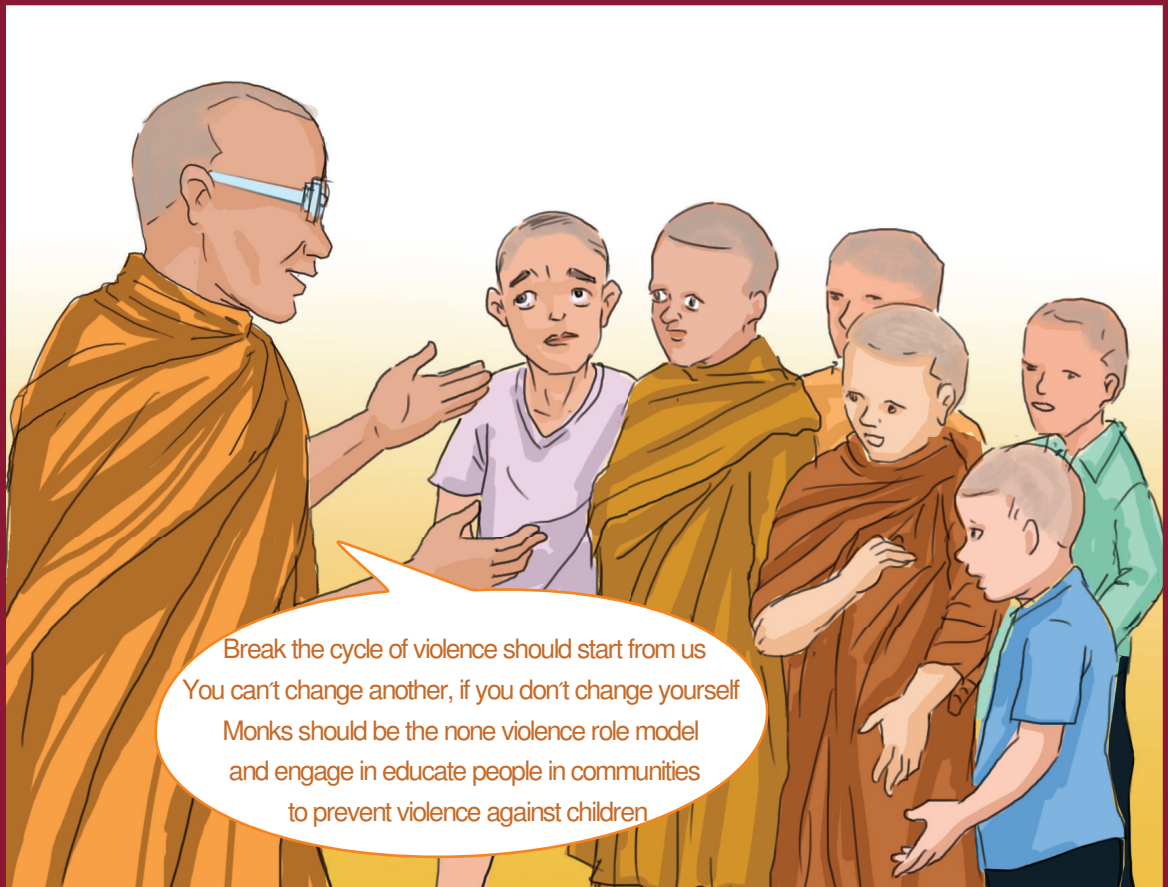


KINGDOM OF CAMBODIA  
NATION RELIGION KING



MINISTRY OF CULTS AND RELIGION  
MONK COUCILS OF BOTH ORDERS

## POLICY ON WAT SAGNAHAK KOMAR



To be complied by all pagodas in the Royal of Cambodia  
2018



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## Prakas on implementing of the Wat Sangkahak Komar Policy



Kingdom of Cambodia  
Nation Religion King

Ministry of Cults and Religion

No. 163/18 ព.រ.ក.ប.ជ

Phnom Penh 20 June 2018

**PRAKAS  
ON  
IMPLEMENTATION OF THE WATSANGKAHAK KOMAR POLICY**



**Senior Minister, Minister of the Ministry of Cults Religion**

- Having seen the Constitution of the Kingdom of Cambodia;
- Having Royal Degree No. ៩៩/រកម ០១៩៦/១៩ dated 28 January 1996 promulgating the law on establishment of the Ministry of Cults and Religion;
- Referred to the Sub-Decree No. 154 អនក្រឹត្យ បក dated 11 July 2011 on the organization and functioning of the Ministry of Cults and Religion;
- Referred to Prakas No. 649/11 ព.រ.ក.ប.ជ dated 20 September 2011 on roles, duties and structure of central office, local unit and subordinated offices under the supervision of the general inspectorate of national Buddhist study of the Ministry of Cults and Religion;
- Upon necessary.

**Herby Decides**

- Article 1** To implement the policy on “Wat Sangkahak Komar” aims to establish a protective environment of children in communities and in pagodas in the Kingdom of Cambodia,
- Article 2** Cabinet, General Department of Religious Affairs, General Inspectorate of National Buddhist Education, General Department of Administration and Finance, Provincial Departments of Cults and Religion, Buddhist Education Institutions and concerned departments shall effectively implement this Prakas,
- Article 3** This Prakas shall take legal effects from date of the signature.

**Senior Minister  
Minister of the Ministry Cults and Religion**

Signature and Seal

**HIM CHHEM**

**C.C:**

- Most Supreme Patriarch of the two Buddhist sects
- Sangha Council of the two Buddhist sects
- Ministry of Interior
- Ministry of Education Youth and Sports
- Ministry of Economy and Finance
- “to be informed”
- Buddhist schools
- Capital and Provincial monk heads
- Capital city and provinces
- Provincial Departments of Cults and Religion
- As in Article 2 “To execute”
- Chronicle Docs



សម្តេចប្រារម្ភនិវេសន៍សង្ឃក្រសួងសាសនា ប្តូរ ក្រី  
សម្តេចប្រារម្ភនិវេសន៍សង្ឃក្រសួងសាសនា ប្តូរ ក្រី

**Of Higher Merit and Pure Virtue, Most Supreme Patriarch Bour Kry**  
**Supreme Patriarch for the Dhammayuttika Nikāya of the Kingdom of Cambodia**

### **FOREWARD**

As a religion, Buddhism promotes child protection works as stipulated for example in the principles of parental salvation for their children and the Four Noble Sentiments. The Supreme Sangha Council of the Dhammayuttika Nikāya implements the government policy to promote children's rights by establishing Buddhist education programs at community level and the outreach through Dhammayuttika radio to improve knowledge of our monks and to transfer knowledge to the Buddhist followers, parents, caregivers, family and community to positively change their attitude toward non-violent ways to educate children and avoid violence.

The Supreme Sangha Council would like to express our support and we believe that the Sangkaha Komar policy is established for the best interest of children to ensure safety of children in Buddhist temples to respond to issues of violence against children, child abuse both for reported and suspected cases of violence or abuse against children.

The Supreme Sangha Council of the Dhammayuttika Nikāya would like to request the head of provincial and district monk and the head of monks in the Pagodas and monks in all pagodas to implement this WAT SANGKAHAK KOMAR policy effectively and regularly to contribute to prevention and response to violence against children in Cambodia.

Tuesday, 7<sup>th</sup> day of the rising moon, Badhamasad month, BC 2562

Phnom Penh, 19 June 2018

Most Supreme Patriarch

Bour Kry



ព្រះរាជាណាចក្រកម្ពុជា  
ជាតិ សាសនា ព្រះមហាក្សត្រ

### Forward

The Buddha teaches that a child is in the most fragile stage, yet they are indispensable future of the family, Buddhism and the nation. In order for a child to grow to their full potential, four types of well-beings are required: physical, mental, emotional and psychological well-beings. To achieve this goal, children must be protected from all forms of violence. The Supreme Sangha Council for Maha Nikāya has been implementing the government's policies to promote children's rights and to contribute to build a non-violent society.

The Supreme Sangha Council would like to express our support and we believe that the Sangkaha Komar policy is established for the best interest of children to ensure safety of children in Buddhist temples to respond to issues of violence against children, child abuse both for reported and suspected cases of violence or abuse against children.

The Supreme Sangha Council would like to request the head and deputy head monk of the district, head of monks in the Pagodas and monks in all pagodas to participate to implement this WAT SANGKAHAK KOMAR policy effectively and regularly to contribute to prevention and response to violence against children in Cambodia to contribute to the national development with our Royal Government.

Friday, 3<sup>th</sup> day of the rising moon, Badhamasad month, BC 2562

Phnom Penh, 15 June 2018

Most Supreme Patriarch

Nun Nget

# Decision on of establishment of a management committee and Wat Sangkahak Komar trainer team in Cambodia



Ministry of Cults and Religion  
No. 38/18 ក.វ.ស. ជំពូក

Kingdom of Cambodia  
Nation Religion King

Phnom Penh 20 June 2018

## DECISION ON ESTABLISHMENT OF A MANAGEMENT COMMITTEE AND WATSANGKAHAK KOMAR TRAINER TEAM IN CAMBODIA ព្រះរាជាណាចក្រកម្ពុជា

### Reference:

- Having seen the Constitution of the Kingdom of Cambodia;
- Having seen Royal Decree No. NS0196 រ.ក.វ./19, dated 28 January 1996, promulgating the Law on Establishment of the Ministry of Cult and Religion;
- Sub-Decree No. 154 អនក្រឹត្យ ប្រាំ, dated 11 July 20011, on Organization and Functioning of the Ministry of Cult and Religion;
- Prakas No. 649/11 ក.វ.ស.ប្រាំ, dated 20 September 2011, on Roles, Duties, and Structure of Central Offices, Local Entities, and Units under National Inspectorate for Buddhist Studies of the Ministry of Cult and Religion;
- Prakas No. 087/15 ក.វ.ស.ប្រាំ, dated 25 July 2015, on Establishment of Committee for Integrating Lesson on Children Violence Prevention into Curriculum of all Three Levels;
- As per necessity.

### Hereby Decides

#### Article 1:

Shall establish the Management Committee for Pagoda Children Protection and Trainers for the Implementation of Safe Pagoda Children Protection Program, which is composed of the followings:

#### A. Central Committee

- |  |                 |                   |
|--|-----------------|-------------------|
| 1. Samdech Preah Akka Moha Sangkhak Reachea Thebpadei                  | <b>Tep Vong</b> | Honorary Co-Chair |
| 2. Samdech Preah Akphi Serey Sokunthea Moha Sangkhak Reachea Thebpadei | <b>Buor Kry</b> | Honorary Co-Chair |

3.	Samdech Preah Moha Somethea Thebpadei	<b>Non Ngaet</b>	Honorary Permanent Member
4.	Minister of Cult and Religion		Chair
5.	Samdech Preah Purthivong	<b>Aom Limheng</b>	Vice Chair
6.	Samdech Preah Mongkol Tebveachar	<b>Vong Aneta</b>	Vice Chair
7.	Samdech Preah Odom Chakriya Bondet	<b>Chhoeng Bunchhea</b>	Permanent Vice Chair
8.	Samdech Preah Puth Chey Mony	<b>Khem Sorn</b>	Member
9.	Preah Puth Khosna Char Bondet	<b>Khy Sovannratana</b>	Member
10.	Preah Ob Livong	<b>Chuon Savoeun</b>	Member
11.	Preah Somethvong Bondet	<b>Sok Bunthoeun</b>	Member
12.	Preah Viney Samvorak	<b>Sim Saran</b>	Member
13.	Preah Mett Mony	<b>Reoung Vibol</b>	Member
14.	H. E Dr.	<b>Seng Somony</b>	Permanent Member
15.	H. E	<b>Chea Nareth</b>	Member
16.	Mr.	<b>Ton Phanly</b>	Member
17.	Mr.	<b>Chheom Seiha</b>	Member
18.	UNICEF Representative		Member

This Management Committee has the roles and duties on management, lead, summon for meeting, and introducing implementation process of pagoda children protection programs, resolution of each committee needs, and review and approval of activities, in cooperation with relevant institutions.

**B. Secretariat:**

1.	Samdech Preah Puth Chey Mony	<b>Khem Sorn</b>	Chair
2.	H. E Dr.	<b>Seng Somony</b>	Vice Chair
3.	Preah Moha	<b>Sou Piseth</b>	Member
4.	Preah Moha	<b>Von Chanthavy</b>	Member
5.	Mr.	<b>Srey Sovannmony</b>	Member
6.	Ms.	<b>Hoa Phallin</b>	Member
7.	Mr.	<b>Keo Sophivath</b>	Member



8.	Mr.	<b>Nguon Sdech Pheakdey</b>	Member
9.	Mr.	<b>Chan Thoeun Vannara</b>	Member
10.	Mr.	<b>Pen Sothea</b>	Member

The Secretariat for Pagoda Children Protection is responsible for the roles and duties on administrative work, documenting, drafting letters, summon for meetings, collecting information, developing working calendar, survey, monitoring activities, evaluating, reporting, proposal for approvals, and carrying out other activities as assigned by the Central Committee.

#### **C. National Teachers:**

1.	Samdech Preah Puth Chey Mony	<b>Khem Sorn</b>	Chair
2.	H. E Dr.	<b>Seng Somony</b>	Vice Chair
3.	Preah Moha	<b>Sou Piseth</b>	Member
4.	Preah Moha	<b>Von Chanthavy</b>	Member
5.	Mr.	<b>Srey Sovannmony</b>	Member
6.	Ms.	<b>Hoa Phallin</b>	Member
7.	Mr.	<b>Keo Sophivath</b>	Member
8.	Mr.	<b>Nguon Sdech Pheakdey</b>	Member
9.	Mr.	<b>Chan Thoeun Vannara</b>	Member
10.	Mr.	<b>Pen Sothea</b>	Member

Shall recognize National Teacher for Pagoda Children Protection to implement safe pagoda children protection programs, which is composed of the following members:

1.	Preah Somethvong Bondet	<b>Sok Bubthoeun</b>
2.	Preah Odom Preychea	<b>Orn Thean An</b>
3.	H. E Dr.	<b>Seng Somony</b>
4.	Ms.	<b>Chan Kanha</b>
5.	Preah Moha	<b>Ny Sokpanha</b>
6.	Mr.	<b>Touch Mai</b>
7.	Mr.	<b>Chheng Chhor Vanny</b>

National Teacher for Pagoda Children Protection is responsible for the roles and duties on trainings for national teachers and pagoda focal people throughout the country.

**Article 2:**

Each committee shall regularly participate in meetings and reporting every month and meet where necessary based on arrival and invitation of the chairman.

**Article 3:**

The Cabinet, General Department of Religious Affairs, Inspectorate for Buddhist Studies, General Department of Administration and Finance, all schools of Buddhist Studies, pagodas, and relevant entities shall enforce this decision effectively, counting from the date of signature onward.

**Senior Minister**

**Minister of Ministry of Cult and Religion**

**(Seal and Signature)**

**Hem Chhaem**

**CC:**

- Both Samdech Preah Moha Sangkhak Reach
- Both Councils of Monk Chiefs
- Ministry of Interior
- Ministry of Education, Youth and Sport
- Ministry of Economy and Finance

**Submitted and Informed:**

- Schools of Buddhist Studies
- Municipal-Provincial Kanak Schools
- Department of Cult and Religion
- (As stated in Article 3 to implement)
- Document and Archive



## CHAPTER 1: WAT SANGKAHAK KOMAR POLICY

### 1. INTRODUCTION & PURPOSES

In response to the Cambodia Study on Violence against Children of 2013, the Cambodian Ministry of Cults and Religion and The Supreme Patriarch Councils, and in cooperation with UNICEF, are committed to promote the role of pagodas and monks in effective prevention and response to violence against children and unnecessary family separation. They are taking actions to improve the safety of children both within the pagoda compounds and in the communities. These actions include:

- 1) Building the capacity of monks to prevent and respond to violence against children through the general inspectorate of national Buddhist education that is being assisted to train and develop a curriculum for incorporation into the three training levels (Primary, Secondary, and Graduate);
- 2) Monks' active involvement in educating communities and raising their awareness to prevent and respond to violence against children and to prevent unnecessary family separation; of violence and abuse of children and appropriate responses;
- 3) Establishing a Pagoda Child Protection Programme including a comprehensive safeguarding mechanism to respond to suspected and reported cases of abuse of any child within the pagoda compound; and Initiating a monitoring and reporting plan with certificates and awards for performance.

Wat Sangkahak Komar policy (or called the Child Safeguarding Policy) is part of the comprehensive mechanism within pagodas to respond to suspected and reported cases of violence against or abuse of children. It includes a) establishment of Child Safeguarding Focal Points with responsibilities for reporting and monitoring in each pagoda and at various levels of the Buddhist structure in Cambodia; b) a detailed mechanism for reporting and responding to reported cases; and a code of conduct for monks and other adults affiliated with the pagoda. To ensure the effectiveness of the policy implementation, the Pagoda Child Protection Programme is developed to be attached with the policy.

### 2. DEFINITIONS AND TERMS

The Ministry of Cults and Religion and the Supreme Patriarchs of both orders, Mokahikay and Thommayuth, understand “child abuse” or “maltreatment” to include all forms of physical or emotional ill-treatment, sexual abuse, neglect or negligent treatment or commercial or other exploitation, resulting in actual or potential harm to the child’s health, survival, development or dignity<sup>1</sup>. For the purpose of this Policy the following definitions based on the Cambodian law, the Convention on the Rights of the Child, the World Health Organization and the International Labor Organization.

**Child:** A child is any person under the age of 18 years as defined by the UN Convention on the Rights of the Child which was ratified by the Kingdom of Cambodia in 1992.

**Adult:** An adult is any person 18 years or older.

**Physical abuse:** that which results in actual or potential physical harm from an interaction, lack of interaction, or threat, which is reasonably within the control of a parent or person in a position of

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<sup>1 1</sup> The World Health Organization definition of Child Abuse as defined in the Report of the Consultation on Child Abuse Prevention, WHO – 1999

responsibility, power, or trust. There may be single or repeated incidents. Examples of child abuse acts include: slapping, hitting with the hand or an object, punching, kicking, pushing, beating, pinching, and threatening to inflict harm<sup>2</sup>.

**Sexual abuse:** the involvement of a child in sexual activity that he or she does not fully comprehend, is unable to give informed consent to, or for which the child is not developmentally prepared and cannot give consent, or that violate the laws or social taboos of society.<sup>3</sup> This also includes inappropriate language, inference, comments or statements of a sexual or personal nature to a child.

**Emotional abuse:** Emotional abuse occurs when a child is repeatedly rejected, denied an appropriate level of attachment and bonding with the primary caregiver, or frightened by threats. This may involve name calling, shaming, humiliation, threatening, scaring, discriminating, ridiculing or continual coldness from parent or caregiver, to the extent that it affects the child's physical and emotional growth.

**Child neglect:** Neglect is the persistent failure or the deliberate denial to provide a child with clean water, food, shelter, emotional support or love, sanitation, supervision or care to the extent that the child's health and development are placed at risk. This includes the failure to properly supervise and protect children from harm as much as is feasible.

**Child exploitation:** Commercial or other exploitation of a child refers to use of the child in work or other activities for the benefit of others. This includes, but is not limited to, child labor, child pornography and child prostitution. These activities are to the detriment of the child's physical or mental health, education, or spiritual, moral or social-emotional development<sup>4</sup>.

**Child sexual exploitation:** The abuse of a position of a child's vulnerability, differential power, or trust for sexual purposes; this includes profiting monetarily, socially or politically from the exploitation of another. This includes prostitution of children, trafficking and child pornography.

**Online grooming**—Online "grooming" is the process of establishing communication with a child over the Internet with the intention to lure, manipulate or incite the child to engage in sexual activities. Sexual activity includes conduct beyond the physical meeting with the offender, such as sexual abuse of a child via a webcam or the production of child sexual abuse material or self-generated sexual materials.

**Child labor:** the engagement of a child in work that is likely to be hazardous or to interfere with the child's education, or to be harmful to the child's health or physical, mental, spiritual, moral or social development<sup>5</sup>. Additionally, international standards prohibit the engagement of a child under the age of 12 years in any economic activity, and children between the ages of 12 and 14 may only be engaged in light work which is not likely to be harmful to their health or development<sup>6</sup>.

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<sup>2</sup> Ibid

<sup>3</sup> Ibid

<sup>4</sup> Ibid

<sup>5</sup> CRC Art 32, ILO Convention 182 on the Worst Forms of Child Labour

<sup>6</sup> ILO Convention Minimum Wage Convention 138

**Bullying:** Bullying is a term used for a multifaceted form of mistreatment, mostly seen in schools and the workplace. It is characterized by the repeated exposure of one person to physical and/or emotional aggression including teasing, name calling, mockery, threats, harassment, taunting, hazing, social exclusion or rumors.<sup>7</sup> In the context of this policy, bullying would usually be child to child.

### 3. SCOPE

The Policy shall be complied to by all adults associated with the pagoda including pagoda management team, all monks and those who liaise with the pagoda such as lay clergy (Achar), nuns, (Donjis) pagoda boys, and those who are residents and/or volunteers.

### 4. GUIDING PRINCIPLES

- A. This policy is guided by the four guiding principles of the UN Convention on the Rights of the Child:
- **Non-discrimination** (based on race, colour, religion, language or culture, gender, or abilities);
  - **Priority given to the best interests of the child;**
  - **Right to life, survival and development,** and
  - **Respect for the views of the child.**

Beyond these principles, others to be highlighted include:

- **The right to a family life or community-based care:** All children have the right to live with people who love and care for them, preferably their families, or by caregivers if their own families cannot look after them.
  - **Zero tolerance of violence, abuse or exploitation.** There should never be any excuse for violence, abuse or exploitation of a child within the context of the pagoda, regardless of traditional practices or accepted social norms and behaviours.
  - **Confidentiality** - That any identifying information of the child/children and adult or adults be protected when a child protection concern is reported, investigated, or followed up. Information regarding the case should only be shared with those who have a need to know.
- B. This policy adheres to the Buddhist principles in the Trippitaka that every child (including those in the monkhood or novices) has the right to a childhood free from violence, abuse, neglect and exploitation, and that the denial of that right is never tolerated or justified; and that all pagodas have a moral, as well as, legal responsibility to ensure that monks and the programmes it supports do not place children at any risk of harm.
- C. This policy also recognises and requires all pagoda to comply with the laws in Cambodia relevant to violence against children and complies with the national Policy on Alternative Care of Children and the Minimum Standard on Alternative Care of Children of the Ministry of Social Affairs, Veterans, and Youth Rehabilitation.

### 5. POLICY IMPLEMENTATIONS

#### Implementation of the Pagoda Child Safeguarding Policy

- All monks, those who liaise with pagodas such as lay clergy (Achar), nuns, (Donjis) pagoda boys, and other adults who either reside in or are in contact with pagodas, such as volunteers, are made

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<sup>7</sup> World Health Organization, <http://www.who.int/bulletin/volumes/88/6/10-077123/en/>

aware of the Child Safeguarding Policy and acknowledge, in writing, receipt and understanding of the Policy. In addition, special age-appropriate orientations need to be made for children living in the pagoda (e.g. novices, pagoda boys, and other children in residence) and follow-up training annually.

- A copy of the Pagoda Child Safeguarding Policy will be placed in a visible location within the pagoda compound.
- The community, especially the Commune Child Welfare Committee (CCWC) and social service providers, should be made aware of the Child Safeguarding Policy and the Code of Conduct. This could be done through special events or in the context of regular sermons or major religious festivals. Community members should be encouraged to promptly report any concerns about the behaviour or actions of religious people or pagoda staff and volunteers towards any children (in or outside of the pagoda).
- Pagodas providing residential care for children, require complying with the Policy on Alternative Care of Children and the Minimum Standard on Alternative Care of Children of the Ministry of Social Affairs, Veterans, and Youth Rehabilitation.

### **Implementation of the Code of Conduct**

All adults residing in or liaising with the pagoda are mandated to sign and abide by a Code of Conduct (Annex 1) committing them to the principles of the Child Safeguarding Policy. This includes a commitment to uphold the highest personal and professional behaviour with respect for every child's physical, emotional and sexual integrity and safety and to mandated reporting of any suspected case of violence, abuse or exploitation of a child.

Age-appropriate orientation and awareness of the Code of Conduct should be provided to all new novices, and to existing novices and children residing in the pagoda and a child friendly copy of the Code of Conduct should be displayed in a common place in the pagoda and in the novice's living quarters.

In addition, the following directives need to be observed:

1. Measures should be taken to reduce the risk of abuse or other violations of children in the Pagoda by limiting the opportunities where any adult residing in or having contact with the pagoda are alone with child beneficiaries, and that they are familiar with situations which may present risks to children and know how to effectively address such situations.
2. The privacy and confidentiality of children, including any personal or identifying information must be protected so as not to compromise children's safety and security, or expose them to risk of harm or stigmatization.
3. Monks or care givers should be aware of non-violent forms of discipline and be prohibited from all forms that can harm a child's physical, mental, emotional and social development. For example, the following discipline must not be tolerated:
  - Locking a child in solitary confinement
  - Tying the child up
  - Keeping away from school
  - Deprivation of food, drink or sleep<sup>8</sup>

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<sup>8</sup> This does not include the deprivation of food after 12:00 for novices as per the Buddhist rules.

- Requiring a child to wear distinctive or inappropriate clothes
  - Withholding medical treatment
  - The use of children to discipline other children
  - Scolding the children with impolite and obscene words
4. Monks, and those who liaise with or reside in pagodas must be prohibited from uploading, using, accessing or distributing child pornography, images of children being abused or communicating sexually explicit messages.
  5. Pagodas should not accept contributions or purchase products or services from companies or individuals that employ children in violation of national child labour laws, or under circumstances and conditions that constitute prohibited child labour as defined above.
  6. Pagodas should recognize that children living in areas impacted by emergencies, whether natural or conflict based, are particularly vulnerable to violence, abuse and exploitation. Pagodas should ensure that all disaster response activities are in compliance with this Policy, and that risks to children are always considered and taken into account when developing disaster response activities.
  7. While pagodas play an important role in alternative care provision in communities, monks should act as gatekeepers for giving priority to keeping children in the community rather than promoting the placement of children in residential care. Pagodas often need to provide care for children in need of special protection, however, in these cases the pagoda should be the last option and for temporary accommodation only. When residential care in the pagoda is appropriate, compliance with the policies and minimum standards of the MoSVY on Alternative Care is required.

#### **6. Assigning Pagoda Child Safeguarding Focal Point:**

All pagodas will assign a Safeguarding Focal Point with the following responsibilities in line with the “reporting procedures as outlined in the Policy (see below):

- To receive complaints or reports of suspected cases of violence or abuse of a child and to gather accurate information about the incident.
- To work closely with the head of the Chao Athika (head monk of pagoda) for advice and approval of response actions and to ensure appropriate and timely action on cases including making appropriate referrals to health and social service providers and to local authorities and police.
- To provide or ensure support for the suspected victims and their families such as counselling, food and safe temporary shelter, etc.
- To fill out an incident report for every reported case. This needs to be done throughout the response process from receipt of the complaint to resolution or referral.
- To prepare periodic summary reports, including information on children living in the pagoda and reports on incidents of violence and abuse against children and actions taken, to be shared with the Chao Athika (Head Monk of pagoda) and with the Head Monk of the District.

Safeguarding Focal Points will also be responsible for ensuring awareness of the components of the Safeguarding Policy and Code of Conduct within the Pagoda, advising other actors on their reporting responsibilities and for monitoring compliance. In addition, they will contribute to community awareness raising and capacity building activities related to improving child protection.



## 7. Reporting of all child protection concerns within the Pagoda grounds

All pagodas are required to gather information and follow up on child protection concerns and are mandated to report suspected cases of child abuse or other violations against children. In some cases, such as concern about risky behaviour on the part of an adult in the pagoda where a serious violation against a child has not yet taken place, the issue may be addressed through appropriate disciplinary action internally. However, in all cases of suspected violation of a child, the reporting mechanism for pagodas as explained below (Annex 2), must be followed in a timely manner.

The procedures recognize that there may be different steps required for suspected perpetrators who are monks or lay clergy versus those who are not of the clergy. However, the rule of law must be adhered to in all cases. Each suspected case of child abuse involving a monk should be presented by the Head Monk of the Pagoda to the Head Monk of the District for consultation and agreement on further action in accordance with Buddhist rules, as well as, national laws.

In order to protect children's privacy, dignity and personal safety, pagoda heads should ensure the confidentiality of child victims by always changing the name and by obscuring the visual identity of any child who is identified as a victim of violence, abuse, or exploitation. This prohibition stands regardless of consent given by either the child, any adult legally responsible for their care, or any individual or agency which may own the photograph.

### Steps for reporting cases

**Step 1:** Report to the Pagoda Child Safeguarding Focal Point any concern about the safety of a child or of a suspected case of violence against or abuse of a child within the pagoda compound. Immediately after receiving the report, the Focal Point should gather all relevant information for clarification to inform the appropriate response.

- *In the case that the suspected perpetrator is the Child Safeguarding Focal Point, persons should report the incident to the Chao Athika (Head Monk of the pagoda)*
- *In the case that the suspected perpetrator is the Chao Athika, persons should report the incident to the Head Monk of the District.*

**Step 2:** The Child Safeguarding Focal Point must share the information (incident report) with the Chao Athika (Head of pagoda) for advice and/or to approve referral for action. This report should be made face to face or by whatever means is fastest and easiest, e.g., in person, by phone, by text, by email. Upon having advice or approval from the Chao Athika, the Focal Point must take actions immediately. Within 36 hours, the Focal Point, together with involved partners, must immediately support the care, safety and security of the child, the family and witnesses; coordinate with care providers, and report back on steps taken. Possible actions to be taken:

- *Action for victims when the violation is considered minor (not against the law):* When concern is reported about issues such as those related to risky situations, bullying, emotional abuse; or physical abuse as punishment/discipline where there is no injury, actions may be taken within the pagoda by the Chao Athika with the Achar and Pagoda Committee and/or in cooperation with the CCWC and NGOs for support to address the problem.

- *Action for victims when the violation is serious (against the law):* Based on the immediate needs of the victim and nature of the violation, referrals must be made to health care providers for health support, to NGOs OoSVY or the Department of Social Affairs, Veterans and Youth Rehabilitation (DoSVY) for social work support including child needs assessment and counselling and/or to the CCWC for community support. If the child has been living with the suspected abuser, the child must be protected from the suspect in a confidential manner and without alerting suspicion of the case.
- *Action when suspected abusers are not monks or clergy:* Prevent the suspect from continuing the action. Make referrals as appropriate to social services, NGOs and/or local authority or judicial police for investigation and other judicial procedures.
- *Action when suspected perpetrator is a monk or member of clergy:* The Chao Athika should immediately report the case to the Head Monk of the District for advice on suggested action to be taken vis-à-vis the Buddhist system and the local authorities and police.

**Step 3:** The Chao Athika (Head Monk) of the pagoda must report the case and action taken to Head Monk of the District using the Incident Form (Annex 3). For cases where the suspected perpetrator is a monk, the Chao Athika must seek approval from the Head Monk of the District to discipline or remove the suspect from the monkhood and hand him over to the local authority or police. Upon having approval from district monk, head of pagoda must instruct focal point for action taken.

- *In the case of serious violations against children that cannot be solved by the Head Monk of the District (including sexual abuse; severe physical abuse; trafficking etc.)* The Head Monk of the District must report the case to the Head Provincial Monk and the Director of the Provincial Department of Cults and Religion for further reporting to the Supreme Patriarch and Minister of Cults and Religion. If necessary, the Minister and Supreme Patriarch could establish an investigation committee to investigate the case or submit the case to the monk assembly whom to make final decision.

## CHAPTER 2: PAGODA CHILD PROTECTION PROGRAMME

### 1. INTRODUCTION

To ensure the basic rights of the child through the implementation of the Wat Sangkahak Komar<sup>9</sup>, the Pagoda Child Protection Programme is developed by the Ministry of Cults and Religion (MoCR) in cooperation with the Buddhist Council of the both orders with support from UNICEF. A training manual on Pagoda Child Protection Programme and education materials will be developed and produced separately for the trainer team. The materials also will be used to build capacity of the pagodas and monks in implementing the Wat Sangkahak Komar programme and awareness raising in the communities in order to create a protective environment for children in pagoda and communities.

The shared values of protecting children have proven to be a powerful basis of not only commitment but also for joint action. Since 2007, through the Buddhism Leadership Initiative (BLI), the Ministry of Cults and Religion (MoCR) cooperated with UNICEF provided supports to Buddhist monks in protecting children and their families who were affected by HIV and AIDs. One of the recommendations of the BLI evaluation 2008-2012 was to capitalise on the opportunity to increase monks' knowledge of child protection, as well as, scope for increasing understanding of serious child rights violations at both senior level and at pagodas.

Thus in 2013, the project was expanded to focus on violence against children and the benefit of supporting children in families. The aim is to support religious leaders, with their moral authority, to become advocates for children and to support changing social norms and behaviours that harm children. In 2014 and 2015, the Ministry of Cults and Religion (MoCR), in collaboration with UNICEF organized an inter-faith consultation workshops on child protection, developed information materials and celebrated the Cambodia's participation in the World Day of Prayer and Actions for Children (DPAC) laying the groundwork for increased action. A key proposal from a 2015 workshop was to develop a Child Protection Programme for religious settings (pagodas, mosques and churches). MoCR in cooperation with UNICEF Cambodia decided to begin with a focus on Buddhist pagodas and to further roll-out to other major religions in Cambodia based on the lessons learned.

The priority for 2017-2018 has been to develop Wat Sangkahak Komar policy or pagoda child safeguarding policy together with a Pagoda Child Protection Programme for child protection through strengthening prevention and response to violence against children in pagodas and in the community and create a protective environment for children through supporting children in families. The programme was designed following lengthy and in-depth consultations with a range of senior Buddhist leaders, monks, academics and MoCR experts. It also responds to some recommendations of a 2017 "Study on Alternative Care Community Practices for Children in Cambodia, including in Pagodas"<sup>10</sup> most notably that "the MoCR should develop a model child protection policy for pagodas and revise the pagoda/monk code of conduct". It also provides the basis for other recommendations such as that "the MoCR and MoSVY should develop

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<sup>9</sup> The term Wat Sangkahak Komar programme was introduced by the most senior patriarchate Tep Vong which aimed to provide education to children by monks. The term is made further broader to refer to providing safeguarding and protecting children. We provide a loose Khmer translation of the term as "Pagoda child safety" to cover the broader meaning of the child protection.

<sup>10</sup> Hamilton C., et al - Study on Alternative Care Community Practices for Children in Cambodia, Including Pagoda Based Care, 2017 – commissioned by UNICEF Cambodia in collaboration with the Ministry of Social Affairs, Veterans and Youth Rehabilitation, Kingdom of Cambodia

a joint working protocol on responsibility for children in pagodas, and “that Pagodas should be required to inform the District Office of the Social Affairs, Veteran and Youth Rehabilitation (DOSVY) of the admission of any child where a child protection issue is the whole or part of the reason for admission, including a parent’s migration, death, re-marriage and refusal to care for the child, or any form of abuse, neglect or violence”.

This document outlines the situation of child protection, including in pagodas, the rationale for designing the Wat Sangkahak Komar policy and the pagoda child protection programme, and the implementation plans.

## **SOME KEY TERMS**

Some key terms are frequently used in the documents are:

Achar	Lay clergy, often a former monk, who assists the monks and often provides other services such as fortune telling, officiating at some ceremonies
Chao Athika	Head Monk in the Pagoda
Donjis	Nuns
Bhikkhu	Novice Monks (in Pali)

## **ACRONYMS**

The document is translated into English which using acronym as follow:

BLI	Buddhism Leadership Initiative
CCWC	Commune Committee for Women and Children
CVACS	Cambodia Violence against Children Survey
DOCR	District Office of Cults and Religion
DOSVY	District Office of Social affairs, Veterans and Youth Rehabilitation
DPAC	World Day of Prayer and Actions for Children
MoCR	Ministry of Cults and Religion
MoSVY	Ministry of Social Affairs, Veterans and Youth Rehabilitation
VAC	Violence against Children

## 2. BACKGROUND & SITUATION

Violence against children is a serious issue in all countries as reported in the UN Secretary General's 2006 World Report on Violence against Children<sup>11</sup> and in the 2014 follow-up study "Hidden in Plain Sight"<sup>12</sup>. While some forms of violence are new and emerging as a result of increased stability, economic development, and access to new technology, most forms of violence against children are deeply rooted in harmful traditional beliefs and practices.

Findings from the 2013 government-led Cambodia Violence against Children Survey (CVACS)<sup>13</sup> supported by UNICEF showed that violence is a significant problem in childhood for Cambodian children. Key findings include:

- Over 50% of the children participating in the study had experienced at least one form of violence before reaching the age of 18.
- Physical violence was the most commonly reported type of violence experienced by respondents and over 80% of those aged 18 to 24 experienced multiple incidents of physical violence.
- Approximately 5% to 6% of males and females reported at least one experience of childhood sexual abuse prior to age 18 and among those aged 18 to 24 approximately 7 in 10 females and nearly 9 in 10 males experienced multiple incidents of sexual abuse.
- Parents, caregivers and other adult family members and teachers were the most common perpetrators of childhood physical violence.
- Neighbours, family members, friends and dating partners were commonly implicated as perpetrators of the incident of childhood sexual abuse.

Over 90% of Cambodians are Buddhist. Buddhist pagodas are a natural focal point for communities and have been providing them with a multitude of education and health related services, as well as, care for poor families, for many years. In 2016 it was reported that there were around 4,872 pagodas in Cambodia and approximately 69,199 monks<sup>14</sup>. Monks are seen to set moral standards and therefore have the opportunity to influence social beliefs and behaviours.

Pagodas are generally viewed by Cambodians as safe places for children. Some of the larger pagodas provide an alternative to the government education system for extremely poor families. Nearly all provide in-kind support with food in order to encourage parents to send their children to school and not to work and many provide residential care for children with no other form of family-based care. According to the findings of the 2017 Ministry of Social Affairs, Veterans and Youth Rehabilitation (MoSVY) Mapping of Residential Care Facilities in Cambodia<sup>15</sup>, 11% of the country's residential care institutions are Buddhist with recognition that there are probably many more among the 65 care facilities that were not classified by faith. In addition, the coming of age tradition that boys around the age of 16 years join pagodas as novice monks or Bhikkhu results in thousands of boys living under the guidance of monks in pagodas. The

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<sup>11</sup> Pinheiro PS, UN World Report on Violence against Children, Geneva, Switzerland, 2006

<sup>12</sup> United Nations Children's Fund, Hidden in Plain Sight: A statistical analysis of violence against children, UNICEF, New York, 2014.

<sup>13</sup> Cambodia: Ministry of Women's Affairs, UNICEF Cambodia, US Centers for Disease Control and Prevention Cambodia's Violence against Children Study 2013

<sup>14</sup> Ministry of Cults and Religion, List of pagodas and monks in 25 municipality and provinces 2016-2017

<sup>15</sup> Cambodia: Ministry of Social Affairs, Veterans and Youth Rehabilitation, Mapping of Residential Care Facilities in Cambodia 2017

majority stay for less than a year before re-joining their families. It has been estimated that 50% of the 69,199 monks in Cambodia are children.

While acknowledging the central role that pagodas have played in supporting orphans and other vulnerable children in Cambodia and in providing education and religious training to young novices, there is growing recognition that as with all institutional settings for children, the lack of a formal protection mechanism in pagodas is keeping the issue of violence and abuse against children hidden and not adequately addressed. Strengthening the protection of children living in pagodas with robust child safeguarding policies, procedures, and guidelines, and a systematized mechanism for reporting and responding to cases of abuse not only addresses the problem within the pagodas but also provides an opportunity to educate families and communities.

Some key informants expressed concern that in order for monks to connect better with communities, they need to understand new and emerging issues, including the pressures that adolescents and youth face in an ever-changing society. They also felt that monks in Cambodia need skills and training on how to 'translate' Buddhist principles into everyday concerns related to children, for example through the use of parables or examples.

### **3. PROGRAMME**

The Pagoda Child Protection Programme has been developed as part of the *Wat Sangkahak Komar policy* and to make pagodas safer for children from violence and abuse and to strengthen the skills of Buddhist monks to raise awareness and educate communities for the prevention of violence against children and the benefit of supporting children in families.

With an overall objective to “increase realization of the rights of children in Cambodia to be protected from violence and abuse”, there are four specific objectives of the Wat Sangkahak Komar: Pagoda Child Protection Programme.

Specific Objectives:

- Make Pagodas safer for boys, girls and older adolescents from violence and abuse
- Establish a comprehensive system for reporting and responding to suspected cases of abuse within Pagodas
- Build capacities of monks to conduct advocacy, awareness and counselling sessions in communities to prevent violence against girls, boys and older adolescents and the benefit of supporting children in families
- The programme design takes into consideration the structures responsibility and activities of the pagodas, as well as, of the Ministry of Cults and Religion (MoCR) and the Sangkanayika (Sangka Council) under whose leadership they function.

#### **3.1- PROGRAMME COMPONENTS**

The Pagoda Child Protection Programme has three main components all of which overlap and are mutually supportive. The Pagoda Child Safeguarding Policy can only function with sufficient training and capacity building of monks to provide them with the required information to conduct awareness raising and to be role models of safe and appropriate behaviour with children both within the pagoda and in the community. Monitoring and reporting activities provide information on the situation and on progress,

including on criteria for earning the Wat Sangkahak Komar Award and Certificate. Information gathered can also inform actions needed for improved implementation.

### **3.1.1- IMPLEMENTING A PAGODA CHILD SAFEGUARDING POLICY**

- Adopt the Wat Sangkahak Komar policy (Pagoda Child Safeguarding Policy)
- Assign Child Safe Focal Points
- Information gathering and following up on abuse/disputes and complaints
- Reporting cases of violence against children internally and externally

#### **Wat Sangkahak Komar policy (Pagoda Child Safeguarding Policy)**

The first step will be for each Pagoda to adopt the Wat Sangkahak Komar Policy or can be called Child Safeguarding Policy. The Policy is developed based on global best practice and taking into account the specific Buddhist principles and organizational structures in Cambodia. It includes definitions of abuse; a Child Safeguarding Code of Conduct for all persons over 18 years residing in the pagoda including monks, lay clergy (Achar), nuns (Donjis), pagoda boys, temporary residents and volunteers; and a Reporting Framework to guide the reporting and referral actions required in response to suspected or reported cases of violence and abuse of children in the pagoda.

#### **Child Safeguarding Focal Points & Reporting Responsibilities**

Child Safeguarding Focal Points will be established at each level including at the Pagoda, the District, the Province and the National level. They will each have specific responsibilities for implementation and monitoring of the Pagoda Child Protection Programme with support from Head Monks, the Monk Council, MoCR staff and a national team of trainers. Focal Points in pagodas will have more direct responsibilities for reporting and responding to suspected cases of violence and abuse of children, for awareness raising within the pagoda and in the community. District, Provincial and National level focal points have responsibilities for providing advice on actions to be taken when requested, to take actions at higher levels when appropriate and for monitoring and reporting. All Focal Points are expected to participate in raising awareness and understanding of child abuse and violence against children and within the context of Buddhist principles and teachings.

### **3.1.2- CAPACITY BUILDING AND AWARENESS RAISING TO PREVENT AND RESPOND TO VIOLENCE AGAINST CHILDREN**

- Capacity building training of monks
- Awareness raising in pagodas through education and other activities
- Awareness raising in the community through education, outreach, other activities and support to children and families at risk

#### **National Training Team**

A national training team will be established by the Sangkanayika Council with facilitation from the Ministry of Cults and Religion. A Training of Trainers will be conducted for members of the training team by the Ministry of Cults and Religion and monk councils in cooperation with UNICEF with a curriculum developed to address prevention and response to violence against children in the context of child rights, international and national law and Buddhist precepts.

A plan will be developed with the Sangkanayika Council and the Council Secretariat for rolling out this training to all Child Safeguarding Focal Points at the pagoda, district and provincial levels. It is recognized that the Training Team will need to be allocated with sufficient time to undertake the trainings required. Reports of the trainings will be provided to the Cults and Religion focal points at district, provincial and national level. Refresher training will need to be conducted on an annual basis.

### **Awareness Raising in the Pagoda**

Child Safeguarding Focal Points, in collaboration with the Head Monk will ensure that all persons residing in or liaising with the pagoda understand what constitutes child abuse and violence against children and that it is prohibited within the compound. They will also inform them of the Pagoda Safeguarding Policy and ensure that all adult residents (including monks, nuns, novices and those in care) and adult non-residents (including volunteers and community members) understand and sign the Code of Conduct. The Head Monk, Monks and laypersons (e.g. Achar and Donjis) will also contribute to increased awareness and understanding of violence against children and its consequences on their development in the context of their regular activities such as English lessons for children, meditation sessions and religious ceremonies at the pagoda.

### **Awareness raising in the community**

Awareness and sensitization for communities is the key role of the monks at community level. Monks and religious leaders can encourage the community to reflect on the issue of violence against children and the benefit of supporting children in families through sermons, prayers, and spiritual guidance using Buddhist precepts and analogies. Some ways in which awareness can take place include:

- Addressing the issue of violence against children and educating the community about the forms of such violence and its consequences for children and society, as they preside at religious ceremonies and events;
- Mobilizing the community to create a protective environment for children and the benefit of supporting children in families;
- Visiting families in times of crisis, providing advice, moral guidance and linking to necessary social services;
- Coordinating with CCWC to conduct mapping of the risks to children in the community; to plan community events to address violence against children and the benefit of supporting children in families; and on campaigns such as birth registration, equal rights for children with disabilities and other issues relevant to child protection; and Building linkages with other pagodas, religious institutions or NGOs.

Wherever possible, monks and pagodas should coordinate messaging with other actors, including commune councils, government district departments, schools, health centres and civil society. By coordinating on topics and timing, the impact of the messaging can be multiplied many times over. MoCR plays an important role in communicating with various government ministries on national priorities and



campaigns and for passing on this information to pagodas at the commune level. In this capacity, they can incorporate messages related to improving safety for children from violence and abuse.

### **3.1.3- MONITORING AND EVALUATION**

- Monitoring and evaluation of implementation
- Programme result reporting
- Wat Sangkahak Komar Award and Certificate

#### **Monitoring and evaluation of implementation**

Monitoring and evaluation of programme implementation will be the responsibility of a number of actors most notably the Ministry of Cults and Religion at district, provincial and national levels. The Department of Buddhist Affairs of the Ministry of Cults and Religion will help to guide and support the process of report gathering, monitoring and evaluation. UNICEF staff will be responsible for coordinating monitoring visits with MoCR staff and the Monk Council Secretariat. They will monitor all aspects of program implementation, serve as communication liaison between MoCR and UNICEF, and will also work closely with the Sangkaikay Council Secretariat.

Key issues to be monitored and evaluated include:

- Quality of training conducted by the National Training Team and by district actors
- Progress in implementing the Pagoda Child Safeguarding Policy including all components (e.g. appointment of a Child Safeguarding Focal Point; awareness of the Policy by both adults and children; signed Code of Conduct by all adults; basic understanding of types of violence and abuse of children and of how to report)
- Implementation of community awareness activities and involvement of CCWCs
- Record-keeping of children residing in the pagoda and those at risk in communities

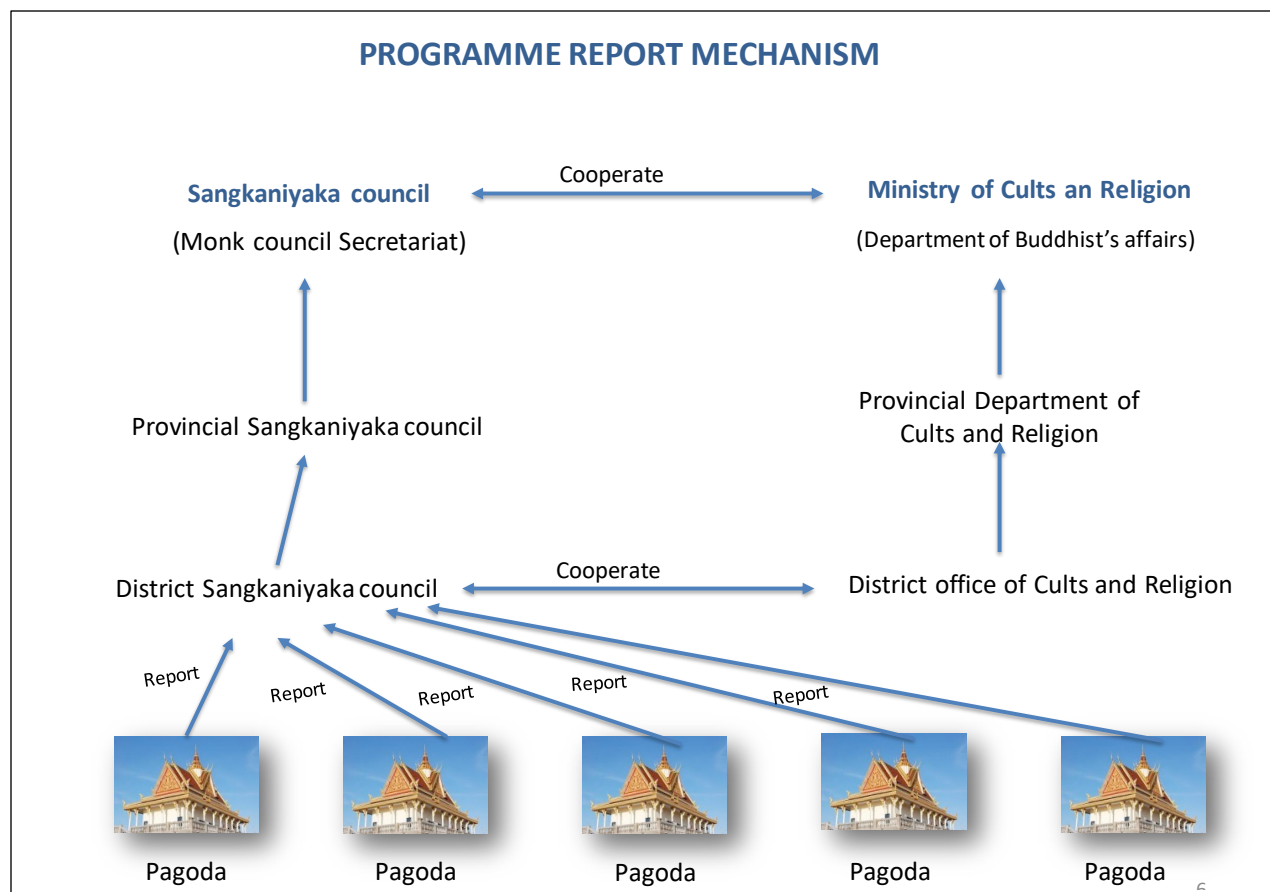
#### **Programme Result Reporting**

The Ministry of Cults and Religions will have the primary responsibility for reporting progress on implementation of the Pagoda Child Protection Programme to the government with a copy to Sagnkanikaya Council and UNICEF. This will involve consolidating reports from the participating pagodas and the District and Provincial Department Directors and Buddhist Governors (Sangkanayika). Participating pagodas requires to submit quarterly report (Annex 4) to the district Buddhist Governor at district level with copy to the Office of Cults and Religion. Quarterly and annual progress reports on activities and budget expenditure will be provided to UNICEF based on a report framework.

Programme Result indicators:

- Number of Monks trained on child protection
- Number of pagodas applying positive discipline and positive parenting practices
- Number of pagodas with signatures of all adults on the Code of Conduct
- Number of pagodas where the majority of residents and persons liaising with the pagoda know about the Pagoda Child Safeguarding Policy and how to report suspected cases of abuse, including young novices.

- Number of pagodas with a functioning reporting and referral system on child protection demonstrated by number of incident reports
- Number of actions taken by monks and laypersons (Achar and Donjis) in communities to promote violence prevention and to support children in families
- Number of Monks recognized as Role Models and pagodas awarded the Wat Sangkahak Komar Certificate



### **Wat Sangkahak Komar Certificate and Award Medal**

In order to encourage implementation and to recognise the efforts and progress made to make pagodas safer for children, a Wat Sangkahak Komar Certificate and Award Medal will be established. The Certificate and Medal will be awarded to individual monks who have proven to be role models and to pagodas that demonstrate their commitment and concrete actions to improve protection of children in their pagoda and to mobilize communities surrounding the pagoda to create a protective environment for children.

An official Wat Sangkahak Komar Certificate Committee at national and provincial level will be established by the MoCR and the Supreme Patriarch with the task to monitor, evaluate and approve awarding of the Certificate and Medal. To support this process, a specific check list will be developed and shared with each participating pagoda (Annex 5). Awards for pagodas may be withdrawn if the pagoda has not maintained

the standards or the awardee is proven to have committed violence or any crime against state laws or Buddhist rules.

### **3.1.4- CRITICAL FACTORS TO SUCCESS OF THE PROGRAMME**

The success and sustainability of the programme will rely on several key factors including:

- Official endorsement of the programme from the Supreme Patriarch and the Sangkanayaka Council with support from and in-cooperation with the MoCR.
- The issuing of guidelines by the Sangkanayaka to the provincial and district Buddhist governors in order to ensure implementation at all levels including pagodas.
- Establishment of an office(s) or mechanism by the MoCR for monitoring the welfare of children residing in pagodas and for up to date record keeping in line with requirements of the Prakas on Alternative Care of Children in the Community.

## **4. IMPLEMENTATION PLAN**

The pagoda child protection programme is initially designed to be implemented in the country over a period of three years in the five target provinces; Battambang, Kandal, Preah Sihanouk and Siem Reap by targeting 300 pagodas. The estimated number of monks in 300 pagodas or 3,000 monks who will receive training on the pagoda child protection programme. It is expected that 10,000 children living in and immediately around the pagodas will benefit through outreach activities. The programme may roll through the country upon the 3 year-programme valuation results.

During the year one of the implementation, in cooperation with the MoCR and the monk council, 5 pagodas will be selected in each province resulting in a total of 25 pagodas. Within these pagodas, 75 monks or pagoda focal points are expected to benefit from training to prevent and respond to violence against boys and girls within the pagodas and in the communities where the pagodas are based. Training will also address the benefit of supporting children in families.

The initial phase of the programme will include finalisation of the training curriculum, training of trainers and training of monks in one province where activities will be field tested, reviewed and refined as necessary. Implementation of the Wat Sangkahak Komar (Pagoda Child Protection Policy) will also be piloted in this province with periodic workshops held for participating monks to share their experiences. Roll out plans will then be developed by the MoCR in cooperation with Buddhist at Provincial level and Directors of DoCR and with UNICEF. It will also include development, reproduction and distribution of materials following refinement resulting from the findings of the field testing.

The following phases will focus on an incremental role out of the programme based on an approved training schedule and roll out plan. Expansion is envisioned to incorporate lessons learned and to be enhanced by the sharing of experience by pilot pagodas and monks that have become role models for protecting children. During this time, baseline information will be collected at the pagodas, in the communities, and at District levels to support programme evaluation and joint MoCR and UNICEF monitoring visits will be conducted to evaluate progress.

## 5. BUDGET

The financial contribution for the first three-year programme implementation, will be based on the budget availability of UNICEF, development partners, charity and religious communities and the government's activity plan. The following years, the Ministry of Cults and Religion in cooperation with the monk councils will request government budget to roll out in the whole country.

KEY FOCUS AREA/ACTIVITY	Year 1	Year 2	Year 3	Total
<b>1. Pagoda Child Safeguarding Policy</b>				
Technical support for developing policy and support materials				
A Child Safeguarding Policy for pagodas adopted and implemented in 300 of pagodas in the country				
Awareness raising activities in the pagoda				
Awareness raising activities and events in the community				
<b>2. Strengthened capacity of monks to prevent and respond to violence against children</b>				
Training curriculum and materials developed and field tested in one province and with top monks				
National Training Team established, provided TOT and training plan implemented				
Refresher workshops and exchanges				
<b>3. Monitoring and reporting</b>				
Monitoring visits				
Progress evaluations (including annual workshops)				
IEC material and certificate and award design				
<b>4. Programme management</b>				
Office Supply, office and IT equipment				
Database development				
Consultant fee/ intern allowance				
<b>TOTALS</b>				

## 6. ANNEXES

### ANNEX 1 – PAGODA CHILD PROTECTION CODE OF CONDUCT

Name of Pagoda: .....

The following Code of Conduct has been established as part of the Pagoda Child Protection Programme under the guidance of the Ministry of Cults and Religion and the Supreme Patriarchs and compliance with the Buddhist rule. The Code of Conduct reflects Buddhist principles stated in the Trippitaka and the precepts of the Sil Pram (5 Precepts of the Buddhist Golden Teaching Rule). It is an effort to uphold the highest personal and professional ethical conduct towards children by all adults (persons 18 years and over) who are associated with the pagoda as residents or enter into contact with the pagoda, such as volunteers and applies to behavior both within and outside the Pagoda environment.

I agree to:

1. **Respect the physical integrity of all children** and to never abuse or commit violence against them (including for disciplinary purposes).
2. **Respect the emotional integrity of all children** and never act in ways that can shame, humiliate, belittle, degrade, discriminate against or show differential treatment to them (including for reasons of race, colour, gender, disability, or birth status).
3. **Never engage in sexual activity or sexually provocative behaviours with children**, including those exploited through prostitution, regardless of the age of consent and to **abstain from viewing, possessing, producing or distributing child pornography**.
4. **Never engage children under 18 years in work that can be harmful to their development** including work that is hazardous to their health, interferes with their education and mental development, and that affects their spiritual, moral and/or social development (including domestic work).
5. **Never to be engaged in the exploitation of children**, directly or indirectly or to place children in situations which would leave them vulnerable to any form of exploitation and violence;
6. **Immediately report to Child Safeguarding focal points or Chao Athika any suspected case of violence, abuse or exploitation of a child** and any conduct that is in violation of this Code of Conduct for Child Protection.

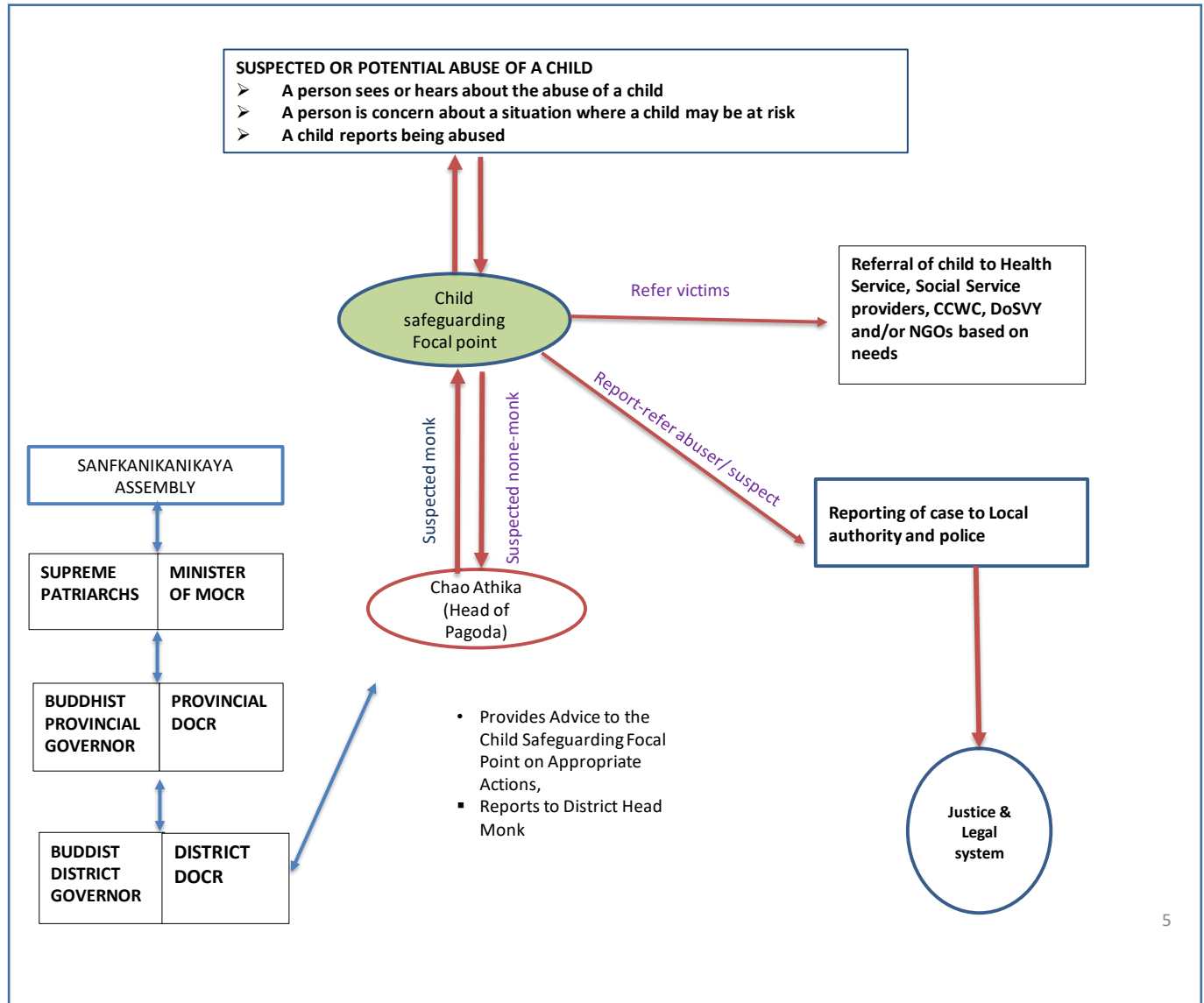
I acknowledge that understand and agree with the Pagoda Child Safeguarding Code of Conduct and declare that I have no criminal record relating to any of the above offenses against children.

Signature: \_\_\_\_\_ Date \_\_\_\_\_

Name: \_\_\_\_\_

## ANNEX 2 – DIAGRAM OF REPORTING PROCEDURE

### Pagoda Reporting Procedure for Cases of Violence Against or Abuse of a Child



## ANNEX 3 – INCIDENT REPORT FORM

### INCIDENT REPORT FOR ALLEGED VIOLENCE AGAINST OR ABUSE OF CHILDREN

CASE NUMBER: .....

PAGODA NAME AND ADDRESS .....

REPORTED BY: Monk ☐ Non-monk ☐ Adult ☐ Child ☐ Community member ☐

Additional information (optional) .....

SUSPECTED VICTIM(S) Monk ☐ Non-monk ☐

Number of victims..... Age(s).....

SUSPECTED PERPETRATOR(S) ☐ Monk ☐ Non-monk ☐ Adult ☐ Child ☐ Community member ☐

### INFORMATION REGARDING THE REPORTED INCIDENT

1. **What type of allegation?** Physical violence ☐ Emotional violence ☐ Sexual violence ☐

Other(specify).....

*Provide a summary of incident including form of violation or abuse; date(s) and location(s) of the alleged incident, etc.*

.....  
.....

### 2. About the Suspected Victims

- Name.....Gender..... Age.....Nationality.....

- Name.....Gender..... Age..... Nationality.....

### 3. About the Suspected Perpetrators? Provide whatever information is available.

Name.....Gender..... Age.....Nationality.....

### INFORMATION ABOUT ACTION(S) TAKEN IN RESPONSE TO THE ALLEGATION

### 4. What support services has the pagoda taken with respect to the alleged victim?

Counseling ☐ Health ☐ Refer to NGO ☐ OoSVY ☐ DoSVY ☐

CCWC ☐ Other(Specify) ☐..... Referred date .....

**5. What action has been taken against the Suspected Perpetrator(s)?**

Referred to local authority ☐      Police ☐      reported to district monk leader ☐  
Other (Specify) ☐ .....      Referred date .....

**6. What proposed action by the Head of Pagoda to the Head of District Monk for the suspected perpetrator(s) who is monk?**

Educate ☐    Force to leave monkhood ☐      Refer to local authority ☐      Refer to police ☐  
Other (specify) ☐ .....

**7. Additional information *If any***

.....  
.....

Name and signature of Child safeguarding focal point..... Tel.....

Name and signature of head of pagoda..... Date.....

**Requested action proposed by the pagoda is:**

Approved ☐      Disapproved ☐      Additional information required ☐ .....

**Name and signature of head of district monk**

Name .....

Signature.....      Date.....

**Copy of the Report sent to:**

- ☐ Head Provincial Monk
- ☐ Director of the District Department of Cults and Religion
- ☐ District Office of Social Affairs, Veterans and Youth Rehabilitation



## ANNEX 4 – PAGODA CHILD PROTECTION PROGRAMME QUARTERLY PROGRESS REPORT FORM

Name of Pagoda ..... Reporting period.....Report to head of monk in District.....

1. Update on number of people residing in pagoda as of (date).....

- Total monks.....person
- Total non-monks.....person (Male.....; Female.....)
- Total people signed code of conduct.....person

2. Meeting and events to mainstream or raise awareness on child protection and pagoda child safeguarding policy conduct (Summary) .....

.....

.....

meeting/ event conducted in	# of instance	# of Monks participants			# of non-monks participants				Total participants
		Under 18	Over 18	Total	Under 18		Over 18		Total
					M	F	M	F	
Pagoda									
Community									

3. Number of abuse case(s) of child protection concern reported and responded:

# of victims		Type of abuse*	Services provided**	# of Suspect offenders		
				Monk	Non-monk	Measure taken***
Boy(s)						
Girl(s)						

**Note:** Type of abuse, services provided, and measure taken could be tick up from below:

\*Type of abuse: Physical; Emotional; Sexual; Others (specify).....

\*\*Service provided to child victim: referred to health services; NGO, OoSVY, DoSVY; CCWC; Counseling; Other

\*\*\*Measure taken: Referred to local authority; reported to district monk leader; Forced to leave monkhood; Referred to judicial police; Other(Specify)

Date.....

signature of Child safeguarding focal point

Date.....

Signature of head of pagoda

## ANNEX 5 – PROGRAMME LOG FRAME

OBJECTIVE/OUTCOME	PERFORMANCE INDICATORS	MEANS OF VERIFICATION	RISKS/ASSUMPTIONS
1. Pagodas are safer for boys, girls and older adolescents (including pagoda boys) from violence and abuse	Children and adults, including monks, novices and lay persons in the pagoda have knowledge about forms of abuse and violence against children	FGDs and KAP studies (pre and post) with children and adults of the pagoda separately	Religious leaders show willingness to implement the programme, including support for training
	No. (or %) of adults residing in or liaising with the pagoda have signed the Code of Conduct	Documentation – Pagoda reports	Child Safeguarding Focal Points appointed and active
	Children and adults including monks, novices and lay persons are aware of and understand the Pagoda Child Safeguarding Policy	FGDs with children and adults in the pagoda separately FGDs with District DoCR and Head Monk	Pagoda Child Safeguarding Policy adopted by senior Buddhist leadership Child Safeguarding Focal Points appointed and active
	Physical punishment of children decreases	FGDs	
	No. pagodas keeping records of all child residents	Pagoda records	Pagoda's have the capacity and a system for record keeping
2. A system for reporting and responding to suspected cases of abuse established in Pagodas	No. pagodas displaying the Reporting Flow Chart	Monitoring visits	Poster of Reporting Flow Chart is available to all participating pagodas
	No of pagodas with a directory of the government and non-government service providers in the commune & district with contact information	Monitoring visits	Child Safeguarding Focal Point supported by the Chao Athika, senior District monks and service providers to collect the information.
	No. child protection concerns reported	Incident reports & progress reports	Availability of Incident Reporting Forms; Child Safeguarding Focal Points have time and willingness to undertake their duties; Adults and children feel comfortable reporting

OBJECTIVE/OUTCOME	PERFORMANCE INDICATORS	MEANS OF VERIFICATION	RISKS/ASSUMPTIONS
	No. cases promptly followed up and appropriate action taken	Documentation - Incident Reports and referral reports from local service providers (e.g. health, DoSVY, NGOs, police)  FGDs with children and adults in the pagoda and with local authorities	Availability of Incident Reporting Forms; Child Safeguarding Focal Points have time and willingness to undertake their duties; Process supported by Chao Athika and senior District monks.
3. Strengthened capacity of monks to conduct advocacy, awareness and counselling in communities to prevent violence against girls, boys and older adolescents and to benefit supporting children in families	No. of monks trained on child rights, forms and consequences of violence and abuse of children, benefit of children staying with families, and the Pagoda Child Safeguarding Policy.	Documentation/progress reports	National Training Team established, trained and supported to undertake training
	No. of activities/events implemented by the pagoda to raise community awareness	Documentation/progress reports  FGDs in communities	Capacity and willingness of pagodas to document events and activities. Availability of funds
	No. of pagodas represented at regular local meetings e.g. commune council, CCWC	FGDs with local officials Meeting minutes	Cooperation between the pagoda and local authorities
	Increased community understanding of the consequences of child abuse and corporal punishment on children's development	FGDs and KAP studies (pre and post) in communities	Willingness of community members to participate Clarity of messages

## ANNEX 6 – 3 YEARS PROGRAMME IMPLEMENTATION PLAN

Objectives		Year 1				Year 2				Year 3			
		Q1	Q2	Q3	Q4	Q1	Q2	Q3	Q4	Q1	Q2	Q3	Q4
1	Make Pagodas safer for boys, girls and older adolescents from violence and abuse												
2	Establish a comprehensive system for reporting and responding to suspected cases of abuse within Pagodas												
3	Build capacities of monks to conduct advocacy, awareness and counselling sessions in communities to prevent violence and abuse of girls, boys and older adolescents and to benefit supporting children in families.												
<b>Output 1</b>	<b>A child safeguarding policy officially adopted by Sangkanayika Council</b>												
	<i>Indicative Activities</i>												
1.1	First consultation workshop - overall program including policy	x											
1.2	Policy and implementation plan agreed through post-workshop consultations	x	x					x				x	
1.3	National launching of pagoda-based advocacy program			x									
<b>Output 2</b>	<b>An accessible, child-friendly, responsive mechanism established for reporting and following up on cases of abuse within the pagoda community*</b>												
	<i>Indicative Activities</i>												
2.1	Procedures for issuing Prakas on reporting mechanism			x									
2.2	TOT on Pagoda Child Safeguarding Policy				x								
<b>Output 3</b>	<b>Plan for roll-out developed</b>												
	<i>Indicative Activities</i>												
3.1	Plan for Pagoda Child Safeguarding Policy roll-out developed, agreed and implemented		x	x									
3.2	Exchange visits between select pagodas for experience-sharing and internationally				x	x			x	x			x
3.3	One-year evaluation of progress; awarding of Child Safe Pagoda certification					x	x						
<b>Output 4</b>	<b>Each pagoda has the child safeguarding focal point/s</b>												

Objectives		Year 1				Year 2				Year 3			
		Q1	Q2	Q3	Q4	Q1	Q2	Q3	Q4	Q1	Q2	Q3	Q4
	<i>Indicative Activities</i>												
4.1	Pagoda CS focal points identified	x				x				x			
4.2	Pagoda CS focal points trained		x	x	x	x	x	x	x	x	x	x	x
Output 5	A program of pagoda-based activities and community outreach for monks to conduct advocacy and awareness, with the aim of preventing violence against children and unnecessary family separation												
	<i>Indicative Activities</i>												
5.1	Training of trainers for National Training Team		x				x				x		
5.2	Select pagoda exchange visits			x				x				x	
Output 6	Curriculum for awareness-raising developed and translated into Khmer	x	x										
	<i>Indicative Activities</i>												
6.1	Translation of all materials		x				x				x		
6.2	End of Project Evaluation											x	

## **ANNEX 7 – CRITERIA FOR THE WAT SANGKAHAK KOMAR CERTIFICATE AND AWARD MEDAL**

### **Award for pagodas**

The Certificate and Award will be issued based on nomination by any group or community or an expression of interest from the Head Monk of the Pagoda and proven evidence of the following criteria:

- The Head Monk shows commitment to be a Child Protection Pagoda
- The Pagoda Child Safeguarding Policy has been adopted and all persons residing in or liaising with the pagoda have been trained (or are being trained) on its contents and on positive discipline and positive parenting/caretaker practices
- All adults residing in or liaising with the pagoda have signed the Code of Conduct and understand the content
- Children in the Pagoda know their rights and on how to report allegations of abuse
- The Child Safeguarding Focal Point has acted to prevent violence against children and to initiate the reporting and referral mechanism to respond to suspected cases of abuse
- The Pagoda has a Child Protection Action Plan that includes continued training for new residents and volunteers and has contributed pagoda funds to support at risk children
- The Monks, Achar and nuns of the pagoda have taken actions to improve protection of children in the community from violence and abuse and to raise awareness on negative social norms that negatively affect the development of their children (such as corporal punishment and unnecessary family separation).
- The Pagoda is actively cooperating with community groups, including the Commune Council for the Protection of Children and the School Support Committee, to increase protection of children.

### **Award for monk role models**

An individual monk can be nominated by the people in the community, the Chao Athika or by the head monk at district, province or municipality level. Each year three monks will be selected to receive the Non-Violence and Child Protection Role Model Certificate and Award based on a set of criteria including:

- Is knowledgeable about child rights and the laws that protect children in Cambodia
- Is knowledgeable about the Pagoda Child Protection Policy, the Code of Conduct and reporting mechanism for suspected cases of violence and abuse against children
- Always models positive non-violent behavior towards children in the pagoda and in the community
- Advises fellow monks and laypersons on appropriate behavior with children
- Regularly educates children and adults in the pagoda on how to recognize and respond to suspected cases of abuse
- Has shown dedication to raising awareness both in the pagoda and in the community about the consequences of violence and abuse of children for their development
- Has actively supported children in families to realize their rights

**Benefit being Wat sangkahak Komar awardee**

1. Award recognition from Senior Patriarch and the Ministry of cults and Religion
2. Country wide citizen recognized the child safer pagoda values and willing to support and work with
3. Become a child protection pagoda network group
4. Maximize Buddhism value in Cambodia
5. Monks in the pagoda became advocates for children voice by using Buddhism Dharma
6. Become a best national and international speaker/ trainer

## ANNEX 8 – RISK MANAGEMENT

No.	Risk	Risk mitigation strategy
1	Availability of funding for the first 3 years and the following years	Fund raising strategies
2	Challenge for monks at lower levels to make decisions as authority rests with senior level	Provide awareness/training to senior monks and advocacy with the national Sangkanayika on importance of the programme and develop case report mechanism from sub-nation to national level to seek support and actions required at various levels
3	Violence against children not recognized as an issue in pagoda settings	Through consultation, Presentation of examples from other religious settings, Discussion of cases reported in Cambodia media, Discussion of hesitations (unpack the issues)
4	Religious leaders are too busy or not willing to participate in training	Prakas issued by senior Buddhist leaders Address and unpack the reluctance
5	Communities willingness to participate in awareness	Explain the activities clearly Build awareness into existing religious ceremonies Monks/religious leaders discuss importance of community participation, encourage contribution
6	Monks unwilling to change traditional forms of discipline e.g. physical punishment	Advocacy, encouragement from other monks Senior monks lead by example If necessary, disciplinary action
7	Cases not reported to head of monk at district, province and national level and suspect offenders is not referred to police	Address the issue of non-compliance within the pagoda and with senior leadership when necessary. Regular monitoring to ensure implementation of the Policy
8	Children, child monks lack of understanding on how to report	Ensure child-friendly version of policy developed Involve children in development and feedback on policy Ensure reporting mechanisms are accessible and child-friendly  Develop a simple reporting mechanism that can be used and easy to understand by children
9	Misperception that campaign to reduce children in alternative care will remove novice monks from pagodas	Clarify with Sangkanayika that the purpose of the program is to ensure the safety and well-being of novice monks in pagoda-based care  Produce booklet and animation on Novice Sokha and other IEC materials to be used to raise awareness on the role of Buddhist monks and their value.





MINISTRY OF CULTS AND RELIGION



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Prochum Noty Pagoda (Kropeuha Pagoda)

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