

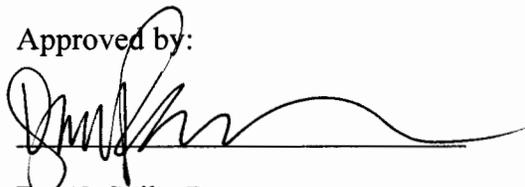
CULTURALLY RELEVANT PRACTICES: A CASE STUDY OF NGOS WORKING
IN CAMBODIA TO COMBAT HUMAN TRAFFICKING

By
MEARDEY KONG

A Thesis Submitted to The Honors College
In Partial Fulfillment of the Bachelors degree
With Honors in
Philosophy, Politics, Economics, and Law
THE UNIVERSITY OF ARIZONA

M A Y 2 0 1 3

Approved by:



Dr. V. Spike Peterson
Department of Political Science

The University of Arizona Electronic Theses and Dissertations Reproduction and Distribution Rights Form

The UA Campus Repository supports the dissemination and preservation of scholarship produced by University of Arizona faculty, researchers, and students. The University Library, in collaboration with the Honors College, has established a collection in the UA Campus Repository to share, archive, and preserve undergraduate Honors theses.

Theses that are submitted to the UA Campus Repository are available for public view. Submission of your thesis to the Repository provides an opportunity for you to showcase your work to graduate schools and future employers. It also allows for your work to be accessed by others in your discipline, enabling you to contribute to the knowledge base in your field. Your signature on this consent form will determine whether your thesis is included in the repository.

Name (Last, First, Middle) Kong, Meardey
Degree title (eg BA, BS, BSE, BSB, BFA): B.A.
Honors area (eg Molecular and Cellular Biology, English, Studio Art): Philosophy, Politics, Economics, and Law
Date thesis submitted to Honors College: 05/01/2013
Title of Honors thesis: Culturally Relevant Practices: A case study of NGOs working in Cambodia to Combat Human Trafficking
The University of Arizona Library Release Agreement <p>I hereby grant to the University of Arizona Library the nonexclusive worldwide right to reproduce and distribute my dissertation or thesis and abstract (herein, the "licensed materials"), in whole or in part, in any and all media of distribution and in any format in existence now or developed in the future. I represent and warrant to the University of Arizona that the licensed materials are my original work, that I am the sole owner of all rights in and to the licensed materials, and that none of the licensed materials infringe or violate the rights of others. I further represent that I have obtained all necessary rights to permit the University of Arizona Library to reproduce and distribute any nonpublic third party software necessary to access, display, run or print my dissertation or thesis. I acknowledge that University of Arizona Library may elect not to distribute my dissertation or thesis in digital format if, in its reasonable judgment, it believes all such rights have not been secured.</p>
<input checked="" type="checkbox"/> Yes, make my thesis available in the UA Campus Repository! Student signature: <u>Meardey Kong</u> Date: <u>05/26/13</u> Thesis advisor signature: <u>[Signature]</u> Date: _____
<input type="checkbox"/> No, do not release my thesis to the UA Campus Repository. Student signature: _____ Date: _____

Culturally Relevant Practices: A Case Study of NGOs Working in Cambodia to Combat Human
Trafficking

Meardey Kong

University of Arizona

Abstract

Since Cambodia's first democratic election in 1993, the monetary aid from international donors and non-governmental organizations (NGOS) flowing into the country has brought minimal positive outcomes. It has instead created a culture of aid dependency in conjunction with limited accountability and weakened governance. This exploratory case study aims to examine one particular organizational practice in relation to aid effectiveness and dependency— cultural sensitivity and competency or the relevant skills and knowledge each organization possesses to work with their specific population and context. Between June and August of 2012, semi-structured interviews were conducted with eight individuals representing three international NGOs, one local NGO, and the Cambodian Royal Government. Questions were designed to gain a better understanding of the (1) responsibility of the Cambodian government in ensuring NGOs are equipped with culturally sensitive background/knowledge, (2) responsibility of the NGOs in ensuring their staffs are equipped with culturally sensitive background/knowledge, and (3) perception of cultural competency of NGOs in serving their beneficiaries. Preliminary findings showed that issues of cultural sensitivity and competency are a low priority among the Cambodian government and NGOs operating in the country, much less evidence of a system in place to address cultural competency in these organizations.

Culturally Relevant Practices: A Case Study of NGOs
Working in Cambodia to Combat Human Trafficking

Since Cambodia's first democratic election in 1993, the influx of monetary aid from international donors and non-governmental organizations (NGOS) flowing into the country has brought minimal positive outcomes (Ear, 2013). Maternal mortality rates have increased, as well as inequality as represented by the Gini coefficient where Cambodia is now tied with the Philippines and the Republic of Congo. This deteriorating situation is disturbing considering the amount of aid the country has received within the last two decades (Ear, 2013). Ear (2013) writes that modern Cambodia is a "kleptocracy *cum* thugocracy" where "the international community, led by the UN, is its enabler" (p.8). This "abject poverty amidst plenty" exists within an economy that has had "near double-digit growth each year of the first decade of the new millennium" and the net aid received, on average, represents 94.3 percent of the central government spending between 2002 and 2010. Therefore, it can be said that "a donor culture views aid dependence as a fact of life" in Cambodia (Ear, 2013, p. 8)¹.

The primary purpose of this case study is to examine one particular organizational practice in relations to aid effectiveness and dependency. This often overlooked aspect in previous studies is cultural sensitivity and cultural competency, or the culturally relevant skills and knowledge each NGO possesses to work with their specific population and/or context. For the purpose of this study, cultural sensitivity is knowing the differences and similarities between two or more cultures without assigning values (i.e., better or worse, right or wrong). Cultural competency is then the integration of this knowledge into specific standards, policies, practices, or attitudes for the betterment of all in cross-cultural settings (King & Osher, n.d, para. 6; Grote).

¹ See Appendix A for statistics on the Cambodian Royal Government's aid requests, donor pledges, and disbursements (Ear, 2013, p. 29).

Therefore, I am interested in examining the actors involved in the daily operations of NGOs in Cambodia, who include the foreign and Khmer executive board members and employees, as well as their donors and allies. For the purpose of comparing and contrasting, I am narrowing my subject pool to NGOs whose mission is to combat human trafficking in Cambodia. Through an ethnographic approach involving semi-structured interviews and participant observations, this study will involve an analysis of the culturally sensitive and culturally competent practices of international non-governmental organizations (INOGs) as compared to those of national or local NGOs.

My research questions center on (1) the responsibility of the Cambodian government in ensuring NGOs are equipped with culturally sensitive background/knowledge, (2) the responsibility of the NGOs in ensuring their staffs are equipped with culturally-sensitive background/knowledge, and (3) the perception of the cultural competence level of these NGOs in serving its beneficiaries. The goal of this case study is to add to the literature on the relationship between the effectiveness of foreign aid intervention efforts in terms of the cultural sensitivity and competence of their practices.

Introduction

Background on Cambodia

Home of the UNESCO World Heritage site of Angkor Wat and the Temple of Preah Vihear, Cambodia is severely lagging in progress in comparison to its neighbors. According to Cambodian scholars, Angkor was the greatest city in the world during the 14th century. Today, Cambodia is the poorest nation in Southeast Asia after Burma (Central Intelligence Agency, 2011). At least 80% of the 13.4 million Cambodians live in rural areas where access to education, clean water, and proper nutrition is limited. This situation means that “more than

three-fourths of the population still live more or less as they did 1,000 years ago” in small houses made of palm tree leaves mounted on stilts to avoid flooding, and most children will leave school around second or third grade to help their parents with farming (Brinkley, 2011, p. 6). Moreover, work by psychiatrists has shown that more than half of the Khmer Rouge survivors living in Cambodia have post-traumatic stress disorder (PTSD). This mental illness can cause “survivors [to] frequently experience intense, sometimes violent, angry outbursts against members of their families” (Brinkley, 2011, p. 135; US Library of Congress). Even more alarming, Cambodia is among the cases of large scale genocide where PTSD has been shown to be passed down to a second generation.

Cambodia has a rich yet troubling history. From 1975 to 1979, the Khmer people (the predominant group in Cambodia) were victims of a mass genocide when a communist faction came to power. In an attempt to turn Cambodia to “year zero,” where “money, markets, formal education, Buddhism, books, private property, diverse clothing styles, and freedom of movement” were abolished, the Democratic Kampuchea (DK) regime was committed to doing whatever it took to promote their agenda, including forcing people out of their homes into work camps (Brinkley, 2011, p. 6). Over the next three years, eight months and twenty days, the DK and Pol Pot killed an estimated two million Cambodians – equivalent to one fourth of the population – including 80% of teachers and 95% of doctors (Brinkley, 2011, p. x; Chandler, 2008). According to Khmer historian, David Chandler (2008), the number of regime-related death (per capita) at the hands of the DK is one of the highest recorded in world history. The Vietnamese would eventually come to rescue Cambodia and force the DK out of power in January 7, 1979. Yet the celebration was short lived as Cambodians would face internal and external political conflict for the next decade.

Political and social unrest continued to afflict Cambodia as multiple factions vied for power, one of the consequences of which was a boom in prostitution. The United Nations decided to intervene in Cambodia from 1992 to 1993. As the first and last declared “UN Protectorate,” the UN helped Cambodia establish a Constitution and a democracy. Overall, the UN spent more than \$3 billion dollars, deployed 6,000 troops and utilized 5,000 civil administrators (Brinkley, 2011, p. xiv). While the UN operation was successful in hosting Cambodia’s first ever democratic election when 90% of the voting population turned out to the polls, it also brought other issues (Brinkley, 2011, p. 80). As Farr (2005) stated, “journalist Barbara Crosette wrote in 2003, one of the ‘ugliest stories surrounding international peacekeeping in recent years is that UN operations too often fuel booms in local prostitution”” (p.205). This phenomenon can be explained through a term called congregational prostitution, which correlates the relationship between the demands for prostitution and the number of men congregating away from their families. When a large group of men leave their home for another location, such as for military reasons, the demands for prostitution in their destination site increases (Farr, 2005). Furthermore, statistics from Farr (2005) showed that “the number of girls and women working in prostitution in Cambodia grew from an estimated 1,500 in 1990 to 20,000 in 1993” (p.205). This is arguably the beginning of the sex trafficking problem in Cambodia.

Background on human trafficking

Following the events of September 11, 2001, the issue of sex trafficking has notably surfaced in the media and the political arena. Television episodes such as Dateline’s “Children for Sale” depict disturbing footage of a young Cambodian girl offering “yum yum” or oral sex to a male English-speaking customer (Soderlund, 2005). According to Sandy (2007), such media

coverage has triggered passionate campaigns among prominent non-governmental agencies (NGOs) and stirred heated public debates in regard to what actions should be taken. At the same time, US intervention in the sex trafficking industry has also increased. The United States has positioned itself as a significant force in the anti-trafficking arena, with the Department of Justice spending an average of \$100 million each year to combat trafficking domestically and internationally (Soderlund, 2005, p. 67). This monetary commitment surpasses any other country's contribution to anti-trafficking. It is worth noting that the Bush Administration pledged to fight sex trafficking on a global scale even as the US was experiencing a period of economic hardship. During this time, the US waged wars in Afghanistan and Iraq, while troubling evidence began to emerge of an impending economic crisis in the US.

While the United States has thus become an important player in the fight against sex trafficking, feminists have been discussing the issues surrounding sex trafficking for decades. Soderlund (2005) explains the heightened attention to sex trafficking as the product of an “unlikely alliance” between two groups who often take opposing sides on social issues: abolitionist feminists and right-wing Christians. Their common ground in this instance is a commitment to end prostitution and sex trafficking. By working together they have successfully lobbied Congress, influenced legislation, and increased public awareness of sex trafficking issues. Nonetheless, differences exist within and between the groups – especially regarding whether and how to support the sex workers – and these divisions add to the overall complexity of the issues.

Gaining even a basic understanding of the sex trafficking industry can be a complex task due to the industry's underground nature and wide scope. For one, it is difficult to estimate the size of the industry due to the lack of comparative data between countries in indicating the

severity of the problem (Kangaspunta, 2010). The Future Group, an organization committed to improving the health and well-being of all people, estimates that there are 40,000 to 100,000 prostitutes in Cambodia, while others estimate 300,000 to 500,000 (Batstone, 2007; Blackburn, Taylor & Davis, 2010; Chuang, 2006; Kangaspunta, 2010; Smith and Mattar, 2004; Yen, 2008). Estimates of the profits generated by the industry vary from millions to even billions of dollars (Blackburn, Taylor & Davis, 2010). These points illustrate the magnitude of the problem. Furthermore, major players involved in the anti-trafficking campaign disagree on definitions relating to the industry (David, 2010; Outshoorn, 2005). Article III of the 2000 UN Protocol against Trafficking in Persons includes the following definition:

“Trafficking in Persons” shall mean the recruitment, transportation, transfer, harboring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs. (David, 2010, p. 236)

Despite its apparent wide scope, this definition does not consolidate the wide array of classifications relating to sex trafficking as major actors still disagree on many terms within the definition itself. For instance, what are coercion, servitude and forced labor? This dispute has consequently made it challenging to implement appropriate policies to combat sex trafficking (David, 2010).

Cambodia has arguably one of the worst cases of sex trafficking in the world, especially as younger and younger children are victimized.² Blackburn, Taylor, and Davis (2010) have observed that the Cambodian sex trafficking industry is relatively unsophisticated compared to Thailand's. For instance, it is easier to buy sexual services from a child in Cambodia than it is in Thailand. One potential explanation for this difference is that the Thai government has been, for several years now, enacting legislation to combat sex trafficking, while the Khmer government did little to address the matter until 2004. Equally important, it has been found that most victims of sex trafficking rescued from Cambodia have some form of venereal and other serious infectious diseases, such as HIV and tuberculosis. In contrast, disease rates are much lower in Thailand as condom usage is heavily promoted by their government.

Background on NGOs

Having one of the highest presences of NGOs per capita in the world, recent literature in aid development has focused on the issue of aid effectiveness in Cambodia. Development aid or development cooperation is traditionally given to countries of need to support long term social and economic development. The form of aid most commonly utilized is official development assistance (ODA), which has three distinct features: (1) it is given from government to government, (2) includes an objective to promote economic or welfare development, and (3) can be disbursed in the form of grants, loans or in-kind. The players in aid development include: (1) "traditional aid donors" made up of development assistance committees (DAC) and multilateral agencies (i.e., United Nations or World Bank), (2) non-DAC aid donors such as the Chinese lending money to finance infrastructure projects, and (3) private aid donors such as NGOs.

² For analysis of the factors of vulnerability (on a historical, political and social level) of Khmer victims, see Kong (2012).

According to the Cambodian Rehabilitation and Development Board, activities of International NGOs (INGOs) working in Cambodia can be classified under four categories: (1) large-scale service projects for reconstruction and infrastructure development purposes; (2) service delivery at the provincial, district, and commune level; (3) community development activities in villages; and (4) development, training and capacity building of local NGOs. Similarly, the mission focus of national or local NGOs can be classified under four categories: (1) democracy and human rights organizations, (2) development organizations aiming to improve the lives of the poor, (3) support service organizations building human resources, and (4) community based organizations to directly manage their own development (Breznor et al; Cambodian Rehabilitation and Development Board; Godfrey et al, 2002).

According to a 2006 report by the World Bank, NGOs working in Cambodia face a plethora of challenges. They cited “uneven coverage, duplication efforts, and lack of sustainability and overall impact” as some of the major difficulties. The lack of coordination between the various NGOs has stretched the resources of the already limited Cambodian government to manage the many proposed efforts (Chanboreth & Hach, 2008; CRDB/CDC, 2010; Fujimoto, 2012). Most importantly, some scholars attribute the lack of cultural sensitivity and cultural competence of the NGOs as a major challenge. Even though activists and NGO staff members have good intentions, they sometimes lack the cultural knowledge to understand the clients they work with which ultimately limit their abilities to bring about real change to and for the people.

Literature Review

The term cultural competence and cultural sensitivity is commonly used in literature relating to education and health services. In the case of education, culturally relevant practices

may be necessary in working with vulnerable child populations, such as those with special needs or at risk for developing serious disturbances. In the realm of health and welfare, cultural relevance is applicable to health practitioners providing services to those of diverse cultures, meeting their needs through mutual understanding and acceptance; ultimately leading to more effective service. For the purposes of this research, cultural competence is defined as “a set of congruent behaviors, attitudes, and policies that come together in a system, agency, or among professionals and enables that system, agency, or those professionals to work effectively in cross-cultural situations” and it is operationally defined as “the integration and transformation of knowledge about individuals and groups of people into specific standards, policies, practices, and attitudes used in appropriate cultural settings to increase the quality of services; thereby producing better outcomes” (Mark & Osher, n.d., para. 6; Grote). Furthermore, the term ‘culture’ is used to encompass the thoughts, actions, behaviors, communications, beliefs of those belonging to a certain ethnic, religious or social groups. The term ‘competence’ is also utilized to suggest a “capacity to function in a particular way” while ‘cross-cultural competency’ means one is able to “identify new patterns of behavior and effectively apply them in appropriate settings” (King & Osher, n.d., para. 7; Grote). A classic example would be a person of Asian descent avoiding eye contact while talking to a person of Anglo descent. While the Anglo person might perceive the Asian person as being shy and timid, the Asian person might perceive the Anglo person as being forceful and rude. In reality, it is typical in Asian cultures to avoid constant eye contact as a sign of respect, while Westerners see eye contact as a means of granting their listener attention.

There are five elements in determining a system’s ability to be culturally competent. The system should: “(1) value diversity, (2) have the capacity for cultural self-assessment, (3) be

conscious of the "dynamics" inherent when cultures interact, (4) institutionalize cultural knowledge, and (5) develop adaptations to service delivery reflecting an understanding of diversity between and within cultures.” King also asserts that cultural competence spans across a continuum starting from: (1) cultural destructiveness, 2) cultural incapacity, 3) cultural blindness, 4) cultural pre-competence, 5) cultural competency, and 6) cultural proficiency (Mark A. King).

Other critical terms include the distinction between cultural knowledge, cultural awareness and cultural sensitivity. For one, cultural knowledge is the “familiarization with selected cultural characteristics, history, values, belief systems, and behaviors of the members of another ethnic group.” Cultural awareness then deals with the development of sensitivity and understanding of another ethnic group and qualifies of openness and flexibility that people develop in relations to others. This usually involves internal changes in terms of attitudes and values. Note that cultural awareness must be supplemented with cultural knowledge (Adams, 1995). Lastly, cultural Sensitivity is “knowing that cultural differences as well as similarities exist, without assigning values, i.e., better or worse, right or wrong, to those cultural differences (National Maternal and Child Health Center on Cultural Competency, 1997).³

With this in mind, I am interested in accessing the culturally sensitive and culturally competent practices of NGOs working to combat human trafficking in Cambodia. This project is a continuation of my past research paper entitled “The Politics of U.S. Intervention in the Sex Trafficking Industry of Cambodia.” I am intrigued by the abundance of literature highlighting foreign aid inefficiency in Cambodia, particularly over the issue of coordination as many NGOs have overlapping goals. Moreover, I am interested in seeing whether the culturally relevant practices of these foreign and local NGOs affect their abilities to cater to the need of Khmer clients. Through honest and open conversations with people working in international and local

³ For a review on the literature relating to cultural competency, see Grote.

NGOS and the CRDB/CDC, I hope to gain some perspective on their perception of the current practices with the goal of better understanding the nature and actors involved in sex trafficking.

Method

Human research, in the form of semi-structured interviews, were conducted during the month of June 2012 and continued into the first week of August 2012. Subjects were recruited using the “Cambodian NGO database” provided by the Cambodian Rehabilitation and Development Board/Council for the Development of Cambodia (CRDB/CDC). The PI focused on NGOs within the “Service & Cross Sectoral Programmes” sector, more specifically within the “Community and Social Welfare” subsector, with active and on-going project(s) relating to human trafficking (Cambodian Rehabilitation and Development Board/Council for the Development of Cambodia, 2012). Once the PI arrived in Cambodia, she recruited subjects via e-mails, in-person visits, and referrals from her network. Human subjects are then staff members of the NGOs selected as part of the case study and staff members of the CRDB/CDC.

The PI was able to secure interviews with eight individuals representing three NGOs and the local Cambodian government. These NGOs represented included two international NGOs—SISHA and Chab Dai— and one local Khmer NGO, COSECAM. Due to the sensitive nature of the topic at hand, participants were provided with a detailed summary of what this research entails in both English and Khmer. A translator was present at each interview and the subjects were asked to give a verbal consent. During the interviews, the conversation was recorded and hand written notes were taken upon approval from the subject. The PI took careful measures to protect the privacy and confidentiality of the subjects involved including: destroying any personal information once the interviews were transcribed, locking all research documents and consent forms, and encrypting all digital documents.

Sample Population

The first international NGO is the South East Asia Investigations into Social and Humanitarian Activities (SISHA). According to their website and literature provided at the interviews, SISHA is an “anti-human trafficking and exploitation” organization whose mission is "to provide justice for victims of human trafficking and other forms of exploitation by strengthening the criminal justice system, and victim, social and legal support services throughout Asia" (SISHA, n.d., para 1). They are registered as an Australian not-for-profit organization with the Cambodian government, working to “ensure justice and the protection of human rights for victims of human trafficking, bonded labour, physical and sexual assault and other forms of exploitation and oppression in South East Asia” (SISHA, n.d., para 1). This non-religious, non-political, and non-governmental organization has two main offices in the capitol of Phnom Penh. Their management team mainly consists of foreign staff members, while the majority of their approximately 20 staff members are locally employed. SISHA also receives a number of foreign interns each year, while their Board of Directors and Expert Advisory Group consists of internationally diverse individuals who are committed to ending human trafficking. Most importantly, the work of SISHA is divided into three components: investigations, aftercare, and legal support. The investigation unit is responsible for interviewing incoming cases of exploitation and gathering evidence to bring alleged offenders to trial in Cambodia. The aftercare department often collaborates with other NGOs that operate shelters, so they are able to refer clients to new homes in circumstances where their current living situation is unsafe. Lastly, the legal support team ensures that the victims attain justice through follow-up sessions and make certain that their offenders pay the legal costs (SISHA).

The second international NGO is Chab Dai (meaning “joining hands” in Cambodian), a coalition of “50 Christian organizations in Cambodia working against trafficking and

exploitation through prevention, aftercare, reintegration, and livelihood development” (Chab Dai Coalition). Chab Dai was founded in Cambodia in 2005, but they have also established offices in the United States, Canada, and the United Kingdom. Similar to SISHA, the management staff of Chab Dai mainly consists of foreign workers, while a majority of their operational staff consists of local Khmer workers. In addition to advocating the core international values of Chab Dai (i.e., knowing for sharing, advocacy for justice, support for strength, and hope for the future), the Phnom Penh office strives to create a learning community where collaboration and information sharing is strongly emphasized using the coalition model. In addition, they focus on prevention and intervention by providing workshops and informational sessions regarding the warning signs of trafficking scams and other related topics to promote awareness among rural Cambodian communities. The common drive among the 50 sister organizations of the Chab Dai Coalition is their theme of sharing the Christian gospel and to bring “healing and hope through faith in Jesus and through practical support so they are able to become all God has intended for their lives in the future” (Chab Dai Coalition). At the same time, it is important to note that Chab Dai and their coalition partners serve all population, regardless of one’s stance on faith.

The PI was able to recruit one local NGO for this study, the NGO Coalition to Address (Sexual) Exploitation of Children in Cambodia (COSECAM). Based on the founding motto that “One stick breaks easily but a bunch is unbreakable,” this NGO uses a similar structure to the Chab Dai Coalition (COSECAM). Starting with three member coalition partners in 2001, COSECAM has increased its size to include 24 sister organizations. COSECAM is a not-for-profit, non-religious, non-political, and non-governmental organization whose mission is to “advocate for improvements and work to assist children in need, particularly those who are abused, exploited or maltreated” (COSECAM, n.d., para. 2). The staff members at COSECAM

are Khmer, but they do occasionally receive technical training and the organization receives consultation services from the international network. Their strategy is to strengthen the capacity of local NGOs, bridge gaps and overlaps between sister organizations, and lobby for better child welfare policies through connections with the local government and international agencies. They host a variety of programs, including the Girls Speak Out (GSO) Project as part of their Advocacy programming where young victims of human trafficking are exposed to a series of workshop on empowerment. Through numerous exercises involving self-esteem building, empowerment, professional skills development, the young girls are encouraged to share their stories and network with other victims as part of the healing process. In addition, COSECAM also offers a series of workshops to the management staffs and leaders of other NGOs in Cambodia. Here, they are able to network with other organizations, develop professional, and gain technical knowledge to bring back to their respective organization.

The last organization profiled in this study is the Cambodian Rehabilitation and Development Board/Council for the Development of Cambodia (CRDB/CDC), a branch of the Royal Cambodian government. According to the Sub Decree No. 149 ANK BK, Article 13 written on October 3rd, 2008, the role of the CRDB/CDC is to “serve as a one-stop service” between the Royal government and other donor countries. Lead by the Prime Minister of Cambodia, Samdech (The Honorable) Hun Sen, the CRDB/CDC is responsible for coordinating foreign aid in accordance with the National Development Strategic Plan, enhance the effectiveness of development assistance, and to provide technical support to donors in an effort to harmonize and eliminate overlaps between various NGOs. This In addition, the mission of the organization includes reviewing new and renewed applications of local and foreign NGOs, managing the NGO database, keeping records of all applicable documents, and hosting aid

coordination meetings, just to name a few. It is unclear from the website and the interview how many staff members are assigned to the CRDB/CDC, but it can be concluded that a majority, if not all, of the staff members are Khmer.

Discussion

The main problem in regards to cultural sensitivity can be traced to two factors: differences within organization and differences outside the organization. For one, it should not be a surprise that a majority of the cultural clashes occur within the organization, especially one that is comprised of both local Khmer and foreign staff members. This is particularly evident among the data collected from SISHA versus the Chab Dai Coalition. Although both are registered as international NGOs with the Royal Government, the staff makeup of SISHA consists of more foreign management staffs in comparison to the Chab Dai Coalition. Therefore, it is expected that the staff members at SISHA will express more concerns in regards to cultural misunderstanding than the staff members working for the Chab Dai Coalition, and indeed that was found to be the case. Furthermore, common issues of concern among staff members can include— differences in language proficiency, differences in human capacity, and differences in knowledge of Khmer culture— all of which I will go into details later in this section.

The second source of problems can stem from differences among staff members and the clients they serve. Similar to other cultures and not necessarily unique to Cambodian culture, the diversity among an ethnic group can be immense. Even if members of a group shares similar cultural background, it does not necessarily ensure that they share common economic, political, or religious stances. Best stated by a staff member at COSECAM, “Because even among the clients we work with, there’s a huge diversity. We have orphaned children, children with disabilities, children with different needs, just to name a few.” Therefore, there are cases where

cultural sensitivity proves to be an issue among the foreign and local Khmer workers and their Khmer clients. I would also like to point out that most of the Khmer staff members working for NGOs or “Angkar” tend to be highly educated individuals according to Cambodian standards. A majority hold, at minimum, a bachelor’s degree from a university, which is often reserved for middle to high class people with enough financial means. Their background may differ widely from the population they serve– which tends to be poor and illiterate individuals and families living in the countryside.

Once the topic of cultural sensitivity and cultural competency were brought up, most of the subjects acknowledged problems that may arise if these two practices are not prioritized. Some of the issues expressed centered on the themes of a hostile and inefficient work environment. These acknowledgements are especially critical to this exploratory study because it illustrates the relevance of the issue at hand. For one, an organization that fails to address culturally sensitive practices may fall prey to exacerbating a hostile work environment. Similar to other common points of conflict in the workplace (i.e., punctuality, lack of motivation, communication), a clash in culture can escalate if not addressed directly. One example brought up over and over again in the interviews is the contrast in work pace between Western and Cambodian culture. While Westerners are accustomed to completing tasks as fast as possible, the same cannot be said about the work pace in Cambodia in part due to the systemic slowness of the bureaucracy. Hence, when a foreign staff member approaches a local staff member about their lack of progress, this may serve as a source of tension in the work environment. In turn, this can build up over time and produce more inefficiency within the organization.

Collective differences between Western culture and Cambodian culture, causing a clash in the work place, include differences in language proficiency, human capacity, knowledge of

Cambodian culture, and knowledge of Cambodian political and bureaucratic system. To begin with, a majority of the native Khmer subjects expressed difficulties with mastering English proficiency, often creating less than ideal communication style with their foreign staff members. Although most of the Khmer workers have some experience in English language courses at their school, their level of proficiency is limited due to the materials taught and expertise of the teachers. For example, English schools can be found all over the capitol of Phnom Penh. It is now more common for Khmer children to learn English before, or in conjunction with learning their native Khmer language, because more parents see the value of learning English over Khmer. Whether the materials and instruction given are effective is questionable, as many of these teachers are either foreign college graduates recruited to teach English for short periods of time or Khmer teachers taught by another Khmer. Therefore, while English courses are easily accessible, the mastery and proficiency of their students to work in settings with native English speakers is uncertain.

Another example in regard to language is how certain words or phrases translate or fail to translate across cultures. This often causes misunderstanding as to the intentions of the speaker and listener when it comes to communication. In fact, one subject refers to a particular instance:

For example, my brother went to a meeting in Russia with people from various countries, and one Russian guy shouted “shut up!”. When someone speaks out like that, in Cambodian, that word is very strong and it sticks in our mind. So he [my brother] complained to his team leader that the gentleman is inconsiderate. He [my brother] didn’t understand that this word is used regularly in other cultures. But for Cambodians, this word is very rough. It’s a rude word. You should use another word. Because you come from one country, you have your own culture and I have my own culture. Before you

...speak, you should think about your audience and how it may affect them. Yea, that is why this is very important. Before going to other country, we should study the culture for communication purposes. – SISHA staff member

From this example, one can see how the phrase “shut up” can take different meanings for different cultures. Although they convey the same negative meaning, the level of severity to a Cambodian person is higher because of the collectivistic culture, where saving faces is a top priority.

Another challenge in the implementation of culturally relevant practices is differences in human capacity in regards to the level of education. These differences often lead to a gap in skills or qualifications of NGO workers compared to their international staff counterparts. For one, the educational system in Cambodia is less rigorous compared that in the United States. Therefore, a bachelor’s degree earned at a university in Cambodia is not equivalent to a bachelor’s degree earned in the U.S. One worker acknowledged this difference:

When we work with foreigners, we know that they bring in a different level of education. A bachelor’s degree in Cambodia does not compare to a bachelor’s degree from abroad. But why? Because their educational system is far superior, but us Cambodians we learn normally. They excel in research and equality [limited corruption within the system], but Cambodian students we learn from books and do research on the internet. So the level of education does not compare. – SISHA staff member.

Secondly, the educational system in Cambodia is notorious for corruption and money pocketing. Unless one is in the very top percent of their class, it is difficult to attain merit and/or need based scholarships to attend college, much less graduate with a degree regardless of performance in class. An article by Judy Ledgerwood, Professor of Anthropology at Northern Illinois University,

states that the Cambodian government makes one of the lowest contributions per pupil to primary education in the world (Ledgerwood). A survey of 77 schools in 11 provinces and Phnom Penh found that the average family pay 74.8 percent of the cost of primary education, with the government paying only 12.9 percent. Some teachers are forced to charge their students a daily fee, even though education is supposedly “free” up to grade 12, because the teachers do not make enough money to support their families (Ledgerwood). From my conversations with numerous university students in Cambodia, I learned that corruption in the K-12 educational sector transmits into the University level as well. For example, those pursuing advanced degrees (i.e., Medical Doctor degree or MD, Juris Doctoral degree or JD) know that schools and administrators often require students to pay a fee of approximately \$5000-\$10,000 in order to graduate with their degree. Therefore, this highlights the contrast between the two educational systems; consequently, the gap in the level of training and qualification for NGO workers in Cambodia due to their limited educational system.

The last common theme in sources that may cause cultural clashes in the work environment is differences in knowledge of Cambodian culture and politics. For one, multiple subjects allude to the dilemmas of insider versus outsider, us versus them, or Cambodians versus Westerners. Examples of this division are apparent in the following interview extracts: “Because we are raised as Cambodian children, and we are used to the Khmer culture,” “Us Cambodians understand the culture and traditions here,” and “If they understand us, we understand them.” Secondly, referrals to the “way of life” explain the relationship between institutional barriers and one’s ability to affect change. A worker at SISHA interestingly mentioned the following:

There’s a conflict in the way of life. Foreigners live in a democratic country, so their brains are focused on freedom. They are not scared of anything. But us Cambodians,

when we work, we often feel scared. Especially, we are scared of people in power or those who have more money than us. – SISHA staff member.

At the same time, referrals to the “way of life” were often made in regard to implications with Cambodian politics and bureaucracy. Two participants explained this situation:

You probably already know that in our country of Kampuchea, everything moves very slowly. There are multiple levels in our government and the bureaucracy bogs everything down. What would take 1 month abroad would take 2 or 3 months here. You also need to spend some money to get the process moving. But I don’t want to accuse anybody of corruption here; it’s just the way of life. – COSECAM staff member.

For example, the bureaucratic process in Cambodian politics is quite complex. When you deal with the government, there’s the court and the police. Foreigners come in with a different mindset than we do. Their culture and way of life is different. When doing any task, the foreigners expect to have it completed immediately. For example [person’s name], when he wants to do something, he wants to go for it immediately because that’s how it’s done in his country. If he wants to have someone arrested, he wants it immediately. But not that’s not how it’s done in Cambodia. The laws are different than in America or Australia. – SISHA staff member.

Together, these examples illustrate the complicated nature of navigating the Cambodian political system. Most scholars and NGOs are aware of Cambodia’s weak political structure, especially in regards to the high level of corruption and lack of transparency. Today’s government is ruled by Prime Minister Hun Sen, who has ruled Cambodia for more than three decades since the Vietnamese liberated Cambodia from the Khmer Rouge in 1979. This one-eye leader (the other side is a glass eye) and former Khmer Rouge commander, is known for his little tolerance for

dissent. According to human rights group, opposition leaders to the Sen's party have been jailed, killed or "disappeared," while his allies have been seizing land on a large scale (Baker, 2012; Brinkley, 2011). In many ways, various governmental entities including the national assembly and sectorial ministries operate in the same elusive manner.

As stated by the various interviewees, some foreign workers hold limited knowledge or experience in navigating such a political system as it may drastically differ from their home institutions. Thus, they may grow frustrated and impatient while waiting for legal matters to proceed. In regard to involvement with bribing local governmental officials, interviewees gave mixed answers. In fact, two workers in one NGO gave opposite answers. While some acknowledge that their organizations often give "money under the table" to speed up legal processes by appealing to the "way of life in Cambodia," some mentioned their strategies to build relationships with officials over the years. The latter can include providing for police officers' supplementary needs: "After the court issues a warrant, we cooperate with the police to arrest the offender. The police will often call us at this stage because they don't have the money for gas and food to go make the arrest. So we help them at this stage." Most importantly, such knowledge of customs and bureaucracy may only be available to local Khmer workers or those with extensive work experience in Cambodia.

A component that can cushion the clash of cultural and political knowledge is one's work experience in Cambodia. This is evident in the case of the Chab Dai Coalition, as one individual stated:

Our executive leader has been living in Cambodia for so long, she knows our culture. We are able to work together well. She's been living in Cambodia for so long that it's like her birth country. I know she likes living here better than her birth country. So I refer to her

as another Khmer... In reality, the law can be moving slowly when you work with the police and the courts. So we must warn our executive leader of this uncertainty. But I think my executive leader knows this already, she's been working here for a while and she knows our characters. So she doesn't blame us, she waits alongside with us. That is the truth though, particularly in the provinces. The law can be very slow, even if we asked for the officials to speed up the process, it may not happen and we can't control that. – Chab Dai Coalition staff member.

At the same time, relationships among Khmer and Western employees are not always at odds as most Khmer workers expressed enjoyment in such cross-cultural settings. They discussed the friendly nature of their foreign bosses, often followed by themes of equality and respect in the work place:

I think the foreigners are very respectful and understanding of our culture. They like to give us praises. Therefore, even with the cultural difference, we do not face any difficulties in working with them. We are very team-minded and focused on helping people and each other. They are very lighthearted, give praises and chit-chat. I like that.-
Chab Dai Coalition staff member.

When asked about strategies to resolve cultural differences, often a “learn as you go” approach was cited. My questioning was to probe whether NGOs have a system or strategies in place to tackle common issues in the workplace when it comes to cultural clashes. Instead, most workers expressed themes of teaching and informing one another. One worker from SISHA acknowledged that “the interns, workers, and executives from abroad may have a hard time at first, but we are willing to teach and help them.” Furthermore, staff members are more than welcome to bring up issues at the organization's weekly meeting that is aimed at unifying the

organization. Common words and themes utilized by staff members were patience and practicing understanding.

The “learn as you go” strategy to tackling issues, as mentioned above can serve as another source of tension in NGOs. In a way, it once again points to the need of prioritizing culturally relevant practices in cross-cultural settings. One contrasting model is to teach or inform all staff members of potential sources of cultural clashes ahead of time, employing a preventative lens rather than a remedial lens. One example is provide a workshop or some form of training on the best practices in cross-cultural work settings. Perhaps practices specifically tailored to the culture and customs of the country one is working in will be especially helpful.

This conveniently leads to my next topic: what are the important cultural issues to consider when working in Cambodia? At the most basic level, one should be familiar with Khmer history and traditions. Cambodia’s current status and position in the world today is very much a result of the tragedies that occurred during and after the reign of the Khmer Rouge regimes. Many Cambodians continue to suffer on a mental and/or physical level, while some still hold a general distrust of government and leaders. Abundance of information from newspapers, books, documentaries and films are available for those wishing to learn more about Cambodia’s past.

Most importantly, the consequences of the Khmer Rouge era continue to affect every aspect of life in Cambodia, including political and economic institutions. One consequence is a fear of political and economic instability which has prevented the development of transparency and accountability and has fostered a willingness on the part of the people to allow the continuance of a government which has been in power for 40 years. For one, corruption or “money under the table” is notorious in Cambodian politics. In almost every aspect of life, from

getting out of a speeding ticket or being able to attend the country's "free" primary education, bribe money is ubiquitous. This way of doing business is no different in the judicial system where often cases will not be looked at until certain officials are "take care of." Without going into further details about corruption in Cambodia because that is not the purpose of this essay, the central argument is whether these government officials are compensated enough for their duties in order to provide for their families. In most cases, some will argue that because their salaries are so low, they have no choice but to turn to bribe money to survive. Therefore, it is crucial that foreigners understand the complexity of Cambodian bureaucracy and politics, as well as develop the abilities to judge their own roles and contribution to the system.

In this final section, I will discuss additional challenges that NGOs may face besides issues with cultural clashes. One issue especially pertinent to NGOs tackling human trafficking is the hazy distinction between coercion and choice in dealing with vulnerable clients. While in some cases young girls and women are deceived or tricked into human trafficking, often by a close relative or friend rather than a stranger, at times the question of choice comes into play. For example, a young girl may realize that the only way to save her family is if she becomes a sex worker for a short period of time in order to supplement her family's income. Is this really a choice or circumstantial coercion? Also doing so exposes her to dangers of exploitation from clients and pimps. In such cases, should NGOs intervene or leave the issue aside? The arguments can swing both ways, which, once again, highlights the complex relationship between coercion and choice when dealing with vulnerable issues.

Another similar issue expressed by the interviewees is difficulty in identifying "real" versus "fake" victims. In other words, ways to distinguish between those who truly need help or

those who seek to use the resources provided by the NGOs beyond seeking help or justice as for instance to seek personal vengeance. One worker from SISHA recalled such a situation:

For example, there is a rape case. They told us that they're 16 years old and they've been raped. But after we interview them and collect the evidence, they go reconcile with the offender. We actually learned that the girl was in a relationship with the "offender." They were boyfriend and girlfriend and they had slept together. Afterwards, her mother saw them and wanted the man to take responsibility [In Khmer culture, pre-marital sex is heavily frowned upon]. But the man didn't want to take responsibility, so that's why they filed a rape claim with the police and eventually came to us. She said she was forced and raped, but in reality, it was a consent relationship. And that was the end of our case.

In such case, the organization is forced to close down the case. Their time and energy spent on interviewing the victim, filing paperwork, and investigating the case is wasted. In addition, their credibility with the courts is also diminished.

Interestingly, the numbers of retracted cases are also high for victims with legitimate stories. This is because issues are resolved "outside the law," where the offender will often offer the victim cash to retract their claims. Another SISHA worker asserts that,

This is a problem for us because we spent time and energy on this case to go meet the client, find a lawyer and judge, and we want to follow with the case. Sometimes the clients will decide that they don't want to help themselves anymore, so they would lie to us or change the story. Other times, we have to deal with politics as the case may be moving slowing. Then our clients are discouraged, and instead of thinking that the police's work may be slow, they think that our NGO is incompetent and that we're not putting our full efforts to help them.

In order to address this issue, SISHA is now implementing a stricter in-take interviewing process. During this client screening procedure, they are looking for victims who are patient and truly desire justice.

The third source of challenge is securing enough funding. INGOs often have a bigger budget than local NGOs, seeking private donors from their home country. Similar to other non-profit organizations, INGOs and NGOs are reliant on grants to fund their projects and cover administrative costs. This dependence on grants has direct implications on the sorts of projects the organization works on each year as the final authority rests on the donors. The executive leaders of each organization must have the ability to identify suitable grants for their projects or tweak their proposals to match the objectives set forth by funders. When asked about considerations for success for their NGOs, the interviewees shared a common need to please their donors—showcasing their efficiency and success in reports, presentations, etc. This type of strategy is intuitively logical as it only makes sense for NGOs to form positive relationships with their donors in order to ensure future funding.

Finally, the many anti-human trafficking NGOs operating in Cambodia hold differing definitions of what is considered human trafficking. While some organizations utilize an expansive umbrella of any exploitative situations as human trafficking, some stand by a more narrow definition as set by the UN Protocol against Trafficking in Persons. Perhaps this is where the role of various coalitions, like the COSECAM or the Chab Dai Coalition, can utilize their efforts to mobilize and unite anti-human trafficking NGOs, starting with the basic definition of human trafficking as well as serving as information hubs to smaller organizations.

Conclusion

Returning to my three research questions posed at the beginning of this study, I found the topic of cultural sensitivity and competency to be a low priority among the Cambodian government and NGOs operating in the country. For the most part, some are not aware of what this issue is, much less certain as to how to address it. Issues relating to cultural clash did often arise inside and outside the office, but there was no set structure or strategy to deal with such issues. Ear (2013) states that “Cambodia has become a laboratory for donor trial-and-error experiments”, and certainly ways of addressing cultural clashes fits this statement.

When registering and renewing as an NGO through the Cambodian Rehabilitation and Development Board/Council for the Development of Cambodia (CRDB/CDC), applicants are not provided with any sort of guidelines or trainings as to how best navigate the Cambodian culture, context, and people. This is not surprising given Cambodia’s large dependency on foreign aid. In fact, in one conversation that I had with a staff member of the CRDB/CDC, I learned that the Cambodian government tends to favor international NGOs versus local NGOs because their streams of income or budgets are larger and more consistent. This highlights the priority of the CRDB/CDC and the Royal Government– to attract and approve NGOs with big solid budgets that will provide services to the Cambodian people so members of the Royal Government staff can, in turn, focus on more personal tasks.

On the other hand, out of the NGOs that I interviewed, only a limited number acknowledged issues with cultural sensitivity and competency. Some mentioned that new employees must go through orientation where they are trained on the issue, while the majority expressed a “learn as you go” approach. This means that employees are free to bring up issues or concerns during at large organizational meetings. The context also matters in this case as NGOs consisting of foreign and Khmer employees often face more issues with cultural differences in

comparison to organizations consisting solely of Khmer natives. This distinction in no way diminishes the cultural clashes that local NGOs may face in working with Khmer clients, especially those of underrepresented and underserved background in Cambodia, including clients from among indigenous, rural, or disabled backgrounds.

Finally, without this awareness of cultural sensitivity, or the acknowledgement of similarities and differences without assigning values, it is difficult for an organization to be truly culturally competent. The overall consensus is that most NGOs lack the infrastructure to achieve this ideal organizational practice, in part because they are not provided with the proper resources by the Cambodian government and in part because of their own limited resources as a private entity. Furthermore, they may not have the time and resources to integrate and develop such structure given their commitment to their donors.

What lessons can we take away from this case study? How does it relate to the bigger scheme of aid effectiveness and dependency in Cambodia? For one, I hope that the preliminary findings from this case study will serve to start the conversation about the issue for all the actors involved in the operations of NGOs in Cambodia. It is my intention to shed some light on the often overlooked but critical issue of what and how to be culturally sensitive and competent in one's daily interaction with clients and fellow staff members. I believe that once this issue is properly addressed, perhaps foreign assistance that funds projects in Cambodia will be more effective because it better serves the need of the clients, as well as eases the process for the people involved in carrying out these projects. Yet achieving this sense of cultural sensitivity and competency is not an easy feat. Culture is fluid and constantly evolving based on the context and time period. Hence, all actors involved in the implementation of foreign aid must be continually

aware of their unintentional self-biases going into their work, while always seeking opportunities to learn more about the culture and the specific population they set out to assist.

Another issue that I witnessed first hand while living and conducting research in Cambodia is the unavoidable culture of corruption. From a western stand point of view, it seemed like the entire political, economic, and social infrastructure is run by this “money under the table” standard of operation. Most importantly, there seems to be no political will to change such culture of corruption. Ear (2013) points out that “corruption is one outcome of Cambodia’s past, and aid dependence has exacerbated it.” I would agree with Ear that only so much can be blamed on Cambodia’s history, instead we need to focus on the present and the long-term danger of foreign aid dependence. Best stated by Ear (2013): “Foreign aid has crippled the government’s political will to tax, and without taxation, the link between government accountability and popular elections is broken. Corruption is the logical choice... It is by weakening accountability that foreign aid harms governance, by increasing the incentive for corruption and diluting political will” (p. 12). One solution then would require that NGOs put pressure on the Cambodian Government to carry their share of the load in providing for its own people in order to induce accountability.

The findings from this explorative study have many limits, which just highlights the need for future research. For one, the relatively small and uneven sample size was an obstacle to a comprehensive analysis of current NGOs’ practices relating to cultural sensitivity. Within a span of eight weeks, the PI was able to recruit two INGOs and one local NGO. While able to secure three staff members from both INGOs, only one staff member agreed to be interviewed from the local NGO. Therefore, the views and opinions represented may not be a comprehensive picture as more subjects are needed to supply that.

One recommendation for future studies is to replicate a similar set of procedures and interview questions to examine organizational practices of NGOs operating in another country. This comparing and contrasting feature would be interesting for nations like Haiti, which is known for having the most concentrated number of active NGOs per capita. One can investigate in the infrastructures and resources provided by the Haitian government in its management of NGOs and INGOs, as well as the role each organization has established. Another option is to evaluate cultural sensitivity and competency in nations where foreign aid is known to produce positive outcomes. In that sense, we can utilize the policies and practices of such nations as “models” for countries severely lagging behind, like Cambodia.

References

- Adams, D. (Ed.). (1995). *Health issues for women of color: A cultural diversity perspective*. Thousand Oaks: SAGE Publications.
- Baker, P. (2012, November 20). Obama, in Cambodia, sidesteps ghosts of American wartime past. Retrieved from <http://www.nytimes.com/2012/11/21/world/asia/obama-in-cambodia-sidesteps-the-ghosts-of-history.html>
- Batstone, D. (2007). *Not for sale: The return of the global slave trade- and how we can fight it* (First Edition ed.). New York, NY: HarperSanFrancisco.
- Blackburn, A., Taylor, R., & Davis, J. E. (2010). Understanding the complexities of human trafficking and child sexual exploitation: The case of southeast asia. *Women & Criminal Justice, 20*(1-2), 1-2.
- Brinkley, J. (2011). *Cambodia's curse: The modern history of a troubled land* (First Edition ed.). New York, NY: PublicAffairs.
- Cambodian Rehabilitation and Development Board/Council for the Development of Cambodia, Kingdom of Cambodia. (2012). The Cambodia NGO database. Retrieved from website: http://cdc.khmer.biz/ngo/report/listing_by_lastupdate.asp
- Cambodian Rehabilitation and Development Board/Council for the Development of Cambodia, Kingdom of Cambodia. (2010). *The Cambodian Aid Effectiveness Report 2010. A Report Prepared for the Third Cambodian Development Cooperation Forum on 2-3 June 2010*. Phnom Penh: The Council for the Development of Cambodia.
- Cambodian Rehabilitation and Development Board/Council for the Development of Cambodia, Kingdom of Cambodia. (n.d.). General NGO information. Retrieved from March 22, 2012 http://www.cdc-crdb.gov.kh/cdc/ngo_statement/general_ngo_information.htm

Central Intelligence Agency. (2011). *The world factbook: Cambodia*. Retrieved July/13, 2011,

from <https://www.cia.gov/library/publications/the-world-factbook/geos/cb.html>

Chab Dai Coalition. (n.d.). *Christians working together to end sexual abuse and trafficking*.

Retrieved from <http://www.chabdai.org/cambodia.html>

Chandler, D. P. (2008). *A history of cambodia* (Fourth Edition ed.). Boulder, CO: Westview Press.

Chuang, J. (2005). The united states as global sheriff: Using unilateral sanctions to combat

human trafficking. *MICHIGAN JOURNAL OF INTERNATIONAL LAW*, 27(2), 437-494.

COSECAM. (n.d.). *About us*. Retrieved from [http://www.cosecam.org/index.php?](http://www.cosecam.org/index.php?option=com_content&view=article&id=55&Itemid=54)

[option=com_content&view=article&id=55&Itemid=54](http://www.cosecam.org/index.php?option=com_content&view=article&id=55&Itemid=54)

David, F. (2010). Building the infrastructure of anti-trafficking: Information, funding, responses.

Criminology & Public Policy, 9(2), 235-243. doi:10.1111/j.1745-9133.2010.00622.x

Ear, S. (2013). *Aid dependence in Cambodia: How foreign assistance undermines democracy*.

New York: Columbia University Press.

Ear, S. (2007). The Political Economy of Aid and Governance in Cambodia. *Asian Journal of Political Science*, 15, 1, 68-96.

Farr, K. (2005). *Sex trafficking: The global market in women and children*. New York, NY:

Worth Publishers.

Fujimoto, H. (2012) Aspects of social work with vulnerable groups in Cambodia.

Godfrey, M., Sophal, C., Kato, T., Vou, P. L., Dorina, P., Saravy, T., Savora, T., ... Sovannarith,

S. (January 01, 2002). Technical Assistance and Capacity Development in an Aid-

dependent Economy: The Experience of Cambodia. *World Development Oxford-*, 30,

3, 355-373.

- Grote, E. (n.d.). Principles and practices of cultural competency: A review of the literature prepared by ellen grote. Retrieved from <http://www.deewr.gov.au/Indigenous/HigherEducation/Programs/IHEAC/Documents/PrinciplePracCulturalComp.pdf>.
- Kangaspunta, K. (2010). Measuring the immeasurable. *Criminology & Public Policy*, 9(2), 257-265. doi:10.1111/j.1745-9133.2010.00624.x
- King, M. A., & Osher, D. (n.d.). *How is cultural competence integrated in education?*. Retrieved from http://cecp.air.org/cultural/Q_integrated.htm
- Kong, M. (2012). Unlikely alliances and sex trafficking industry of Cambodia. *Righting wrongs: A journal of human rights*, 2(1), Retrieved from <http://blogs.webster.edu/humanrights/blog/2012/04/24/unlikely-alliances-and-the-sex-trafficking-industry-of-cambodia/>
- Ledgerwood, J. (n.d.). *Seasite*. Retrieved from http://www.seasite.niu.edu/khmer/ledgerwood_education.htm
- Outshoorn, J. (2005). The political debates on prostitution and trafficking of women. *Social Politics: International Studies in Gender, State & Society*, 12(1), 141-155.
- Sandy, L. (2007). Just choices: Representations of choice and coercion in sex work in Cambodia. *Australian Journal of Anthropology*, 18(2), 194-206.
- SISHA. (n.d.). *Mission and vision*. Retrieved from <http://www.sisha.org/about-us/mission-and-vision/5-mission-and-vision/>
- Soderlund, G. (2005). Running from the rescuers: New U.S. crusades against sex trafficking and the rhetoric of abolition. *NWSA JOURNAL*, 17(3), 64-87. Ahuja, V., Bernstein, A.,

Smith, L., & Mattar, M. (2004). Creating international consensus on combating trafficking in persons as a human rights violation: U.S. policy, the role of the UN, and global responses and challenges. *The Fletcher Forum of World Affairs*. 28, 155-178.

US Library of Congress, Health and Welfare, Cambodia <http://countrystudies.us/cambodia/53.htm>

World Bank. (2006, June). *Managing Risk and Vulnerability in Cambodia: An Assessment and Strategy for Social Protection*. Phnom Penh: The World Bank.

Yen, I. (2008). Of vice and men: A new approach to eradicating sex trafficking by reducing male demand through educational programs and abolitionist legislation. *The Journal of Criminal Law & Criminology*, 98(2), 653.

Appendix A

Table 1.3 Royal Government of Cambodia aid requests, donor pledges, and disbursements

Consultative Group Meeting	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008
(1) RGC requested next year	500 [*]	449	N/A	450	500	500	480 [†]	N/A	500	N/A	513	N/A	N/A
(2) Donors pledged next year	500 [‡]	450	N/A	470	548	556	635 [§]	N/A	504	635	601	689	951.1
(3) Net ODA received (current \$ million)	416.53	335.33	337.44	277.22	395.72	420.88	485.24	518.31	485.37	535.60	529.37	529.37	674.58
Location of meeting	Tokyo	Paris	N/A	Tokyo	Paris	Tokyo	Phnom Penh	N/A	Phnom Penh	Phnom Penh	Phnom Penh	Phnom Penh	Phnom Penh

Source: (1) Various news sources; (2) and (3) RGC (2004).

Note: * Upper range was \$550 million, based on \$1.6 billion for three years.

[†] DPA (2002) reported \$485 million.

[‡] UPI (1996) reported \$518 million.

[§] Revised to \$514 million after redefinition of aid.

Does not include data for 1998, 2003, and 2005 when the CGM was not held and therefore no pledges were made. The 2006 CGM was rescheduled from December 2005. As reported in AP (2006c), the 2006 CGM saw \$601 million pledged against \$513 million requested by the RGC. Net ODA received from 1996 to 2008 from World Development Indicators (<http://databank.worldbank.org>).

Appendix B

Interview Questions for Staff Members of NGOs (English version)

- a) Aim to answer: Which NGOs in Cambodia are involved in this study?
- a. What is the name of your NGO?
 - b. Tell me a little bit about your group. What is your mission/vision/goals/ history?
 - c. Organization structure
 - i. How many people work for this organization?
 - ii. Where is the organization based?
- b) Aim to answer: In which sector are these NGOs active/ what is their core business?
- a. In which sector is this NGO active?
 - b. What is the target client group(s) of this NGO?
 - c. Which specific projects are set up/managed by this NGO?
 - d. In which other projects is this NGO involved?
 - e. How does this NGO fund its projects?
- c) Aim to answer: How responsible is the Cambodian government in ensuring NGOs are equipped with culturally-sensitive background/knowledge?
- a. What is the process like to register your NGO to be officially recognized and accepted by the Cambodian government?
 - b. Were you surprised by how easy/difficult the process was?
 - c. Were there any requirements or trainings you had to attend?
 - i. If so, what kind?
 - d. Did you feel the training provided was adequate?
 - i. If so, why?
 - ii. If not, what else would you of liked to learn about?
- d) Aim to answer: How responsible is the NGO in ensuring their staffs are equipped with culturally-sensitive background/knowledge?
- a. It is said that many NGOs in Cambodia can achieve greater success in their endeavors if they were to implement more culturally-sensitive practices. Cultural sensitivity is defined as "Knowing that cultural differences as well as similarities exist, without assigning values, i.e., better or worse, right or wrong, to those cultural differences."
 - b. Are you staff trained to be culturally sensitive to your clients?
 - i. If so- from who?
 1. What does this training entail?
 - ii. If no- why not?
 - c. Do you think it's necessary to provide training?

- d. What cultural issues are important for your staff to consider?
 - e. How effective do you think your organization addresses these concerns?
 - f. Are your staffs familiar with culturally-sensitive practices before working here?
- e) Aim to answer: What are the perceptions of cultural competent within these NGOs?
- a. It is said that many NGOs in Cambodia can achieve greater success in their endeavors if they were to ensure a higher cultural competence level. Culturally competence is then defined as "a set of congruent behaviors, attitudes, and policies that come together in a system, agency, or among professionals and enables that system, agency or those professionals to work effectively in cross-cultural situations" and it "...is the integration and transformation of knowledge about individuals and groups of people into specific standards, policies, practices, and attitudes used in appropriate cultural settings..." for the betterment of the communities one is working in.
 - b. What in your experience come up most common problems in working with your clients?
 - c. What tools or processes does your NGO utilize to identify a problem? Or how do you develop various projects/programs?
 - d. How often do you collaborate with the Cambodian government or citizens in the developmental aspect of your projects/programs?
 - e. How do you measure/indicate/consider success or progress within your NGO?
 - f. Have you confronted in a situation where you felt ill-equipped to understand the situation because of cultural differences?
 - i. If so, please describe

កិច្ចសំណួរស្តីបុគ្គលិកអង្គការ

- Question #1
 - តើអង្គការរបស់អ្នកមានឈ្មោះពេញអ្វី?
 - សូមអ្នកប្រាប់ខ្ញុំអំពីអង្គការរបស់អ្នកដោយត្រួតស្រួលលើ បេសកកម្ម ចក្ខុវិស័យ គោលបំណង និងប្រវត្តិអង្គការ?
 - តើអង្គការរបស់អ្នកមានសមាជិកប៉ុន្មាននាក់?
 - តើអង្គការរបស់អ្នកមានទីតាំងនៅកន្លែងណាផ្សេងទៀតដែរឬទេ?
- Question #2
 - តើអង្គការរបស់អ្នកមានធ្វើសកម្មភាពនៅតំបន់ណាខ្លះ?
 - តើក្រុមគោលដៅរបស់អង្គការអ្នកជាអ្នកណា?
 - តើអង្គការរបស់អ្នកមានកម្មវិធីអ្វីខ្លះ?

- តើមានសហការជាមួយអង្គការណាផ្សេងដែរឬទេ?
- តើអង្គការនេះបានមូលនិធិមកពីណាខ្លះ?
- Question #3
 - តើមានដំណើរការអ្វីខ្លះដែលធ្វើអោយអង្គការរបស់អ្នកក្លាយជាអង្គការដែលទទួលស្គាល់ដោយរាជរដ្ឋាភិបាលប្រទេសកម្ពុជា?
 - តើដំណើរការនៃការចុះឈ្មោះនេះមានភាពងាយស្រួលនិងលំបាកអ្វីខ្លះ?
 - តើមុននឹងទទួលបានការចុះឈ្មោះនេះ តើគេត្រូវអោយមានវគ្គបណ្តុះ បណ្តាលពីច្បាប់ការងារអ្វីខ្លះ?
 - ប្រសិនបើមានវគ្គបណ្តុះបណ្តាល តើមានអ្វីខ្លះ?
 - តើការបណ្តុះបណ្តាលនេះអាចបំពេញនូវតម្រូវការរបស់អង្គការអ្នកដែលឬទេ?
 - បើសិនជាអាចបំពេញតម្រូវការរបស់អង្គការអ្នក ហេតុអ្វី?
 - បើសិនជាមិនអាចបំពេញតម្រូវការបាន តើអង្គការរបស់អ្នកត្រូវការវគ្គបណ្តុះបណ្តាលអ្វីផ្សេងទៀត?
- Question #4
 - ខ្ញុំបានទទួលដំណឹងថា ដើម្បីអោយសំរេចការងារនេះបានល្អ NGO ត្រូវយល់ដឹងអំពី Cultural sensitivity ។ (Cultural sensitivity គឺជាការបង្ហាញអោយឃើញនូវវប្បធម៌ ទំនៀមទំលាប់ប្រពៃណី និងរបៀបរបបរបស់នៅប្រចាំថ្ងៃរបស់ប្រជាជនកម្ពុជា) តើពិតមែនរឺទេ?
 - តើបុគ្គលិករបស់អង្គការរបស់អ្នកបានទទួលវគ្គបណ្តុះ បណ្តាលពី Cultural sensitivity នេះឬទេ?
 - ប្រសិនបើមាន តើនៅកន្លែងណា?
 - តើវគ្គបណ្តុះបណ្តាលនេះមានអ្វីខ្លះ?
 - តើអ្នកគិតថាវគ្គបណ្តុះបណ្តាលនេះមានសារសំខាន់ឬទេ?
 - តើបញ្ហាអ្វីដែលទាក់ទងនឹងវប្បធម៌ខ្មែរ ដែលបុគ្គលិកគួរតែពិចារណា?
 - តើការអនុវត្តចំណុចខាងលើនេះមានប្រសិទ្ធភាពដែរឬទេ?
 - តើអ្នកអនុវត្តចំណុចខាងលើនេះមុនចូលបម្រើការងារនៅអង្គការ ឬក៏ទើបតែអនុវត្តពេលចូលធ្វើការអង្គការ?
- Question #5
 - ខ្ញុំបានឮថា ដើម្បីអោយសំរេចការងារនេះទៅដោយរលូនអង្គការរបស់អ្នកត្រូវដឹងអំពី Cultural competence ។ Cultural competence គឺជាការបង្ហាញពីរបៀបរបបនៃការរស់នៅប្រចាំថ្ងៃ វប្បធម៌ អរិយធម៌ ប្រពៃណីរបស់ប្រទេសនីមួយៗ

ដើម្បីធ្វើជាការផ្លាស់ប្តូរចំនេះដឹងរវាងគ្នាទៅវិញទៅមកហើយកំណត់យកអ្វីមួយថ្មី
 ដើម្បីយកមកអនុវត្តក្នុងអង្គការរបស់អ្នកអោយមានភាពប្រសើរឡើង។ តើពិតមែនឬទេ?

- តាមបទពិសោធន៍ការងារដែលអ្នកធ្លាប់ធ្លងកាត់
 តើធ្លាប់មានបញ្ហាអ្វីចោទឡើងចំពោះក្រុមគោលដៅដែរឬទេ?
- តើមានចំនុចអ្វីខ្លះដែលអាចធ្វើអោយកម្មវិធីរបស់អង្គការអ្នកបានកើតឡើង?ឬ
 តើអង្គការអ្នកអភិវឌ្ឍគំរោងដោយរបៀបណា?
- ដើម្បីអភិវឌ្ឍន៍គំរោងនេះ តើអង្គការរបស់អ្នកធ្លាប់ជួបជាមួយប្រជាពលរដ្ឋខ្មែរ
 និងសហការជាមួយរាជរដ្ឋាភិបាលកម្ពុជាដែរឬទេ?
- តើអ្នកវាយតម្លៃ(វាស់វែង)ទៅលើភាពជោគជ័យនៃដំណើរការរបស់ គំរោងអ្នកដោយរបៀបណា?
- តើអ្នកធ្លាប់ប្រឈមនឹងបញ្ហាដែលបណ្តាលមកពីការមិនយល់ពីភាពខុសគ្នានៃវប្បធម៌ទំនៀមទំលាប់
 ដែរឬទេ? ប្រសិនបើមាន សូមបញ្ជាក់។

Appendix C

Interview Questions for key informants of the Cambodian Rehabilitation and Development Board/Council for the Development of Cambodia or the CRDB/CDC (English Version)

- a) Aim to answer: background on CRDB/CDC
 - a. What is the name of your organization?
 - b. Tell me a little bit about your group. What is your mission/vision/goals/ history?
 - c. Organization structure
 - i. How many people work for this organization?
 - ii. Where is the organization based?

- b) Aim to answer: how does the CRDB/CDC fits within the greater Cambodian government
 - a. In which sector of the government is this agency active?
 - b. What is the target client group(s) of this agency?
 - c. Which specific projects are set up/managed by this agency?
 - d. In which other projects are this agency involved?
 - e. How does this agency fund its projects?

- c) Aim to answer: background on NGO
 - a. According to the agency, what is an NGO?
 - b. What is the difference between an international NGO and national NGO?
 - c. About how many INGO and national NGOs are working in Cambodia?
 - d. It is said that Cambodia has one of the highest NGO per capita in the world. Why do you think so many people are interested in establishing and working in NGOs here?
 - e. Do you agree with their motives?
 - i. If so, why?
 - ii. If not, why not?

- d) Aim to answer: what are the processes to register and establish an NGO as set forth by the CRDB/CDC?
 - a. What is the process like to register and establish an NGO in Cambodia?
 - b. How many applications do you think your agency receives each year? Of those, how many are accepted?
 - c. Do you provide any training to the NGOs once they are recognized as an official NGO?
 - i. If so, what do these trainings entail?
 - ii. If not, do you think trainings should be provided?

- e) Aim to answer: what are the perceptions of cultural sensitivity and cultural competent among staff members of the CRCDC/CDC?
 - a. It is said that many NGOs in Cambodia can achieve greater success in their endeavors if they were to implement more culturally-sensitive practices. Cultural sensitivity is defined as "Knowing that cultural differences as well as similarities exist, without assigning values, i.e., better or worse, right or wrong, to those cultural differences."
 - b. How important or what ways is it important to be culturally sensitive while working in Cambodia?
 - i. If so, why?
 - ii. If not, why not?
 - c. What cultural issues are important for NGOs to consider in working in Cambodia?
 - d. How effective do you think these NGOs addresses these concerns?
 - e. It is said that many NGOs in Cambodia can achieve greater success in their endeavors if they were to ensure a higher cultural competence level. Culturally competence is then defined as "a set of congruent behaviors, attitudes, and policies that come together in a system, agency, or among professionals and enables that system, agency or those professionals to work effectively in cross-cultural situations" and it "...is the integration and transformation of knowledge about individuals and groups of people into specific standards, policies, practices, and attitudes used in appropriate cultural settings..." for the betterment of the communities one is working in.
 - f. How often do NGOs collaborate with your agency or citizens in the developmental aspect of their projects/programs?
 - g. How do you feel about the overall preparedness level of these NGOs in working with Cambodian clients?

កិច្ចសំភាសន៍បុគ្គលិកអង្គការ (DRDB/CDC)

- Question #1
 - តើអង្គការរបស់អ្នកមានឈ្មោះពេញអ្វី?
 - សូមអ្នកប្រាប់ខ្ញុំអំពីអង្គការរបស់អ្នកដោយត្រួសៗលើ បេសកកម្ម ចក្ខុវិស័យ គោលបំណង និងប្រវត្តិអង្គការ?
 - តើអង្គការរបស់អ្នកមានសមាជិកប៉ុន្មាននាក់?
 - តើអង្គការរបស់អ្នកមានទីតាំងនៅកន្លែងណា?
- Question #2
 - តើអង្គការរបស់អ្នកមានសកម្មភាពក្នុងវិស័យមួយណា?

- តើក្រុមគោលដៅរបស់អង្គការអ្នកជាអ្នកណា?
 - តើអង្គការរបស់អ្នកមានកម្មវិធីអ្វីខ្លះ?
 - តើមានសហការជាមួយអង្គការណាផ្សេងដែរឬទេ?
 - តើអង្គការនេះបានមូលនិធិមកពីណាខ្លះ?
- Question #3
 - យោងតាមភ្នាក់ងារ នេះ តើ អង្គការក្រៅរដ្ឋាភិបាល គឺជាអ្វី?
 - តើភាពខុសប្លែកនៃអង្គការក្រៅរដ្ឋាភិបាលអន្តរជាតិ និងក្នុងស្រុកខុសគ្នាដូចម្តេច?
 - តើអង្គការអន្តរជាតិនិងអង្គការក្នុងស្រុកមានចំនួនប្រហែលប៉ុន្មានដែលកំពុងដំណើរការនៅក្នុងប្រទេសកម្ពុជា?
 - គេដឹងថាប្រទេសកម្ពុជាគឺជាប្រទេសមួយដែលមានអង្គការក្រៅរដ្ឋាភិបាលច្រើន។ តើអ្នកគិតថាហេតុអ្វីមានមនុស្សច្រើនមានចំណាប់អារម្មណ៍ក្នុងការបង្កើត និងធ្វើការនៅក្នុងអង្គការក្រៅរដ្ឋាភិបាល?
 - តើអ្នកយល់ស្របចំពោះហេតុផលទាំងនេះទេ?
 - បើយល់ស្រប ចូរពន្យល់?
 - បើមិនយល់ស្រប ចូរពន្យល់?
 - Question #4
 - តើមានដំណើរការអ្វីខ្លះដើម្បីចុះឈ្មោះ និង បង្កើត អង្គការក្រៅរដ្ឋាភិបាល ដែលធ្វើឡើងដោយ CRDB/CDC
 - តើដំណើរការក្នុងការចុះឈ្មោះ និង បង្កើត NGO នៅកម្ពុជាមានលក្ខណៈដូចម្តេច?
 - តើមានអង្គការចំនួនប៉ុន្មាន ដែលបានធ្វើការស្នើសុំ ក្នុងមួយឆ្នាំ? ហើយអង្គការទទួលយកចំនួនប៉ុន្មាន?
 - តើអ្នកមានផ្តល់ការហ្វឹកហ្វឺនទៅកាន់អង្គការទាំងនោះទេ នៅពេលដែលអង្គការទាំងនោះត្រូវទទួលស្គាល់ជាផ្លូវការ?
 - ប្រសិនបើមាន តើការហ្វឹកហ្វឺនទាំងនោះមានអ្វីខ្លះ?
 - ប្រសិនបើគ្មាន តើអ្នកគិតថា ការហ្វឹកហ្វឺនអ្វីខ្លះគួរតែមាន?
 - Question #5
 - តើការយល់ឃើញពីបញ្ហារសើបផ្នែកវប្បធម៌ និង ចំណេះដឹង ខាងវប្បធម៌ របស់បុគ្គលិក CRCD/CDC មានអ្វីខ្លះ?
 - គេដឹងថាមានអង្គការក្រៅរដ្ឋាភិបាលជាច្រើននៅកម្ពុជាទទួលបានជោគជ័យយ៉ាងខ្លាំងក្នុងកិច្ចការខំប្រឹងប្រែងរបស់ពួកគេ បើសិនជាពួកគេទទួលបានការអនុវត្តវប្បធម៌រសើបផ្នែកវប្បធម៌ អោយបាន

ច្រើន។ ការរើសរើសផ្នែកវប្បធម៌មានន័យថា “ការស្គាល់ពីភាពខុសប្លែកនៃវប្បធម៌ និងភាពដូចគ្នា ដោយមិនវាយតម្លៃថាជារប្លែកក្រុក ត្រូវឬខុស ចំពោះភាពខុសប្លែកនៃវប្បធម៌?”

- តើវាមានសារៈសំខាន់យ៉ាងដូចម្តេចក្នុងការយល់ដឹងពីបញ្ហារើសរើសនៃវប្បធម៌នៅពេលធ្វើការនៅកម្ពុជា?
 - បើមាន ហេតុអ្វី?
 - បើគ្មាន ហេតុអ្វី?
- តើបញ្ហាវប្បធម៌ណាខ្លះសំខាន់សំរាប់ NGOs ក្នុងការពិចារណានៅពេលធ្វើការនៅកម្ពុជា?
- តើអ្នកគិតថា NGOs ទាំងនេះមានប្រសិទ្ធភាពប៉ុន្មានក្នុងការលើកឡើងបញ្ហាដែលគួរអោយបានម្តងទាំងនេះ?
- គេដឹងថា NGOs ជាច្រើននៅកម្ពុជាអាចទទួលបានជោគជ័យយ៉ាងខ្លាំងក្នុងកិច្ចខិតខំប្រឹងប្រែងប្រសិនបើពួកគេអាចបង្ហាញពីកំរិតយល់ដឹងខ្ពស់ពីបញ្ហាវប្បធម៌។ ចំណេះដឹងផ្នែកវប្បធម៌មានន័យថា” អកប្បកិរិយាសមរម្យនិងគោលការណ៍ដែលរួមមានប្រព័ន្ធភ្នាក់ងារ ឬក្នុងចំណោមអាជីពទាំងឡាយ ហើយធ្វើអោយប្រព័ន្ធភ្នាក់ងារ រឺអាជីពទាំងនោះមានប្រសិទ្ធភាពក្នុងស្ថានភាពណ៍ដែលមានវប្បធម៌ខុសគ្នា ហើយវាជាការរួមផ្សំនៃមាត្រដ្ឋាន គោលការណ៍ ការអនុវត្តន៍ និងអកប្បកិរិយាសំរាប់ប្រើប្រាស់ក្នុងស្ថានភាពណ៍អោយបានត្រឹមត្រូវ” សំរាប់ជាការកែលំអរសហគមន៍ដែលគេកំពុងធ្វើការ?
- តើជារឿយៗ NGOs ទាំងនេះសហការជាមួយភ្នាក់ងាររបស់អ្នក ឬ ប្រជាជនក្នុងការអភិវឌ្ឍន៍គំរោងរឺ កម្មវិធីនានា?
- តើអ្នកយល់ដូចម្តេចក្នុងការត្រៀមរៀបចំរបស់ NGOs ក្នុងការធ្វើការជាមួយអតិថិជននៅកម្ពុជា?

Appendix D

Recruitment and Consent Form (English version)

APPROVED BY UNIVERSITY OF AZ IRB.
THIS STAMP MUST APPEAR ON ALL
DOCUMENTS USED TO CONSENT SUBJECTS.
DATE: 05/25/12

SCRIPT FOR INTERVIEWS

PROJECT TITLE: Culturally Sensitive Practices: A Case Study of NGOs Working in Cambodia to Combat Human Trafficking

You are being asked to participate in an undergraduate honors thesis research project being conducted by Meardey Kong at the University of Arizona, Department of Social and Behavioral Sciences in conjunction with the Summer Abroad in Cambodia program sponsored by the University of Hawaii, Manoa.

The primary purpose of this case study is to evaluate organizational practices- specifically of culturally sensitive and culturally competent practices of non-governmental organizations (NGOs) working to combat human trafficking in Cambodia. The researcher will be interviewing approximately 13-30 people familiar with projects to combat human trafficking, including staff members of various local and international NGOs working to address the issue and key personnel of the Cambodian Rehabilitation and Development Board/Council for the Development of Cambodia (CRDB/CDC). Interview will take place at the organization or at another mutually agreed upon location. It will take forty to sixty minutes, depending on your situation.

If you agree to participate, you will be asked questions on your background, work history and experiences, and general information about your NGO/organization. Your interview will be audio-taped and the tapes will be stored in a locked file cabinet in the researcher's residence. To ensure your confidentiality all interview consent forms will be kept in a separate locked storage cabinet, to which only the researcher has access. Your name and identity will not be used in the work; pseudonyms will be used in all writings, publications or presentations to further protect your confidentiality. After the audio files have been transcribed, all the audiotapes will be erased.

The interview is completely voluntary and you may refuse to answer any questions at any time or withdraw from participation completely without penalty. Furthermore, you may interrupt to ask questions concerning the research or research procedures at any time.

The study is designed to learn about the experiences and views of people in general and not to benefit you personally. If you agree to participate, you will be adding to the body of knowledge about the experiences and perceptions of culturally sensitive practices among NGOs; ultimately contributing to a better understanding of the nature and actors involved in sex trafficking.

If you have any questions about this research study, you may contact the researcher, Meardey Kong of the University of Arizona at [insert phone #] or mkong@email.arizona.edu or the researcher's faculty advisor, Dr. V. Spike Peterson of the University of Arizona at 520-621-7600 or spikep@email.arizona.edu. If you have questions about your rights as a research participant, you may contact The University of Arizona Research Compliance Manager at 520-626-6721.

Culturally Sensitive Practices: ករណីសិក្សាអំពីការប្រឆាំងការជួញដូរមនុស្សរបស់ NGO នៅប្រទេសកម្ពុជា។

អ្នកនិងស្មើរសុំអោយចូលរួមក្នុងការធ្វើនិក្ខេបទ ដែលធ្វើឡើងដោយ គង់ មារតី ដែលជានិស្សិតមិនទាន់ បញ្ចប់មហាវិទ្យាល័យនៃរដ្ឋអារីហ្សូណា ផ្នែកសង្គម ដែលទទួលខុសត្រូវដោយ សកលវិទ្យាល័យហាវ៉េ Manao។

គោលបំណងចម្បងនៃការស្រាវជ្រាវនេះគឺសំដៅលើការវាយតម្លៃ នៃប្រតិបត្តិការរបស់អង្គការចំពោះ: culturally sensitive and culturally competent practices របស់អង្គការមិនមែនរដ្ឋាភិបាល ដែលធ្វើការ ប្រឆាំងការជួញដូរមនុស្សនៅកម្ពុជា។ ការធ្វើការសិក្សាស្រាវជ្រាវនេះនិងសំភាសន៍អ្នកដែលធ្វើការទាក់ទងនិងការ ប្រឆាំងការជួញដូរមនុស្សចំនួន ពី១៥ទៅ៣០នាក់ដោយរួមបញ្ចូលទាំងបុគ្គលិកដែលធ្វើការនៅតំបន់ផ្សេងៗគ្នា និង អ្នកធ្វើការនៅ international NGOs ដើម្បីពិភាក្សាលើបញ្ហា និងក៏ដូចជាគន្លឹះរបស់ គណៈកម្មាធិការនីតិសម្បទា និងអភិវឌ្ឍន៍កម្ពុជា ក្រុមប្រឹក្សាអភិវឌ្ឍន៍កម្ពុជា។ ការសំភាសន៍អាចធ្វើនៅក្នុងអង្គការផ្ទាល់ ឬនៅកន្លែងណាមួយ ដែលអ្នកយល់ព្រមដែលមានចន្លោះពេលពី៤០ទៅ៦០នាទី ដោយផ្អែកលើស្ថានភាពជាក់ស្តែងរបស់អ្នកដែល អាចធ្វើទៅបាន។

ប្រសិនបើអ្នកយល់ព្រមអ្នកនិងត្រូវសួរសំណួរខ្លះអំពីមុខងារ តួនាទី បទពិសោធន៍ដែលអ្នកធ្លាប់បានឆ្លងកាត់ កន្លងមក និងព័ត៌មានទូទៅអំពីអង្គការរបស់អ្នក។ បទសំភាសន៍របស់អ្នកនិងត្រូវធ្វើការអាត់សំលេង ទុកជាឯកសារ និងត្រូវបានរក្សាទុកដាច់ដោយឡែកយ៉ាងត្រឹមត្រូវបំផុត។ ហើយមានតែអ្នកដែលធ្វើការស្រាវជ្រាវប៉ុណ្ណោះដែលអាច មានសិទ្ធិលើឯកសារនេះ។ ឈ្មោះ និងអត្តសញ្ញាណរបស់អ្នកនិងមិនត្រូវបានបង្ហាញឡើយ។ យើងខ្ញុំនិងប្រើឈ្មោះ ផ្សេងទៀតក្នុងការសរសេរនិក្ខេបទ ការបោះពុម្ពផ្សាយ ឬការធ្វើបទឧទ្ទេសនាមដើម្បីធានាអោយបាននូវការសំងាត់ របស់អ្នក។ ក្រោយពេលធ្វើការកត់ត្រាលាយលក្ខណ៍អក្សររួចខ្សែអាត់សំលេងរបស់អ្នកនិងត្រូវធ្វើការលប់ចោល។

បទសំភាសន៍នេះគឺធ្វើឡើងដោយស្ម័គ្រចិត្ត ហើយអ្នកក៏អាចធ្វើការបដិសេធន៍រាល់សំនួរដែលបានធ្វើការ
ចោទសួរបានគ្រប់ពេលវេលាដោយគ្មានទោសព្រៃអ្វីឡើយ។ លើសពីនេះទៅ ទៀតអ្នកក៏អាចចោទសួរយើងខ្ញុំបាន
គ្រប់ពេលវេលា។

ការសិក្សាស្រាវជ្រាវនេះគឺធ្វើឡើងដើម្បីស្វែងយល់ពីបទពិសោធន៍ និង ទស្សនៈវិស័យរបស់ មនុស្សទូទៅ
ហើយអ្នកនឹងមិនទទួលបានផលប្រយោជន៍អ្វីឡើយ។ ប្រសិនបើអ្នកយល់ព្រមក្នុងប្រតិបត្តិការនេះអ្នកនឹងរួមបញ្ចូល
ទាំងចំណេះដឹង និងចំណេះធ្វើ នៃ cultural sensitive ក្នុងចំណោម NGO និងចុងក្រោយបំផុតនឹងចូលរួមក្នុង
ស្វែងយល់ប្រភេទក្រុមគោលដៅនិងអំពីព្រឹត្តិការណ៍ដែលទាក់ទងនឹងការជួញដូរផ្លូវភេទ។

ប្រសិនបើអ្នកមានសំនួរអ្វីទាក់ទងនឹងការស្រាវជ្រាវនេះសូមធ្វើការទំនាក់ទំនងអ្នកដឹកនាំក្នុងការធ្វើ
កម្មសិក្សាស្រាវជ្រាវនេះគឺ គង់ មារតីនៃ សកលវិទ្យាល័យ អារីហ្សូណាតាមរយៈលេខទូរស័ព្ទ ០១២៧៩៥៦៧១
ឬ តាមរយៈអ៊ីម៉ែ mkong@email.arizona.edu ឬតាមរយៈ សាស្ត្រាចារ្យ Dr. V. Spike Peterson of the
University of Arizona at 520-621-7600 or spikep@email.arizona.edu ។ ប្រសិនបើអ្នកមានសំនួរអំពី
សិទ្ធិរបស់អ្នកក្នុងពេលធ្វើបទសំភាសន៍អ្នកអាចទំនាក់ទំនងទៅអ្នកគ្រប់គ្រងការសិក្សាស្រាវជ្រាវនៃសកលវិទ្យាល័យ
អារីហ្សូណាតាមរយៈលេខទូរស័ព្ទ 520-626-6721 ។