Good practice for people working with children

CHILDREN AT RISK GUIDELINES

Children and Sexual Abuse and Exploitation

CHILDREN AT RISK GUIDELINES: VOLUME 4

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Preface

What are the principles of good practice in the area of Child Development and how can we implement them? This series sets out the basic principles of Tearfund's Child Development Policy, and then seeks to apply them in different contexts. Here in Volume 4 we look at children caught up in sexual exploitation and abuse. We recommend that you use this framework in conjunction with the *Tearfund Child Development Study Pack* (for details of how to order the study pack and other volumes see page 86). The study emerges from comprehensive field research and dialogue and has been reviewed by a variety of experts and practitioners. The authors hope and pray that you will find it useful and practical, and that for all who are working with children it will help you in changing children's lives for the better.

Glenn Miles and Paul Stephenson

November 2000

A note about the authors

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NOTE The terms First and Third Worlds, developed and developing countries have been used interchangeably throughout the text as commonly accepted terminology for industrialised and developing countries.

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1 Introduction

WHAT IS SEXUAL ABUSE AND EXPLOITATION?

When I was in India, I was speaking with a doctor who was working in a clinic for women with HIV/AIDS in a high risk area. I asked him if he saw many child prostitutes as clients and he said very few. Having seen many child prostitutes myself on the street down the road, I said that I was surprised. He reminded me that in India girls were often married at the age of 12 years, and were then considered to be women with all the accompanying responsibilities. It was a reminder of the need for cultural sensitivity but it still left me with many questions. At what point, if at all, do 'girls' cease to be vulnerable? Are young 'women' more vulnerable than girls without the protection of 'child status'? Are there some arranged marriages that enable sexual abuse to occur within a cultural norm? At what point does this need to be challenged?

The number of children working as prostitutes in India could be as high as 2.7 million.

ECPAT website, 2000

Sexual abuse of children can occur in a number of different settings. Children can be sexually abused by family members (intrafamilial) or by strangers (extrafamilial). Although there has been much focus on commercial sexual exploitation of children, including prostitution, trafficking for sexual purposes and pornography, the problem of sexual abuse in families, communities and churches must also receive equal attention.

In the UK, the Department of Health and Social Security defines sexual abuse as 'the involvement of dependent, developmentally immature children and adolescents in sexual activities they do not truly comprehend, to which they are unable to give informed consent, or that violate the social taboos of the family'. But when considering the plight of sexually exploited children around the world, this definition runs into problems. For example:

- Children such as street children may not be 'dependent' on anyone.
- They may understand, give consent and even partly enjoy the control they feel in sexual activities, especially those who have been involved in prostitution for some time. However, abuse is still arguably occurring, given the lack of choice facing a child in poverty, and the child's vulnerability to disease, violence and exploitation.

- There are some families where sexual and related activities do not violate social taboos. For example, families may practise incest or sell children into prostitution. Secrets can also be part of dysfunctional family systems.

A more global definition of the sexual abuse of children might be 'contacts or interactions between a child and an older or more knowledgeable child or adult (stranger, sibling or person in position of authority such as parent or caretaker) when the child is being used as an object of gratification for an older child or adult's sexual needs. These contacts or interactions are carried out against the child using force, trickery, bribes, threats or pressure'.[1]

Sexual abuse can be physical, verbal or emotional (Kaime-Atterhog, 1998) and includes:

- touching and fondling of the sexual portions of the child's body (genitals and anus) or touching the breasts of pubescent females, or the child's touching the sexual portions of a partner's body
- sexual kissing; penetration, which includes penile, digital, and object penetration of the vagina, mouth or anus; child to adult sexual activity or pornographic movies and photographs
- making lewd comments about the child's body
- making obscene phone calls
- having children pose, undress or perform in a sexual fashion on film or in person (exhibitionism)
- peeping into bathrooms or bedrooms to spy on a child (voyeurism).

There is a continuum of sexual abuse, beginning with unwanted attention and touching, then gradually leading to penetrative sex. There is also physical violence associated with abuse and the use of children in pornography. Each level of behaviour is a form of 'sexual abuse' and needs to be acted upon.

Not all countries legally provide for protection against such activities. However, in a progressive move to counter child abuse, the President of Costa Rica has recently signed into law changes to 13 articles of the criminal code to safeguard the country's children better against growing levels of sexual exploitation. It shows what can be done politically to protect children from sexual abuse and exploitation.

1 Kaime-Atterhog (1998).

Costa Rica, which is host to close to one million tourists per year, has come under increasing international criticism for failing to act against so-called 'sex tourists' who come to the country to prey on innocent children. This attention moved both the Legislative and Executive Branches of government to approve rapid legal changes to curb this exploitation.

The principal changes in the new law are that it:

- criminalises the production and commercial distribution of child pornography
- changes the legal definition of rape from just physical penetration of a victim with a man's penis, to include vaginal or anal penetration also with fingers or any other object, and oral sex is now considered to be rape
- allows women to be accused as victimisers of rape, not just victims
- enables the adult clients of children who are sexually exploited to be prosecuted for sexual abuse, even though the minor may be willing and even if the minor is paid in money or in kind for the sexual services
- eliminates the article of the criminal code whereby male rapists could evade conviction if they agreed to marry the victim. (CRINMail Digest 35)

The commercial sexual exploitation of children describes 'the various activities which exploit children for their commercial value such as prostitution, trafficking and pornography. The term implies that the child is not only sexually abused but that there is a profit arising from the transaction where the child is considered a sexual and commercial object'.[2] The United Nations' definition of commercial sexual exploitation of children (under 18 years) is 'the use of a child for sexual purposes in exchange for cash or in kind favours between the customer, intermediary or agent and others who profit from the trade in children for these purposes (parent, family member, procurer, teacher, etc)'.

- Child pornography is 'the use of visual or audio material which uses children in a sexual context. It consists of the visual depiction of a child engaged in explicit sexual conduct, real or stimulated, or the lewd exhibition of the genitals intended for the sexual gratification of the user, and involves production, distribution and/or use of such material'.[3]

2 Definition of End Child Prostitution, Pornography and Trafficking – ECPAT.

3 Kaime-Atterhog (1998).

- Child prostitution is 'the sexual exploitation of a child for remuneration in cash or in kind usually, but not always, organised by an intermediary'. (UN definition)
- Trafficking is defined as the 'transporting of a person from one place to another through means of deception, kidnapping, actual, threatened or implied violence, and/or the abuse of individuals actual or perceived by a person in a position of authority (eg immigration officer, police officer). An individual may be trafficked for the purposes of domestic employment, work in the commercial sex industry, manual labour, arranged marriage etc'.[4] Where people are sold as commodities (ie slaves) usually across neighbouring borders, they are often vulnerable as illegal immigrants.

'The basis of the exploitation is the unequal power and economic relationship between the child and the adult. The child is exploited for his/her youth and sexuality. Frequently, although not always, this exploitation is organised by a third party for profit.'[5] The term sexual exploitation is used where possible rather than child prostitution which can imply that children have a certain amount of choice and control which is rarely the case. Exploitation emphasises that the problem is what is done to the child rather than what the child does.

As mentioned earlier, the commercial sexual abuse and prostitution of children is often the focus and interventions of attention. However, the following areas of sexual abuse must also be given high priority:

- Domestic sexual abuse/incest (see below)
- Sexual abuse of children in institutions (see *Children at Risk Guidelines 5: Children in Residential Care and Alternatives*)
- Sexual abuse of disabled children (see *Children at Risk Guidelines 3: Children and Disability*)
- Prostitution and rape of children at times of war (see *Children at Risk Guidelines 6: Children in Conflict and War*).

Often those working with children will come across cases of sexual abuse in 'regular' programmes, not just those specifically set up to cater for this group. Cases might be exceptions rather than the norm, but a procedure and training needs to exist for all staff to know what to do.

4 Definition of the Global Alliance Against Trafficking in Women.

5 Ireland (1993).

If we accept a world in which children can be bought and sold as if they are goods in a super-market, we forfeit the right to call ourselves civilised.

Ron O'Grady, ECPAT International

WHAT DOES THE BIBLE SAY ABOUT SEXUAL ABUSE OF CHILDREN?

God is concerned for children. Matthew 18:6 says: 'But if anyone causes one of these little ones to sin, it would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea'.

Every child is a unique individual created in the image of God with inherent worth. However, like the vessel being created at the potter's wheel in Jeremiah 18:4, this image can be marred by sin perpetrated on the child, such as sexual abuse for example. The effects of this can distort children's personalities and potential. Like the potter, God is able to form the clay into another vessel, as seems best to him.

Scripture mentions sexual immorality on a number of occasions, usually in the context of forbidding it (Deuteronomy 5:18, Matthew 5:27-28, 15:19, 19:18). In 1 Corinthians 6:9 the sexually immoral are listed among those who will not inherit the Kingdom of God. As Christians we believe that any sexual activity outside a marriage relationship is wrong (Exodus 20:14), even in a loving relationship where both sides consent. This is different from many areas of the secular world where consent is seen as the main criterion for acceptability. But the Bible goes on to say that 'this is what you were, but you were washed, you were sanctified, you were justified by the Lord Jesus Christ' (1 Corinthians 6:9-11). In other words, no one is hopeless or beyond help even among those who have chosen to be involved in sexual immorality. Indeed Jesus showed great compassion for the woman caught in the act of adultery (John 8:4). For the abused child, the act of abuse is not usually one where they have any choice. How much more compassion, then, does God have for those who are the innocent victims of sexual abuse and exploitation?

Children who are sexually abused may experience tremendous false guilt that needs to be challenged. Others who have partially chosen to be involved in child prostitution may experience real guilt about poor choices they have made. But they can be assured of God's forgiveness where there is sincere repentance.[6] At Tearfund we believe in God's principles of restoration: that change is possible even for those who have been severely emotionally wounded. Prayer is a vital part of bringing this about as well as love, security and understanding.

6 Shame and rage as a result of sexual abuse are thoughtfully looked at in Dan Allender's book *The Wounded Heart* though it is aimed at victims of child sexual abuse who are now adults, and may need some cultural adaptation.

HOW BIG A PROBLEM IS IT ?

A random survey of 9,953 households in Ontario, Canada found that 12.8 per cent of women and 4.3 per cent of men reported that they had experienced sexual abuse during childhood; 11.1 per cent of women and 3.9 per cent of men said the sexual abuse was severe.[7]

Child prostitution is the world's most lucrative illegal trade after drugs and arms, worth an estimated $8 billion annually.

BBC news website, 1997

Very little research has been done regarding sexual abuse of children in developing countries, but a survey of 616 Malaysian paramedical students found that 6.8 per cent admitted to having been sexually abused in their childhood, 2.1 per cent of males and 8.3 per cent of females.[8] Of those abused, 38.1 per cent said the first abuse was before age 10 years, 59.5 per cent were repeatedly abused, and 33 per cent had more than one abuser. Of abusers, 71.4 per cent were known to the respondent, 14.2 per cent were brothers, 24.5 per cent relatives, 24.5 per cent a family friend.

Data on the extent of child exploitation and prostitution can only be 'guestimates', according to Florence Bruce (1996) of the International Catholic Child Bureau (ICCB). Abuse is almost invariably covert and so compiling accurate figures is nearly impossible. However, the official UNICEF figure is approximately 1 million child victims throughout Asia alone. Individual country estimates according to ECPAT are 200,000–250,000 victims of child sexual exploitation in Thailand, 400,000 in India, 6,000 in Vietnam, 60,000 in the Philippines and 10,000–15,000 in Sri Lanka. In some countries such as Sri Lanka it appears to be a relatively new and growing problem associated with tourism.

WHAT LEADS TO CHILDREN BEING SEXUALLY EXPLOITED?

It is important to recognise the various push-pull factors that precipitate child involvement in commercial sexual exploitation.

In the UK, child abuse, peer pressure and drug use are key triggers for young people's descent into prostitution.

Tearfund Education Booklet, Child Prostitution

Firstly there is demand. Amidst growing consumerism both in developed and developing countries, children are at risk of being seen as just another commodity to be bought and sold. The growth of the pornography industry (including, most recently, on the internet) has led to increased tolerance of and demand for sexual images including those of children. Cheap air-travel for customers, the lack of legal restrictions and the ready availability of children mean that child prostitution and the pornography industry has been focused in developing countries – although by no means exclusively.

7 McMillan, Fleming, Trocme, Boyle, Wong, Racine, Beardslee and Offord (1997).

8 Singh, Tiing and Nurani (1996).

Children do not voluntarily enter prostitution: they are coerced, enticed or are utterly desperate.

UK government report, Safeguarding Children Involved in Prostitution: 2000

Secondly there is supply. The availability of children for sex work is directly related to family poverty (both real and perceived). There may be few alternative sources of income. The poorer sections of society including ethnic minority groups are most vulnerable. Rural families seeking work in cities are also particularly vulnerable. Children being cared for in institutions and alternative forms of care are also more likely to be abused.

WHAT ARE THE CONSEQUENCES OF SEXUAL ABUSE AND EXPLOITATION?

Children who are sexually abused are vulnerable to physical, developmental and emotional problems. They are also prone to sexually transmitted diseases including HIV/AIDS. They may be subject to violence inflicted by 'customers' and those who exploit them ('pimps'), or through self harm. They may be pregnant, already have a child when they themselves are children (and are therefore at higher risk of complications in pregnancy) or they may be coerced into having an abortion to maximise their availability to make profit. Sexual abuse and exploitation may lead to use of drugs and/or alcohol. Educational opportunities may also be denied them. Often they are made to feel unwelcome even if they do have the opportunity. Similarly, 'pimps' may prevent children seeking healthcare because of cost and the risk of being prosecuted. The children may also be unwelcome in clinics used by 'respectable people'.

Many [abused children] have retained or adopted societal views of themselves as immoral and corrupting, and somehow to blame for the situation.

'Many have retained or adopted societal views of themselves as immoral and corrupting, and somehow to blame for the situation. They have internalised the stigma associated with their involvement… The acceptance of their lot may reinforce their image of themselves as unworthy, as not meriting any other fate.'[9] They may even refer to themselves in derogatory terms. This is accentuated by beatings and denial of payments.

WHAT CAN BE DONE?

Churches may be tempted to dismiss child prostitution as someone else's problem. But this framework is not just about child prostitution, but rather the wider issue of sexual abuse. It is an issue the church needs to face up to, even within its own congregations.

9 Also see Warburton and Camacho de la Cruz (1996) pp13–15.

A great deal of sexual abuse occurs within households, churches and other institutional settings.

We do not want to underplay commercial sexual abuse. But a great deal of sexual abuse occurs within households, churches and other institutional settings. It cannot be ignored or 'swept under the carpet'. Moreover, children who have been sexually abused at home may be as traumatised or even more so than those who have been raped and/or commercially sexually exploited. Increasing awareness of sexual abuse of all kinds will hopefully destroy the myth that abuse is confined to paedophiles and 'sex tourists'.

Work against sexual abuse has two dimensions: preventive (including advocacy) and rehabilitative. As far as prevention is concerned there is primarily a need to improve understanding of the problem. Various media can be used in educating communities starting with health, social services, education and police professionals working with children. Secondly, children must be offered alternative methods of income generation and of survival. This may involve vocational training for children and their parents. Community programmes also need to work actively to increase the perceived value of children within their families and communities in order to address the central causes of abuse and prostitution. The church is in a unique position to help strengthen the family (see *Children at Risk Guidelines 1: Children and Family Breakdown*) and encourage church members and communities to place greater value on women and children. Thirdly, strengthening and using the legal system will help to discourage and deal with offenders so that they do not re-offend, though the danger is that increased legal restraints may simply push illicit activity 'underground'.

Rehabilitation is often a long process, but informal or formal psycho-social support may be helpful. Drop-in centres can provide a non-threatening environment where children can choose to come and go as they please. Drama and art activities can also be used to work through trauma caused by abuse. Residential care should only be a last resort but temporary care may be beneficial.

For a more detailed examination of preventive and rehabilitative options, see SECTION 4.

IS RESCUING A SOLUTION?

In some cases children have been rescued from an abusive situation by buying their freedom. Yet whilst each child is precious, the practice of paying for their release is contentious: it may serve only to give money to the brothel owners who are then able to purchase 'fresh' children. Official brothel raids, which are usually well publicised and often a showcase for the media and international community, can result in a number of girls being released. But care must be taken that these girls are not transferred from one form of captivity to another. Children 'rescued' from brothels, bars or other places of captivity are also at risk from the police. Police figures are often guilty parties in the abuse chain. In addition, media may also further exploit children in sensationalised or degrading coverage.

Rescued children may be anxious and afraid of being away from the familiarity of the brothel, however grim, especially if they are away from their friends. A loving, caring, secure environment is needed where they can learn that they have choices. Later they will need a network of support on leaving residential care (to replace the network and support they had in prostitution).

Another consideration is that children who are commercially sexually exploited are often very carefully monitored and protected by 'Mafia' style groups, as a valuable commodity. The younger they are the more likely this is to be true. The most vulnerable are likely to be the least accessible.

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SECTION 2

Framework for Good Practice

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2 *Framework for Good Practice*

This framework is an expansion of the general Tearfund Child Development Framework (see Study Pack) for particular application to projects working with children who are sexually abused or exploited.

PRINCIPLE 1 BUILDING RELATIONSHIPS

1.1 Priority is given to building relationships – with the child, family, community, organisation or institution and between agencies.

- The child's capacity for free, open and joyful expression may be distorted, inhibited and interrupted by sexual abuse. Healthy relationships are therefore key to healing.

PRINCIPLE 2 PARENTAL RESPONSIBILITIES

2.1 Parental responsibilities towards children are encouraged, as is the development of a caring, child-friendly community.

- Where possible children should not be taken out of their family and community. Instead, programmes should seek to promote change within the family and community to provide children with a safe and loving environment. Where children may be facing excessive risk at home, it may be necessary to temporarily remove them, but permanent removal from the community is seen as the last and final solution. Nevertheless, in some situations and countries, children who were initially sold by their families and later returned to them, may be at risk of being re-sold. In such cases children clearly should not be returned to their homes. Where possible, children need to be involved in this decision and the complexities of root causes and tradition understood.

- Parents of children who have been abused by family members or sold by family members will need a special type of attention which may mean separation of the child from their family.

PRINCIPLE 3 **WORKING AT DIFFERENT LEVELS**

3.1 There should be an awareness of what level the programme is addressing, though not to the exclusion of other levels.

- Individual
- Peer
- Family
- Organisational/Institutional
- Community
- National
- Policy/Political
- Spiritual

■ It is important, especially where resources are limited, that organisations working with sexually abused children co-operate rather than compete, ignore or unhelpfully criticise each other.

PRINCIPLE 4 **IDENTIFYING NEEDS AND PRIORITIES**

4.1 Children's (and parents') needs are identified. This includes listening to and involving children and parents.

Prevention

■ In the area of prevention it is important to identify where children are most at risk and focus resources accordingly.

■ Prevalence studies can help to find out the extent of domestic sexual abuse, commercial sexual exploitation and sexual harassment and rape of children. For example, confidential surveys with school children can provide information and serve as a basis for a sex education programme in schools.

■ Finding out how children themselves see the problem and how they think it can be dealt with is vital. This can be done in formal research programmes or informal focus groups, either with children who have been largely unaffected or sensitively with children who have been sexually abused though some time after the event.

Rehabilitation

■ The type of children coming into a rehabilitation programme will be quite diverse. For example a girl who has been sexually abused by a foster father will be very different from a 'beach boy' who is being coerced by parents to sell his body to tourists for sex. Guidelines need to be developed governing each stage, from admission to discharge from a rehabilitation programme, to cater for the different needs and backgrounds of the children. This will help anticipate difficulties before they occur.

- Differences of gender and age will need to be taken into consideration in the preparation of 'guidelines'. However, it must be clear that guidelines are only suggestions and each child is different. Criteria for admission will be needed to ensure that children who do not need residential care are not admitted.
- A decision will need to made about whether or not child victims of sexual abuse should be tested for HIV/AIDS, together with a discussion of the consequences.

4.2 Staff are experienced and trained in communicating with children and their families and helping facilitate children's participation.

Prevention

- Listening to and educating children requires skill. The input of experienced teachers will help in conducting surveys and in effective teaching of sex education.

Rehabilitation

- The support of the family and community is key, but formal counselling has been criticised as being unrealistic where resources are limited. It is especially important that counselling of children in the area of sexual abuse is done by people who are appropriately trained. This does not necessarily mean that the counsellors must hold a degree in Psychology but they may need to have had training and supervised practice in counselling, listening and trauma counselling. There is a potential danger of enabling children to share their experiences and then being unable to help them deal with them. Where those with special training are not available it is important that staff know how to listen to children and can identify when a child should be referred for expert help – and where that help can be found.
- Screening of all staff who have access to children is also important to avoid secondary abuse. In many countries this will be difficult so workers should be carefully observed especially when they are first employed to ensure that their behaviour is appropriate.
- Day centres as well as residential programmes will need to be appropriately staffed to ensure that abused victims are not re-victimised in what is supposed to be a safe place. It must be kept in mind that one direction an abuse victim may take is to over-sexualise relationships, or to cling to potentially dangerous relationships. This may contribute to an abuse victim being victimised repeatedly. Knowing this, care must be taken in the organisational set-up, activity schedules, supervision of programmes and staff, and alertness to interaction between participants in programmes.

- Staff must be aware of the legal processes relating to the sexual abuse of children. It is important that programmes ensure that the law is applied. Staff need to know and follow the correct process for involvement, for example of the police, as a wrong or premature arrest could complicate a conviction and lead to further exposure to abuse of another child.

4.3 There is awareness of the spiritual, physical, mental, emotional and social aspects of the child's development (including educational/vocational aspects).

- Programmes involving children who have been sexually abused must be aware not just of their emotional needs. For example, if a child cannot earn a living through commercial sexual exploitation, how are their physical needs of food and shelter to be met? Families or children on the street can get used to more readily available money through commercial sexual exploitation and be reluctant to consider other sources of income.
- Children's physical and health needs must also be considered including their nutritional status and vulnerability to illness especially, though not exclusively, sexually transmitted diseases.
- Educational needs as well as the long-term vocational needs of children need to be considered to provide alternative income.
- Social needs can be met through socialising with peers and other community or church members, together with play and drama which can also be therapeutic.
- Abuse can distort a child's relationship to God. It can affect spirituality, prayer, images of God and relationship to a worshipping community. Appropriate discussion and pastoral support may help restore this relationship. Spiritual, emotional and psychological health needs may be helped by an understanding of the father heart of God[10] and the healing concept of 'grace'.[11] However, this may not be helpful for those who have been sexually abused by a father, which can seriously affect their image of God and their relationship with Him.

10 See McClung (1985).

11 See Yancey (1997).

PRINCIPLE 5 **CHILDREN'S PARTICIPATION**

5.1 Children's abilities and needs are taken into consideration.

- These should be assessed, taking into account the positive, not just the negative: ability rather than disabilities or inabilities; resilience to change and trauma as well as vulnerability.
- There should be no prejudice based on gender, age, parentage, ethnicity, social class or caste, religious background or disability. Children's status within their own family may be based on gender, birth order, parenting or age, and this in turn may reflect cultural norms. Parents often do not treat children equally. Children and parents in low income areas and/or from minority ethnic groups will be especially sensitive to discrimination from peers, police, and even teachers and relatives.
- It is believed that change in an individual's behaviour is possible. All parents and children need to be affirmed and to understand that they have potential for change.
- Children may enter prostitution only as a result of undue influence, coercion and deceit. Yet once they are labelled as prostitutes they then become subject to prosecution and are seen as a problem to society. We need to avoid criminalising the child through the language we use. If instead they are regarded more as victims than criminals, then more positive intervention and advocacy for changes in the law can be initiated. The focus should be not on jailing the victims, but rather those who abuse them.
- Vulnerability and prejudice towards girls and boys and different ages may vary depending on the culture.
- Children of one ethnic group may be at greater risk than another, for example Nepali girls in India.
- We need to avoid regarding children as being 'spoiled', and build up their self-esteem by emphasising their resilience.

5.2 Adults collaborate with children, according to their age and ability, individually and collectively, in things that affect them.

Prevention

- Children need to be made aware through accessible and understandable materials of the dangers of sexual abuse and exploitation, and how they can protect themselves and seek help when accosted by procurers or abusers. Surveys can help to discover children's attitudes, knowledge and sexual practices, so that materials can be geared to the children. This information is also useful when preparing teaching materials for teachers, youth leaders, health professionals, those working in residential care and the community, police, parents of victims, community leaders, church members, etc.

Rehabilitation

- Drop-in centres may be a useful 'half way' place for children. This may enable them to feel comfortable with the staff and decide whether they themselves feel they are going to benefit from help.

A drop-in centre for sexually abused children could be based in a high risk community in a small non-threatening room with toys and a staff welcoming to parents and children. Although children may often be referred to a centre, participation in the therapy and activities should be voluntary for it to be effective. Some centres may prefer more informal counselling on a one to one basis. Listening to children is the key.

- Art, drama and music therapy may be ways of allowing children to express their feelings and to talk through some of the issues with adults.
- Children involved in day-centres or residential[12] settings must be able to participate in the decisions affecting them. For example, a contract at the beginning of their stay will ensure that there is an agreement on both sides as to what can be expected. This reduces false expectations and creates boundaries.
- Children can be encouraged to support and defend their friends and siblings and to speak out against bullying and sexual harassment, if necessary speaking to 'safe' adults who will take appropriate action.
- Discipline procedures will need to be established and written before the centre is operational, to deal with inappropriate sexual and violent behaviour.
- Clear and transparent reporting and monitoring procedures for members of staff will ensure accountability and prevent secondary abuse.

12 See *Children at Risk Guidelines 5: Children in Residential Care and Alternatives.*

PRINCIPLE 6 **CHILDREN IN CONTEXT**

6.1 Children are considered in the social, political and historical context of their community.

- Different populations of children face particular risks. Some communities will have a problem with domestic and/or international tourist commercial sexual exploitation. In others the main problem may be the sexual abuse of live-in child domestics. Communities at risk include those with children living close to areas where there is a large concentration of unattached men: military barracks, mining areas, ports, major highways. Street children, street vendors or those living in railway stations and disused buildings are also vulnerable.

- Consumerism needs to be addressed as a contributing cause of sexual abuse insofar as it encourages viewing children as mere commodities. It also contributes to the loss of spiritual values.

6.2 Parents, caregivers and families are involved and impacted.

- Sometimes adult prostitutes, including parents, will actively co-operate to ensure that children (especially their own) do not follow them into commercial sexual exploitation. Building relationships can therefore be key.

- Where familial sexual abuse is the problem, support will need to be available for all family members. Where external abusers are involved, counselling and support of families will need different approaches depending on whether the parents were aware or not.

- Parents will always (other than in exceptional circumstances) be welcome to see any day or residential centre for their children. Families may need to be encouraged to visit and/or the child allowed to return home for weekends. Regular assessments will be made involving the child, parents and staff about when would be the earliest opportunity for the child to be discharged. Social workers will need to maintain continuity links with the home both during and after the stay. Any return to residential care will be considered on a case by case basis. In fact, each child's care will always need to be assessed individually.

- Alternatives to long-term residential care might be foster care in Christian homes in the community or small family units.

- Some programme decision makers believe that it is essential to remove the child from their family because it would be unsafe for parents or carers (as either abusers, influencers or drug addicts) to look after the child or because the child is a genuine orphan who would otherwise be vulnerable to sexual assault. However, this is the exception rather than the rule.

- In a world where many fathers are absent, for whatever reason, the discovery of the father heart of God, perfect and reliable, unlike any human parent, can be healing and liberating.[13]

6.3 The children's community is involved and positively impacted.

- The programme can challenge the community through the church, for example: in addressing issues of parenting, facing up to domestic sexual abuse in the church and community, acting in a more protective role against paedophiles, co-operating with the police, doing sex education in the home, demanding better sex education in schools, better services in healthcare for victims of child sexual abuse etc. This might be done through participation in community meetings, visits to and prayer for areas that church members would not normally visit, specific days devoted to prayer and discussion of appropriate action.

6.4 Links (networks) are developed with other local, national and international organisations, including those from other sectors.

- Prevention, advocacy, education, rescue and rehabilitation cannot usually be addressed by only one organisation. Networking and collaboration is therefore important among local, national and international NGOs so that resources are not wasted and interventions are more effective.

- Co-operation with government, education, health, legal, law enforcing and social service professionals on a local and national level will enhance effectiveness. Programme staff may have an educational role raising awareness of the issues among such professionals, and teaching them what to do when they come across cases of sexual abuse in their work.

- Depending on capacity, some programmes might address underlying causes of poverty in a specific community through vocational training and income-generating programmes.

13 See McClung (1985).

6.5 The cultural and religious context of the child, family and community is taken into consideration.

- Some cultures, such as in India, may have a history of child sexual exploitation ('prostitution') in the temples. Others may have no history as such, but in extreme poverty the child's body is seen as one of the few available ways of making money.
- Different cultures will also have different beliefs about virginity, chastity, homosexuality, rape, and the general value of children. In Thailand and Burma, for example, commercial sexual exploitation (non-consensual 'prostitution') may be seen by some to be an honourable activity, a way of paying back to parents what they have given to the child. These religious and cultural viewpoints must be understood adequately to gain an accurate picture of the situation.
- Rape of women and children is seen by some to be a weapon of war.
- Care must be taken that staff do not absorb elements of fatalism and hopelessness in their often demanding and thankless work.
- Many sub-cultures, including Christian, have an 'ostrich head in the sand' mentality and deny that abuse exists. Churches cannot afford to ignore the fact that amongst their members are those who perpetuate sexual abuse against children. By not facing up to the problems in their community, churches risk exposing children to further abuse. Even where they are not involved in rehabilitation, churches can pray and mobilise volunteers in actively supporting children. However, care should always be taken to protect the identity of children involved in abuse where anonymity is possible, lest they become the subject of gossip, to the obvious detriment of the child.

PRINCIPLE 7 **ADVOCACY**

7.1 Lobbying and interceding with or on behalf of children and their families takes place at local, national or international levels.

- The underlying root causes of child sexual abuse and exploitation are often to do with poverty (real or perceived) and powerlessness of the child as part of a poor family in a poor community. However, children, families and communities are not completely powerless and realising that can help to empower them. Presenting them with a gospel where restoration, redemption and change is possible is key.
- The media can play an important part in raising awareness of the issues of sexual exploitation. For example, the media can be encouraged to do spot advertisements and documentaries on television directed at children and parents to highlight the problem and spell out preventive measures. Also, newspaper coverage that is directive rather than sensational can encourage public support in practical ways for corrective action.
- Lobbying for the setting up of a police vice squad to investigate child abuse cases and the implementation of police training programmes may be appropriate. Police need training to understand that children are not generally prostitutes who choose to work, but are victims. The police also need a mechanism to evaluate their own staff, some of whom may have been perpetrators of sexual abuse of street children. It is important to ensure that female police officers are available to deal with girl victims.
- Training may be necessary for health and welfare professionals concerning commercial and domestic sexual abuse of children. It is likely that in many countries there will be gaps in knowledge even among professionals who have already covered child protection as part of their basic training. Where time and resources allow, advocacy will extend to lobbying government departments and universities to ensure that training in child abuse and protection is part of basic training for health, education, law enforcement and welfare professionals.
- It may be possible to take a low profile role in prosecutions of individuals who have participated in child sexual abuse including tourists and influencers or 'pimps', by meeting with sympathetic lawyers. However, those doing so need to be aware that this could put them at risk.

- Lobbying for protection of children from pornography in magazines and on the internet is vital. ECPAT[14] can give details of how to do this.
- Where there is trafficking of children within or from outside a country there also needs to be lobbying to address and eliminate it.
- While one programme cannot cover all areas of advocacy, different organisations in the same geographical area can be encouraged to undertake other aspects of the work, regionally and nationally. It may be possible to form networks and coalitions with other NGOs or churches to lobby over one specific issue. ECPAT are good facilitators of this.

7.2 The programme staff are aware of the importance of the UN Convention on the Rights of the Child and other human rights issues and conventions.

- The Convention on the Rights of the Child is an internationally recognised legal framework. It serves as a useful tool for agencies working to protect children, giving them legal 'muscle' in any lobbying against sexual exploitation.
- The recently signed Convention on the Elimination of the Worst Forms of Child Labour includes an article obliging States party to the Convention to eliminate the sexual exploitation of children (Articles 3 and 6 of the Convention).[15]
- Programme staff should inform national networks and international agencies involved in monitoring or lobbying for change, when the Convention has been contravened.
- The programme can encourage the international community to promote responsible tourism and support ECPAT in its efforts to achieve this. It may also be possible to lobby government to ensure that those who apply for long-term residency are carefully scrutinised.

14 ECPAT – End Child Prostitution, Pornography and Trafficking.

15 Information on how these international instruments can be used by National NGOs is in a booklet produced by the NGO Group for the Convention on the Rights of the Child called *United Nations Mechanisms for use by National NGOs in the Combat Against the Sexual Exploitation of Children.*

UN CONVENTION ON THE RIGHTS OF THE CHILD (CRC)

The key articles from the Convention on the Rights of the Child (full text can be found in the CRC)

Article 19: Protection from abuse and neglect

Article 32: Child labour

Article 34: Sexual exploitation

Article 35: Sale, trafficking and abduction

Article 36: Other forms of exploitation

Article 37: Torture and deprivation of liberty

Article 38: Armed conflict

Article 39: Rehabilitative care.

7.3 The barriers to advocacy are understood and are addressed.

- The sex industry is lucrative and powerful and many people have vested interests. There are clearly risks attached to challenging those vested interests either by creating laws to curb the sex industry or prosecuting powerful individuals within it.

7.4 There is dialogue with parents and caregivers so that they can make informed decisions and represent their families.

- Parents should be informed about the real risks of sexual abuse in the community and how to take preventive measures, as well as being encouraged to give accurate sex education in the home. Churches, too, should be encouraged and challenged in this area.
- Parents of actual and potential victims can be trained to lobby government and public services on relevant issues including the provision of adequate care of children and families both preventively and in rehabilitation, facing up to domestic sexual abuse, being active against paedophiles, demanding better sex education in schools, and lobbying for better services in healthcare for victims of child sexual abuse etc.
- In rehabilitation, parents will participate in their child's care and must be kept informed of progress so that they can make informed suggestions and decisions.

7.5 There is dialogue with children so that, depending on age and ability, they can make informed decisions and speak for themselves and their peers.

- Children who are victims cannot usually be involved in lobbying because of issues of vulnerability and confidentiality. Where their stories emerge in the context of therapy benefiting them they may be of use, anonymously, to inform individuals, churches or professionals. Care must be taken, however, to ensure that information is not elicited solely for this purpose and that it must remain confidential. Children volunteering information can help to bring about the prosecution of abusers and facilitators, and raise awareness of high risk areas (eg red light districts or beaches) that need particular targeting. Nevertheless, the current court process is traumatic, so preparation and de-briefing of this process to mitigate the effects is an important aspect of care of the child. In some countries, children do not appear in court, except very briefly. Their story and interviews are documented by remote television, and the video is presented in the courtroom rather than the children having to face the trauma of a court appearance.

- Drama, dance and art are good therapy for emotionally traumatised children to express their story and feelings. These types of expression, live or on video, can also help promote awareness of abuse-related issues.

- It may be appropriate at a later stage for children who have been involved in a school children's survey and sex education programme (ie largely unaffected children), to become more active in raising public awareness. For example, they could publish their opinions, write letters to the government, draw posters, even be involved in a march. Care must be taken that this is initiated and understood by children and that they are not simply used for token involvement.

7.6 There is awareness of the biblical basis of advocacy on behalf of children and of the importance of prayer.

- See the Tearfund *Child Development Study Pack.*

PRINCIPLE 8 CHILD-SENSITIVE INDICATORS

8.1 The impact of work on children and their families is measured both qualitatively and quantitatively.

8.2 Indicators show how the programme has an impact on the lives and environment of the children and their families, by age and gender.

Prevention

- Evaluation is as important in preventive, education and advocacy programmes as in rehabilitation programmes. Surveys can be done on public opinion and that of key professionals working with children to determine changes in understanding, behaviour and practice.

Behaviour

- In therapeutic care, various evaluation models need to be explored depending on the cultural context and the resources available, especially in terms of staffing. Possible suggestions are:
  - review meetings, involving therapists, consultants, social workers and other key people working directly with the child (in some cases parents)
  - use of behaviour checklists: comparing changes.
- Results are then used to modify individual care and programmes accordingly.
- Programme staff should make every effort to keep in touch with past participants and see how they are progressing. Impact can be assessed quantitatively in terms of how many children sustain a living away from the sex trade, how many children have readjusted to daily life (school, family etc), numbers of prosecutions or changes in law etc. Although some will not leave commercial sexual exploitation, there may be things that they say are different as a result of the care they received. Previous recipients of care can be invited to comment on the care given and how this could have been improved.

8.3 Parents, caregivers and children themselves are involved in the evaluation of the care given, and its impact on the child and the family.

- In rehabilitation, parents not engaged in sexual abuse or trafficking will need to be involved in the process as much as possible so that they are aware of the danger signs in the future, and of the areas of vulnerability. The parents will need to provide ongoing support for the abused child.

- Some qualitative indicators of how the programme has impacted the attitudes, self-esteem and perceptions of the children need to be developed. This can be done with the children themselves by asking them to define what they want to change about themselves and their families and community, and what differences they would like to feel after going through the programme. This would be similar to setting personal objectives which can be reviewed every six months with a trusted member of staff.

8.4 The programme reflects on and uses the results of impact assessments.

THE 'WORLD CONGRESS AGAINST THE COMMERCIAL SEXUAL EXPLOITATION OF CHILDREN' (STOCKHOLM, 1996)

With representatives from the NGO Group for the Convention on the Rights of the Child (CRC), the Government of Sweden, UNICEF and ECPAT, the Congress called on all States in co-operation with national and international organisations and civil society to encourage, create, revise and foremost implement social and governmental policies to protect the child from sexual abuse and exploitation. The following is a summary of some of the essential points:

- **Co-ordination**: Strengthen comprehensive, cross sectoral and integrated strategies and measures, at local and national levels, so that by the year 2000 there are national agendas for action and indicators of progress in the reduction of the numbers of children vulnerable to sexual exploitation.
- **Prevention**: Provide children with access to information and initiate gender-sensitive communication, media and information campaigns to raise awareness and educate about child rights and sexual exploitation. Establish peer education programmes and monitoring networks to counter child exploitation. Formulate or strengthen gender sensitive national, social and economic policies to assist children vulnerable to sexual exploitation. Develop, strengthen, implement and publicise relevant laws, policies and programmes to prevent the sexual exploitation of children. Mobilise the business sector including the tourism industry, against the use of networks for child sexual exploitation. Encourage the media to provide information of the highest quality and reliability concerning all aspects of child sexual exploitation.
- **Protection**: Develop, strengthen or implement national laws, policies and programmes to prohibit the sexual exploitation of children, to protect child victims of sexual exploitation from being penalised as criminals, to criminalise and promote extradition to ensure that a person who exploits children for sexual purposes in another country is prosecuted, to protect children from being trafficked within or across borders and to penalise the traffickers. Encourage the establishment of national and international networks between law enforcement authorities and among civil society.
- **Recovery and reintegration**: Adopt a non-punitive approach to child victims of sexual exploitation, provide social, medical, psychological counselling and other supports to child victims and their families, facilitate the recovery and reintegration of child victims in their communities and families and where institutionalisation of the child is necessary, ensure that it is for the shortest period possible in accordance with the child's best interests. Promote alternative means of livelihood for children.

(Full summary text available from the NGO Group for the CRC: see contact list at the end of this document.)

A number of other international human rights agreements contain provisions which address directly or indirectly the problem of sexual exploitation of children including:

- The Universal Declaration of Human Rights (1948) which states that 'no-one shall be held in servitude' and 'no-one shall be subjected to torture or to cruel treatment'
- The Slavery Conventions (1926 and 1956)
- The Prostitution and Trafficking Convention (1949)
- Women's Discrimination Convention (1981)
- The Labour Conventions of the International Labour Organisation (ILO) and the Tourism Bill of Rights
- The Tourist Code (1985).

However, children are often not the focus of these laws so the particular needs of children are not addressed.

TEARFUND
CHRISTIAN ACTION WITH THE WORLD'S POOR

SECTION 3

Case Studies

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3 Case Studies

These case studies cover a wide range of types of programmes involved with children and sexual abuse and exploitation. Most of the studies were written by the programme staff and therefore come from a field perspective. This adds to the authenticity. While no single programme is likely to be 'ideal', each has examples of good practice from which we can learn.The questions to reflect on at the end of each case study give an opportunity to think about your own programme in the light of what you have read.

ESCAPE (Eradicating Sexual Child Abuse, Prostitution and Exploitation): a programme of LEADS (Lanka Evangelical Alliance Development Service), Sri Lanka

A programme that started by addressing the advocacy issues of 'beach boys', young boys who sell themselves for sex on tourist beaches, by informing the church and then developing into education of the public and a rehabilitation programme for children.

Sharan's Women's Health Programme – GB Road, New Delhi, India

A medical and support outreach programme for women and girls in the brothels, linked to extensive educational networking about HIV/AIDS.

Rahab Ministries, Bangkok, Thailand

Friendship evangelism and support outreach for women and girls in brothels (whose main clients are tourists). Also involved in extensive networking and setting up education and vocational training programmes for those who leave the sex trade.

Samaritana, Transformation Ministries, Inc, Philippines

Holistic support for women and girls in, and coming out of, prostitution including Bible study, counselling, parties, homemaking, service and livelihood programmes, training seminars on issues, informal education and vocational training.

House of Hope, InnerCHANGE, Cambodia

Holistic residential programme of care for girls who have come out of prostitution and are seeking to change their lifestyle.

CLAVES, Youth for Christ, Uruguay

Prevention of sexual abuse among children and adolescents. Strengthening children's resilience and protecting factors through play.

BY PRIYANI KELLMAN,
PROGRAMME
CO-ORDINATOR

ESCAPE (Eradicating Sexual Child Abuse, Prostitution and Exploitation)

A programme of LEADS (Lanka Evangelical Alliance Development Service), Sri Lanka

See also *Child Development Study Pack* – case study

ORGANISATION

LEADS is a Christian organisation closely aligned to the evangelical churches of Sri Lanka. It is a government-approved charity and social service organisation, working in all parts of Sri Lanka.

CONTEXT

The ESCAPE programme was developed in response to the increasing incidence of sexual abuse of children in Sri Lanka. There was evidence that many children were involved in commercial sexual abuse. ESCAPE began by conducting training programmes in churches to raise awareness and to motivate Christians and others to get involved. As well as commercial sexual abuse of boys by tourists, incidents of incest and sexual abuse by locals began to surface and it was evident that there was very little help available for those affected. ESCAPE therefore got involved in recovery programmes.

FIG 1
CHILD PROSTITUTION IS COMMON ON THE BEACHES OF SRI LANKA
Photo: Mike Webb, Tearfund

It is a world where there is no one to turn to or to protect them, and adults are people who use them and scorn them.

Rushika Amarasekera, LEADS

A drop-in centre was made available to 'beach boys' and others affected by sexual abuse to receive counselling by a psychologist. Play, stories, art and other child-friendly initiatives enabled children to be helped through their traumatic experiences. The training programme then developed to include professionals and others working in different areas of child care.

It became evident that longer term care and more intensive support would be necessary for some, so 'Kadella' meaning 'nest' was set up to meet this need. 'Kadella' is a temporary residential facility for sexually abused children. Children are referred by church leaders, parents, teachers, doctors and concerned individuals. Although one of the key strengths of the centre is in giving psychological help, this is not the only focus. There is also provision of opportunities for each child to have his or her social, educational, vocational, medical and recreational needs met. Children are also prepared for court appearances if necessary. Emphasis is placed on working with the family members, so that the children are encouraged to face challenges and to be re-integrated into society. Children usually stay for a few weeks.

DEMONSTRATING GOOD PRACTICE

The programme demonstrates good practice in the following ways:

- Advocacy: There is advocacy for children through education of the public and involvement of legal processes at local, national and government level. There is also an understanding of the Biblical basis of what they are doing and the importance of prayer.
- Strengthening the family: Often family members find it hard to deal with the feelings and behaviour of abused children and the stigmatisation that results. Families are given skills to help them continue to protect and empower children, to handle difficult behaviour and rebuild children's self esteem.
- Impact assessment: Progress is regularly evaluated with the aid of a questionnaire, an assessment form and multidisciplinary team meetings. Children and their families are given the opportunity to comment on the effectiveness of the programme. Skilled, sensitive staff and team work are strengths of the programme.

THE FUTURE

LEADS wants to strengthen its links with the church in Sri Lanka through developing foster care by carefully screened and reliable foster parents from the church. They also want to develop vocational training to strengthen the programme. A social worker will soon be added to the team to ensure children who have been discharged are followed up adequately.

Questions to reflect on

- *Why is it important for LEADS to be involved in lobbying on behalf of children and their families at local, national and/or international level?* (PRINCIPLE 7.1)
- *How could your organisation be involved in advocacy? What are the difficulties and how can these be overcome?*
- *How important does LEADS consider parents, caregivers and families? How do they involve and impact them in their programme?* (PRINCIPLE 6.2)
- *Do you consider parents to be able to be transformed as much as children? How?*
- *The work of LEADS is measured qualitatively and quantitatively.* (PRINCIPLE 8.1) *How do they involve children and parents?*
- *How could you measure the impact of your programme involving children?*

BY DELORES AULICH

Sharan's Women's Health Programme – GB Road

New Delhi, India

ORGANISATION

In 1988, Sharan initiated research and awareness-raising related to drug abuse in slum communities of New Delhi. This developed into programmes focusing on HIV/AIDS commencing in 1993. The Women's Health Programme is part of the AIDS Education and Care Programme. Other components include the production of educational and training materials, networking and advocacy including the AIDSNET newsletter production, exchange visits and seminars. Sharan's Women's Health Programme in GB Road commenced in April 1996.

CONTEXT

Delhi's infamous GB Road is located at the back of New Delhi railway station, bordering Old and New Delhi in a busy commercial area. It was originally established as a 'Red Light' area in the 1930s. There are an estimated 82 brothels, in which approximately 2,500–3,000 women and girls are engaged in commercial sex work.

Before the programme was even started, several months were spent visiting the women in the brothels.

Before the programme was even started, several months were spent visiting the women in the brothels, establishing relationships between programme staff and the women and girls and identifying their health needs. It was therefore possible to gain information on the existing level of healthcare available and to determine the feasibility of establishing some kind of health programme with the emphasis on sexually transmitted diseases (STDs) and HIV prevention and care for women and their children. Most of the sex workers are young. It would be difficult however, if not impossible, to prove they were minors. The demarcation between women and girls is blurred in a country where girls can get married at 13 or 14 years old.

There is also a component of the programme that targets those who use prostitutes. A study was carried out to determine the levels of knowledge, attitudes, perceptions and behaviour of the customers of the sex workers. It was decided to target the cycle rickshaw drivers who ply their trade around the GB Road area, and disseminate information and awareness about STDs and HIV amongst them. In addition, referrals to hospitals are given, small amounts of first aid medicines are provided and groups are formed, in which flip charts are used to stimulate and encourage questions and discussion.

DEMONSTRATING GOOD PRACTICE

Establishing an actual clinic has been difficult, so a 'mobile clinic' visits seven different brothels and a small crèche/school for the children of the women, which is run by another NGO. The community outreach programme consists of a medical doctor, community health nurse, two health educators and a programme assistant. The key to the programme is building and maintaining relationships with the women and girls, as well as the 'madams' and the 'managers'. This takes time. Staff need experience and training to present a non-judgmental approach and relate to women in an honest and genuine manner, to enable them to feel safe enough to open up. Continuity of service is an important aspect of the programme, with the staff team visiting the locality four days each week. This routine is only interrupted on religious festival days, when it is difficult to access the GB Road due to heavy traffic. Often the roads are only open to local traffic.

To gain greater insight into the lives of the women and enable better communication and understanding of their needs, interviews were conducted with 20 women using a structured questionnaire as a guideline, and small focus group discussions. Programme staff have been successful in liaison with the head of gynaecology at a leading government hospital to ensure quality healthcare for women and girls referred to the hospital. Women no longer have to give their husband's name or address, which has previously led to discrimination from hospital staff.

Sharan has approached the Delhi Administration and the AIDS Control Cell to discuss ways in which the state government and NGOs can work together to improve existing services for women working in prostitution.The Christian Coalition for AIDS facilitates networking with churches including communication with the Church of North India, the Christian Medical Association of India and Emmanuel Hospital Association. Sharan has also established strong links with other Delhi-based NGOs as well as national and international organisations working in the field of HIV/AIDS.

THE FUTURE

It is envisaged that a centre-based health clinic will soon be opened. This will enable Sharan to provide improved facilities and service delivery for the women and girls. It will provide a safe, confidential space for the women away from the brothels. This will be staffed with women from the community, trained in the area of preventive health education. It is also planned to equip and train some of the cycle rickshaw drivers to become peer educators of the 'clients'.

Questions to reflect on

- *How does Sharan involve girls when identifying the needs of children?* (PRINCIPLE 4.1) *How does this better inform the programme?*
- *How could your organisation involve girls and boys in identifying the needs and issues?*
- *How does Sharan network at local, national and international level?* (PRINCIPLE 6.4)
- *How could you develop your network to benefit your programme?*
- *How does Sharan dialogue with girls so that they can make informed decisions and speak for themselves and their peers?* (PRINCIPLE 7.5)
- *When you work with girls and boys do you dialogue or is it one-sided? Could you improve this? If so, how?*

BY PATRICIA GREEN

Rahab Ministries

Bangkok, Thailand

ORGANISATION

Rahab Ministries began in 1989 as an evangelistic and social outreach to women and girls working in prostitution in the sex tourist area of Patpong Road, Bangkok. The initial objective was to share friendship and the love of Christ with the women and girls. This has developed into evangelism, discipling, self-development through skills training and sponsorship for education and/or vocational training. Rahab Ministries is also involved in advocacy, networking with other organisations and raising awareness to combat child prostitution and international sex trafficking in women and children. Rahab Ministries is registered as a programme with the Evangelical Fellowship of Thailand.

CONTEXT

There are estimated to be more than two and a half million women and girl children in prostitution in Thailand.

There are estimated to be more than two and a half million women and girl children in prostitution in Thailand. Annually, thousands of children and young women are tricked, lured and bought from the northern and tribal areas and forced to work in exploitative and often slave-like conditions in brothels and bars. Increasingly, they are also being trafficked into Thailand from the surrounding Mekong countries. In Patpong Road in downtown Bangkok it is estimated that 4,000 women, some as young as 14 years of age, work in the bars every night. The majority of these women, along with the 20,000 who work in the bars and on the beaches in the city of Pattaya come from poor families and villages in the north-east of Thailand, to make money to support their families. Most have minimal education and no job skills, so have few alternatives to earn a viable wage. Thailand is the epicentre for HIV/AIDS in South-East Asia. Boys are also sexually exploited in Thailand but this ministry is focused on girls. There is a need for Christians to work in this area.

DEMONSTRATING GOOD PRACTICE

Rahab began making contact with the women by visiting them in their place of work, the bar and through friendship-building relationships. From this developed a weekly Bible study and support group, where they were invited to a simple meal, could share their hearts and hear a simple Bible story. Out of the group arose a desire for the group to have their 'own place' so Rahab opened a centre, a small beauty shop, to meet the immediate needs for hairdressing and make-up. The centre, located

in the middle of the bar area, offers friendship, counselling, prayer, skills training, education on safe sex, general health, HIV/AIDS and other relevant topics. The beauty shop provides a non-threatening environment where women can relax and feel free to share their stories and problems with the hairdressers, who are also trained in basic counselling and social work skills.

Involvement in the centre's activities, such as daily worship, helping with tasks, learning basic life skills, hairdressing and make-up, develops confidence in the women and contributes to increased self-esteem, self-worth and personal dignity. A greetings card programme employs several women offering an alternative means of making an income. Rahab also has a girls' house, which currently accommodates nine women who have left prostitution and are sponsored for vocational training or furthering their education.

Visiting women and girls in the bars is still the focal part of the ministry and this has extended to other areas of Bangkok and to Pattaya, a coastal resort. Several of the women who previously worked in the bars and have benefited from the Rahab Ministries programme are now staff members.

THE FUTURE

Future plans for Rahab include:

- duplicating the ministry in other cities in Thailand such as Pattaya and possibly in the south of Thailand
- working with other national groups to support, encourage and assist them to set up similar ministries amongst their own people
- continuing to network with international organisations and NGOs to combat international sex tourism and trafficking.

Questions to reflect on

- *How does Rahab consider the spiritual, physical, mental, emotional and social (including educational and vocational) aspects of child development in their project?* (PRINCIPLE 4.3)
- *Do you consider the spiritual as well as other aspects of child development in your project? How could you develop this area?*
- *How has Rahab considered the cultural and religious context of the girls' community* (PRINCIPLE 6.5) *in their project? Why is this important?*
- *How could you better understand the cultural and religious context of your community?*

BY JONATHAN NAMBU, CO-DIRECTOR

Samaritana, Transformation Ministries, Inc

Philippines

ORGANISATION

Samaritana is an evangelical ministry whose mission is 'to restore Filipino women and girls involved in prostitution to their God-given worth and dignity by offering them alternatives for spiritual and economic transition in partnership with the Body of Christ, so that the love of Christ and the power of the Gospel is made real among the least of society'. For over six years, staff and volunteers have been involved in holistic ministry among Filipino women working in prostitution in Metro Manila. Initially making contact with women and girls through informal friendships, Samaritana later offered a variety of activities, services, and opportunities to those who were interested.

CONTEXT

Sexual abuse and exploitation are significant problems in the Philippines. Although there are many cases of boys being victimised, in general it is women and girls who are most vulnerable to sexual abuse and exploitation. The Philippines is ranked as one of the Asian countries with the highest number of women and child prostitutes, with 350,000 to 500,000 women and 50,000 to 60,000 children involved in prostitution. Only a handful of evangelicals across the country are ministering specifically to these women.

In response to this, Samaritana began identifying and experimenting with various strategies for holistic intervention and rehabilitation of prostituted women. Friendship evangelism, counselling and informal education have continued as primary avenues of ministry from the beginning. Over time, alternative livelihood training has been added, and a daytime drop-in centre has evolved into a transitional residential training programme.

DEMONSTRATING GOOD PRACTICE

Samaritana staff and volunteers have consistently tried to involve listening and building relationships as primary tools in helping the women and girls.

Samaritana staff and volunteers have consistently tried to involve listening and building relationships as primary tools in helping the women and girls. The ministry team is improving in its skills of facilitating discussions and involving the women directly in evaluating and planning programmes, identifying needs and interests, and making decisions as a group. Although we started Samaritana by doing the thinking, planning, and evaluating ourselves, we are learning how to involve the women and girls more meaningfully. This has been an important lesson for us, and an empowering process for the women and girls.

Our ministry among the women and girls is holistic. By this we mean that we attempt to touch all aspects of a woman's life – spiritual, relational, emotional, social, economic, physical, cognitive, behavioural, attitudinal. Our activities are designed with this in mind, and women and girls who join Samaritana are involved in Bible study, counselling, parties, homemaking, service programmes, livelihood programmes, training seminars, informal education, planning and evaluation, group discussions, etc. Opportunities and activities for those women and girls who are living in residence are, of course, more varied than for those who simply come to the ministry centre during the day.

Our 're-entry programme' is designed to assist women and girls who have gone through a process of change and discipleship to seek reconciliation, and become responsible in re-integrating into a 'normal' community setting. This includes a staff member visiting the family and home with the woman and girl, and evaluating with her and them the possibilities and challenges.

Samaritana networks widely with other NGOs, government, and local churches. A recent programme has been collaborating with a working committee in preparation for the 4th annual National Awareness Week on Child Sexual Abuse in 1999. This enlarges our own scope of involvement, and builds relationships with others.

Staff now meet regularly for protected times semi-annually to discuss in detail the programme, its effectiveness, problems and challenges.

Samaritana is also improving in terms of our own planning, monitoring and evaluation processes. Staff now meet regularly for protected times semi-annually to discuss in detail the programme, its effectiveness, problems and challenges, and other issues, as well as to do strategic planning together. These times, together with the input from our women friends' evaluation, are helping us evaluate and plan more effectively together, and the task of planning is increasingly owned by the team, rather than carried out by the directors.

THE FUTURE

We desire to… pursue opportunities for challenging the church to engage in direct ministry among the women.

Samaritana plans to add a registered social worker to the ministry team, in order to professionalise our approach. It is hoped that this person would help us with case studies and documentation. This would also enhance our opportunities for networking with government and others. We desire to continue to strengthen ties with local churches, and pursue opportunities for challenging the church to engage in direct ministry among the women. Whether or not Samaritana will consider reviving a 'drop-in centre' somewhere in the area near the street women and bars will have to be studied.

Questions to reflect on

- *How are girls listened to by Samaritana so that they are making decisions and involved in things that affect them?* (PRINCIPLE 5.2) *Why is this important?*
- *How could you better listen to the girls in your programme?*
- *What does Samaritana consider to be the Biblical basis of its ministry?* (PRINCIPLE 7.2)
- *Have you considered the Biblical basis of your ministry and what the Bible says about children?*
- *How has Samaritana involved and impacted the girls' community?* (PRINCIPLE 6.3)*How could your programme develop more of a focus on the community?*

BY TAMMY FONG,
CO-ORDINATOR

House of Hope, InnerCHANGE

Cambodia

ORGANISATION

InnerCHANGE is a Christian order comprising communities of missionaries living and ministering among the poor and striving to follow the Lord God's injunction 'to do justice, love mercy, and to walk humbly with our God' (Micah 6:8). InnerCHANGE was founded in 1985 and soon after became a part of Church Resource Ministries, an inter-denominational mission agency founded in 1980 which seeks to serve and extend the Church worldwide. InnerCHANGE's purpose is to proclaim the Kingdom of God among the poor through church planting, church renewal, community development, and raising up indigenous leaders.

As a part of Church Resource Ministries (CRM), InnerCHANGE has a vision for fresh, authentic expressions of the Church among the poor. Holistic in nature, working for community transformation, pioneered by godly leaders, fired by a passion for their world, compelled to multiply their lives and ministries among the needy so that the name of God is renowned among the nations, House of Hope is one of these ministries.

CONTEXT

Approximately 45 per cent of Cambodia's commercial sex workers are HIV positive.

Cambodia, with a population of 10.7 million, is estimated to have as many as 50,000–60,000 commercial sex workers (CSWs), comprised of both Vietnamese and Cambodians, with at least one-third between the ages of 12 and 17. The majority of CSWs are deceived, coerced, or sold into the sex trade and work in a variety of establishments such as brothels, karaoke bars, massage parlours, hotels, dance clubs and night clubs. CSWs are forced to work long hours and receive an average of 6–10 clients a day. Girls are physically abused, denied proper medical attention, and live in cramped quarters. Health problems include specific injuries from violence by brothel owners and clients, abdominal pains, sexually transmitted diseases (STDs) and HIV/AIDS. Approximately 45 per cent of Cambodia's CSWs are HIV positive.

DEMONSTRATING GOOD PRACTICE

House of Hope (HoH) is a residential home for girls who have come out of situations of sexual exploitation. HoH residents are encouraged to give their ideas of what they want to learn (eg manners, problem solving) in their small group counselling times. They are asked what kinds of activities they want to do in their free time. They participate in the quarterly evaluations of the programme and staff. Their requests are taken seriously and implemented as much as possible. All staff are available and take time to listen to their stories, complaints and problems. This happens in structured times (eg counselling sessions) as well as informal times.

With family re-integration as a primary goal for residents leaving HoH, family relationships and visits are encouraged and facilitated.

With family re-integration as a primary goal for residents leaving HoH, family relationships and visits are encouraged and facilitated. Often parents will come to see their daughters at HoH and will spend the night if they have travelled from distant villages. When HoH receives news of sick parents or serious problems at home, the social worker(s) will bring the girls home to see their families. These visits also enable the social worker to understand the girls' backgrounds and gain the support of the families in the girls' studies and training at HoH.

HoH is designed primarily to facilitate a healing process and to educate girls to provide a sustainable living wage for themselves. HoH realises that they cannot work alone in the reduction of sexual exploitation of children in Cambodia. Therefore it networks, co-operates and depends on local and international NGOs, government ministries, the police, and community leaders in each of the 16 districts within Kompong Cham Province to help bring this about. Local human rights organisations have connected with HoH and have brought young CSWs rescued from brothels. HoH attends coalition meetings for human rights, the prevention of sexual exploitation of children, and HIV/AIDS. And lastly, HoH has been developing relationships with the local pastors and is helping them to see the needs and issues involved with child prostitution and the role of the Christian Cambodian churches.

The girls go to a local church every week and are slowly integrating into the life of the church.

Five mornings a week, girls participate in devotions which include worship, Bible teaching, and prayer. In all of the components (vocational training, education, health, and counselling) scripture and Christian values are integrated into the lessons. For example, the vocational trainers use scripture to teach about work ethics, and the social workers and medical staff will pray for emotional and physical healing. In the evenings, the girls often ask the house mothers to lead them in worship and ask for prayers for their studies. In addition, the girls go to a local church every week and are slowly integrating into the life of the church.

THE FUTURE

HoH plans to create a sexual exploitation prevention programme that will be formed and implemented by former residents of the centre. This would be executed in Kompong Cham Province targeting extremely poor and at-risk villages. Secondly, HoH plans to develop a volunteer arm made up of members of Christian churches in Kompong Cham City who will be trained to serve in the residential centre or in the prevention programme. Additionally HoH plans to have national staff manage daily operations with minimal oversight by expatriate staff. Knowing the difficulties the young women at HoH will face upon leaving the programme, HoH plans to empower them economically to start up their own small business ventures and earn a living wage to decrease the likelihood of their returning to prostitution.

Questions to reflect on

- *How do the staff at HoH listen to and collaborate with children individually and collectively so that they are involved in things that affect them?* (PRINCIPLE 5.2)
- *In what ways could your organisation listen to and collaborate with children?*
- *How does HoH effectively network with local, national and international organisations (including those of other sectors) and how does this benefit their programme?* (PRINCIPLE 6.4)
- *How could your networking broaden and become more useful to the programme?*

CO-ORDINATING TEAM:
ALICIA CASAS GORGAL, CLINICAL PSYCHOLOGIST
MA EUGENIO GOYRET, TEACHER, SOCIAL PSYCHOLOGIST

CLAVES: The Prevention of Sexual Abuse among Children and Adolescents

Youth for Christ, Uruguay

ORGANISATION

CLAVES' focus emerged from the Youth for Christ (YFC) team's experience of holistic mission for over ten years working with girls, boys and adolescents in poor districts of Montevideo. A network was formed of churches, NGOs and social organisations working from a Christian perspective. Over this time, the team lived alongside the community developing a series of activities with both adults and young people. This created a climate of trust and openness that led to the CLAVES initiative.

Working with the community, and interaction with sister organisations, provoked reflection on the issues faced. These included youth unemployment and children living on the street, a lack of access to formal education and health, non-registration, fragility of social and community networks, family breakdown and sexual violence. Specific programmes were set up by YFC to search for answers to these problems. Some of these programmes opted for local action initiated by the community of Flor de Maronas. Others opted to implement extension programmes using the network in order to achieve a wider impact. The CLAVES programme emerged within this context.

FIG 2
CLAVES WORKS WITH GIRLS, BOYS AND ADOLESCENTS IN POOR DISTRICTS OF MONTEVIDEO
Photo: Paul Stephenson, Tearfund

In 1995 YFC collaborated with the International Catholic Child Bureau (ICCB) to develop tools and a strategy to prevent sexual abuse, both within the family and outside it, throughout the country.

The programme began by training three members of the co-ordinating team (one from ICCB and two from YFC). A pilot programme was designed and implemented during 1996–97. In 1998, the programme went through an initial evaluation and redesign that involved all the principal participants. Finally, over the past two years, funding was granted for publishing the teaching materials and implementing the programme both in Montevideo and in the interior of the country.

DEMONSTRATING GOOD PRACTICE

The CLAVES programme is based around four key concepts:

- A Christian world view and integral mission
- The promotion of integral health
- Resilience
- The Rights of the Child (such as those expressed in the United Nations Convention on the Rights of the Child).

It seeks to develop a sexual abuse prevention programme that bears testimony to the commitment of Christians to integral health and life in all its fullness for boys, girls and adolescents through:

- raising awareness of the issue of sexual abuse among both Christian and non-Christian communities
- training educators in these communities in order to integrate the programme, giving tools for prevention, early detection, and attention to the different actors with emphasis on prevention (systematic training on this theme does not exist in any part of the country)
- facilitating the networking of these communities with both public and private organisations in order to optimise the results
- improving the quality of life of children and adolescents living within their communities, strengthening them to overcome situations of this kind or others where their rights may be violated, and interrupting the cycle of violations or minimising the consequences of those that have occurred

- multiplying the spread of ideas and issues through the same boys and girls, educators and the communities
- improving the involvement of churches in their communities through work in this field, widening the vision of their mission.

A push towards resilience… developing the 'resilience factors'

Via the programme, focus is placed on fostering the factors that can protect children and adolescents in the face of abuse, especially sexual, where they may be either the victims or occasionally the perpetrator.

Within CLAVES, priority is placed on the use of games as a natural way of learning for children. They are the favourite, most enjoyable formative activities for psychosocial development, and tools within which conflict can be managed in an educative way. Through songs, dances, sketches, board games, party games, radio plays, jigsaws, stories, puppets etc, the participants can learn how to communicate, create space for relationship building, understand, establish and respect norms, and develop different ways of resolving difficulties in specific situations.

CLAVES takes a participatory and group-based approach with the children and adolescents. This is both flexible and can be adapted to each context (eg a literate or illiterate group). The children and adolescents work together as active participants alongside their specific educator with whom they have already developed a bond of trust and friendship (this is a fundamental factor in the successful outworking of the programme).

CLAVES believes that children develop personal 'resilience factors', making them less vulnerable to sexual abuse.

CLAVES believes that children develop personal 'resilience factors', making them less vulnerable to sexual abuse, when they:

- know their rights and can put limits on their dealings with family and other adults
- experience unconditional love with a significant person
- develop the capacity to discover meaning in life, this is related to spiritual life and religion
- develop a sense of humour
- develop skills and the feeling of having some control over what happens in life
- learn to understand, value, care for, control and enjoy their own body
- experience the use of their body as a means of communicating with others and the world
- know how to discriminate between their body and its intimate parts, and what this signifies in their interpersonal relationships

- recognise distinct types of affection and the emotions provoked by them, and the appropriate or inappropriate ways of relating to them in different contexts
- conceptualise the notion of the existence of sexual abuse and how to identify it, according to their age
- develop problem-resolving skills and exit strategies in situations where abuse may occur
- recognise people around them whom they can trust
- handle norms of family security appropriately
- identify local support networks outside their family
- learn to distinguish between real mistakes and those that are falsely attributed
- know how to handle the concept of 'secrets', especially in the context of adults requesting them to keep things 'secret' that they do to them.

LESSONS LEARNED

Institutional commitment (at different levels: educators, directors etc.) is invaluable:

- so that what is learned through the training by the educators transcends the individual and really gets across to the children and youth
- to facilitate applying the prevention programme and to integrate the theme into institutional culture over the long term
- to take on responsibly the long-term consequences of the programme, it is worth mentioning by way of example the emergence of specific cases of abuse, questioning of the families involved etc.

A long and difficult process must be worked through in order to challenge and overcome social myths and beliefs.

A long and difficult process must be worked through in order to challenge and overcome social myths and beliefs that manifest themselves through people, families and institutions.

Educators that have lived through their own experiences of sexual abuse in their childhood or adolescence have found a space within the CLAVES programme that favours their own restoration and transformation of their personal history. This provides both strong motivation and gifting for this kind of work.

Work around the theme of sexual abuse promotes the breaking of silence, the revelation of abuse cases, and the possibility of a therapeutic and pastoral accompaniment shaping a new future.

THE FUTURE

Our work at community level with children and youth helped to define the importance of developing protecting factors. It is also important to emphasise that these are not the only factors that make for a successful programme, but that prevention may be implemented from diverse perspectives and through different strategies. At this moment, we are seeking to strengthen the programme through:

- designing a proposal aimed at adults, which attempts to develop their potential to act in a protecting role towards the children and youth
- designing a strategy that aims to strengthen the social networks that protect the children and youth
- developing the concept of 'growing without growing' in that the learning achieved through the CLAVES programme can be shared and enriched via networks and in collaboration with churches and Christian organisations without increased staffing and budgets
- deepening the exchanges with local and regional networks and organisations on this theme
- developing the design of indicators that measure the development and impact of protecting factors in order to understand better the impact of the different proposals.

Questions to reflect on

- *What enabled YFC to come to a clear understanding of the issues that faced marginalised youth?*
- *How did they set about building the programme? What does this teach you about the value of networking and learning from the people?*
- *How do you try to build up the resilience of children in order to help them overcome difficulties and face challenges?*

SECTION 4

Reflective Question Tool

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4 *The Reflective Question Tool*

This Reflective Question Tool can be used to evaluate a programme working with children and sexual abuse and exploitation.

PRINCIPLE 1 **BUILDING RELATIONSHIPS**

- How is priority given to building relationships – with the child, family, community, organisation or institution and between organisations?

PRINCIPLE 2 **PARENTAL RESPONSIBILITIES**

- How does the programme encourage the development of parental responsibilities towards children and a caring, child-friendly community?

PRINCIPLE 3 **WORKING AT DIFFERENT LEVELS**

- At what level(s) does the programme work and how does it consider other levels?
  - Individual
  - Peer
  - Family
  - Organisational/Institutional
  - Community
  - National
  - Policy/Political
  - Spiritual

PRINCIPLE 4 IDENTIFYING NEEDS AND PRIORITIES

- How are children's (and parents') needs identified? How have children and parents been listened to and involved?
  - How are children most at risk identified?
  - Have prevalence studies been undertaken to find out the extent of the problem of domestic sexual abuse, commercial sexual exploitation and rape of children – for example, confidential anonymous questionnaire surveys with school children?
  - How do older children themselves see the problem and how do they think it can be dealt with? Formal research programmes or informal focus groups might be used to find out.
  - Is behaviour observed through play, toys, drawing and stories?
  - In the rehabilitation centre have guidelines been developed to govern the progress of different children in the programme from admission to discharge, while recognising that each child is different? Are there careful admission criteria to avoid children being admitted who could be based in the community?
  - Has a decision been made about whether children will be tested for HIV/AIDS and have the consequences been discussed?
- What experience or training do the staff have in communicating with children and their families and facilitating children's participation?
  - Are staff involved in the counselling of children and families?
  - Are counsellors screened to avoid secondary abuse of children?
- How does the programme try to meet the spiritual, physical, mental, emotional and social aspects of the child's development (including educational and vocational aspects)?
  - Is developing self-esteem seen to be a key part of recovery?
  - Does the programme emphasise the emotional needs of the child rather than his or her other needs?
  - Is vocational training considered (for commercially sexually abused children) to provide an alternative method of raising income for their families in the future?

PRINCIPLE 5 CHILDREN'S PARTICIPATION

- How does the programme take into account children's abilities? How are the following addressed:
  - Ability rather than disability or inability?
  - Resilience to change and trauma as well as vulnerability?
  - Is there prejudice based on gender, age, parentage, ethnicity, caste or social class, religious background or disability?
  - Is there a general belief that change is possible both for the child and family?
  - How are girls treated differently than boys? If they are, then why?
  - Is care taken that 'bad' children are not scape-goated (blamed) as the cause of the problem?
- How do the adults listen to and collaborate with children according to their age and ability, in things that affect them?
  - In prevention education, are materials available which are understood by children and based on what they feel they need to know? Are surveys done on children's attitudes, knowledge and behaviour to ensure that materials are appropriate?
  - Is there a half way place (before children are involved in long-term support), where children can get support before they commit themselves to a long-term programme?
  - Can children participate voluntarily in formal or informal therapy or counselling?
  - Are children in rehabilitation centres[16] able to participate in the decisions affecting them so that their self-esteem is built up? Is there a contract at the beginning of their stay, to ensure agreement of both sides about what can be expected?
  - Are children involved in evaluating the centre and programme as a whole?
  - Is there accountability so that several members of staff will also ensure accountability and prevent secondary abuse?

16 See *Children at Risk Guidelines 5: Children in Residential Care and Alternatives.*

PRINCIPLE 6 CHILDREN IN CONTEXT

- To what extent is the child considered in the social, political and historical context of their community?
  - Are staff aware of the particular community, culture and socio-economic background of the child, so they can understand the underlying causes of the problem?
- How are the parents, caregivers and families of the children involved and impacted?
  - Where familial sexual abuse is the problem, is there support available for all family members? Where external abusers are involved and parents were aware or unaware, is support available to them and adapted to the circumstances?
  - Are regular assessments made involving the child, parents and staff, concerning the earliest opportunity for the child to be discharged? Do social and community workers maintain links with the home both during and after the stay?
  - Do children remain at home with their families and attend a drop-in day centre rather than being admitted to residential centres?
  - Are there alternatives available such as foster care in Christian homes in the community and small family units, where it is inappropriate for parents to look after the child (either because they are abusers, or facilitating sexual exploitation or drug addicts, or because children are genuine orphans who would otherwise be vulnerable to sexual assault)? Is this the exception rather than the rule?
- How is the children's community involved and positively impacted?
  - Does the programme challenge the community, through the church for example, by addressing issues of parenting, facing up to domestic sexual abuse, acting in more of a protective role against paedophiles, co-operating with the police, doing sex education in the home, demanding better sex education in schools, better services in healthcare for victims of child sexual abuse etc?
- In what way are links developed (networking) with other local, national and international agencies and organisations (including organisations from other sectors)?
  - Is there co-operation with local, national and international NGOs involved in prevention, advocacy, education, rescue and rehabilitation?
  - Is there co-operation with government education, health, legal, law enforcing and social service professionals on a local and national level?
  - Does the programme work with others in addressing the underlying causes of poverty in a specific community (eg through vocational training and income generating programmes)?

- How is the cultural and religious context of the child, family and community taken into consideration?
  - What does the local community believe about virginity, chastity, homosexuality, rape, temple prostitution, and the general value of children?
  - Is there an underlying element of fatalism and hopelessness in the programme that has been absorbed from the culture?

PRINCIPLE 7 **ADVOCACY**

- In what ways does the programme lobby with or on behalf of children and their families at local, national or international level?
  - Are the underlying root causes of child sexual abuse and exploitation (such as poverty and powerlessness of the child) understood? Is there an underlying belief by the programme staff that the Christian gospel can bring about forgiveness, redemption and change?
  - Is there involvement in the training of children, parents and communities? Is the media used in an educative rather than sensational way to promote public support in practical ways for corrective action?
  - Is there lobbying for the setting up of a police vice squad to investigate child abuse cases and the implementation of appropriate police training programmes?
  - Are churches encouraged to be informed about the problem of sexual abuse of children, or are they failing to face up to the problems in the community?
  - Is there a training programme for health, education, law enforcing and welfare professionals about sexual abuse including commercial sexual abuse of children?
  - Is there low profile collaboration with lawyers involved in prosecution of individuals who have participated in child sexual abuse?
- Are the programme staff aware of the UN Convention on the Rights of the Child and other human rights issues and conventions?
  - Are they aware of recommendations of the World Congress against the Commercial Sexual Exploitation of Children (August 1996)?
  - Does the programme also encourage the responsibility of the international community to promote responsible tourism, for example by supporting ECPAT (End Child Prostitution, Pornography and Trafficking)?

- What are the barriers to advocacy work? How can these be overcome?
  - What can be done to influence the church and community?
  - Are the government and police involved in a cover-up of facts that could incriminate them?
- Is there dialogue with parents and caregivers so that they can make informed decisions and represent their families?
  - Are parents in the community informed about the real risks of sexual abuse and how to take preventive measures, as well as being encouraged to give accurate sex education in the home?
  - Are parents of actual and potential victims, helped to lobby government and various sectoral services on issues they feel strongly about? Such issues might include provision of adequate care of children and families both preventively and in rehabilitation; facing up to domestic sexual abuse; a more active policy against paedophiles; better sex education in schools, and lobbying for better healthcare services for victims of child sexual abuse etc.
  - In rehabilitation, do parents participate in their child's care and are they kept informed of their child's progress so that they can make informed suggestions and decisions?
- Is there dialogue with children so that, based on their age and ability, they can make informed decisions and represent themselves and their peers?
  - Is information given by children about their sexual abuse treated carefully and confidentially to protect the individual child?
  - Is information which is volunteered by children and that may help to bring about prosecution of abusers or influencers, considered carefully? Is there adequate preparation and de-briefing of children who need to go to court?
  - Is it possible and appropriate for unaffected children to use media publicity about their opinions, writing letters to the government, drawing posters, even being involved in demonstrations as forms of advocacy?
  - Are discipline procedures established and written for the rehabilitation centre, in order to avoid inappropriate sexual and violent behaviour, or deal with it should it arise?
- Is there awareness of the Biblical basis of the programme?

PRINCIPLE 8 CHILD-SENSITIVE INDICATORS

- How does the programme measure the impact of its work on children and their families? Do the indicators measure both qualitative and quantitative impact?
- Do these indicators show how the programme has an impact on the lives and environment of the children and their families? Is the data broken down into age and gender groups?
  - Is this seen to be equally important in preventive education and advocacy programmes as well as rehabilitation programmes?
  - In therapeutic care are different models explored according to the cultural context and the resources available? Possible suggestions include review meetings, involving therapists, consultants, social workers and other key people working directly with the child (in some cases parents), and behaviour checklists: comparing changes.
  - Are results then used to adapt individual care and programmes accordingly?
- How are the parents, caregivers and children (according to age and ability) involved in the evaluation of the child and the care given?
- How does the programme reflect on and use the results of evaluation?

TEARFUND
CHRISTIAN ACTION WITH THE WORLD'S POOR

SECTION 5

References and Resources

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5 *References and Resources*

WHAT TO READ

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- The abuse of power has become a poorly understood epidemic in our churches and in society. Poling articulates the problem, the causes and the consequences. This book is must for anyone who has a position of power over others, and for all people who know themselves to be vulnerable or who may have been abused by someone in a position of authority or trust.

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- Includes a study on the theological implications of child abuse.

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- A fully illustrated book portrays the fear of abuse and isolation; encourages children 4–9 years old to speak out. For childcare professionals.

Rouf, K (1989) *Secrets,* The Children's Society. For cultural sensitivity two versions are available – ISBN 0 907324 37 1 (white family) or 38 X (black family).

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WHO TO CONTACT

Action to Stop Child Exploitation (WAO Afrique), 45 Rue du Seminaire, BP 80242, Lomé, Togo. Tel: +228 21 41 13, Fax; +228 21 73 45

- Working in Benin, Cameroon, Ivory Coast, Niger, Senegal, Togo.

Amnesty International, 522 Eighth Avenue, New York 10001, USA.
E-mail: aimember@aiusa.org

- Seeking to secure human rights of children facing a broad range of violations in South Asia and elsewhere.

ASEM Resource Centre, University of Glasgow, Lilybank House, Bute Gardens, Glasgow, G12 8RT, UK. Tel: +44 (0)141 330 3710, Fax: +44 (0)141 330 4856, E-mail: cec-web@gla.ac.uk, Website: www.asem.org

Barnardos, Child Care Publications, Barnardos Trading Estate, Paycocke Road, Basildon, Essex, SS14 3DR, UK. Tel: +44 (0)1268 520224 ext 267, Fax: +44 (0)1268 284804

Casa Alianza/Covenant House Latin America, SJO 1039, PO Box 025216, Miami FL 33102-5216, USA. Tel in Costa Rica: +506 253 5439 or +506 253 6338, Fax in Costa Rica: +506 224 5689, E-mail: bruce@casa-alianza.org or media@casa-alianza.org, Website: http://www.casa-alianza.org

Centre for Responsible Tourism, 1765-D Le Roy Avenue, Berkeley CA 94705, USA.
E-mail: CRToursim@aol.com

- Encourage responsible tourism in the third world by increasing awareness and consequences of child prostitution.

Centre International d'Initiation aux Droits de l'Homme, 1 Rue Froehlich, BP 186, 67604 Selestat Cedex, France. Tel/Fax: +33 3 88 92 94 72, E-mail: cidh@wanadoo.fr, Website: assoc.wanadoo.fr/cidh

Chaine de Solidarité: Fagguru Dimbelli Xeleyi, Sicap Liberte II no. 1697 BP 650, Dakar, Senegal. Tel: +221 824 78 96, Fax: +221 26 11 78, E-mail: Faggaru@malam.com

Child Abuse and Neglect: The International Journal

- The Journal of the International Society for the Prevention of Child Abuse and Neglect, 1205, Oneida Street, Denver, Colorado, USA.

Child Rights Information Network, c/o Save the Children, 17 Grove Lane, London, SE5 8RD, UK. Tel: +44 (0)20 7703 5400, Fax: +44 (0)20 7793 7630, E-mail: crin@pro-net.co.uk, Website: http://www.crin.ch

- Networking organisation on all child rights issues.

The Children's Society, Edward Rudolf House, Margery Street, London, WC1X OJL, UK. Tel: +44 (0)20 7837 4299, Fax: +44 (0)20 7837 0211

- Publications on child sexual abuse and prostitution.

Churches Child Protection Advisory Service (CCPAS), PO Box 133, Swanley, Kent, BR8 7UQ, UK. Tel +44 (0)1322 667207/660011, Fax +44 (0)1322 614788, E-mail CCPAS@aol.com

- Advice and helpline. They have produced a video for churches and organisations on protecting children from abuse.

Church World Service, PO Box 968, Elkhart, IN 46515, USA. Tel: +1 219 264 3102

Defence for Children International, Case Postale 88, CH 1211, Genève 20, Switzerland. Tel +41 22 734 05 58, Fax: +41 22 740 11 45

End Child Prostitution, Pornography and Trafficking (ECPAT-UK), Thomas Clarkson House, The Stableyard, Broomgrove Road, London, SW9 9TL, UK. Tel: +44 (0)20 7924 9555, Fax; +44 (0)20 7738 4110, E-mail: antislavery@gn.apc.org

- Produces a list of publications and videos. These include papers and research from the World Congress on Commercial Sexual Exploitation of Children, August 1996.

ECPAT International Office, Chitraporn Vanaspong/Information Officer. Tel: +66 2 215-3388, +66 2 611-0972 ext 106, Fax: +66 2 215-8272, E-mail: ecpatbkk@ksc15.th.com, Website: http://www.ecpat.net

Ecumenical Coalition on Third World Tourism, Ms Annette Groth. E-mail: Contours@Genève-link.ch

The Rev Nancy Lane, PhD, Disability Awareness and a Healing Ministry, PO Box 274, Lansing, NY 14882-0274. Tel: 607-533-4083 (10.00am–5.00pm only Eastern US time), E-mail: nlane1@twcny.rr.com

- Expertise in working with women who have been abused or sexually exploited, including women with disabilities. My training and experience includes working with victims and survivors of clergy sexual abuse. Particular attention is given to the spiritual issues resulting from abuse and discovering (or recovering) a positive image of God and God's presence in suffering.

Hotline, operated by an NGO for people to report suspected material on child pornography on the internet: www.rb.se/hotline

Human Rights Watch, 350 5th Avenue, 34th Floor, New York, NY 10118-3299, USA. Tel: +1 212 216 1837, Fax: +1 212 736 1300, E-mail: rozaris@hrw.org, Website: http://www.hrw.org

- Works to end broad range of human rights abuses including child trafficking and exploitation, slavery, abduction and torture of children and child soldiers.

Inter-American Children's Institute, Av 8 de Octubre 2904, Montevideo 11600, Uruguay. Tel: +598 2 47 3242, Fax: +598 2 47 32 42, E-mail: iin@chasque.apc.org

International Bureau for Children's Rights, www.web.net/~tribunal

International Commission on Sexually Exploited Children (ICSEC), E-mail: enquiries and subscriptions: icsec@viva.org

- A forum for Christians working in this area. Moderated by David Westwood, World Vision.

International Justice Mission, PO Box 58147, Washington DC, USA. E-mail: ijm@ix.netcom.com

- Christian lawyers working on behalf of sexually exploited children (and others) worldwide.

International Labour Organisation, 4 Route des Morillons, BP 500, Genève, Switzerland. Tel: +41 799 76 89, Fax: +41 799 87 71

International Society for the Prevention of Child Abuse and Neglect (ISPCAN), 200 North Michigan Ave, Suite 500/5th Floor, Chicago, IL 60601, USA. Tel: +1 312 578 1401, Fax: +1 312 578 1405, E-mail: ispcan@aol.com, Website: http://www.ispcan.org

- Multidisciplinary including medical, legal and welfare services; education, therapeutic or voluntary organisations; those in research and academia, sociology, clergy and others; expert faculty database; conferences; reports.

Interpol, BP 6041, 69411 Lyon, Cedex 06, France. Tel: +33 472 44 72 06, Fax: +33 472 44 72 57

Journal of Child Sexual Abuse, The Hawthorne Press, 10 Alice Street, Binghampton, NY 13904, USA.

KIDSCAPE, 152 Buckingham Palace Road, London, SW1W 9TR, UK.
Tel: +44 (0)20 7730 3300, Fax: +44 (0)20 7730 7081,
Website: www.kidscape.org.uk/kidscape

- Produce good value leaflets and materials and training for education of children on sexual abuse, behaviour management, counselling and bullying.

Network Against Sexual Exploitation of Children, PO Box 43326, Woodstock 7914, Cape Town, South Africa. Tel: +27 021 448 5421, Fax: +27 021 474 997
E-mail: molo@mweb.co.za

NGO Group for the Convention on the Rights of the Child, Focal Point on Sexual Exploitation of Children, c/o Defence for Children International, Casa Postale 88, CH 1211, Genève 20, Switzerland. Tel +41 22 740 4711, Fax: +41 22 740 11 45, E-mail: focalpoint-sexex@pingnet.ch, Website: http://www.childhub.ch/dcifp/focalpoint.html – this has established links with other sites

- The key NGO forum for all those working with sexually exploited children.

NGO Working Group on Girls, 103 bis, Route de Thonon, 1222 Vezenaz, Switzerland. Tel: +41 22 752 15 36, Fax: +41 22 752 23 10,
E-mail: rbloem@iprolink.ch

PCCA Christian Child Care, PO Box 133, Swanley, Kent, BR8 7UQ, UK

- Guidelines to churches – protecting children and appointing children's workers (pamphlet 1995).

PEACE, PO Box 58, Mt Lavinia, Sri Lanka and Swastika Private Limited, Colombo, Sri Lanka

- Local advocacy organisation in Sri Lanka.

Queen Mary and Westfield College University of London, Faculty of Law, Programme on International Rights of the Child, Mile End Road, London, E1 4NS, UK. Tel: +44 (0)20 7975 5133, Fax: +44 (0)20 8981 87 33
E-mail: S.C.Braybrook@qmw.ac.uk

Radda Barnen, (Swedish Save the Children), SE-107 88 Stockholm, Sweden.
Tel: +46 8 698 90 00, Fax: +46 8 698 90 14, Publications E-mail: rbpublishing@rb.se, Website: http://www.rb.se or for bookshop www.childrightsbookshop.org

SAGE Publications, 6 Bonhill Street, London, EC2A 4PU, UK

- Publications for churches on sexual abuse.

Save the Children Publications Unit, 17 Grove Lane, London SE5 8RD, UK.
Tel: +44 207 703 5400

- Publications on sexual exploitation.

Stockholm Congress Official Website, 193.135.156.14/webpub/csechome/222e.htm

Tearfund, 100 Church Road, Teddington, Middlesex, TW11 8QE, UK.
Tel: +44 (0)20 8977 9144, Fax: +44 (0)20 8943 3594, E-mail: enquiry@tearfund.org,
Website: http://www.tearfund.org

UN Commission on the Status of Women,
Website: www.un.org/womenwatch/daw/csw

UNICEF, Palais des Nations, 5–7 Avenue de la Paix, 1211 Genève 10, Switzerland.
Tel: +41 22 909 51 11, Fax: +41 22 909 59 08

UNICEF Section on Children in Especially Difficult Circumstances and NGO Liaison Service, 3 United Nations Plaza, New York, NY 10017, USA.
Tel: +1 212 326 7000, Fax: +1 212 326 2760, Website: http://www.unicef-icdc.org

UN Office of the High Commissioner for Human Rights, Website: www.unhchr.ch

Viva Network, PO Box 633, Oxford, OX1 4YP, UK. Tel: +44 (0)1865 450800,
Fax: +44 (0)1865 203567, E-mail: help@viva.org, Website: www.viva.org

- Christian networking organisation for children at risk.

World Tourism Organisation (WTO), Capitan Haya No 42-28020, Madrid, Spain.
Tel: +34 1 571 0628, Fax: +41 22 739 7377

World Vision UK, 599 Avebury Boulevard, Milton Keynes, MK9 3PG, UK.
Tel: +44 (0)190 884 1010, Fax: +44 (0)190 884 1001, Website: http://www.wvi.org

- Publications on child exploitation.

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