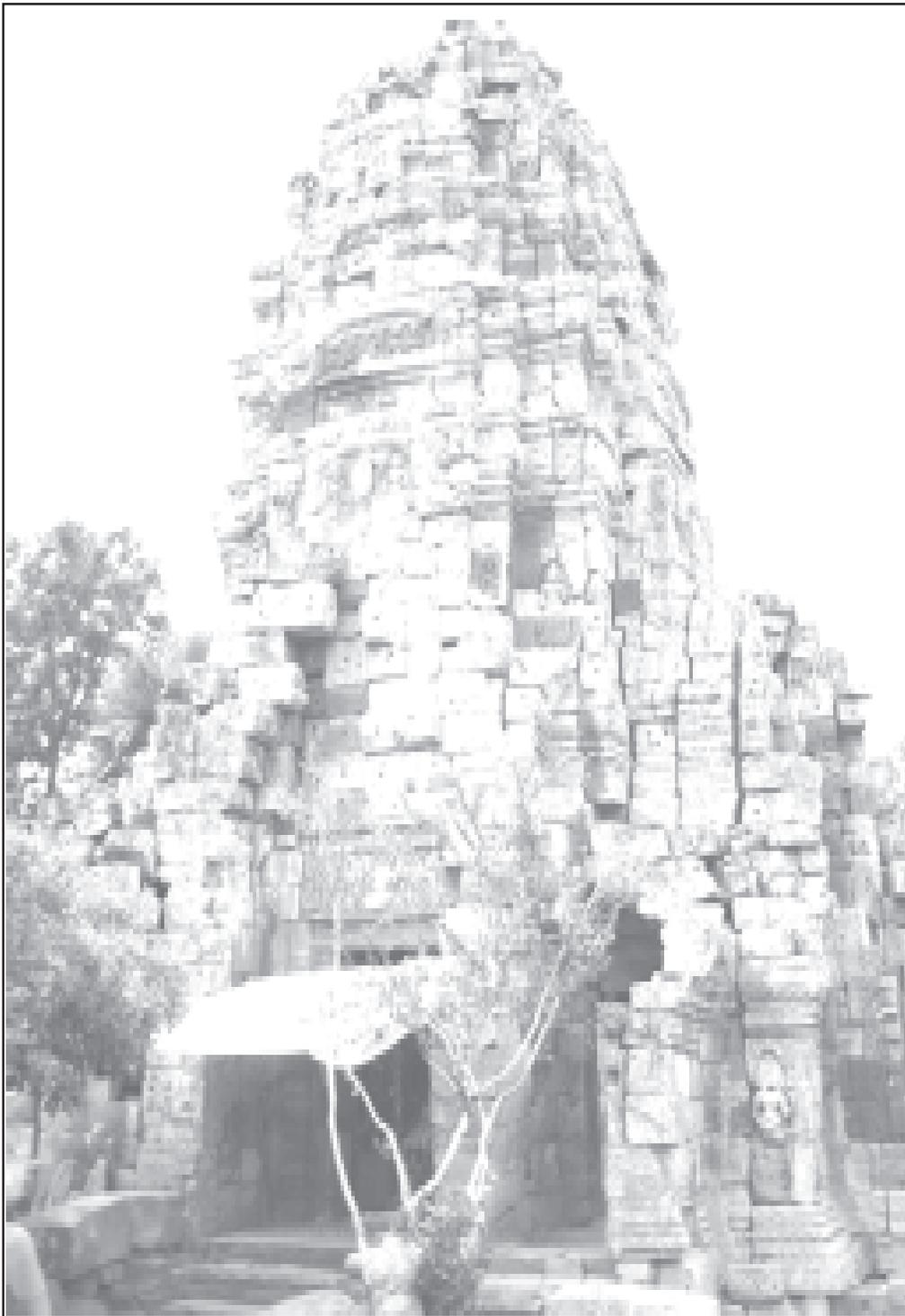




CAMBODIA

POST-CONFLICT DEVELOPMENT



THE SITUATION IN CAMBODIA

Overview

Cambodia is a relatively small land-locked country, sandwiched between Vietnam and Thailand. Its population is 13,390,000 with 6,247,000 of these being under 18. According to UNICEF statistics the under 5 mortality rate is 91 per 1,000 live births (2007 numbers) and the GNI per capita is \$540 US (2007) with almost 40% of the population living under the international poverty rate of \$1.25/day. (UNICEF, accessed June 2009).



“There is no such thing as a war and then the war is over. Here it has been very complicated.”

In the past thirty years this country and its people have been subjected to a staggering number of political changes. The most notorious of these was the Pol Pot Regime and the operations of the Khmer Rouge from 1975 – 1979.

The Khmer Rouge took over Cambodia in 1975 and maintained control until 1975. Under their leader, Pol Pot, they created a radical social reform process. This included the dismantling of traditional social structures and the destruction of the family in favour of a collective, agrarian society. People were moved to collective farms and forced to do hard physical work. Intellectuals and the educated were viewed with great suspicion.

About 1.5 million Cambodians died during this time out of population of approximately 7.3 million. These deaths were caused from torture, executions, starvation and random killings. The downfall of the Pol Pot Regime was accompanied by the invasion of Vietnamese forces and their occupation of Cambodia in the 1980s. During this time Cambodia was largely closed to the outside world, particularly the west.

In 1991 a peace agreement was finally achieved, quickly followed by the arrival of the UN peacekeeping mission, the largest one up until that time. The United Nations Transitional Authority in Cambodia or UNTAC, which cost more than \$1.5 billion, was organized into seven major components: military, civilian police, electoral, human rights, rehabilitation, repatriation, and civil administration. It included the deployment of 15,991 military personnel and 3,359 civilian police from a range of countries.

This was quite a shock for a country and people who had had limited, if any contact with foreigners since the mid 1970s.



It is estimated that Cambodia has 10,000 – 15,000 working prostitutes, with 35% or approximately 5,000 of them being children.

But it was welcomed for both its services and the cash it brought to a very poor country. As one young person noted, “They were throwing money at us and we were pleased to catch it.” The United Nations peacekeeping forces were stationed in Cambodia for two years until the elections of 1993.

During and following the UNTAC presence in Cambodia the international sex trade business increased tremendously. Between 1991 and 1993 the number of prostitutes rose from 6,000 to 20,000. These numbers continued to multiply in the late 1990s. As well, there have been persistent problems of domestic violence and child abuse.

Cambodia continues to struggle with high poverty levels, governance issues and land speculation problems. It is working hard to shake off the legacy of the past and to create a new identity, one based on its rich history and cultural treasures rather than the horrors of the genocide period in the 1970s.

SEX TOURISM AND CHILD PROSTITUTION

Cambodia is both a source and destination for Southeast Asia’s thriving sex industry. It is estimated (World Press, accessed May 2009) that the country has 10,000 – 15,000 working prostitutes, with 35% or approximately 5,000 of them being children.

Of Southeast Asia’s regional sex trade, 60,000 are reported to be under 18 years of age. (Coalition Against Trafficking of Women – Asia and Pacific, accessed May 2009). Since children are often trafficked from one country to another, it would be safe to estimate that a good portion of these young people are Cambodian by birth.

Prostitution is not new to Cambodia or, for that matter, any country in the world. It was officially banned during the Khmer Rouge era, from 1975 – 1979. Whether it revived during the Vietnam occupation in the 1980s is difficult to say as the country was closed to the outside world during this time. What is known, however, is that prostitution greatly increased with the arrival of the UNTAC personnel in 1991. Prior to this the number of prostitutes operating in Phnom Penh, the capital city, was approximately 6,000. When the bulk of the UNTAC troops left two years later, in 1993, the numbers had increased to 20,000.

“There was a lot of money. The UN troops went from getting hardly any money in their own country to so much here. All of them wanted to have a girlfriend from the village. “Be my girlfriend and I will give you a motor bike.”

At that time, the living condition of the Cambodian people was very poor. We did not know about money. But suddenly there it was, everywhere - \$10, \$15 for your daily food – that was amazing for people. That was the booming period for the sex trade.”

When the UN troops left, the sex trade did not stop, it just took on another form. Sex tourism became very prominent in the mid to late 1990s. Children, particularly young girls, became an important part of this trade, appealing to customers who are attracted to young bodies as well as the huge market for virgins in a world fearing HIV infection.



According to the Cambodian Women’s Development Association the median entry age for prostitutes dropped from 18 in 1992 to 12- 15 in 1993. By March 1995 children aged 12 – 17 made up about 31% of Cambodia’s prostitute population. This trend has been maintained and the entry age level continues to go down. A 2006 survey stated that the average age at the time of first sexual encounter for sex trade workers was 11.1 years for girls and 12.6 for boys.

While boys and girls are both working in the sex trade, girls are more prominent and popular. A study by Child Wise, an Australian based NGO, found that:

“...Girls tend to earn more than boys for street-based prostitution: the majority of girls received \$15 USD per encounter, while the majority of boys received US \$ 10.50. The price for girls varies drastically depending on whether they are virginal: a virgin girl is reported to be worth between \$400 USD and US \$800... but this falls to between US \$15 and US \$30 per visit after she has been ‘working’ for one or two weeks.”

Various occupations are available. In a kind of upward spiral this includes street workers, beer girls, brothel workers, karaoke girls and escorts for male visitors. A beautiful young Cambodian girl on the arm of a 50ish aged man is a fairly common sight on the streets of Phnom Penh or resort beaches.

Karaoke girls have become more popular - these girls are beautifully dressed and carefully groomed – eager to provide whatever attention is required by male customers. Of course, not all karaoke bars offer these services but they are increasingly seen as a good cover and venue for sex work. In fact the red light districts with girls lined up along a street have reduced significantly in Cambodia.

ENTRY INTO THE TRADE

It has often been assumed that families are tricked into giving their children to unscrupulous brokers. While there are certainly cases of this, the more typical situation is that parents consciously make this decision. And, more often than not, the daughters also participate in these discussions:

“90% of girls are volunteer sex workers – they do it, they feel that they have no other options. So technically they are not “trafficked” it is a career that they have chosen, because of the circumstances of their lives.

They are desperate. You want the whole family to die of starving? Or do you get one of your daughters to save the whole family? You have to remember that parents grew up inside a world where these types of hard decisions were made, that they know about making decisions for survival.

For a young girl it is a little different. She is inside the tradition of responsibility for the whole family - you must help, especially if you are the oldest one. So often she decides to sacrifice herself – that is the most common thing. You can see that in most of the cases she was given the information, she knows what is likely to happen.

We found that the parents make the decision of sending her away, but she was also involved. This is very big money for a poor family – say \$500, depending on the negotiations and also the beauty of the girl.

We say that the girl knows, she understands, she participated in the decision. But she often doesn't really know what the real consequences will be. Especially if she is very beautiful and people have always talked about that, she might be romantic about it – thinking, I am very beautiful so maybe he will start to love me and then he will look after me.

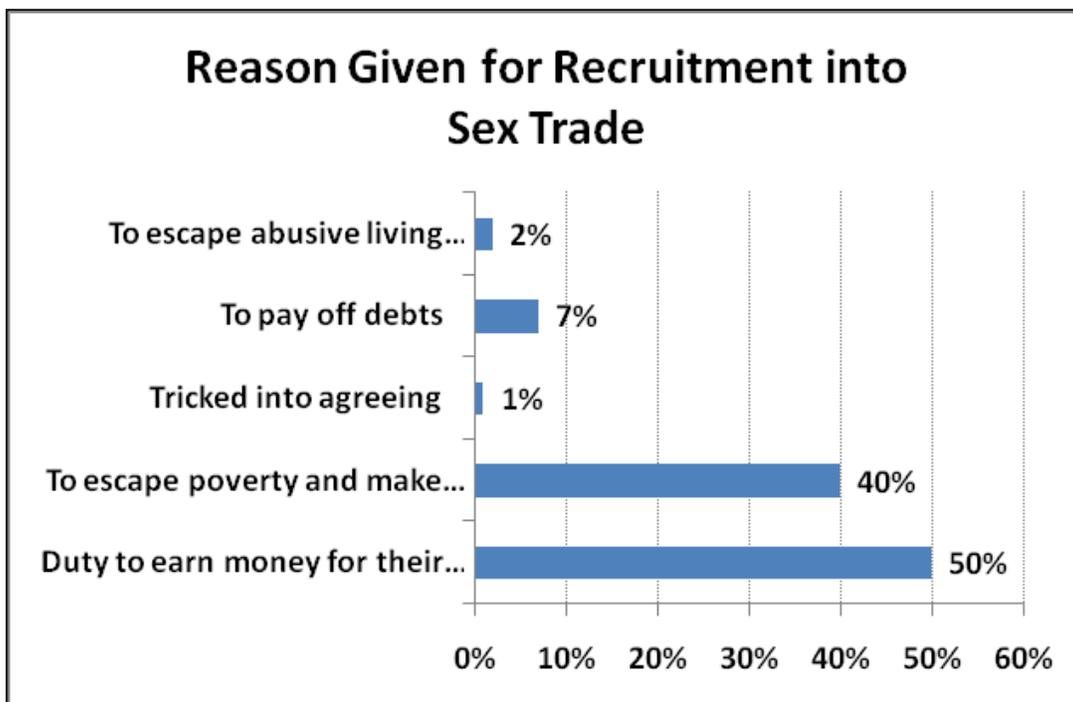
She can think it is only one man, that she is going to get married. And, of course, the man, the broker will say that as well, I love her very much, she is so beautiful, I want to her to be my wife. And then she is trapped – then it is too late.

After a week or two the broker will sell her to another place to get his money back.”

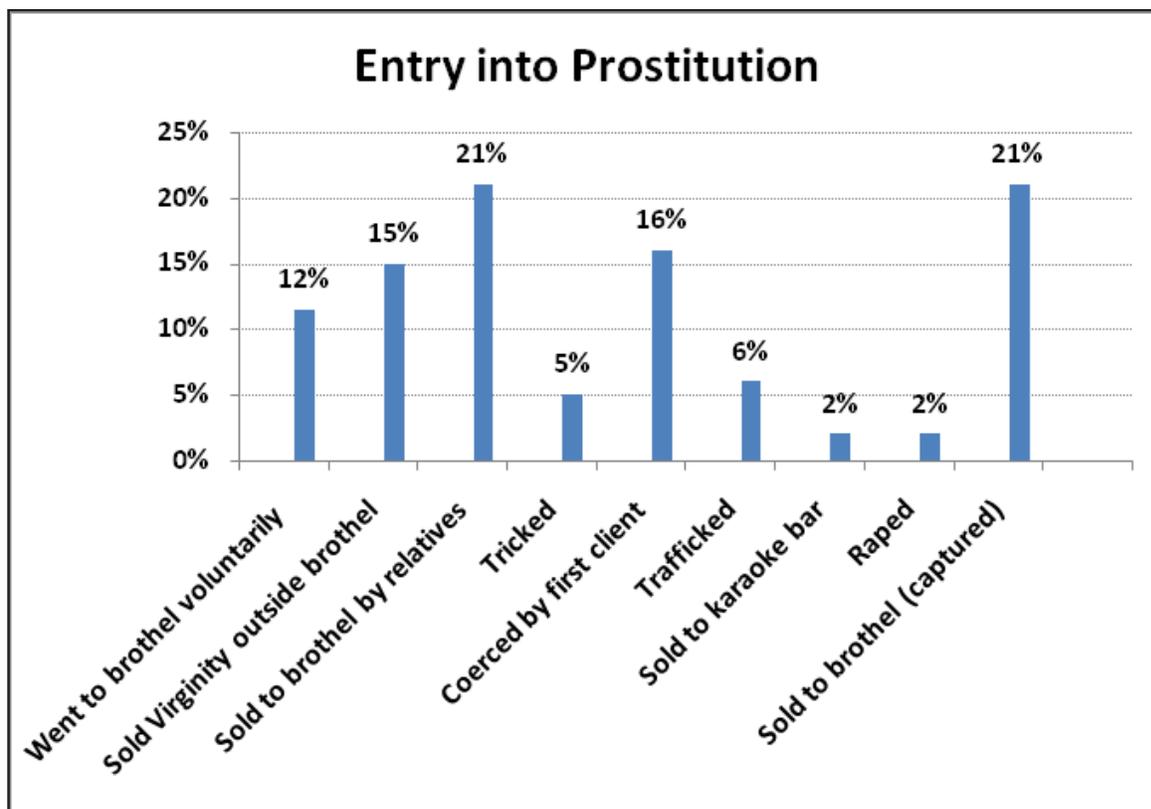
ECPAT Coordinator

Both ECPAT and CHILDWISE have conducted research on the situation of child trafficking: the conditions which led to become a sex trade worker, the conditions of their work and profiles of their clients.

As indicated in the chart on the following page, most child sex workers participated at some level in the decision to enter the sex trade. However, as noted in the above quote, the issue of the meaning of “informed consent” is a critical one as few girls living in a rural area would be in a position to understand the consequences of this decision. The charts on the following page provides a list of the typical experiences of girls living in brothels. These numbers are based on interviews conducted with girls under the age of 18. The chart below this one provides a profile of the customers. As noted there, Khmer men make up the majority.

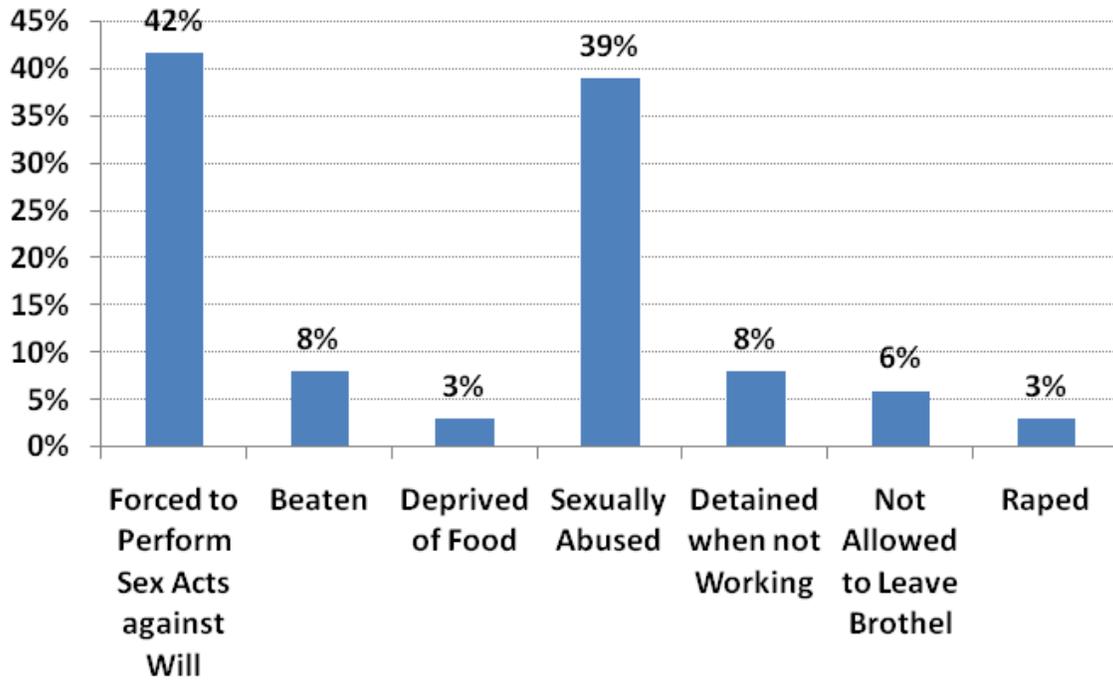


Source: ECPAT (2006).



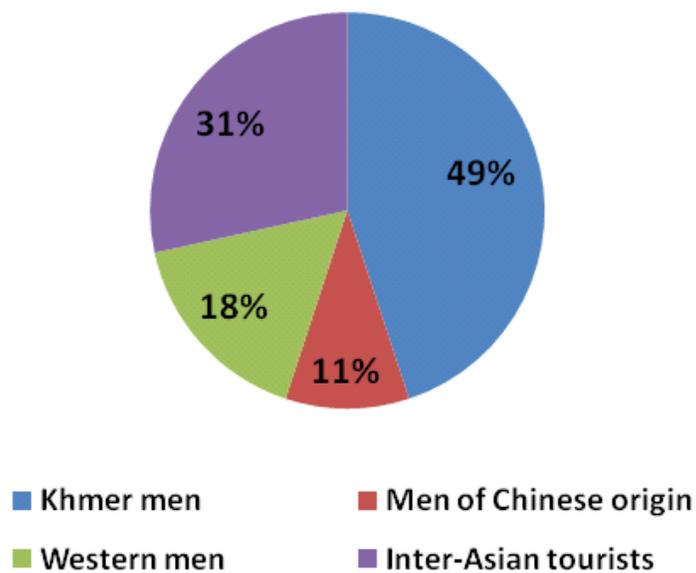
Source: CHILDWISE (2006).

Types of Abuse: Percentage Reported by Girl Brothel Workers



Source: CHILDWISE (2006).

Profile of Prostitute Clients



Source: CHILDWISE (2006).



Consequences For Child Sex Trade Workers

The social consequences for girls are rooted in the same place that put her in this position – tradition. If tradition states that a girl should sacrifice for her family’s well-being, it also says that this sacrifice will forever mark her and limit future possibilities:

“In Cambodia, we have the custom that men are pure gold. They are never afraid of fire or of something happening to them. It doesn’t matter how hot the flame, how big the mistake, a male, like gold, always retains himself, he is not changed by it.

But a girl is different. She is made of white cloth. If there is a black mark, it cannot be washed away, no matter how much you try. She always will carry that mark and everyone can see it – she has been changed. Even if she is a victim, she still has that mark on her forever..”

Not surprisingly, many girls resist being rescued:

“So the girls don’t see rescue as being a rescue. It is hard thing. Actually, they often want to escape from us. We have to watch them very carefully. For example, if you have to take a girl to the hospital for treatment, you will need two adults with her. Otherwise she will find a way to run away.”

Some girls do want to go home and see their parents. But they often find that they are uncomfortable and that they no longer fit in. They worry that it is not safe for them, that harm may be done to them because their neighbours know about their past. Also, in many cases, parents will sell their girls again.

However harsh this stigmatization, it is made worse by the fact that there are not really any other options available. The programs are severely limited in the support they can provide:

“Jail is a bad condition – the shelter is better, they get enough to eat. Girls usually stay about 4 months. But there can be a problem in the shelter, there are a lot of regulations, there is a routine they have to follow – exercise, breakfast, school, sleep time. These girls have been involved in a modern life so they can find that the shelter is another kind of prison. They say it is not that much better than before.”

There are also difficulties with the reintegration programs:

“In trying to reintegrate them, we didn’t have enough financial support to provide skill training so they could survive in the future. Other places provide training that they can’t use – say they train her in hairdressing but then she goes back to a very poor community – who is going to pay for that?”

So then she maybe goes back to the shelter but they have no place for her, so she will go back to being a sex worker, to at least get some money. Some girls are reintegrated three or four times.”

Prevention Measures

Since 2000 the Cambodian government has increased its efforts in prevention work and the prosecution of offenders. This seems to be having a good effect. In its 2005 – 2006 report ECPAT cited only 179 cases of children who had been rescued.

The coordinator of ECPAT and this study stated:

“Right now the level is getting better, there seems to be fewer children in the sex trade. But, of course this is only in terms of the reporting – it is difficult to estimate the number of unreported cases. And these numbers are based only on reports from NGOs.

We don’t want Cambodia to become a destination for trafficking, where people come for young sex workers. So now is the opportunity to build up the issues of good governance and reduce corruption. We need to educate our young people about what it means to be a good citizen.

NGOs worry that if the problem is not big, then we won’t get any support. Instead we need to look at the situation that is causing this to happen and work on that so that the numbers go down and stay down.”



To Prevent Violence:

Do not walk on the road by yourself
Avoid drugs, especially JAMA
For boys – don't watch pornography
Don't play games,
Don't go to quiet places
Stay in school if you can
Avoid the gangsters



CHILD RAPE

In Cambodia, child rape has been steadily increasing over the past few years. The charts on the following page as well as the points listed below are based on ECPAT's research in 2006 where 25 NGOs participated. As noted in the introduction to this study, it is expected that these numbers probably represent less than 20% of the actual cases because of the huge problem with stigmatization of the victims.

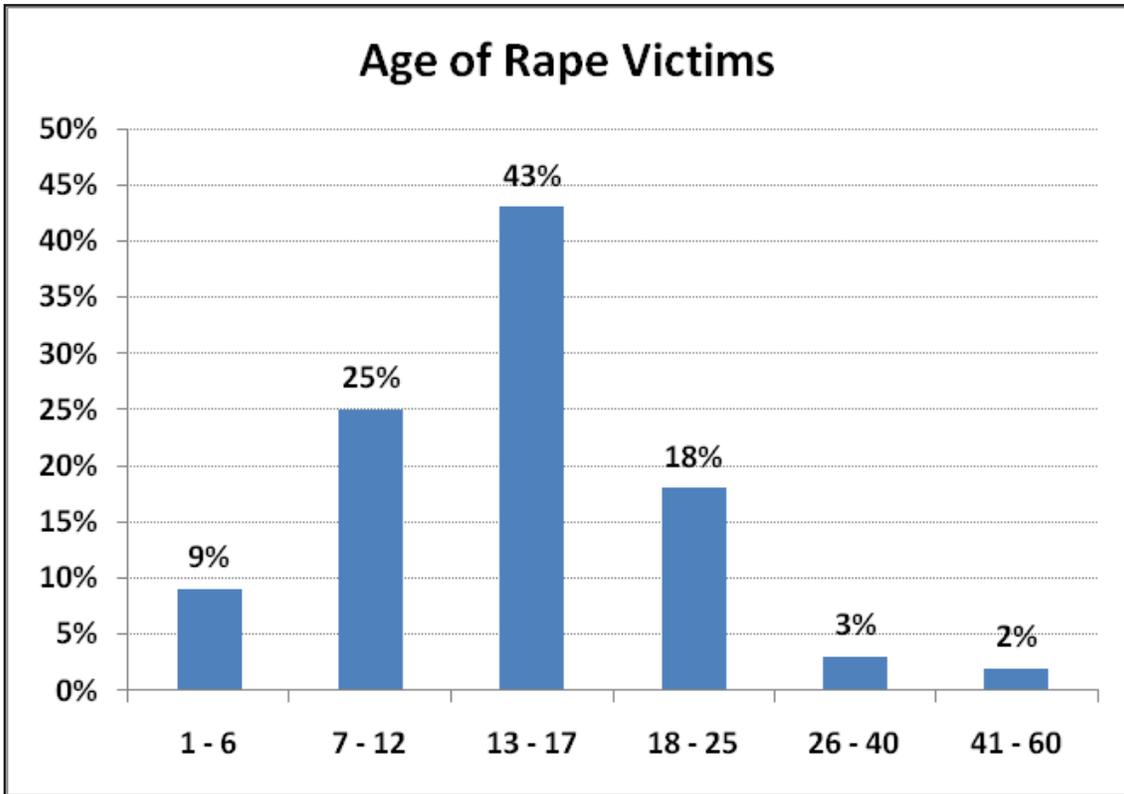
1. The victims are very young – 34% were under the age of 12 and 43% were in the 13 - 17 age group.
2. The majority of the victims knew their attacker with 63% being either neighbours, friends or acquaintances.
3. Most victims come from farming families and the majority of the rapes occurred during the planting season. Of the 466 reported cases of child rape, 72 occurred during June, the planting month. During this time, children are often left alone in the house as their parents need to work in the field.
4. Many of the victims were raped more than once by the same attacker – almost 30% of the cases had this problem. In CAP's interviews with rape victims, this was also the case. Often this was because the girl was reluctant to tell her parents what had happened and so the rapist, a neighbour, would continue to attack his victim, assuming he could act with impunity. In one case a girl was raped three times.
5. The high presence of pornography is considered to be one of the causes of the increase in the number of rapes, particularly those committed by male youth:

“Pornography is the cheapest and in some cases, the only entertainment. Around four years ago it became very common. They show it in the coffee shops so young people have access to it.

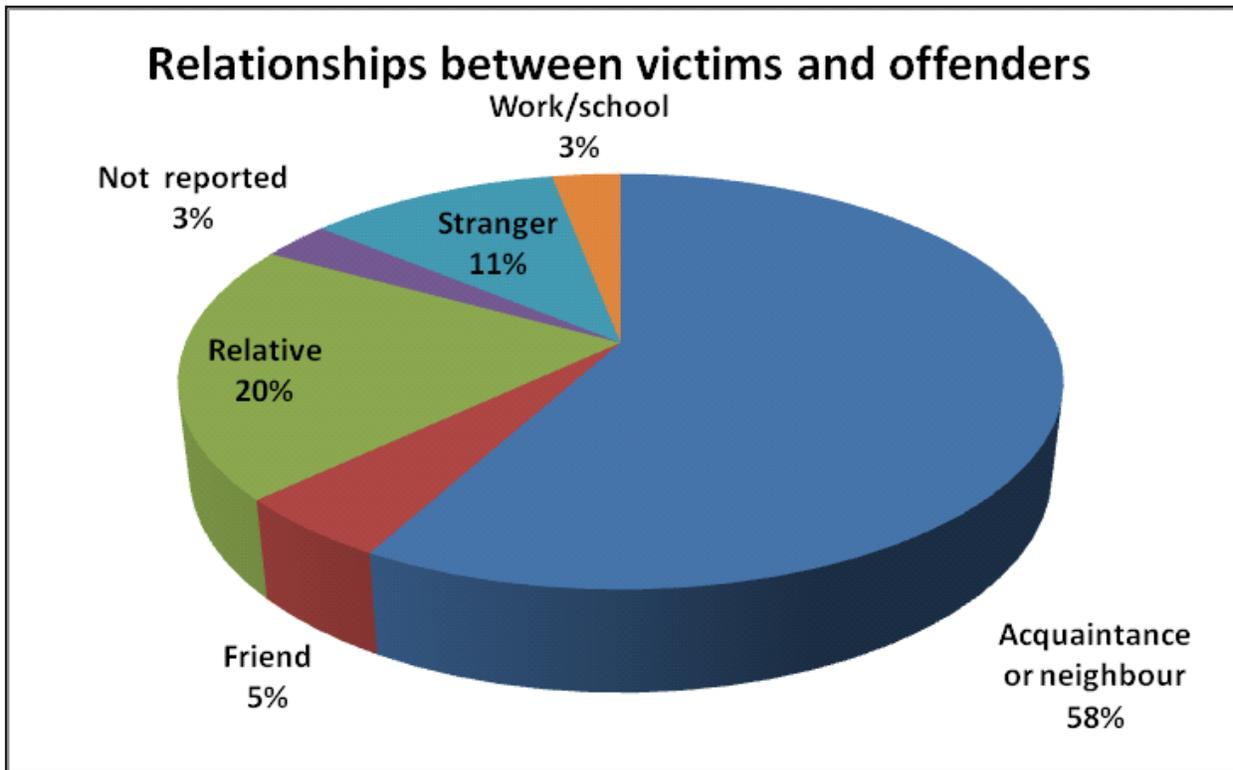
If a younger male commits rape, he will defend it by saying that he saw it on a movie.”

Cambodian Women's Organization

6. Children were most often raped in their homes (29.2%)



Source: ECPAT (2006)



Source: ECPAT (2006)

The Home Is a Violent Place

The Cambodian League for the Promotion and Defence of Human Rights (LICADHO, accessed June 2009) estimates that 25% of married women are habitually beaten by their husbands. Its research also indicates that these rates are increasing, with a

LICADHO, indicates that domestic violence rates are increasing, with a 19% increase in reported cases from 2005 to 2006. This may be partly due to the Law on the Prevention of Domestic Violence and the Protection of Victims which was based by the National Assembly and Senate in September 2005. This new legislation gives police greater powers to intervene in domestic violence and strengthens the legal recourse for victims.

Children also suffer from physical punishment from their parents:

“You can say this is common. Parents grew up with that experience, so this is what they understand is how you do it.

This an idea that is very strong inside the hearts and minds of Cambodia people. If a parent doesn't hit, doesn't physically punish their child, then he will not become a good person. This is always in mind, especially the man is very strong with this. The suggestions of the wife are usually rejected, it is only for the man to have the ideas.”

Youth Informant

High rates of domestic violence do not necessarily translate into sexual violence. However, in the Cambodia context, it is a symptom of an overall situation which can leave young people vulnerable.

“The issue is the family breakdown. Because of the breakdown in the family there is no one to protect. The family is supposed to be the safest place to be. But because that concept was dismantled, that feeling of security and obligation by parents to their children is not there. There is no such thing as a war and then the war is over, and here it has been very complicated.

How can you expect parents who don't know where their next meal will come from, how can you make them feel like a good parent if one of the measures is that you have to feed your children, and you don't know how to do that? It is basic – if they can't deliver that, how do other issues, such as a sense of right and wrong how do they fit?”

WV Cambodia Child Protection Coordinator

THE PROBLEM

Colour self portraits by former rape victims and child sex trade workers



The colour inside shows the problem in my house and also inside myself. The white is to show a little bit of happiness. The yellow is the worry inside the family. The black is for the neighbours who look down on me because of the problem. It is also for the hate that they show me.

The brown is the feeling of fear. I am afraid that the family will divorce, that everything will fall apart and that they will blame me for it, because of the rape.

The green is for another neighbor, a different one, that gave me advice and encouraged me to feel stronger. They pitied me because of my problem.



The blue is about my feelings of being so embarrassed after the problem. The yellow is to show the violence all around me. It shows that I still have the problem inside me, the feelings of it.

The white is for being a little bit happy. The most happy is when I hear my mother's voice. The red is for my feelings of hurt, after the problem, also the worry.

I want to go home but it is not possible. Not yet. Maybe my heart is broken, I don't know.



My picture has many colours. You see the red dots all around me - those are for my feelings about the past. The green is how I am trying to feel inside myself, to be calm.

There were four of us. And my mother was lonely. I worked in a restaurant every day. One day, after work I was walking along the road and I saw a man near our flat. Then he came up and grabbed me and raped me. At first I fought him off but he was strong and so in the end he was successful.

I went home. I didn't say anything about it, about the problem. But then my body got so big so everyone knew that I was pregnant. I told them that I was raped. We went to the court but the man told the judge that he didn't do anything, that he only kissed me and held my hand.

Now I am living in the shelter. I moved there when I was five months pregnant. Now I am still there, even though the baby died. I am not sure where I will go.



The colours are about my life, about a sad story. I used to live in a village with my mother and stepfather. But he raped me and then he threatened me. He said that if I told the others he would kill me, that I would die. I only told my best friend.

But a few days later he came to me again. So I talked to my neighbor and she told my mother. After that they had to try to find my stepfather because he had run away.

Then we went to court. I had to sit behind the offender, behind my stepfather. When the court asked him why he did this he said it was because he was drunk.



The blue is fresh, for things that are fresh in my life. The pink is to show my feelings of happiness and the hope of having a good life. The pink colour helps to make me feel not so afraid and to help me have good feelings.

The black is to show the feelings of being afraid, of fear. I fear that the man will come and to do bad things to me again. It is also about my feelings inside myself. The brown colour shows that I have many different feelings inside myself. The feelings mixed together – fear, happy, sad all inside myself.

The three colours I have put in the front of me are so I can look at my problem, I can try to deal with it.



I have thought so hard and tried to put all my feelings in this picture. So let me tell you the meaning of the colours.

Yellow is for being happy and also for being surprised. Like when my mother got a motorbike and it made me so happy. Blue is unhappy. Red is for being excited. Green is sometimes for being sad. But usually I am a happy person. Mostly I was a happy person, before the problem.

But since the problem, things have changed. Then it changed because of the offender, because of the problem. The person is near my house, he is friend of my family.

At first, after the rape my father and his father had a discussion and the agreement was that I should marry him, because he was working and also because his family had some money. But I said no.

My parents were disappointed, they wanted me to get married. My father was angry, he left the house and left us alone. And then the boy came again and he raped me again. This time he told me that if I talked about it he would kill me, I would be dead. So everyone agreed that I should leave and go to the shelter. Now I don't want to go back home, I would prefer to stay here in the shelter.



CONSEQUENCES FOR RAPE VICTIMS

“ According to our culture, the rape did not just occur to her but also to the reputation of the family. It damages the family honour. If the neighbours know about this situation, they think about how the girl is not married yet but is already raped, so the reputation of the family is going down because of that.



And there is another tradition in our culture that is important. When there is a problem related to the family, they try to keep it hidden, not to reveal it because they are afraid of the consequences. It is considered very, very bad to reveal about any secrets inside the family.

Because a man would not want to marry the victim of rape – she has the black mark. A man wants the white cloth, the purity, the person who is untouched. They don't want to be ashamed that others will say, “Look what he chose, someone who has been raped already, she is finished. She was chosen by another – man, a bad man – why did that bad man choose her? There must be something wrong with her.”

Given these issues, it is surprising that any girl has the courage and determination to report a rape. These social problems are compounded by the fact that in Cambodia a girl under the age of 18 cannot lodge a complaint with the police by herself, she has to be accompanied by a relative and a fee must be paid. While many NGOs will make this payment on the victim's behalf, it cannot be assumed that everyone knows that this service exists.

The solution is often to make a ‘private settlement’ between the families, particularly if the perpetrator is a neighbour. This can include a payment to the victim's parents as well as an arranged marriage. As one person noted, this tradition is already there, it was there even during the Khmer Rouge era. For the family of the perpetrator, an arranged marriage is often the preference: “They think this may make their son improve. And if he doesn't change, it will be the girl's responsibility.”

Many Cambodian NGOs are working on these issues. They have various strategies – information campaigns, child rights training, work with parents, marches and teacher training. The Children's Committee, an organization that is run by young people, has developed an extensive child club program to



provide peer support for boys and girls, particularly in the rural areas.

The government has also launched many campaigns against child sex tourism. They have used billboards and motorcycle stickers, amongst other mechanisms, to get their message across.

The government is also being more vigilant in prosecuting customers of child sex workers and also in fighting corruption. For example, the former Deputy Director of the Police Anti-Human Trafficking and Juvenile Protection Department was recently convicted for complicity in trafficking and sentenced to five years' imprisonment. In late 2006, an Appeals Court released the owner of a notorious brothel known for trafficking younger females. On his release the brothel was quickly reopened under a new name. But the police were not to be deterred – they conducted a raid in early 2007 and re-arrested the manager and his two co-workers.

While these are small triumphs they do set a good example and give hope that gradually the idea and practice of child sex tourism will be totally rejected by the whole of Cambodian society.

The issue of child rape is more complicated as it is based inside domestic life and it can be difficult for NGOs or social services to break through the mechanisms to hide these actions from public scrutiny. However, the programs of organizations such as the Child Rights Foundation, which is working in the schools to do teacher training on child rights, is an important step forward.

MY COUNTRY: INTERVIEW WITH SOKUNTHEA PENG



Now we live inside a strange mentality. Here everything is fast and that is what people want. People are waiting, longing, so eager to experience something different. There is a hunger.

It is world where everything can be bought. Buy a coke, buy sex.

Sokunthea is a young activist who is dedicated to both the development of Cambodia and to the support of children's rights. She was a founder of Children's Committee, a youth delegate at the Winnipeg Conference on War Affected Children and an active member of CAP. Most recently she has been working in NGOs to reduce sex trafficking of children in Southeast Asia.

From what I have heard from my parents, during the Regime (Pol Pot Regime – 1975 – 1979) , they just survived. It was extreme time, like an animal time.

My parents were with the children's camp, everyone was organized according to age. The children had light work to do but would also be educated in how to become a good communist, to dedicate themselves to the collective good.

Young children are easy to manipulate, to tell them what to believe. They were educated to believe that society was more important than parents, that you could help have your parents killed if they do not do things well. The training was so absolute – they were trained to be like a watchdog – to make sure that everyone was straight in the line. They were programmed in a different way.

Their life was given by what they called the organization so they had to do whatever they could to protect it. The organization said that it doesn't matter who your parents are, the organization is where your loyalty should be. So the traditional idea of respecting your parents was taken away.

Emotion – you were not supposed to have that. A love affair was seen as not clean, it was lustful. People got married in groups, it was a planned thing with three to five hundred at a time. The hope was that these unions would produce children for the future.

There was a lot of killing. This killing was supposed to be to keep the good and eliminate the bad. So if people did not respect the organization, if they wanted to do something for themselves or think about their family, those kind of people were eliminated. People worked very long hours and had very little food. Even a small mistake would be jumped on.



When the western nations came in, we were like an open society, we had no reference points to accept or reject something. Our culture had been destroyed, our traditions were forgotten.

It is not easy to suddenly give democracy to people.

People only thinking about how to survive – that takes everything. And after a while that becomes the mentality, a way of relating to the world. So attitudes get changed, the way people relate to each other changes.

When Vietnam invaded us, the idea was that they were rescuing us from the regime. Of course, there is a history between our two countries - Vietnam has tried to invade Cambodia so many times – so it was a threat as well as a rescue. But many people just wanted to get out of the hell that was the Khmer Rouge. There were also armed groups who were also fighting against them, it wasn't just Vietnam.

When Vietnam did occupy, they used their expertise as well as their notion of communism. They used the human resources that had survived. During the KR time the educated were seen as a threat, so it was better to kill them or imprison them. By the end there were very few left who could do anything. So we went along with the Vietnamese experts and their ideas of how to reorganize things.

We say that during that time the Cambodian people were like a rice paddy waiting for the rain to fall. We had to be very passive, we had to just accept whatever the outsiders decided we needed – we were so weak at that point. If they allowed us to go to school, what language can we be taught? Are we allowed to talk in groups? We just waited for them to tell us.

The Vietnamese were here for about 10 years. Then the peace agreement was signed in Paris. And so we were going to have democracy. The UN came to make that happen.

When the western nations came in, we were like an open society, we had no reference points to accept or reject something. Our culture had been destroyed, our traditions were forgotten. It is not easy to suddenly give democracy to people. The international community wanted to rebuild Cambodia as fast as possible. So we could live in peace and forget all this that had happened.

The troops from the UN didn't try to bring sex tourism or sex trafficking here. But they brought a lot of money and with that came the potential. It was already in Thailand. So businesses can be copied and translated into new situations. And you know, Cambodia have the most beautiful girls in the world, everyone wanted one.

For Cambodia it was a timing issue, we got infected by the timing. When Vietnam occupied us, Cambodia didn't exist, there was no connection with the rest of the world. And then suddenly, in 1991 so many foreigners around, and so much money. At that point we were not very strong.



There are many difficulties between my generation and our parents. We see things differently than they do, we have had different experiences.

Looking at the Cambodian sex industry – we talk about demand and supply – finding opportunities, having fun, the men who are the customers, making money – all these things together – that was a kind of way to compensate for what they lost in the war. It was a kind of side effect – strangers came, a very good idea, a way to make money. It was a time when Cambodia was trying to recover and also people wanted to compensate themselves, to recover from what they had been through. So, here is an opportunity – life sucks already – why not.

We are the generation after that.

There are three things – tradition, morals and money. For Cambodia in that time, the tradition was destroyed. We are trying to rebuild it. I think money is very powerful. Based on our traditional moral standard everyone has an obligation to the family. And when you consider the poverty, when a family is very poor with many members, one of them, the older daughter has to do something for the sake of the other family, she has to sacrifice. She might be forced into the sexual trafficking for the good of the family.

Often girls participate in those decisions, they know what is going on. They have a say. But she makes a choice with no other options – in theory a choice but in practice not. That is a common case.

No one likes sex tourism, we hate it. We want something more honourable. The government doesn't want the sex trade to be part of our image – instead we want the world to know about our culture and natural beauty.

There are so many NGOs working against sex trafficking. But it is one of the biggest industries in the world, it makes good money. It is an organized crime and an organized corruption – it goes from one country to another.

We know about it but we can never address this issue in a real way not as long as money continues to be the most powerful thing in the world. And each country has its forms of corruption and with the networks, the sex traffickers can work with that.

So now, here in Cambodia it is taking a new form. No more red light district – that is not popular any more, not like in Bangkok. Now it is more underground. Now we are having young girls being trained to be something like a geisha girl. If you go to the karaoke bars you can see so many girls lined up, young girls, and they all are so exotic. They have been transformed a bit from being the street sex workers, perhaps more money, less dangerous.



We see that things are very messy here. We have a complicated history.

People think that you can recover from the past, you can forget what it did to you but in reality things are not so easy as that. It doesn't work like that.

We see that things are very messy here. We have a complicated history. People think that you can recover from the past, you can forget what it did to you but in reality things are not so easy as that. It doesn't work like that.

Now we live inside a strange mentality. Here everything is very fast and that is what people want. People are waiting, longing, so eager to experience something different. There is a hunger. It is expectation - no need to wait, because who knows what may happen in the future, so take what you want now.

You see an opportunity and you just take it, don't wait around, you just act. It is world where everything can be bought. Buy a coke, buy sex.

Many of these things have a direct connection with the war. We often hear people say that Cambodia has evolved from one society to another very quickly, and some people have done very well from that. So now the best thing is to see your opportunity and take it.

There is a lot of domestic violence. People have very little patience, there is a strong tendency to get angry quickly. People have trouble controlling their anger. Inside the family, there is still the need to recover, to reorganize the family. There are many difficulties between my generation and our parents. We see things differently than they do, we have had different experiences.

Now we have something that in some ways is even worse – we have a massive rape phenomenon. People are talking about it. There is so much about it in the newspapers because it is happening a lot. There are also young teenagers who watch pornography and then they are doing raping – anyone, sort of like a role playing.

They say that they are not responsible, they were just doing something that they saw, just repeating it. Also old men are doing this. I think this is a new form of compensation – old men for whom life has been a hell of unhappiness.

And now we can see that our social values are very low, that we have to change this. My generation has to change this. Otherwise Cambodia will lose itself.

RESEARCH METHODOLOGIES



PROJECT LOCATIONS & RESEARCH POPULATIONS

A. Research Populations:

NORTHERN UGANDA:

Locations: Gulu District including work in two IDP camps (Paibona, Awacha sub-county and Lalogi, Omoro sub-county) two parishes (Kasubi and Kanyagogo in Bardege Division) and sixteen schools (Pope John Paul II, Awarch Secondary, Awere SS, Gulu High School, GCHS, SSBS, Sacred Heart, Police Primary, Pageya Primary, Laroo Boarding, Mary Immaculate, Gulu Public School and GPTC Demonstration.)

Research Populations: Child mothers, returnees (both males and females), secondary school students, social workers, international and national community workers and youth living in IDP camps.

CAMBODIA:

Locations: Battambang Province and Phnom Penh.

Research Populations: High school students (Battambang), parents (Battambang), youth leaders, representatives from national and international NGOs in child rights and women's rights organizations, child rape victims, child sex trade workers.

Colombia:

Note: In the development of this project the network members had many discussions on the feasibility of doing this study in some of the districts. This included security issues and worries about the response of their communities. Because of these concerns several areas were not able to participate though they did take part in the CAP Colombia network workshops. This included Northern Cauca (an indigenous community); Putumayo (major security problems in that area during the research time); and Ibaque (organization did not feel comfortable doing this type of research).

Locations: Bogotá, Pereira, Barranquilla, Medellin and Soacha.

Research Populations: Afro-Colombians, demilitarized youth (m/f, FARC and paramilitary groups), students (both high school and university) and internally displaced youth.

B. Schedule of Activities

Phase I: Organization of Work (Completed November 2007)

- ◆ Review of relevant research on this issue.
- ◆ Meetings with groups in all three countries to confirm their participation; identify the priority sub-topics inside the overall issue of sexual violence and the preparation needs before they could begin work.

Phase II: Training & Preparation (Completed June 2008)

- ◆ CAP created a guide for the youth researchers. This included an overview of the research topic, the main research topics and descriptions of different methods.
- ◆ An orientation workshop was held in each country. These workshops began with art based

activities for participants to explore their views and experiences of sexual violence.

This was followed by group discussions to identify the main issues and topics for research and to confirm their organization's capacities to participate in this work. This included the identification of training needs.

- ◆ A second workshop was held before youth began their research work. These training workshops concentrated primarily on methods.
- ◆ As part of the development of the work plans for each country, it was agreed that each country would have both a youth and adult coordinator.

Phase III: Community Level Research (Completed December 2008)

- ◆ Each organization selected the research methods that best suited their situations and skills. It was agreed that Children/Youth as Peacebuilders would be primarily responsible for the art workshops as the organizations were not confident in their skills to do this work.
- ◆ The research work was conducted over a period of 6 – 8 months. Methods included focus groups, surveys, school debates, video work, art workshops with young children , graphics/art project (Pereira, Colombia), workshops with parent groups, as well interviews with individual youth, adult representatives of non-governmental organizations, school principals, social workers and teachers. A detailed list of the types of work conducted in each country is provided a chart at the end of this section.
- ◆ The community consultations with young people were complemented by secondary research and the collection of reports from other organizations.
- ◆ Once the research was completed, a compilation/analysis meeting was held. This was chaired by Children/Youth as Peacebuilders and co-chaired by the country coordinators.

Phase IV: Compilation and Review of Data

- ◆ Children/Youth as Peacebuilders organized the information that had been compiled in each country to identify similarities and differences in the three situations.
- ◆ CAP collaborated with University of Calgary's Department of Community Medicine and Dalhousie University's Centre for Foreign Policy Studies to conduct two seminars. The objective of both these seminars was: 1) to identify work being done by Canadian agencies on sexual violence both domestically and in war situations; 2) to share perspectives on issues arising from this work, particularly in terms of their relevance to sexual violations against young people. These seminars were held in March and May, 2009.
- ◆ Follow-up work with each of the country coordinators. In Northern Uganda this included a special art workshop with female returnees in order to compare their views and life situations
Chart of Activities and Number of Participants

CHART OF ACTIVITIES AND PARTICIPANTS

A. NORTHERN UGANDA:

1. Art workshop with children (two sessions, four hours each session)
Participants: Number: 20
Profile: Children aged 4 – 12 born in captivity in southern Sudan.
2. Focus group with child mothers (4 hours)
Number: 18
Profile: Aged 16 – 24, child mothers who had **not been abducted by LRA.**
3. Art workshop with female returnees
Number: 14
Profile: Females who had been abducted and were wives of rebel officers.
4. Focus group discussion with youth living in IDP camp
Number: 26
Profile: Youth aged of 4 – 18.
5. Focus group discussion with parents living in IDP camp
Number: 22
6. Two day workshop with male and female returnees
Number: 75
Profile: Males and females who had returned from captivity (ages 6 – 25)
7. School debates on issues relating to sexual violence
Number: 205
Profile: Males and female students from 16 – 18
8. Individual interviews
Social workers (returnee centres) 2 WV community workers Returnees (males 12, females 18)
Representatives from CARE International, Marie Stope Gulu, UNICEF Child Protection Unit, War Child Holland, ACORD, Save the Children Uganda, UNFPA, MSF.

B. CAMBODIA

1. Interviews with youth and adult representatives of national and international organizations.
People/organizations consulted:
 - a. Youth (2 male, 6 female)
 - b. Representatives from: ECPAT, Child Rights Foundation, LICADHO, COSECAM, World Vision Cambodia national staff, child protection officer and field staff in Battambang Province, shelter workers (2)
 2. Daylong workshop with parents
Number: 17
Profile: Parents from Battambang Province
 3. Eight hour workshop with youth and children
Number: 26
Profile: Students and orphans living in rural area of Battambang Province
 4. Art workshop with child rape victims and former child sex trade workers
Number: 14
Profile: Aged 12 – 17.
 5. Individual interviews
Number: 12
Profile: Child rape victims
-

C. COLOMBIA

1. Focus group discussions
 - 1.1 Afro-Colombians, aged 16 – 22: (Preira) Number: 22
 - 1.2 Displaced youth (urban setting) (Barranquilla) aged 14 – 19: Number: 25
 - 1.3 Displaced youth (Soacha), aged 13 – 17. Number: 12
 - 1.4 Youth living in barrio (Medellin, males and females); aged 14 – 19. Number: 24
 - 1.5 Male youth in Medellin, aged 14 – 18. Number: 12
2. Art workshop
Number of participants: 18
Profile: youth leaders, demilitarized youth.
3. Survey
Number: 56 youth
Profile: Youth in barrio (Medellin)
4. Individual interviews
Youth (demilitarized) : 6
Adult representatives from non-governmental agencies working on children's rights and women's rights.

TOTAL NUMBERS OF YOUTH AND ADULTS CONSULTED

1. **Northern Uganda:**
 - High level consultations (individual interviews of e” 1 hour)
 - Youth: 30
 - Adults: 12

 - Medium level consultations (small group discussions 3hours or more)
 - Youth: 133
 - Young Children: 20
 - Adults (parents): 22
 - Lower level consultations (large groups or short surveys)
 - Youth: 205

2. **Cambodia:**
 - High level consultations (individual interviews of e” 1 hour)
 - Youth: 20
 - Adults: 11

 - Medium level consultations (small group discussions 3hours or more)
 - Youth and Children (mixed group): 43
 - Adults (parents): 17

 - Lower level consultations (large groups or short surveys)
 - NA

3. **Colombia**
 - High level consultations (individual interviews of e” 1 hour)
 - Youth: 6
 - Adults: 7

 - Medium level consultations (small group discussions 3hours or more)
 - Youth and Children (mixed group): 113
 - Adults (parents):

 - Lower level consultations (large groups or short surveys)
 - Youth: 6

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