



# **MASTER MANAGEMENT DES INDUSTRIES DU TOURISME**

## **MÉMOIRE DE DEUXIEME ANNÉE**

### **The impacts of solidarity tourism on a country's local development, part 2. The case of Cambodia**

Presented by :

**Alisha Frappé**

Academic Year : **2019 – 2020**

Under the direction of: **Jacinto BESSIERE**





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« L'ISTHIA de l'Université Toulouse - Jean Jaurès n'entend donner aucune approbation, ni improbation dans les projets tuteurés et mémoires de recherche. Les opinions qui y sont développées doivent être considérées comme propre à leur auteur(e). »



“FOR THOSE WHO THINK THEY’RE LAST,  
AND THOSE WHO PUT THEM FIRST”

ROBERT CHAMBERS, 2013

# Forwords

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I would first like to express my gratitude to my master thesis tutor Mrs Jacinthe BESSIERE, who followed my work and progress during those two years. It was a pleasure to be tutored by an inspiring woman like her and I am thankful for the trust she had in me.

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# Summary

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# General Introduction

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With the improvement of transportation, new technologies and the reduction of travel barriers, travelling has never been easier. The number of tourists travelling each year has shown a rapid growth; having unprecedented impacts on our environment and culture. Institutions, governments, and tour providers have been working on implementing more responsible tourism practices to reduce the negative impacts of mass tourism<sup>1</sup>. While codes of good conduct and charts have been implemented over the last years by the World Tourism Organization (UNWTO), responsible tourism still has not been officially defined. As a result, several new forms of tourism have been placed under this new responsible tourism hat and are most referred to as alternative tourism. This widely adopted term has, like responsible tourism, never been defined nor recognized officially in tourism data and statistics. Yet, we suppose that the different approaches of alternative tourism would have fewer and less severe negative effects on the destinations and local populations. Under the large appellation of alternative tourism, are placed multiple new forms of tourism: ethical tourism, community-based tourism, ecotourism, rural tourism, thematic tourism, and a lot of others; who have only in common the fact that they do not have any official recognition in the tourism sector. One of them is solidarity tourism.

Solidarity tourism has gone mainstream during the last decades and has grown at an astounding rate. Whether it is on social media, on TV, on tour operators' marketing materials and even on schools' curriculum, solidarity tourism has become the new "must-do" travel trend. Websites, magazines and Facebook ads, feature pictures with happy volunteers with smiling children and stamp their ads with the "solidarity tourism" name. Companies even present it as a new professional development opportunity or as their brand new "corporate social responsibility" policy. But not only does it affect our business models, it also increasingly affects our education systems. Schools are encouraging students to take gap years to volunteer abroad, sometimes making it a graduation requirement.

An emerging trend, voluntourism, consisting of short-term volunteer opportunities, sometimes for as little as a few hours, are now wrapped into mainstream travel packages. This

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<sup>1</sup> Notion studied and presented in the first part of this two-year thesis research The impacts of solidarity tourism on a country's local development, Alisha FRAPPE Under the direction of Jacinthe BESSIERE, 2018/2019

rapid expansion of volunteer travel has been accompanied by increased attention from the media, academics, and individual commentators. Volunteer tourism companies have attracted criticism for being profit driven, and for failing to benefit – and sometimes harming – the communities they are trying to help. Many issues are listed : the lack of sustainability and long-term impact of many volunteering projects, insufficient engagement with host communities, poor or even non-existent monitoring of projects, disruption of local markets, risks posed to vulnerable children, and the patronizing approach embodied in some volunteer tourism marketing.

Yet, the way of promoting international volunteering makes it difficult to doubt the positive impacts on a country's local development. However, the most common critic made on international volunteering is that it reflects a new form of colonialism, where host communities are exploited for the amusement of westerners. Thus, creating a dependency between visited and visitors. This observation is one of the major concerns expressed amongst researchers (McGehee & Wearing, 2013).

In this master thesis, we are going to have a closer look to this phenomenon and more particularly on how alternatives can be implemented to reduce potentially harmful practices. Data has been collected during a 6 months master placement in the Cambodian NGO Children's Future, and hypotheses infirmed or confirmed. Children's Future had little connection with the tourism sector as they rarely accept volunteers or outside visitors within their buildings. Even if CFI was willing to open its buildings to outside visitors, it was necessary to assess in which ways this was possible. The research conducted helped us to identify tourism and voluntourism practices that were negatively impacting local communities and especially children. Questions started to rise: should CFI get involved in ethical tourism? How could they get involved in ethical tourism without becoming part of the problem? Thus, the central question that drove this research project was:

***“Which alternatives to volunteering, can an NGO propose to contribute to safer tourism practices and diversify its income?”***

In fact, even if voluntourism has become a global phenomenon strongly discussed upon, it remains quite difficult to know how tourism and solidarity can truly coexist.

In the first stages of this work, we have decided to complete a literature review to have a better understanding of solidarity tourism and international volunteering. This literature review helped us to answer some of our questions and propose personal definitions of notions that are neither officially recognised, nor officially defined.

In the second chapter, we are going to present CFI; its history and projects. We are then going to present our ways of operating our researches from the first stages to the analysis of the results. Thus, our quantitative, qualitative research and market study helped us to infirm or confirm some of the hypotheses presented at the end of our first chapter.

Finally, our last chapter is dedicated to the analysis of the obtained results. Those results led to the creation of CFI's own social impact activity: "Who runs the world?...Girls". We are going to present the project, its marketing mix, budget and first designs. We will then finish by making a few recommendations and look at the project's future steps.

Chapter 1

Tourism and solidarity,  
how do those two fields coexist?

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# Introduction Chapter 1

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To start this thesis research, it is important to define the terms of the field we are going to investigate in. In this first chapter, we are going to explore all the notions constitutive of solidarity tourism and try to answer our first questions. Not only will it give us a better understanding of the sector, it will also enable us to identify the issues and anchor this thesis in a well-defined spatiotemporal context. To do so, we are going to proceed to a literature review, based on articles, books, videos, and testimonials.

The aim of this literature review is to have a better understanding of what international volunteering is. The research also aims to identify the benefits, pitfalls, and interpretations around this phenomenon. It also aims to go against the common assumption that volunteering abroad has only a positive impact and is essentially relying on charitable souls. It will try to explain why short programs are often designed to benefit Western travellers rather than local communities and question the notion of development commonly used when speaking about volunteering activities. We will also have a closer look to the different approaches of volunteering and why it is important to address long term needs by doing every step with local communities to reach a state of total autonomy and self-sufficiency.

This exploratory study will try to answer the following research question:

- What is solidarity tourism and international volunteering and how is it perceived?
- Who are the different actors?
- What are the different forms of international volunteering?
- What is development and does international volunteering contribute to it?
- What is the future of solidarity tourism?



# CHAPTER 1: WHAT IS SOLIDARITY TOURISM?

In this first chapter, we are going to define the different aspects, actors, and approaches of solidarity tourism. Because of the non-official state of the sector, and the lack of an official definition, a personal definition is going to be proposed at the end of the chapter. This definition relies on opinion gathered throughout this exploratory research and tries to embody all the different aspects of solidarity tourism. We do ask readers to take this definition with caution as opinions remain diverse and personal on non-official notions.

## 1.1 Defining solidarity tourism

### *1.1.1A plurality of definitions and aspects*

In the first research paper written last year, we already pointed out the fact that solidarity tourism has no official definition. Some refer to it as the basis of alternative tourism, others compare it to ethical tourism and some others to community-based tourism. Fact is, everyone has his/her opinion and definition of this notion. Writing a research paper about a field that has no official recognition is quite hazardous. In the previous research paper, we have decided to use the definition of the ATES (Association for an equitable and solidarity tourism), as a basis for our work. According to the ATES:

*“Fair and solidarity tourism guarantees the travelers to live a unique and rare experience, on a human scale, made of discoveries and exchange with the local communities, and which contributes to a sustainable development of the territories visited”<sup>2</sup>*

For them, it involves going abroad with a small group, off the beaten track, focusing on meeting and exchanging with the local populations. Travelers are welcomed by the locals, in their homes or in infrastructures managed entirely by locals (small hotels, lodges, camps, etc.). The presence of travelers will be conducted to enhance the local economy and respect the culture, traditions, and environment of the destination. The profits will be reinvested in local development projects; driven and managed by locals. These projects

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<sup>2</sup> Translated from the French according to the ATES's definition available on their website <https://www.tourismesolidaire.org/>

are not directly related to tourist activity but aim to improve the living conditions of local communities. It can therefore be projects of building schools, hospitals or cultural centers or even improving access to water. Even if solidarity tourism is a response to the disastrous consequences of mass tourism, it must in no case become a substitute for it. In fact, to address properly the impacts of mass tourism, the whole industry should be fundamentally changed, and solidarity tourism is only a tiny contribution. Yet their personal definition is not the absolute one, and many other definitions can be found mentioning different values and aspects.

### *1.1.2 The different aspects of solidarity tourism*

While reading articles, books, and searching on association's website, we can easily identify a bunch of different values constitutive of what is called "solidarity tourism". It is referred to as ethical, sustainable, socially, and economically developing, educational, community focused, and many more. A definition proposed by the writer Higgins-Desbiolles takes in account all of them:

*"Solidarity tourism is an ethic for travelling that holds as its central goals the creation of economic opportunities for the local community, positive cultural exchange between guest and host through one-on-one interaction, the protection of the environment, and education. It also seeks to develop new approaches and forms of globalization"*<sup>3</sup>

In an article written by Nadège Chabloz<sup>4</sup>, solidarity tourism also strongly relies on an authentic exchange between the local communities and the travelers. Whereas, for Bernard Scheou<sup>5</sup>, it is more about promoting solidarity markets in accommodation, food, services, and activities. As such, it does not only rely on the actions that are taking and the nature of the trip, but on empowering locals in every step of our journey. So, when can we start using the term solidarity tourism when referring to one's trip? Is consuming locally already a form of solidarity tourism?

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<sup>3</sup> *Justice Tourism and Alternative Globalisation*, Higgins-Desbiolles, Journal of Sustainable Tourism, p16, 2008

<sup>4</sup> *Vers une éthique du tourisme*, Nadège Chabloz, Autrepart n40, p.45-62, 2006.

<sup>5</sup> *Du tourisme durable au tourisme équitable. Quelle éthique pour le tourisme de demain ?* Bernard Scheou, Paris, Editions De Boeck, 2009.

All the aspects mentioned can sound roughly similar, but they still present some differences. The term “ethical” refers to what is morally right; “sustainable” to practices that cause little or no damage to the environment and therefore able to continue for a long time; when “solidarity” is about showing support for each other or for another group. When taking the exact definitions, sustainability is not about solidarity, ethical practices are not necessarily sustainable, and solidarity is not about giving an ethic support. It is therefore difficult to have a precise definition of what solidarity tourism really is. Yet, one thing that is similar to all those approaches is the spotlight given to the local communities.

### *1.1.3 Proposing a definition*

As mentioned above, solidarity tourism is a field that relies on a multiple number of definitions, relying themselves on a bunch of different values and opinions. To continue this research paper, it is necessary to propose a personal definition that will guide our work.

Solidarity **tourism** first implies that people are travelling outside their usual environment, for a period that exceeds two nights, whether it is in their own country or abroad. To be considered as **solidarity** tourism, those travelers will have to get involved in an activity that should promote a sustainable social and economic development of the community visited. This includes:

- The promotion a cross cultural exchange between host communities and visitors
- The empowerment of local communities and addressing their current and future needs in a sustainable way
- The creation of economic opportunities for local communities
- Being a learning opportunity, carried out with humility, for both host and hosted.
- The promotion of a do no harm approach
- Being conducted a new a way that does not harm the environment
- The enhancement of fair partnerships between local organizations, local communities, and volunteer
- The respect of the culture, privacy, dignity, and traditions of all the stakeholders
- Being child-safe

According to this definition, we do not consider consuming local products and staying in hotels managed by locals, as a form of solidarity tourism. For the sake of this work, we have decided to have a focus on one of the most common form of solidarity tourism: international volunteering. The following chapters are going to present the different actors of the sector, as well as the different approaches and field of actions.

## 1.2 The different actors

### *1.2.1 Non-governmental organisation (NGO)*

The term NGO is used to describe groups that are impact-driven and focus themselves on social missions rather than on making profit. In most countries, these organisations are required to make a legal registration and have special tax categories. In other terms, NGOs are designed for a charitable purpose. NGOs can play an important part in the development of sustainable tourism at a local and international level. In fact, apart from governmental measures, NGOs and leading companies are implementing initiatives to use tourism as a mean for promoting sustainable development. For example, on November 29<sup>th</sup> 2018<sup>6</sup>, professionals from the hospitality and tourism field, along with NGOs and government officials, gathered at Sustainable Tourism Asia, to implement best practices and address current issues. The different topics tackled included:

- The development of a sustainable tourism aligning economic and social strategies.
- The promotion of responsible recruitment and labor practices with an emphasis on ethical employment offers
- The implementation of tourism regulations to reduce the economic, social, and environmental impacts upon local communities

The international NGO Friends International focuses on empowering marginalized kids across the world. With the growing number of tourists in Asia, FI identified the risks for vulnerable children, that comes with it. To protect those children from the various pitfalls of

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<sup>6</sup> Tourism and Development: the role of NGOs and the private sector, Ruhi Mukherji, published 21<sup>st</sup> November 2018 and available on <https://www.elevatelimited.com/insights/tourism-and-development-the-role-of-ngos-and-the-private-sector/>

tourism and international volunteering, the NGO decided to implement a ‘Global Good Practice Guidelines’ that provides companies guidance to prevent the exploitation and abuse of children. It addresses the different problems such as sexual exploitation or the increasing institutionalisation of children in orphanages and encourage businesses to recognise those risks and to act towards their mitigation. Friends International also launched a marketing campaign ‘Children are not tourist attractions’ to raise awareness on orphanage tourism.

### *1.2.2 Volunteer sending organisations*

Volunteer sending organisations are also called Volunteer Placement Organisations (VPO). In the context of international volunteering, those ‘sending organisations’ are referred to as the ones who arrange volunteer placements overseas. They can be independent associations with an international network of hosting organisations, NGOs, or government agencies. They differ in their level of involvement and way of organising their partnerships. Some of them make everything from the selection, training and supporting of the volunteers while others have little direct contact with the hosting organisation and only give information about the placements without being much involved in the whole process.

Thanks to the use of internet, it has become easier for sending organisations to advertise their placements but also for the hosts organisations to get in touch with volunteers through this intermediary. Previously, a sending organisation’s staff had to travel abroad and meet with their partner to arrange and manage the placements. Now, all the planning can happen in a few hours thanks to emails, Facetimes, Skype meetings, or even be skipped with volunteer sending organisations selling trips before knowing which hosting organisation will welcome the volunteer. Furthermore, some volunteer travel aggregation websites have started to take information from other web sources to add to their website, sometimes selling placements without having said a word to the potential host organisation. As such some volunteer sending organisations offer volunteering placements without any quality control in place. Of course, not all of them operate in the same way, and many others have strong networks with hosting organisations and work hand in hand with them to provide both, volunteers and local associations, the right fit.

### *1.2.3 Volunteer hosting organisation*

Volunteer hosting organisations are overseas organisations where volunteers are placed during their missions. Those volunteers will conduct their work in these organisations and will be managed by their staff during their entire volunteer program. Although not all volunteers use a sending organisation or travel agency, most of them will work with a hosting organisation, which might be a large and established NGO, a local community group, an institution, or a faith-based organisation. Those organisations must develop activities within the field of humanitarian aid to be defined as such.

As it is implied, volunteer hosting organisations are hosting and handling all the logistics around volunteer travelers. The operating expenses of volunteer projects such as the accommodation, the training, the local transportation, are usually managed by those hosting organisations. By charging a fee, the volunteers rather than the hosting organisations, are bearing the cost (Tourism Research and Marketing, 2008). In addition, sending organisations are likely to make donations or direct payments to the host organisation. Yet, the type of organisation (NGO, for or non-profit, public, or private) strongly influences this funding model. In fact, according to a 2007 research led by Cousins<sup>7</sup> on English volunteer organisations, the donations can vary from 35% to 80% of initial tourists' fees. While sending organisations are rather transparent about volunteer money being sent directly to hosting organisations and reinjected in local program, the commercial, or for-profit sector, tend to be less explicit when it comes to the amount of money beneficiaries receive. This is how we come to most controversial actor of this international volunteering sector: for-profit companies.

### *1.2.4 For profit companies; tourism professionals and travel agencies*

In many cases, the real needs of a project are not things that volunteers can easily support. Language barriers, lack of local knowledge and lack of skills prevent volunteers from being a good fit for most development project needs. So instead, tour companies often create projects for the travellers. A traditional travel agency initially organises everything that is linked to the logistics of a travel such as the flights, the accommodation, and the excursions. They sell travel packages including those services to a leisure and corporate clientele. Nevertheless, with

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<sup>7</sup> *Managing Volunteers in Tourism*, Kirsten Holmes and Karen Smith, Routledge, 2012

the rise of international volunteering, travel agencies are increasingly getting involved in this niche market. Some of them are even selling exclusively volunteering missions or are just adding “solidarity activities” in their already made up mainstream packages. The main motivation for adding a visit in an orphanage or day care center is mainly to make the travel itinerary more attractive. The benefits are multiple: minimum costs, basic logistics, attractive communication, and a high margin.

According to a Canadian newspaper, the solidarity tourism sector has the biggest potential of growth in the travel industry, with profit margins going up to 40% when this margin is traditionally 2 or 3%. This niche tourism is therefore one of the most attractive segments for private travel agencies. In 2017, 2 billion US dollars of profit were generated thanks to the selling of international volunteering missions.<sup>8</sup> These travel agencies stamp their products as “solidarity and development focused” and hide behind the associative sector’s vocabulary to attract as much travellers as possible. The offers are appealing and the promise for a life changing experiences starting from \$2000, is selling itself without much effort. People with good intentions and minimum knowledge about international volunteering buy those packages thinking they will contribute to the local communities’ development. Yet, most of the money will not benefit the hosting country, but the travel agency itself. The main problem is not that those agencies connect volunteers to opportunities overseas for a fee, but that the majority of them are not specialised in the solidarity field. Travel agencies are called travel agencies because they have experience in the tourism industry, not in development. Unfortunately, people often forget that altruism is not enough to have a sustainable impact on a country’s local development. In this environment, the perception of international volunteering has evolved from a rare adventure to a routine activity.

## 1.3 The different approaches

### *1.2.1 Doing to*

The common way local development is initiated through international volunteering is by adopting a “doing to” approach. By doing to, we refer to outsiders who plan, do, and

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<sup>8</sup> *Pour ou contre le tourisme humanitaire ?* Alexandre Turpyn publié le 23 mai 2017 et consulté le 19 mars 2019 sur <https://www.capital.fr/polemik/pour-ou-contre-le-tourisme-humanitaire-1229224>

supervise all the actions. In this approach, local communities have only little space and are mostly spectators of their own change. Nevertheless, it is the usual mistake that is made by outsiders: thinking they are the only one who can decide what is best or not. Yet, in most of the cases, this approach has only led to non-viable projects, responding partly to present and future needs. Once the outsiders leave the area, thinking they have done the job, the project drowns as local communities were never included in the process.

This approach also highly contributes to the creation of dependency between outside help and local communities. In fact, when international volunteering promotes the idea of contributing to a country's local development, locals have a passive role in its completion. Whether it is in construction activities or teaching missions, volunteers become the main actors of a change that is not theirs. When international volunteers should usually contribute and help in locally initiated projects, in some cases, their role overlays local ones.

Unfortunately, this kind of approach not only contributes to a higher dependency on international volunteers, it also encourages outsiders to take local positions for the detriment of others. As it implies, in "doing to" positions, outsiders are the initiators and executors of the projects. Thus, local communities see themselves deprived from employment position they could have filled. When a new school is built in a village by foreign volunteers, we can ask ourselves why a local workforce was not asked to do it. We can also ask ourselves if foreign volunteers did not steal those positions and deprived local artisans from their work. Is it helping or reinforcing a state of help?

### *1.2.2 Doing for*

On the other hand, doing for is also about outsiders taking decisions but assigning tasks to local people. Nevertheless, those tasks are determined by outsiders, following an agenda and specific processes. When local people's opinion is asked; decisions remain in the hand of outsiders. As we will see in the chapter focusing on the pitfalls of international volunteering, "doing for" highly relies on a blueprint approach, that is to say, an approach that tends to develop a standardized product and then roll it out on a massive scale. In doing for cases, outside decisions makers mostly come from Northern countries to Southern countries. Thus, their culture and experience affect their visions and way of approaching things. They therefore tend to think that what works in their country, and how development is enhanced there, should



necessarily be the same in others. They reproduce the same schemes and try to implement similar projects in countries where mentalities, resources and needs are not alike. This common phenomenon leads to inadequate projects, a failure to respond to local issues, and the creation of misunderstandings.

By doing for, outsiders forget that culture highly affects decision making and that local expertise and understanding is necessary to carry out viable projects addressing real needs. This reflects projects that are designed for the understanding of outsiders rather than users and rely on a failure to build appropriate knowledge before decision making. As it takes years and years to peel off all the cultural layers of a country, outsiders often do not have the sufficient time and commitment to see the bigger picture. Reproducing their country fast-paced development; decision making, and projects must be completed in a short time frame and show rapid results.

Furthermore, like the doing to approach, doing for also creates a state of dependency between outsiders and local communities. As the projects are initiated and follow guidelines implemented by outsiders, local facilitators rely on them for their completion.

### *1.2.3 Doing with*

Even if this research paper tries not to take position about what is better and what is worse concerning international volunteering and development, organisations should work hand in hand with local communities to reach this ‘doing with’ or even, ‘respond to’ approach. Doing with means that local people are fully integrated in the projects undertaken; they are the leaders, the decision makers, the initiators. Outsiders then share their knowledge and define appropriate actions. In no cases do outsiders take the lead of the project or become decision makers. In fact, the doing with approach positions the outsiders as helpers, facilitators, putting the local workers and communities in a much empowering position.

With the proliferation of foreign NGOs in the 90s, especially in Cambodia, foreign staff and international volunteers were constitutive of the majority of the organisations. At that time, outside help was needed and necessary. However, nowadays, many NGOs have understood the importance of withdrawing as much as possible outside help and are prioritise local workforce. Local NGOs now seek international volunteers in capacity building missions, to share their knowledge and expertise, but not for top positions anymore. Empowering local workforce has become the first step for sustainable community development.

Table 1: Robert Chambers' theory of international volunteering approaches<sup>9</sup>

Mode of participation	Type of involvement of local people	Relationship of outsiders to Local People
Coercion	Local people submit to already determined objectives defined by outsiders	<b>DOING TO</b>
Compliance	Local people are assigned tasks, often with incentives, by outsiders; the outsiders define the agenda and lead the process	<b>DOING FOR</b>
Consultation	Local people's opinion is asked; local people analyse and define on a set of action	<b>DOING FOR</b>
Cooperation	Local people work together with outsiders to determine priorities; responsibility remains with outsiders for directing the process	<b>DOING WITH</b>
Co-Learning	Local people and outsiders share their knowledge and create appropriate goals and plan	<b>DOING WITH</b>
Community Initiated	Local people set their own agenda and mobilize to carry it out without outside initiators and facilitators	<b>RESPOND TO</b>

There is not a “one-size-fits-all” level of participation, that is recognised as ‘best’. The appropriate nature and degree of participation depends on a host of contextual factors, including the missions of the organisation, the type of intervention being considered and many more. That having been said, outsiders should normally seek to foster the “cooperation” or, better yet, “co-learning” modes of participation in hopes of achieving the “community initiated” level, the point at which the outsiders are no longer the key players.

<sup>9</sup> *Whose reality counts? Putting the first last*, Robert Chambers ITDG Publishing, 1997

## CHAPTER 2: THE EVOLUTION OF INTERNATIONAL VOLUNTEERING

Even if international volunteering has never been as popular as nowadays, its roots come from way before. In this chapter, we are going to retrace its origin from the colonial era to its proliferation in the 2000s. It will help us to understand how international volunteering started and why it became one of the favorite alternative tourism models. To have an accurate retracing of the phenomenon, the following part has been studied in the *Learning Service*<sup>10</sup> which offers a new approach of international volunteering and invites volunteers to learn more about volunteering activities and host communities.

### 2.1 A history of help

#### 2.1.1 Colonial era – explorers and missionaries (1492-1898)

*“I gave them a thousand handsome good things, which I had bought, in order that they might conceive affection for us and, more than that, might become Christians and be inclined to the love and service of Your Highnesses and the whole Castilian nation, and strive to collect and give us of the things which they have in abundance and which are necessary to us”<sup>11</sup>*

-Christopher Columbus, in a letter to King Ferdinand 1493

To have an overview of the evolution of international volunteering, we must go back to Christopher Columbus’ journey, 1492. From the first moment he arrived in the Americas, his state of mind of “helping” by converting the Indians was intertwined with the goal of finding valuable resources and capturing slaves. From there on, missionaries and businesses came on the next ships and continued this process of trading souls and goods with fancy words about bringing help to local population.

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<sup>10</sup> *The Learning Service, the essential guide to volunteer abroad*, Claire Bennett, Joseph Collins, Zahara Heckscher, Daniela Papi-Thorton, Paperback, 2018

<sup>11</sup> *Select Documents illustrating the Four Voyages of Columbus*, Volumes I-II, Translated and edited from the First Series 43 (1870), Cecil Jane, Routledge 2017

Yet, during the Spanish conquest, harm outweighed this willingness of providing help. Columbus' conquest brought diseases, starvation, and violence into the continent. In just one generation, 85% of the Taino population of Hispaniola died after his arrival<sup>12</sup>. Bartolomé de las Casas, a Spanish settler, might be what we can call the spiritual grandfather of today's international volunteering. After witnessing human right abuses in the Americas, he decided to defend the local communities' welfare and argued in the Spanish court against people who were claiming that Indians were not as human as explorers were.

This same scheme was repeated during European expansions in the Americas, Africa, and Asia. These expeditions were often linked with the altruistic ideas of helping indigenous populations by using colonialism as a way to develop their social and economic situation. Nevertheless, they inadvertently caused sufferings by suppressing indigenous cultural practices, degrading their environment, and spreading diseases. An important thing we can highlight is that the 'help' provided was always decided and undertaken by the missionaries, without input from the beneficiaries, the indigenous communities.

### *2.1.2 The roots of volunteer travel (1901-1945)*

The premises of our modern concept of international volunteering can be referred to the Thomasites, a group of thousands of teachers by the US Government to the Philippines in 1901. To counteract the growing domestic oppositions against the US, the government decided to introduce a positive spin in its involvement in Asia. Thus, sending American teachers was the best strategy to reduce Filipino support for the resistance to the US occupation. It was also a way to create an English-speaking Filipino group who would remain loyal to the US forces.

According to books, those educators were motivated by the altruistic aspect of this mission and by the desire for adventure. The women and men sent to the Philippines were brought to remote villages where they participated in the education of young and older Filipinos according to an American education model. This program lasted until 1930, in other words, 29 years. This lasting American influence was so pervasive that English became one of the national languages of the country. The Thomasites had both a positive and negative impact on the country's local development. In fact, they increased the literacy rate but also masked some of

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<sup>12</sup> *The Learning Service, the essential guide to volunteer abroad*, Claire Bennett, Joseph Collins, Zahara Heckscher, Daniela Papi-Thorton, Paperback, 2018

the worst abuses of US domination behind their altruistic behaviors. Yet, they left the door open for the Peace Corps and other volunteer programs in the Philippines.

Another phenomenon that was observed at this time in Europe, was the development of the peace movement. With a growing of peace-loving people, international workcamps were designed to repair towns damaged by the first World War. Those camps were open to people from different nationalities and were aligned with the principles of solidarity, cross-cultural learning, and mutual respect. Young people from all over Europe joined those camps and tried to prevent future conflicts between nations. Unfortunately, volunteering did not prevent World War II to happen...

### *2.1.3 The rise of international volunteer sending organizations (1945-2000)*

After WWII, several factors led to an increasing interest for international volunteering. The Marshall Plan, introduced by the US to help in the reconstruction of Europe, introduced an optimistic perspective of which benefits outside intervention could bring. The concept of 'international development' made its first appearance in books and articles.

Furthermore, former African and Asian colonies started gaining independence and prosperity. This increase of prosperity also meant that more people would consider travelling internationally. Those trends led to the creation of the Peace Corps, during President Kennedy's mandate in 1960. Their mission was to "promote world peace and friendship" by providing qualified volunteers to participate in development efforts and creating a two-sided exchange in which Americans would learn how to understand other countries, and other countries to better understand Americans. A few years after its creation, Peace Corps started to understand how difficult it was to only provide qualified volunteers as they fell short in recruiting them. Yet, they recognised the fact that their programs provided a great learning experiences for both volunteers and local communities.

In parallel, the Voluntary Service Overseas (VSO) was founded in the UK. The movement started with 16 volunteer English teachers going to Borneo in 1958 because of a request made by a British bishop. The association recruited university graduates, to participate in educational mission all over the world. In addition, the Australian Volunteers International (AVI), launched similar programs in 1963. In a few years, people witnessed a rapid increase in volunteering programs. Those programs followed a similar model: large organisations, not

charging people to volunteer and sending them abroad for lengthy periods. While their missions and objectives were different, they all defended the same values of altruism and solidarity. Nevertheless, the first critics started to rise even if the mainstream media coverage decided to hide them behind a positive narrative. Reinforced by pictures of people volunteering in small villages in India or Ethiopia, popularised an optimistic vision of international volunteering.

#### *2.1.4 The proliferation and diversification of international volunteering (2000-nowadays)*

The millennials introduced a new turn in the history of international volunteering, as internet transformed communication around the world. Volunteer organisation are now able to launch targeted marketing to find new volunteers all over the world. It also led to an increase of 'independent volunteers' who find their placements directly through an overseas organisation's website. Some of the changes were positive: it democratised the system, allowing any organisations from small to big, to make their causes and needs known worldwide.

Yet, there were also downsides of the abundance of information and offers. In fact, volunteers can now just 'buy' a volunteering experience in one click, without having an extensive knowledge of the hosting country and organisation. Therefore, an outrageous number of volunteers are rushing to other countries and non-profit organisation are increasingly proposing 'life-changing' experiences. Furthermore, this proliferation of volunteer travel led to an increase of short-terms volunteering options, and the appearance of a new trend: voluntourism or volunteerism, with missions lasting a few weeks, days or even hours. Easy to organise without requiring a long commitment. Previously, volunteer placements were only organised by sending association, non-profit organisations, NGOs or religious groups. However, in recent years, travel agencies have become major providers of voluntourism activities, with little space for a real development work. As mentioned previously, their main objective is to improve the attractiveness of their packages. As a result, those offers are mostly customer-demand-driven rather than being driven by the relationships and needs of the local communities. As the interest in volunteer travel has increased in the last few years, the previous niche market has become something more commonplace and a 'must do' when going to certain destinations like Cambodia or Thailand. The 'gap year' between high school and college that is undertaken by most of the European students and is extending to the States, is often promoted as a chance to go abroad and volunteer. The searcher Jason Hickel found that:

*“every British student I spoke to indicated that they felt it was expected of them to do volunteering during their gap year – it has become so institutionalized, so ritualized, that it is now written into the established pattern of the modern British life-cycle.”<sup>13</sup>*

Those gap years have become standards for some universities and volunteering has become a mainstream phenomenon. This evolution of norms and expectations have pushed unwilling and unsuited people into international volunteering programs because of outside pressure.

## 2.2 The different forms of international volunteering

Volunteer travel is one of the biggest growth sectors in the tourism market, and millions of young people go abroad to volunteer each year. We are now going to have a closer look at the different forms and appellation of international volunteering.

### 2.2.1 Voluntourism

The term ‘voluntourism’ is used as an intersection for international volunteering and tourism. It is also referred to as “volunteer tourism”. Volunteer tourism is a specific form of tourism, meeting the needs of a specific market segment, therefore, falling under the umbrella of what we call “niche tourism”. However, the absence of exact definitions related to international volunteering and its different forms, is blurring the line between what constitutes voluntourism versus volunteerism or short- and long-term volunteering. Thus, adding difficulties in industry measurements and regulations.

We will therefore assume that voluntourism refers to any type of volunteering activity undertaken during one’s vacation, and not exceeding a one-week mission. Voluntourism programs are mainly included in larger vacations as small excursions or a daily volunteering activity but is not the sole purpose of the travel. Those kinds of programs are mostly meant for

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<sup>13</sup> Jason Hickel ‘The Real Experience’ Industry, Student Development Projects and the Depoliticization of Poverty

travellers who want to do good while being abroad but, do not have the necessary time to commit to a longer volunteer project.

The kind of work required in voluntourism programs tend not to require any specific skills or competences. Most of them range from construction work, to teaching and tutoring, or working in an environmental conservation program such as collecting plastic on beaches. As the commitment is only temporary and following under a touristic activity, voluntourists are not required to have any previous experience to participate, nor do they have to provide a background check. Voluntourism activities are therefore the ones that are subject to the biggest number of critics in the international volunteering sector. In fact, with a lack of regulation and an easy access to volunteering activities with children, many researches and NGOs are pointing out the fact that those type of activities are most likely to harm local communities rather than helping them. With a door open to everyone, and to any kind of activity, child abuse cases have been witnessed and the efficiency and safeness of having foreign volunteers highly questioned.

In addition, the majority of voluntourism programs require a fee, usually a lot higher than usual volunteering programs. As mentioned before, voluntourism as become a niche market proven to be very fruitful. With exceptionally low operating expenses, and high selling prices, for-profit companies have made voluntourism programs, one of their main products. In fact, when we could think that voluntourism companies are typically non-profits working with local NGOs, the vast majority of them are for-profit companies. Those for-profits companies are coming from the travel industry and putting international development behind their business objectives.

### *2.2.2 Short term volunteering*

As compared to voluntourism, short term volunteering refers to a period going from 1 month to approximately 6 months. Once again, the duration of short-term volunteering remains biased as official recognition and definition of the sector do not exist. During this exploratory work, most documents, articles, and reports were referring to short term to a minimum of 1-month commitment. Yet, an NGO called Children in Families (CIF) located in Cambodia, refers to short as at least one year up to 3 years.

Short-term volunteering activities are extremely popular amongst students and even compulsory for the obtention of a degree in some schools. It is the case for La Rochelle's



Business School in France who has made their “humacity mission” one of their selling arguments. Considered as a career and personal development booster, students must undertake a 3 months volunteering commitment as part of their bachelor’s degrees. Whether it is in France or abroad, this volunteering activity must necessarily be in contact with people, excluding every activity in relationship with animals or the environment. The main purpose is to create a generation of leaders who are more compassionate, empathic, and aware of global issues. It is also sold as something that is making a real difference between a usual Business School student’s cover letter, and the one of a former short-term volunteer in Asia.

Short-term volunteering remains the best compromise for people wanting to make a volunteering activity longer than 1 or 2 days, but do not have the necessary time and money to invest in a longer volunteering period. In fact, volunteering mostly implies no financial support and sometimes, a minimum donation to attend the program. For students, who are already investing money in their education, paying to volunteer just adds up to their total expenses. On the other hand, full-time employees can use short-term volunteering activities to travel in several different destinations rather than doing only one long term commitment in the same place. We can observe that those short-term volunteering activities are mostly handled in a way that is showing an immediate impact. Construction projects are amongst the most popular ones, as building a wall or painting a school, shows volunteers an immediate result of their work. Yet, this need for an immediate outcome is also what biases volunteering activities on a broader level. Volunteers often expect to have an immediate and lasting impact while participating in short-term missions. Volunteer sending and hosting organisations have therefore adapted their activities to satisfy foreign volunteers rather than to address local needs. According to the manager of an educational center in Phnom Penh, short-term volunteering activities can only be efficient if they are not in contact with people but working in environmental conservation and animal welfare. Picking up trash on beaches has been proven to make no harm to local communities and help in the reduction of coastal pollution.

### *2.2.3 Long term volunteering*

For long term volunteering, we would consider volunteers to stay more than 6 months in the hosting organisation or NGO. As mentioned above, the faith-based NGO CIF, defines long term volunteering as an indefinite length of commitment. Thus, their definition of long-

term starts from at least 2 years + of full-time commitment. Once again, the notions of short and long term are subject to different approaches. Nevertheless, most organisations, professionals, and NGOs, agree to say that this type of volunteering is considered as potentially less harmful for local communities. Volunteering trips that last 6 months or longer give people more time to understand and immerse themselves. It helps them to peel off the different layers of cultures involved in decision making and problem solving.

While short-term volunteer projects often place the emphasis on accomplishing short-term goals and changes, long-term volunteers become much more rooted in the creation of long-term, transformational aspirations. But does the length of a volunteer program really affect its outcomes? According to Daniela Papi, founder of PEPY, yes! During a TEDTALK conferences she uses the metaphorical quote “If you plant papayas, you can’t get mangos<sup>14</sup>”, meaning if you decide to commit for a short-term volunteering activity, you cannot expect to have long term outcomes of your actions. As explained, most volunteer activities are offering short-term solutions, for complex problems. As a result, problems tend to be partly addressed because results matter more than the actual journey. The Northern culture is highly responsible for this state of mind: volunteers come from a fast-paced world where outcomes must be immediate. Yet, ‘Rome did not build itself in a day’.

However, when volunteers commit to a longer placement going from 6 months up to 2 years, they can overcome the discovery phase of their journey and gain knowledge about the local country. Maurice (the name has been changed for the purpose of this study) was a long-term volunteer in Cambodia. Coming from Germany, he committed for a one-year volunteering activities as an English teacher. While we met Maurice, he was 7 months into his volunteering mission and clearly expressed that his state of mind had clearly changed between now and when he originally set foot in Cambodia. He had a better understanding of the local culture, he started to spot some of the harms of volunteering and was shifting his role to something that was more suited to the organisation he volunteered in. While he started as an English teacher, he understood this position was nowhere near to what he should be doing; he was not an English teacher in Germany and local teachers were more qualified than he was. Yet, the NGO needed help in writing articles and proposals in English. He recognised the fact that staying longer,

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<sup>14</sup> What’s wrong with volunteer travel? Daniel Papi at TedxOxbridge, available on <https://www.youtube.com/watch?v=oYWl6Wz2NB8>

enabled him to realize that his initial role was designed to suit his needs rather than the ones of the organisation.

## 2.3 The field of actions

The field of actions while volunteering overseas are numerous. In the following point, we are going to explore the different areas international volunteers usually get involved in and we will try to understand what objectives are commonly expected.

### *2.3.1 Social development*

International volunteers often participate in social development programs going from Education to Childcare or Health. Education is one field that is commonly proposed when it comes to international volunteering. The main goal is to welcome foreign volunteers and put them in a teaching position where their work is to initiate children and young adult to English. Part of social development objectives, English is seen as one essential skill in today's society. It can contribute to a sustainable development where local fishermen or local vendors could be able to conduct business and promote their businesses to tourists and other foreign people. Yet, many people tend to forget the fact that an English native person might be perfectly fluent in his mother tongue but is not necessarily qualified to teach it. Furthermore, some development professional think that teaching English is contributing to the disappearance and the devaluation of indigenous languages. In some cases, children and students are pushed to learn English while they cannot even read or write their own one.

When it comes to Childcare, the opportunities to play with children in orphanages or to organise activities in slums are options that present a high interest for volunteers. It is also the one that comes with some of the biggest abuses in the international volunteering scene. It is easy to understand the appeal of working with children: less cultural boundaries, smiles, fun, love, and the wish to protect them. All those elements should unfortunately be red flags. Children are vulnerable and that is why bringing non-professionals for short-term missions to take care of them can be dangerous. Emotionally speaking, children who are getting attached to short-term caregivers can suffer from long-term psychological damages.

Finally, trained professionals such as doctors or nurses, are taking part in social development programs in the health field. Many countries suffer for what is called urban bias, that is to say, people deciding to leave rural areas to live in larger cities where the salaries and living conditions are much higher. This phenomenon leads to a lack of qualified specialists and international healthcare volunteers are often asked to fill a void. They also organise teaching sessions with local professionals and participate in seminars and prevention against AIDS or other diseases. But sometimes their effectiveness is not enough to cover the lack of basic equipment and medicine or just to overcome the language barriers. Thus, some of those well-intentioned volunteers can harm local people by making a wrong medical assessment. The fact that they also must face diseases that are rarely observed in their own country such as malaria and tuberculosis, is also a big constraint. Finally, other conditions, such as malnutrition, are closely linked to poverty which cannot be cured with medicine alone.

### *2.3.2Poverty alleviation*

Most developing countries do lack proper social protection laws, which despite undeniable economic growth, results in the vicious circle of poverty, where basic human needs and acceptable living conditions are unmet. As a result, some volunteers are placed in missions supporting poverty reduction and are creating pathways to economic empowerment. In fact, in many households in countries with high poverty rates, families are exposed to exploitation due to poor labor laws, limited employment opportunities, a lack of fair-trade endorsements, and an overall economic deficit. All those factors often result in families living in neglected circumstances. In some cases, the most at risk families fall into the vicious circle of forced labor while others, choose to migrate hoping to find an employment and higher incomes in neighboring countries (like it is the case in Cambodia where dozens of people migrate each day to Thailand).

Volunteers with business backgrounds can work in a wide range of fields, from advertising to online marketing. Some hosting or sending organisations support placements which allow volunteers to work either with “microenterprises” such as farmers and indigenous communities for the selling of their crop or traditional crafts. Or, with individual businesses to improve their accounting systems or participate in a staff training program. By doing this, those volunteers participate in the economic development of local communities and entrepreneurs by providing a support for product development and improving the market access of small

producers. By doing so, volunteers enable small businesses to expand themselves and to have access to loans for those who are unable to access bank credits. In Malawi for example, UN volunteers work on projects focused on women's empowerment, by providing entrepreneurship training, and by enhancing collaborations between the public and private sectors. Those initiatives result in the creation of qualified employment opportunities and access to income<sup>15</sup>.

### *2.3.3 Wildlife and natural heritage conservation*

Finally, many volunteers decide to work on environmental issues by being involved in the preservation of parks or by assisting environmental specialists in the collection of data in natural or animal reserves. As there is a high demand for volunteering with animals, significant money can be collected to participate in the preservation of species and natural heritage.

When it comes to wildlife conservation, it usually takes place at what is called “rescue centers” where people take care of injured and abandoned animals. This type of volunteering includes observing animals in their natural habitat, making researches, and giving daily cares if needed. It could also include releasing injured animals or animals that have been kept in captivity. In Thailand, those kind of volunteering activities have boomed over the recent years because of the increasing number of elephant sanctuaries. While elephants were once used for tourists to ride, animal conservation NGOs have raised their concerns and fight to banish those type of practices, highly harmful for those animals. As a result, elephants exploited for those practices or in circus, are now pet in elephant sanctuaries all over the country. Tourists can visit those sanctuaries during day trips, or even volunteer for a couple of days to feed and bath those giants.

Environmental conservation is also very popular when it comes to volunteering activities. Going from reforestation, to collecting trash on beaches, trail construction or invasive species management; the options are numerous and becoming more and more popular. However, when those types of volunteering missions have a huge success with animal lovers, natural heritage conservation activities are in big needs of volunteers. Whether it is for collecting funds, organizing beneficial activities or more practical tasks at the heritage sites

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<sup>15</sup> Information retrieved on the 2<sup>ND</sup> of February and available on the website <https://www.unv.org/Our-stories/Volunteer-solutions-poverty-reduction-and-economic-empowerment-women-and-youth>

themselves, those activities are usually less popular but just as numerous and important as the other ones.

## 2.4 The pitfalls of international volunteering

### 2.4.1 *Outdated paternalism?*

One of the major pitfalls of international volunteering is paternalism. In this context, paternalism can be defined as doing things for people, they can do for themselves. Unfortunately, it is one of the biggest problems, but least considered in international volunteering. Many of us assume that because volunteers come from wealthier places with better education systems, that they are legit coming to developing countries, without knowing much about the culture or the people, and fix what they perceive as problems.

Paternalism has yet several different aspects:

- **Resource paternalism:** people coming from materialistic cultures, often view the solution to poverty in material terms and tend to pour financial and other material resources into situations in which the real need is for the local people to warden their own resources.
- **Knowledge paternalism:** it occurs when we assume that we have all the best ideas about how to do things. As a result, the materially “poor” need us to think for them concerning the best way to plant crops, to operate their businesses, or to cure diseases. Handling knowledge is a very tricky area in poverty alleviation because truth is, we do have some different knowledges that could help. But we must recognize that local communities have unique insights into their own cultural contexts and are facing circumstances that we cannot fully grasp and understand.
- **Managerial paternalism:** is perhaps the hardest nut crack. Middle to upper class people, love to see things get done as quickly and efficiently as possible. As a result, they often plan, manage and direct initiatives in low-income communities when people in those communities could do these things quite well already. Maybe they do not want the project to happen as much as we do?

All those types of paternalism do occur in many international volunteering projects and can harm local communities.

#### *2.4.2 Blueprint approach*

As we have mentioned it previously, solidarity tourism features different types of approaches. Unfortunately, most of the approaches to poverty alleviation have been highly non-participatory using a blueprint approach in which the economically non-poor make all the decisions about the project and then, do the project to economically poor. The main objective of this approach is often to develop a standardized product and roll it out on a massive scale.

In this blueprint approach, the outsiders are the ones deciding what to do, how to do it and how well it worked. Yet reproducing the same strategy repeatedly, cannot create a sustainable change as current and future needs are not properly addressed. Furthermore, a blueprint approach does not empower and include local communities, which is fundamental to avoid any outside dependency. In opposition, the participatory approach always asks the community at each step of the process. Their opinions are above anyone else's. According to Robert Chambers, outsiders have always more to learn than local communities. Whether it is about their values, culture, knowledge, and insights. Implementing a blueprint approach is in some sense, forgetting the fact that the results are not as important as the journey itself.

In his book *Putting the first last*, Robert Chambers explains the fact that our way of organising aid, reflects the society we grew up in. In other word, our Western vision shapes the way we are organising our actions. In a society where results and performances are more valued than the journey and the accomplishments along the way, implementing a blueprint approach in international volunteering missions is just a reflection of our usual habits. We therefore believe that using an approach that has worked in our country, will necessarily work in other countries as well. We believe in what we are used to see and do, without taking in account the cultural dimensions and impacts of our actions.

#### *2.4.3 Neo-colonialism*

With the increase of international volunteering, and an outrageous number of pitfalls already known and pointed out, Western organizations should start to question the appropriateness of a volunteering. In countries like the UK and Australia, where gap years have become a rite of passage for the current generation, a great number of papers and articles have

been written to outline the fact that young European students volunteering abroad, are portraying a new form of colonialism<sup>16</sup>. According to Brown and Hall:

*“The use of volunteers, who often have little knowledge or experience of the work they are undertaking, also calls into question their ineffectiveness and raises the specter of neo-colonialism in the tacit assumption that even ignorant Westerners can improve the life of the people in the South” (2008, p245)*

What has driven most debates around volunteering is not whether the help of Westerners is relevant in the local development of countries, but more if those Westerners have the necessary capacities to produce an effective help. Thus, the basic conclusion that has been outlined by many authors is that Westerners’ intentions of helping is both altruistic as much as it is colonialist. One of the assumptions people are also making when asked about international volunteering is that “something is better than nothing”. Admitting volunteers can harm local communities by disrupting their system has led to many debates over the last decades and people might argue that an untrained foreign volunteer teacher is better than no teacher at all. In fact, what could possibly go wrong when trying to do right?

In addition, it is interesting to mention that international volunteering is also commonly referred to as “sympathy volunteering”. What tries to portray a very well-intentioned activity, full of kindness and empathy under the word ‘sympathy’, is another proof of our modern colonialism. In fact, when sympathy is a synonym of compassion and support, it is largely defined as “a feeling of pity for someone else’s misfortune”<sup>17</sup>. Once again, this idea of superiority and of people looking over others’ misery is largely implied. This results in another major pitfalls of international volunteering: poverty porn.

#### 2.4.4Poverty porn

The line between traditional tourism and development tourism is quite blurred, especially in the way they are marketed. Many companies therefore present volunteering

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<sup>16</sup> See Barkham (2006), « Are these the new colonialists?», Brodie and Griffiths (2006) “Are gappers the really the new colonialists?” and Frean (2006) “Gap years create the ‘new colonialists’”

<sup>17</sup> Information retrieved on the 21<sup>st</sup> of January 2020 and available on the website <https://www.chegg.com/homework-help/questions-and-answers/sympathy-feeling-pity-sorrow-someone-else-s-misfortune-sympathy-sentiment-experienced-onlo-q30572298#:~:text=See%20the%20answer-.Sympathy%20is%20a%20feeling%20of%20pity%20and%20sorrow%20for%20someone,sentiment%20experienced%20by%20an%20onlooker>



opportunities like they would present a nice trip. A lot of the marketing campaign are depicting a relatively simplistic view of complicated issues like development, poverty, and aid. Their objective is simple: convincing as much people as possible that volunteering abroad is the brand-new way of travelling. Although it is fair to admit that international volunteers are still travellers, it is a mistake to use the vocabulary and marketing approaches of mainstream tourism.

Yet, many travel agencies specialised in international volunteering often fall into what is called ‘poverty voyeurism’ or ‘poverty porn’, which is the practice of using images of poverty in an unethical way (mostly as marketing material). Famous examples are the pictures of malnourished children, crying babies, tired women carrying heavy water jars on their heads with shocking headlines and statistics. Even if those ads have largely decreased, we can still see some of them on the web or on TV. Falling in stereotypes, disrespecting people’s dignity, those marketing materials are clearly red flags that are extremely damaging and misleading the vision of solidarity missions.

Another common pitfall in the way solidarity tourism is marketed, is by presented volunteers as ultimate saviors and heroes. While of course, there are a lot of people doing heroic non-paid work, not all volunteers are like them and presenting international volunteering does not reflect its initial goal: putting the communities first. Several marketing campaigns, staging celebrities such as Ed Sheeran, have therefore created a massive bad buzz. The real harm in this ‘savior myth’ is that not knowing, not being prepared, and just bringing my Western money and knowledge will be enough to be a volunteer hero.

All those ads are massively creating unrealistic expectations and opinions about solidarity tourism.

As we have seen in this chapter, international volunteering has good as well as bad sides. What initially started with very genuine intentions and a need for help, has now become a fruitful business. Unfortunately, and unconsciously, volunteers contribute to the perpetuation of major pitfalls such as paternalism and neocolonialism. Mostly perceived as altruistic, those pitfalls remain in the shadow and are not perceived by many people. We assume that positive and development projects can only benefit rather than harm. But does this problem not start with our perception of what development is and should be?

## CHAPTER 3: THE NOTION OF DEVELOPMENT

### 3.1 How can development be defined?

#### *3.1.1 What is development?*

A multitude of meanings are attached to the notion of development. Like solidarity tourism, development is a term that is complex, contested, and ambiguous. However, in the simplest terms, development can be referred to as “bringing social and economic changes that allow people to achieve their human potential”<sup>18</sup>. An important point to emphasise on is that development is a political term: it has a wide range of meanings that rely on the context in which the term is used, and it may also be used to reflect and to justify a variety of different agendas held by different people or organisations. The idea of development promoted by Greenpeace is different from the one used by the World Bank, for instance. This point has important implications for the task of understanding sustainable development, because much of the confusion about the meaning of the term 'sustainable development' arises because people hold different ideas about the meaning of 'development'.

Another important point is that development is an ongoing process rather than a final result or outcome: it is dynamic and involves a change from one state or condition to another. In the best cases, such a change is a positive and implies an improvement of any kind (for instance, an improvement in education systems). Yet, even if many people tend to ignore it, development can also be negative. Furthermore, development is often regarded as something that is done by one group (such as a development agency) to another (such as rural farmers in a developing country). Again, this demonstrates that development is a political process because it raises questions about who has the power to do what to whom.

Unfortunately, we commonly think of development in an economic aspect. From this point of view, development means an increase of an economic pattern such as an increase in products or services produced. Conventionally, a common assumption has been that, if an economy generates more products and services, then humans will enjoy a higher standard of

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<sup>18</sup> Information retrieved February 22<sup>nd</sup> on the website [https://www.soas.ac.uk/cedep-demos/000\\_P501\\_USD\\_K3736-Demo/unit1/page\\_12.htm](https://www.soas.ac.uk/cedep-demos/000_P501_USD_K3736-Demo/unit1/page_12.htm)

living. This common approach tends to forget that a sustainable development relies on three major pillars: social, environmental, and economic.

### *3.1.2 The three pillars of sustainable development*

Sustainable development can be explained in various ways, but the most widely recognised definition was phrased by the Brundtland Commission in 1987:

*“Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs.”<sup>19</sup>*

While looking at development principles and their evolution over the years, sustainable development aims to meet human needs while simultaneously preserving natural resources on which society and economy depend. The expected outcomes are a state where resources are used appropriately to meet present needs without comprising future ones, and without endangering the stability of our ecosystem.



Picture 1: The three pillars of sustainable development

Sustainable development is based on the three pillars of sustainability: **economic**, **environmental**, and **social**. It is only achieved when there is balance or a trade-off between

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<sup>19</sup> Information and picture retrieved on the 3<sup>rd</sup> of February and available on the website <http://macaulay.cuny.edu/eportfolios/akurry/files/2011/12/SDspheres.jpg>

these three aspects (see figure above). This three spheres framework of sustainable development was first introduced in 1979 by the economist Rene Passet<sup>20</sup>:

- The environment pillar refers to the relationship between humans and their natural environment. It takes in account our ecosystem and measures a country's progress by the availability of quality water, food, and shelter.
- Economic development traditionally required an increase in the growth domestic product (GDP). Yet, sustainable development has broadened its perspectives to human capital.
- Social sustainable human development should be both viable and equitable. New development patterns such as education, health, and human's wellbeing have been integrated to the sustainable development's measurements.

Unfortunately, sustainable development is struggling to impose itself as the world's development reference. Even after many years, the implementation of principles, and codes, the western approach of development remains the main development measure used around the world.

### *3.1.2 Western approach – materialism and economic growth*

While looking back at the evolution of the Western development paradigm, we can trace its beginnings back in the 40s, with the end of World War II, which marked end of an era of direct colonialism. The first key of this new development and modernisation era, was the end of colonialism. The end of colonial empires led to the emergence “Third World” nations that were looking for new ways to develop their economy and promote their political independence. However, this quest for help led to new international trade relationships that only amplified their social and economic exploitation through imperialism and neo-colonialism. The second

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<sup>20</sup> Information retrieved on the 3<sup>rd</sup> of February and available on the website <https://www.cairn.info/revue-journal-of-innovation-economics-2017-3-page-9.htm>

western development driver was the rise of the USA to the status of the world's greatest power. In the 50s, the US became responsible of "managing world's affairs".<sup>21</sup>

Today, the Western development model maintains power relationships through the notion of the Third World (referring to the developing countries in Africa, Asia and Latin America) by classifying the world's nations into a subjective hierarchy based on concentration of wealth and economic power. Western development is seen as a modernisation and progress which includes a value judgment. Thus, this development model is proven to hinder and outshine the human-centric model of development.

Unfortunately, over the last decades, modernisation theorists genuinely believe that this model is the best to boost Third World's development, assuming that the West is best. Since Europe and the United States are the most advanced nations in the world, their development process is seen as the one to follow. As a result, economic progress, and prosperity, are still the main indicators of a country's local development. Often blaming underdeveloped countries for their "backwardness", we are often taught that the West has the best keys and strategies to development, to justify imposing ideologies in Third World countries.

### 3.2 International volunteering: global development or personal growth?

#### 3.2.1 Global development

*"A developed country is not a place where the poor have cars. It's where the rich use public transportation"*

Bogota Mayor Gustavo Francisco Petro Urrego

'Development' is a highly contentious term that is much debated and could use a book for itself to be defined. The quote above demonstrates how its meaning can depend on our own

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<sup>21</sup>Information retrieved on the 3<sup>rd</sup> of February and available on the website [https://scholarship.claremont.edu/cgi/viewcontent.cgi?referer=https://www.google.com/&httpsredir=1&article=1025&context=pitzer\\_theses](https://scholarship.claremont.edu/cgi/viewcontent.cgi?referer=https://www.google.com/&httpsredir=1&article=1025&context=pitzer_theses)

perspectives on the goals and meaning of the process. However, this term has widely been defined, redefined, and discredited; as it tends to imply that all countries are naturally heading in one and same direction – which we assume, is the direction of already developed countries. Yet, the way of apprehending development is not necessarily the same in every country. Is it social? Economic? Environmental? On what does it depend? In addition, international volunteering and voluntourism themselves have laid the basis for holidays to be confused with development.

Most volunteer programs explicitly and implicitly claim to address the problems of underdevelopment and promote some form of development. We can understand that ‘underdevelopment’ is when most people do not have access to a proper health care, clean water, food, education, housing, and jobs. And it seems obvious that ‘development’ is taken actions to create societies where people no longer lack those necessities. In reality, however, there is an intensive debate on how to define those words and every country and individual will defend its own opinion of what they call development. In fact, a volunteer’s perspective on what ‘good’ development is, might be quite different from the people with whom they are working and even the organisation they are working for. The many layers and perspectives on development makes it difficult to find a unique definition and way of approaching it. The process is often contentious, with a lot of inequalities and incomprehension.

Thus, we decided to define it broadly as “action taken that helps improve the quality of life of the majority”. These actions can be social, economic, and environmental. Measuring the development will depend on how the quality of life improved.

### *3.2.2 Ethnocentrism*

We, as individuals, reflect the environment we grew up from birth to now. Our education, religion, country’s traditions, education systems, media... everything piled up together built the person we are. Unfortunately, when it comes to solidarity tourism, we tend to be exposed to media-fueled stereotypes, where Westerners are asked for help. People are leaving with good intentions, but their comprehension of the real situation is quite basic, nor do they naturally think of searching the country’s information, besides the touristic attractions and the medical precautions to take before leaving. When thinking about volunteering in another country, no one starts with a blank slate. From an early age, most of us are bombarded with stories of

international volunteers, from media to online fundraising actions. These images mix with our traditions, beliefs, history textbooks and pictures, are predetermining our mindset. Our understanding of the situation in other countries, and the role of outsiders in “developing” them, has probably been shaped by charity fundraising campaigns or over-simplified news reports. But media tend to glamorize a lot international volunteering often sidelining or sometimes not even mentioning the role of local actors. More and more, organizations point out the fact that their first action is to explain the truth behind international volunteering and the need for the volunteers to unlearn many of the assumptions they have about it. In fact, cultivating a learning mindset first requires unlearning, recognising that things you thought were facts are really just assumptions, cultural viewpoints or interpretations derived from your own point of view. This common phenomenon is also referred as ethnocentrism:

*“The conscious or subconscious belief that the way something is done in your own culture is the way it is, or should be, done everywhere.”<sup>22</sup>*

Ethnocentricity is when we assume that our opinions were formed by our cultural context, our race, our social status, our religious background, or global stereotypes mixed with the marketing campaigns we are exposed to. Therefore, no matter how well-travelled we are, how much we know about different cultures and how open-minded we are, our ‘Western lenses’ will always impact how we think and interact with others.

### 3.2.3 Urban biased

Foreigners are mostly urban-based and **urban-biased**<sup>23</sup> according to the Robert Chambers. Most of them who are concerned by local development in rural areas come from urban places and capitals. They perceive development as being the reflection of what they already know and work under the difficulties of having to rely on interpreters because of the language barrier.

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<sup>22</sup> Definition retrieved on the 12<sup>th</sup> of January 2020, and available on <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2440575/>

<sup>23</sup> *Whose reality counts? Putting the first last*, Robert Chambers ITDG Publishing, 1997

In developing countries where more than half of the population is living in rural areas, this urban bias highly affects outsiders' perception and decision-making. In Cambodia for example, where 76% of inhabitants are living in villages<sup>24</sup>, living conditions and resources are drastically different from countries like the United States or Germany. However, this bias is not only a matter of available resources and living conditions, it goes further in what is referred to as a cultural gap. The most striking thing about Robert Chambers's vision is the continuous emphasis placed upon the individuals themselves. For Chambers, the project of development workers and volunteers should be a personal one, in which personal transformation and relationships paramount. As a result, everyone should be a learner and facilitator; learning from societies in which they work, as the basis for sustainable development.

This learning approach is dividing researchers' opinion about volunteer tourism. When some say that volunteers learn and transform themselves during their mission; advocates argue that most of the time, by bringing their ideas and new technologies, volunteers first intend to change others rather than themselves. In similar ways, Chamber involves a certain critique about "top-down" development<sup>25</sup>, emphasizing the importance of modern technology and western culture as a standard for development. Post development thinkers and writers such as Peet and Hartwick, express this idea as an imposed development mechanism, damaging values and denying local communities the right to choose their own cultural path.

Many researches, and even the results observed of a survey made for the first research paper, pointed out two main reasons why people decided to volunteer abroad. The first one linked to their personal growth - to fulfill their desire to expand their horizons, develop new skills and challenge themselves. The other one, was to work towards global development by helping positively in the world. Both reasons may seem selfish or altruistic, but relatable. Many international volunteering programs are marketed as if they are aimed to achieve something big like improving education, protecting the environment... In reality, these experiences are often designed to respond to the volunteers' personal needs and goals. Most travel companies selling those types of experiences operate in a field which is not theirs.

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<sup>24</sup> Information retrieved from the Encyclopedia Britannica's website on the 12<sup>th</sup> January 2020, available on <https://www.britannica.com/place/Cambodia/Religion#ref52454>

<sup>25</sup> *Volunteer Tourism, The lifestyle politics of international development*, Jim Butcher and Peter Smith, Routledge, London, 2015



### 3.3 Proposing a definition

#### *3.3.1 Turning the tables of development*

Like it is mentioned and presented in the *Learning Service*, we should imagine a scenario where the tables are turning and people from emerging countries, volunteer in a developed country like the USA.

Let us take the example of Dallas where the city suffers from drugs, prostitution, and homelessness. The first volunteer would be a man coming from Zambia, a country where most people are church-going Christians. He will identify a shortage of churches in the city and will therefore decide to build 10 new churches. The second volunteer would be a woman coming from the Amazon who would be shocked by the air pollution and the lack of green spaces. Her solution would be to tear down ugly buildings to replace them with gardens and huts for homeless people to live in. And finally, the last volunteer is a Rastafarian young man. He would point out the fact that Dallas is too much money focused and too little focused on social and spiritual connections between the community's members. He would decide to promote a reggae dance every night and develop an education program for people to learn how to grow and smoke ganja.

Even if this example sounds unrealistic and funny, it is not that far away from what volunteer travelers are currently making in other countries. Yet, those assessments may be based on a real assessment and may respond to the local need. Nevertheless, we can imagine that the projects would create problems and tensions among the community as not everyone is religious, and growing ganja might not be the right way to address a lack of connection between people.

In other word, this example just shows that our idea of development is connected to who we are and where we grew up but is not necessarily what is needed and wanted by other countries or individuals.

#### *3.4.2 Seeing beyond economic growth*

Development is often defined in extremely simplistic terms such an increase in the average income or an improvement of a country's GDP (Gross Domestic Product). Whatsoever, in our

fast-paced and rapidly changing world, it is impossible to have a static definition of what development really is. In fact, while India has experienced rapid economic growth thanks to its IT industry, the World Bank still estimates that 58% of its populations lives with less than \$3,10 a day. We should therefore think of a definition which encompasses a wide range of factors. Through articles, books and statements, the term could be defined by all the following points:

- Living in a society free of violence and war
- Gaining recognition for collective and individual rights
- Breathing clean air and having access to clean water
- Being able to access jobs that can support our living wages
- Improving material well-being without giving up our traditions, cultural practices and spiritual values
- Having a voting right and taking part in the community's life
- Being able to have children who have an equal access to education
- Living in a society that fights for people's happiness
- Being treated with respect, in a country free from discrimination
- Having access to all the necessary resources without jeopardizing quality of life for future generations

The list is infinite as everything can be a factor of development when we move away from economic growth as the main indicator. For example, in Bhutan, the government decided to ban the Gross National Product as an indicator of living standards and replaced it by their own concept of "Gross National Happiness", explaining that economics only play a small part when it comes to measuring a country's quality of life. The Social Progress Index is another concept that has been introduced a few years ago to better compare how countries provide both the social and environmental needs of their citizens. Rather than just taking a financial point of view, this tool takes 54 indicators that measure the fulfillment of basic human needs, the opportunities for growth and progress. Those indicators are then used to compare them across other nations.

Robert Chambers, guru of rural development and one of the most influential figures in his field, refers to happiness as a development measurement tool as "responsible wellbeing". According to him, wellbeing already assumes development as culture specific and downplaying the central role of economic development in liberating people from want and possessiveness.

## CHAPTER 4 — WHAT FUTURE FOR INTERNATIONAL VOLUNTEERING?

Exploring the pitfalls of international volunteer is not a way to undermine and present it as a worthless and harmful. As we all know, good always come with bad and highlighting the problems will help us to improve and change the way global volunteering is approached and undertaken. Solidarity tourism has the strong potential to become a major force for positive development in the world, we just need to understand all its aspects and approaches.

### 4.1 Learning before helping

#### *4.1.1 Learning service*

Fundamental to the learning service is the idea that “we have to learn before we help<sup>26</sup>”. That is to say, before undertaking any kind of volunteering activity, we need to learn about the potential pitfalls of some actions and examine our motivations and options, understand the context and culture of communities overseas, and ask how to put our skills and experience at use. One example presented in Daniela Papi’s TedTalk is the one of law inters. When law students are sent abroad to complete an internship, they are expected to fill documents, sit, watch, and learn. But they are not expected to lead a court case upon arrival. And it is most likely that they would fail if they tried. Thus, volunteering placements should not be different from a law placement. Development work are just as hard and require skilled professionals.

Acting before learning is mostly ineffective and harmful. People coming overseas to teach children in an orphanage barely know the local language, have no experience as a teacher, and are not trained to deal professionally with the emotional problems of vulnerable children. And yet, this is the model that most potential volunteers have been taught to expect – a model repeated thousands of times each day as international volunteers arrive overseas expecting to get right to work and immediately be able to help. The learning service approach does not assume that the people hopping off the plane have the answers. Instead, they have the chance to learn how they can offer effective help by learning from the only who deeply understand the

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<sup>26</sup> PAPI-THORTON Daniela, What is wrong with volunteer travel, TEDxOxbridge, 2012

situation. Volunteers can join local people as effective advocates and allies, but only once they have put in the work to understand where and how their skills best fit.

As such, the learning service model assumes that we cannot know all the answers, and that we need to focus on a long-term view of our impacts. It aims to reduce the negative consequences while adopting a humble point of view on what positive changes are achievable during a volunteer mission. Volunteers offer valuable support and fresh perspectives to communities and local organisation when the placement matches. Thus, volunteering enhances a two-way-skill-sharing where qualified volunteers help building up the capacity of others, offer fresh ideas, present new ways of approaching things and, where the locals share their personal insights, knowledge and contribute to the volunteer's personal growth. Learning services create platforms for cultural exchanges in ways volunteerism placement do not. International volunteers provide an opportunity for local communities to learn more about foreign cultures while they experience the limitation of their current knowledge and perspectives. As such, the learning service's aim is not doing right away, but learning from each other to do better. Thus, it enables the expansion of cross-cultural acceptance and learning.

#### *4.1.2 From charities to educational organization*

Charities and NGOs have drastically evolved within the last decades. When a few years ago they were exclusively dedicated to providing aid in community development, their statuses have slowly started to evolve. With a growing interest in charity-based project, and the opening of the sector to outside volunteers, NGOs have diversified their domain of actions.

NGOs have always initiated educational workshops for their beneficiaries. However, those educational activities have been extended to a broader public: outside visitors. With a learning service state of mind, NGOs have identified the necessity of sharing their knowledge to give visitors a better understanding of local projects and challenges. It is the case for the Cambodian NGO Children in Families with their educational and faith based Rok Kern center. In 2006, Children in Families' founders recognised the harms caused by children growing up in orphanages. A year later, the NGO decided to start researching best practices and look for ways to contribute and share those best practices: this is how Rok Kern started. The center started running its first group sessions in 2018. This initiative aims to bring students and congregations on a journey of discovering new ways of doing volunteering activities. The center

provides participants with interactive learning sessions around local issues over a period of 6 to 12 months. The program does involve a study tour or an exposure trip but unlike other NGOs, those study tours do not allow a direct contact with local communities and children. Rok Kern's main focus is about how to care for vulnerable children by learning about orphanages, volunteering activities and family-based cared within Cambodia and the world. The center aims to give people the keys to help and serve others without falling into potentially harmful activities. In addition, for people who cannot commit to a long-term mission, or cannot travel to Cambodia, Rok Kern has decided to offer a wide of online courses.

Rok Kern is not the only example of NGOs expanding their fields of action to educational tourism activities. Other NGOs around Southeast Asia have been following the same path. Those initiatives are providing visitors with a better understanding of charities and charity-based volunteering. By doing so, NGOs are trying to guide visitors in their quest for new ethical and community-based activities and contributing to safer tourism practices through learning.

#### *4.1.3 Creating long-term activists and educated advocates*

Learning while volunteering abroad gives people the opportunity to experience unique insights that no book or documentary could ever teach. Rather than reading articles and textbooks, all presenting different point of views, working in another country helps to get rid of the vague terms. Likewise, academic learnings of empowerment will never teach you as much as meeting community leaders and witnessing the impacts of their work. Therefore, through a well-matched placement, people can learn deeply about global issues in ways that could affect their entire life. As we mentioned before, most of the international volunteering placements are short term missions.

Nevertheless, most of the returned volunteers recognise the fact that volunteering overseas had an impact on their life. Rather than looking for immediate impacts, we should shift to a long-term impact vision. Making a sustainable change begins with a sustainable change of mindsets where volunteers grow up to become international advocates. In fact, another important thing is that volunteers play in important role when it comes to connect others to global issues. Their knowledge, insights, and testimonies can inspire others to take positive actions. Even if describing volunteer missions as “life-changing experiences” might seem

cliché, it is an undeniable truth. In a way, personal growth and development will enhance global development. So even if the changes seem small and self-oriented, all of them are significant and valuable because all the collective impact of all those small changes repeated a thousand times, should not be underestimated.

The combinations of the learning service method, the increase in social impact activities and the creation of educational centers have already contributed to a new generation of educated and conscious travellers, defending the values of an ethical approach to tourism.

## 4.2 The necessity of evolving models

### 4.2.1 *Corporate social responsibility*

Corporate social responsibility (CSR), is a self-regulating business model aiming to help businesses be accountable for their social, economic, and environmental impacts. By adopting CSR, also known as corporate citizenship, companies are socially accountable to themselves, their stakeholders and to the public. CSR translates itself by ordinary companies, operating in ways that enhance positive social, economic and environment changes, instead of contributing negatively to them. However, CSR is a broad concept declined in many different forms according to the type of companies and the sector they are operating in. Through CSR and volunteer initiatives, companies contribute positively to society while improving their brand image.

Ben Cohen and Jerry Greenfield, co-founders and owners of the Ben and Jerry's Ice creams, have promoted "responsible capitalism"<sup>27</sup>. Responsible capitalism recognises that companies have a clear purpose to serve society, their customers, and their employees as well as their investors. Responsible Capitalism requires a fundamental integration of the needs of the wider community, care for the communities in which the business operates, environmental initiatives and support for the arts and culture, with the business's goals and processes. Above all, it is about how successful business leaders apply the principles of moral and social responsibility in the running of their business, combining social commitment with business acumen and innovation, and building a coherent philosophy in which the company's success is

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<sup>27</sup> Information retrieved on the 16<sup>th</sup> of January 2020, and available on the website <http://sociology.morrisville.edu/infospace/thesis.html#:~:text=Ben%20Cohen%20has%20from%20the,the%20community%20around%20them%20prosper.>

judged over the long-term by criteria that include sustainability, equity, and moral justice as well as standard financial benchmarks. In the tourism sector, the mainstream cruise company Crystal Cruises runs a volunteer program called “You care we care”. Passengers can take time out from their luxury cruise to take part in complimentary onshore excursions to aid communities in need. Thus, some businesses are slowly shifting from purely profit driven models, to more responsible and conscious businesses.

#### 4.2.2 The philanthropy market

*“I sit on the board of a center for the developmentally disabled, and these people want laughter, and compassion, and they want love. Now, how do you monetise that?”<sup>28</sup>*

Philanthropy is considered as the market of love. It represents the market for people for whom there is no other market coming. Yet, the world has been discriminating the nonprofit sector for many years. We encourage businesses to make profit, but we do not encourage charities to do the same. But if we want a world that works for everyone, with no one left behind, then the nonprofit sector has to be a part of it, as clearly expressed by Dan Pallotta during his TEDTALK presentation in 2003. The nonprofit sectors alleviate and correct market inequities. Nevertheless, corporate philanthropy has been declining since 2002<sup>29</sup>. US contributions in charities have dropped significantly, with a decrease of 14,5% between 2002 and 2003, and a drop of 50% in corporate profit giving.

Unfortunately, charitable giving has become strategic philanthropy, used for advertising and promotion purposes. Companies and donors are using philanthropy as a form of public relations to improve their brand image or for other high-profile sponsorships. Philip Morris, one giant in the tobacco industry, has spent over \$75 million in the charity sector, and then spent another \$100 million to advertise it. When we can doubt the genuine action of the company, we can also point out the fact that for-profit companies do not second think using charity to make money. In our society, we do not have any problem with companies making profit by selling violent video games or cigarettes, but we are visceral to the thought that

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<sup>28</sup> The way we think about charity is dead wrong, Dan Pallotta, Ted 2003 [https://www.ted.com/talks/dan\\_pallotta\\_the\\_way\\_we\\_think\\_about\\_charity\\_is\\_dead\\_wrong/up-next?language=en#t-101866](https://www.ted.com/talks/dan_pallotta_the_way_we_think_about_charity_is_dead_wrong/up-next?language=en#t-101866)

<sup>29</sup> Information retrieved on the 3<sup>rd</sup> of March 2020 and available on the website <https://hbr.org/2002/12/the-competitive-advantage-of-corporate-philanthropy>

nonprofit organization could reinvest donations in advertising campaigns to increase their earnings. However, it is crucial that those models evolve to give charities the opportunity to increase their market share and become financially less dependent on outside help. The world needs to understand that charities have the right to make profit and reinvest this profit in marketing campaigns to double their funds.

#### *4.2.3 Charities becoming more business minded: social enterprises*

For many years, the terms business and charity have seemed quite contradictory used in the same sentence. Charities are nonprofit organizations that are aiming to benefit the public sector based on four main pillars:

- poverty alleviation
- education
- religion
- other purposes that can benefit the community.

On the other hand, businesses are trading goods and services to customers motivated by making profit. However, social enterprises are now combining both sectors together. Social enterprises are often connected to a charity or NGO and invest its profits in projects like the restaurant Jaan Bai in Battambang. Jaan Bai is an initiative created by the NGO Cambodian Children Trust, which has started the restaurant to provide locals with employment opportunities and a new income stream for the NGOs' actions. Thus, even if there is no clear definition of social enterprises, they can be classified in three different models:

1. Enterprises focused in maximizing their profits to support social ends
2. Enterprises with a social impact focus; balancing profit activity and social mission
3. Enterprises that have a social impact generating financial returns that are growing as the social impact is growing

However, it is worth noting that social enterprises and ethical businesses are not alike. A social enterprise turns its work around a social mission and uses commerce as a tool to maximise its impact. An ethical business works towards making profit for its shareholder with an ethic-based approach whether it is around the environment, fair trade, and community development issues.



# Conclusion Chapter 1

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To conclude this first part, we have been able to contextualise the subject of our research and define each notion it implied. We had a closer look to solidarity tourism and decided to propose our own definition due to the lack of an official one. Thanks to this personal definition, we have focused our work on one specific form of solidarity tourism: international volunteering. International volunteering comes in different shades, different approaches, and different length of commitment. From voluntourism, with a few days and even few hours commitment, to two years, the options remain numerous.

However, international volunteering has also proven itself to be harmful in some of its declinations. When some researchers perceive it as a new form of colonialism, some others point out the fact that most volunteering activities are outdated paternalism. Thus, doing good does not necessarily come with exclusive positive outcomes. Moreover, it is also the notion of development that remains quite controversial. Does international volunteering contribute to a global development or a personal one? What is development? In the third chapter, we have decided to have a closer look at this term; often seen as a synonym of international volunteering activities. Once again, the different definitions and approaches were encompassed into one broad definition, taking in account the positive, but also negative aspects of development.

In the final chapter, the question of tomorrow solidarity tourism was raised. With evolving models and charities merging with businesses, objectives and outcomes are redefined. Nowadays, NGOs are becoming major actors of the solidarity tourism sector and are working as such. Rather than relying on tourism professionals, NGOs are becoming the initiators of their own success. Not only are they redefining the tourism industry, they are also redefining international solidarity practices.

Those researches rose some new questions, we have decided to focus on in the next chapters. As a result, our problematic turned to be:

***Which alternatives to volunteering, can an NGO propose to contribute to safer tourism practices and diversify its income?***

## Chapter 2

# Methodology of the study and missions entrusted

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# Introduction Chapter 2

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Thanks to our literature review, we have been able to gain understanding on the different challenges of solidarity tourism and international volunteering. Thus, it is now time to explore our field and final problematic, with a concrete case study. In this second chapter, we are going to present our field of investigation: Cambodia. And the main actor of our study: the Cambodian NGO Children's Future International located in Battambang. We will try to find which alternative to international volunteering, CFI can put in place to contribute to safer tourism practices and diversify its income.

To determine the most suited alternative for the NGO, we have decided to conduct a qualitative and quantitative study, as well as a market study for positioning matters. This part is going to unfold itself in three main chapters. The first one, is going to focus on Cambodia and the missions entrusted during a 6 months placement at CFI. While the two other ones are going to explore our three hypotheses:

1. Opening a social enterprise within Battambang
2. Partner with a local tour provider to perceive a percentage of the tour fees
3. Create a social impact activity within CFI buildings.

Semi direct interviews with tour providers, NGOs and volunteers are going to be conducted for the sake of this study; and surveys will be used to collect quantitative data on the topic. Finally, focus groups were created to test our results on a small panel of consumers.

However, this chapter is also going to enlighten the limits of the quantitative and qualitative studies, impacting the accuracy of our results.

# CHAPTER 1 – THE FIELD OF INVESTIGATION

## 1.1 Cambodia

### 1.1.1 Geography

Cambodia, about one-third the size of France and somewhat larger than the U.S. state of Missouri, is bordered to the west and northwest by Thailand, to the northeast by Laos, to the east and southeast by Vietnam, and to the southwest by the Gulf of Thailand. The country's maximum extent is about 280 miles (450 km) from north to south and 360 miles (580 km) from east to west. The country's capital city is Phnom Penh with Siem Reap and Battambang being respectively the second and third largest city. In comparison with neighbours, Cambodia is administratively composed of 20 provinces, three of which have relatively short maritime boundaries, 2 municipalities, 172 districts, and 1,547 communes<sup>30</sup>.

Cambodia's climate is governed by the monsoon winds, which define two major seasons and therefore, two tourism seasons. From mid-May to early October, the rainy season marks the low tourism season. The strong prevailing winds of the southwest monsoon bring heavy rains and high humidity. From early November to mid-March, the lighter and drier winds of the

northeast monsoon bring some cloudiness but infrequent precipitation, and lower humidity. This period is Cambodia's high tourism season, with a peak in March and April.



*Picture2: Map of Cambodia*<sup>31</sup>

<sup>30</sup> Information found on the Tourism Cambodia website on the 1st of June, available on <https://www.tourismcambodia.com/about-cambodia/geography.htm>

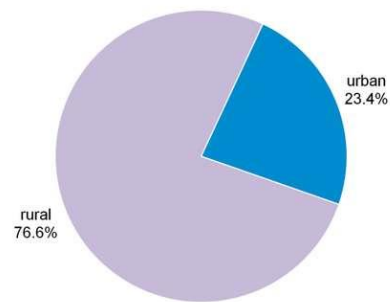
<sup>31</sup> Map found on the Tourism Cambodia website on the 1st of June, available on <https://www.tourismcambodia.com/about-cambodia/geography.htm>

### *1.1.2 Population, culture and demographic patterns*

In 1962, Cambodia's first national population count as an independent country reported a population of about 5,700,000 inhabitants. Following population figures are exceedingly difficult to determine because of the enormous number of people who died or were displaced in the years after 1970. In 2008, the national population was estimated at 13,400,000. Since that time, the country's population has continued to expand at a rate above the world average. As in many developing countries, the population is quite young with one third of being under the age of 15 and about three-fifths of the population is under 30. However, the age distribution is becoming more balanced as the country continues to recover from its losses under the Khmer regime.

Today, Cambodia counts approximately 16,25 million inhabitants with only 23,4% living in urban areas. Cambodia has always been a land of villages. Therefore, only a small portion of the total population has ever lived in a town of more than 10,000 inhabitants.<sup>32</sup>

Cambodia urban-rural (2018)



© Encyclopædia Britannica, Inc.

*Picture 3: Cambodia urban-rural living proportions*

The Khmer (Cambodians) account for the vast majority of the population, producing a homogeneity unique in Southeast Asia that has encouraged a strong sense of national identity. Ethnic minorities include Chinese, Vietnamese, Muslim Cham-Malays, Laotians, and various indigenous peoples of the rural highlands. The Khmer language is one of the major tongues of the Mon-Khmer is spoken by nearly all people in Cambodia, including the Cham-Malay. Historically, a small number of people in Cambodia spoke Vietnamese and Chinese.

Until 1975, the Buddhism religion was officially recognised as the state religion of Cambodia. Since then, Buddhism remains the first religion practiced within Cambodia, like its neighbouring countries Thailand and Laos.

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<sup>32</sup> Information and picture retrieved from the Encyclopedia Britannica's website on the 1st June 2020, available on <https://www.britannica.com/place/Cambodia/Religion#ref52454>

### *1.1.3 History; from the Khmer Rouge to nowadays*

Cambodia experienced the most rapid and radical social transformation in its history under the directives of the Communist Party of Kampuchea, in 1975<sup>33</sup>. Money, markets, and private property were abolished. Schools, hospitals, shops, offices, and monasteries were closed. The new regime, following the lead of Maoist China, requested to collectivise Cambodia totally, mobilising its population into an unpaid labour force. The human costs of that totalitarian regime were enormous. Conservative estimates are that between April 1975 and early 1979, at least 1.5 million Cambodians—about 20% of the total population—died from overwork, starvation, disease, or execution.

A Vietnamese army came into Cambodia in December 1978, to fight the Democratic Kampuchean forces, and take over the country. Over the next decade, under the tutelage of Vietnam, Cambodia struggled back to its feet. In the late 1980s, an economic boycott of Cambodia led by the United States, and a reduction in aid from the Soviet Union contributed to Vietnam's decision to withdraw its forces from Cambodia, which was completed in 1989. Freed from the Vietnamese tutelage, the new Phnom Penh government started to operate its recovery.

In the 2000s, and after years of oppression, Cambodia continued to face enormous problems: a low birth rate, a serious AIDS epidemic, a stagnant economy, deforestation, a climate of violence exacerbated by the ruling party's unwillingness to abide by the rule of law, and human rights abuses often traceable to members of the ruling party. By the beginning of the 21st century, however, the country was slowly becoming stable. Cambodia was officially admitted into ASEAN in 1999, which meant that it was constructively linked, for the first time in its history, to the rest of Southeast Asia. In 2004 Cambodia joined the WTO, highly contributing to a greater integration into the international community. The country also began to have its AIDS epidemic under control and its birth rate slowly started to approach the world's average. Cambodia also began to reduce its dependence on logging and became a strong garment-manufacturer and tourism destination. Thus, the country regained the confidence and interest of foreign investors and aid organisations.

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<sup>33</sup> <sup>33</sup> Information retrieved from the Encyclopedia Britannica's website on the 1st June 2020, available on <https://www.britannica.com/place/Cambodia/Religion#ref52454>

### 1.1.4 Tourism in Cambodia

As a rather young touristic destination due to its tumultuous history, Cambodia has grown into a popular tourism destination. The industry has even become one of the most important sectors in Cambodia's economy. In 2018, Cambodia welcomed over 6 million tourists mostly coming from neighbouring countries such as China, Vietnam, Laos, and Thailand. But also, a high percentage traveling from the United States and France. Within a year, the tourism sector has increased its number of arrivals by 10,7%. Every year, more than 2 million tourists visit Angkor Wat in Siem Reap, the first tourism attraction in Cambodia. Since the 1990s, Angkor Wat has become a major tourist destination. In 1993, there were only 7,650 visitors to the site, by 2004, government figures show that 561,000 foreign visitors had arrived in Siem Reap province that year, approximately 50% of all foreign tourists in Cambodia. The number reached over a million in 2007 and 2.6 million by 2018. Amongst the major tourism attractions are also the floating villages in Tonle Sap, the unspoilt and preserved islands of Koh Rong and Koh Rong Samloen, as well as the province of Kampot.

*Picture 4: Number of tourism arrivals and countries of origin<sup>34</sup>*

Year ↕	Tourism arrivals ↕	Change ↕	Rank ↕	Country or territory ↕	2018 ↕	2017 ↕
2018	6,201,077	▲ 10.7%	*	ASEAN	2,067,504	2,161,254
2017	5,602,157	▲ 11.7%	1	China	2,024,443	1,210,782
2016	5,011,712	▲ 4.95%	2	Vietnam*	800,128	835,355
2015	4,775,231	▲ 6.1%	3	Laos*	426,180	502,219
2014	4,502,775	▲ 7.0%	4	Thailand*	382,317	394,934
2013	4,210,165	▲ 17.5%	5	South Korea	301,770	345,081
2012	3,584,307	▲ 24.4%	6	United States	250,813	256,544
2011	2,881,862	▲ 14.9%	7	Japan	210,471	203,373
2010	2,508,289	▲ 16.0%	8	Malaysia*	201,116	179,316
2009	2,161,577	▲ 1.7%	9	France	170,844	166,356
2008	2,125,465	▲ 1.5%	10	United Kingdom	162,395	171,162
2007	2,015,128	▲ 18.5%	11	Taiwan	134,430	121,023
2006	1,700,041	▲ 19.6%	12	Australia	127,430	143,852
2005	1,421,615	▲ 34.7%	13	Germany	98,976	118,265
2004	1,055,202	▲ 50.5%	14	Philippines*	98,499	108,032
			15	Singapore*	86,251	81,063
			16	India	65,882	59,571
			17	Russia	64,726	65,275
			18	Canada	61,551	69,077

<sup>34</sup> Informations and tables retrieved on June 3rd 2020 on the website: [https://en.wikipedia.org/wiki/Tourism\\_in\\_Cambodia](https://en.wikipedia.org/wiki/Tourism_in_Cambodia)

## 1.2 International volunteering in Cambodia

### *1.2.1 End of the Khmer crisis, beginning of the movement*

After emerging from more than two decades of war in the 1990s, Cambodia has relied heavily on tourism and international NGOs to rebuild its economy. As a result, the NGO boom in Cambodia began in the early 1990s after the signing of the Paris Peace Agreements, marking the start of an era of development and democratic processes following more than fifty years of political turbulence. In fact, the very first NGOs – the International Rescue Committee, Médecins Sans Frontières and Oxfam GB – had been in Cambodia since as far back as the fall of the Khmer Rouge. Fearful of being drawn into the political struggle, however, other organizations stayed away. But once UN-sponsored elections took place, that hesitancy quickly disappeared.

International NGOs flocked to Cambodia, while home-grown organisations also began to emerge. As in many other developing countries, the scope of activities of both international and local NGOs is very broad and touches upon almost every sector of social development: the environment, civil and religious education, human rights, poverty alleviation, emergency relief and many others. Some NGOs specialised in specific areas; others try to fulfil an extremely broad mission. In general, though, the NGOs seek to fill gaps in government social and economic policies. It is difficult to know how many NGOs and volunteers flew to Cambodia to help in the country's recovering.

### *1.2.2 The development of international volunteering in Cambodia*

With the proliferation of volunteering activities and the growing number of NGOs setting themselves up in Cambodia, international volunteering became a booming activity within the country. According to a 2012 report, between 20 and 30% of Cambodia's inhabitants benefit directly from NGOs support<sup>35</sup>. Along with their long-term development programs, NGOs are often the first to respond to disasters and provide first aid to victims. Yet while there

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<sup>35</sup> Information retrieved on June 3<sup>rd</sup> 2020 and available on the website: <https://thediplomat.com/2013/12/ngos-in-cambodia-its-complicated/#:~:text=According%20to%20the%20CCC's%202012,provide%20first%20aid%20to%20victims>



is widespread recognition of the significant contribution NGOs have made to Cambodia's reconstruction and development, their role does occasionally attract controversy.

Unfortunately, due to a lack of coordination and state intervention, this development has been carried out without supervision and planning. Thus, the efforts of NGOs alone are not sufficient to enable comprehensive coordination. As McCausland, vice chair of the CCC Executive Committee and ActionAid country director notes: *"It is the government's responsibility to coordinate the actions of development organizations at the sub-national level through mechanisms such as ProCoCom (Provincial Cooperation Committee)."* Unfortunately, the government is not always capable of doing this, leaving a risk of duplicated projects and programs as well as the absence of a common forum for sharing experiences, both positive and negative.

### *1.2.3 Orphanage tourism*

One side effect of this lack of structure and regulation is the emergence of for-profit NGOs. More and more sources point to cases where NGOs have turned into for-profit structures. Tax exemptions and the absence of an effective regulatory system make it relatively easy to do business under the guise of humanitarian activities.

As a result, a specific type of voluntourism practice started to be more and more popular in Cambodia: orphanage tourism. Orphanage tourism is one of the most popular among volunteer travelers, and lets anyone walking in the streets, walk in and play with vulnerable kids. According to a UNICEF report, three out of four Cambodian orphans in orphanages, have one or both living parents. The volunteer tourism market is part of a system that is unfortunately fueling this separation of kids and their parents, to respond to a growing tourism demand. This is why over 80% of children living in orphanages have at least one living parent, with poverty being the main underlying reason children are placed in care<sup>36</sup>. Other common reasons include, disability, access to education, abandonment, and discrimination<sup>37</sup>. Children with disabilities

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<sup>36</sup> Williamson, J. & Greenberg, A. (2010). Families, Not Orphanages. Working Paper, September 2010 <https://bettercarenetwork.org/library/particular-threats-to-childrens-care-and-protection/effects-of-institutional-care/families-not-orphanages>

<sup>37</sup> Csiky, C. (2009). Keeping children out of harmful institutions: Why we should be investing in family-based care. London: Save the Children. <https://bettercarenetwork.org/library/particular-threats-to-childrens-care-and-protection/effects-of-institutional-care/keeping-children-out-of-harmful-institutions>

are at high risk of being abandoned and placed in orphanages. This is often due to stigma or because families do not have access to the social, health and educational services they need to support their children. Children with disabilities are also more likely to experience violence or abuse in orphanages<sup>38</sup>. In Cambodia, just as in South Africa and Ghana, there has been a boom in unregistered orphanages. Last year, police investigated one after the rape of an eight-month-old boy and discovered 27 of the 32 children were not orphans. A government study found up to 90% of the estimated 4,500 children in orphanages had at least one parent and only eight of the 148 orphanages were licensed<sup>39</sup>. UNICEF officials said children's welfare was secondary to profits and it is thought less than one-third of income goes on childcare.

#### *1.2.4 Current situation*

Attempting to respond to these challenges, the Cambodian government launched a law on charities and NGOs; the LANGO law, which sought to tighten registration requirements for NGOs and impose measures of control. Although debate on the legislation started as early as September 2008, the law was only launched in mid-2015<sup>40</sup>.

The LANGO law has drawn staunch opposition from the NGO community, which argues that the law's requirements are too vague, and government shuts down NGOs without plausible explanations. As a result of CCC efforts and criticism from the international community, Cambodian Prime Minister Hun Sen agreed to delay adoption when the law was first introduced. However, since its adoption, charity organizations have experienced significant government restrictions. Thus, as mentioned in the previous thesis research<sup>41</sup>, Cambodia has shut down a high number of fraudulent orphanages and tighten their regulations as regards to voluntourism.

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<sup>38</sup> Mulheir. (2012.) Deinstitutionalisation. A human rights priority for children with disabilities. The Equal Rights Review. Vol. 9. 2012. Retrieved from. [http://www.equalrightstrust.org/ertdocumentbank/err9\\_mulheir.pdf](http://www.equalrightstrust.org/ertdocumentbank/err9_mulheir.pdf).

<sup>39</sup> The love you give, the untold story of orphanages, February 2019, <https://www.youtube.com/watch?v=xDOzyoQHQQs&fbclid=IwAR1tojWB4Yg3BUAUoJOLVLaYEnIEUZQIRUmfdXW1XKm0CjS7bOE6CP4H84s>

<sup>40</sup> Information retrieved on the 6<sup>th</sup> of June on the website: <https://thedi diplomat.com/2013/12/ngos-in-cambodia-its-complicated/>

<sup>41</sup> *Les impacts du tourisme solidaire sur le développement d'un territoire*, Alisha Frappé, mémoire de recherche année scolaire 2018-2019, sous la direction de Jacinthe BESSIERE.

### → NGO's Summary Information

▶ Total Number of NGOs	1,901
Foreign NGOs:	689
Cambodian NGOs:	1,212
Active:	397
Close:	307
Not Reported:	1,197

### → Project's Summary Information

▶ Total Number of Projects	2,361
On-going:	665
Completed:	1,695
Suspended:	1
Pipeline:	0
(Not Reported):	0

*Picture 5: Active NGOs and projects in Cambodia<sup>42</sup>*

Currently, Cambodia has 1901 officially registered NGOs. However, according to the Cooperation Committee for Cambodia (CCC), about 3500 NGOs are working in Cambodia.<sup>43</sup> Even if half of them are truly active, it still accounts for one active NGO for every 10 000 Cambodians. After Rwanda, Cambodia has the second highest number of NGOs per capita. According to a CCC report, published in 2012, 20 to 30% of Cambodians are benefiting directly from one NGO program<sup>44</sup>.

## 1.3 Children's Future International

### 1.3.1 Where they are – Battambang

Located 8kms from Battambang's city center, CFI is working in 2 communes belonging to Battambang's district. CFI therefore partners up with two other NGOs to cover the geographical area of the district, which is quite large.

<sup>42</sup> Screenshot made on June 6<sup>th</sup> 2020 of The Cambodia NGO database <http://odacambodia.com/ngo/>

<sup>43</sup> Information retrieved on June 6<sup>th</sup> 2020, and available on the website <https://thediplomat.com/2013/12/ngos-in-cambodia-its-complicated/>

<sup>44</sup> Information retrieved on June 6<sup>th</sup> 2020, on CCC 2012 report, available on the website [https://www.ccc-cambodia.org/en/download?file\\_id=828&action=view&view\\_file\\_id=a9a56cbabba4660ca6a8376c028d214ee6529573](https://www.ccc-cambodia.org/en/download?file_id=828&action=view&view_file_id=a9a56cbabba4660ca6a8376c028d214ee6529573)

Battambang is the second largest city of Cambodia and is located in the North West of the country. According to the latest available data from the Ministry of Tourism, Battambang is Cambodia fifth most visited city. The city welcomed in 2015 close to 600,000 visitors (including 95,000 international travellers) and stands behind Phnom Penh, Siem Reap, Sihanoukville and Kampot.<sup>45</sup> The city benefits from a very good location along the main road axis linking Thailand to Siem Reap and Phnom Penh. A factor which already is reflected in public transport: Battambang is one of the few destinations to be linked by regular bus services to Bangkok as well as regular domestic services to Phnom Penh, Poipet and Siem Reap. Regular bus services have helped to attract visitors. In the last few years, Battambang emerged as an alternative destination for tourists interested in colonial architecture. The city gained special fame with the presence of Phare Ponleu Selpak Circus, an NGO initiative which started in the early 1990s with art and music courses for traumatized abandoned children.

It is now the Cambodian government, which is starting to look closely at Battambang's potential. Recently, Cambodia's Minister of Tourism Thong Khon mentioned studies conducted in cooperation with Hungary to find ways to develop the city into a new heritage tourist destination. The historical town revolves around the old Governor's House with the provincial museum and a couple of historical temples. Battambang is currently applying for the UNESCO world heritage status. If Battambang receives this UNESCO site accreditation, tourism is expected to increase, and Chinese investors are starting to invest in tourism linked projects participating in the economic and social development of the city<sup>46</sup>. However, some inhabitants such as the founder of a local tour provider interviewed for the purpose of this study, see these investments as a threat for local businesses. She mentions:

*“people are afraid for the rice fields. Before, when you were going to Ek Phnom, you only had rice fields, now the city is putting buildings and hotels for tourists, so we are losing some fields and people their work.”<sup>47</sup>*

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<sup>45</sup> Latest data found on the Tourism Cambodia, consulted Thursday 21st of May 2020 website, <https://www.tourismcambodia.com/tourist-information/tourist-statistic.htm>

<sup>46</sup> *China eyeing cultural and tourism investment in Battambang province*, July 2020, information retrieved and available on: <https://www.khmertimeskh.com/50741392/china-eyeing-cultural-and-tourism-investment-in-battambang-province/?fbclid=IwAR3c7FcdjTyAgsoAgASBJ2LhqEL5ifk9sJFfztiK8nq91AOMDUmfKzrt0Vk>

<sup>47</sup> Interview transcription, Sreyrath (name has been deliberately changed), available on Appendix 9, P203-206

### *1.3.2 Who they are and why they are here*

The centre was founded in 2008 by Jenny Cucci and Andrew Wolff after they witnessed preventable abuse of children. The vision of CFI is a future where every child is safe, healthy, educated and thriving! CFI's target group is the most at risk and vulnerable young people. The children at CFI face serious challenges including a poor education system, labour trafficking risks, family migration, all due to minimal employment opportunities. CFI delivers a holistic program; they do not just look at the education needs of children, though it is important, they will look at their family circumstances. They recognise that children need all those parts: strong communities, strong education, and a strong family to grow and develop as adults.

Nevertheless, the decision making does not rely on them but on the local authorities. If shelter problems such as a house being unsafe is pointed out, CFI would recommend removing the child from his parents to be housed by another family member or a neighbor to improve his living conditions. Yet, this decision must be approved by local authorities. In Cambodia, some associations were accused of kidnapping because they did not ask for the authority's approval and removed a child from one place to another without official agreement.

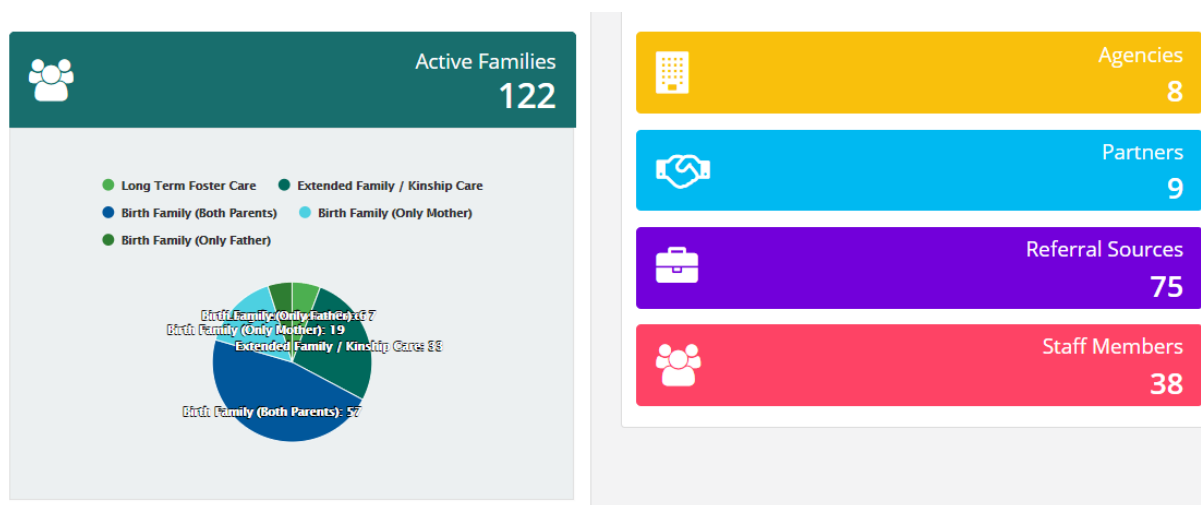
### *1.3.3 Children's Future International's history and evolution*

Children's Future was created 10 years ago and quickly evolved as an orphanage at the first stages of its history. A dozen of kids were taking care of in the building; the girls sleeping in the main building and the boys in the wooden house behind. They were providing food and accommodation for poor children but soon started to understand that it was a lot of work and not a suitable long-term situation for them and the children. Children were becoming violent with each other, unhappiness started to spread and some of them, with severe disabilities were making it difficult for the staff to keep up physically and financially. The staff therefore decided to slowly reinsert the children in their families, making a lot of field researches about where and how their family members were living.

Children Future International therefore evolved from an orphanage to a sustainable community development and family-based care model. Today, CFI counts 122 active families

living in Ek Phnom's District, 38 staff members working as education advocates, teachers, social workers, data analysts, nurses...

*Picture 6: CFI's active families on OSCaR*



For the next years, CFI wants to work towards reducing service dependency. In Cambodia, no public support is proposed to poor families and they therefore rely a lot on associations and NGOs. Yet, it is important that families do not get dependent to this but work to reduce their dependence on NGOs. As a result, CFI has decided to establish specific criteria to provide each case with a suitable help and has recently set up a new case management pathway including a safe exit program. This exit program aims to accompany families in the best way possible out of the CFI system. Before the implementation of this exit program, families were staying registered at CFI but did not benefit from their help anymore. Moving children through a pathway of services has enabled CFI to:

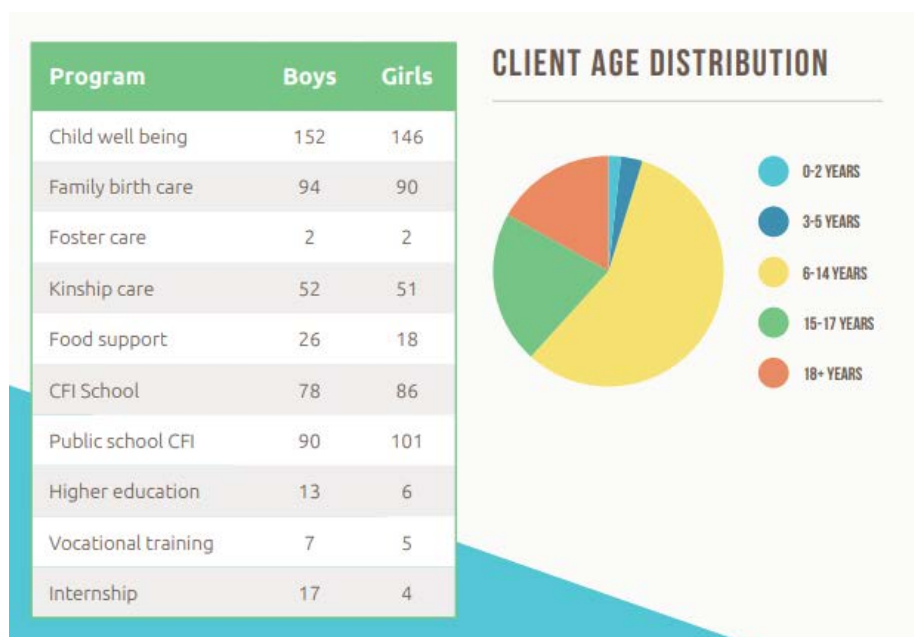
- Successfully exit 89 children from their social work services.
- Identify 23 children who were referred to CFI but whose level of need did not require their intervention.

As at 30 June 2019, CFI had 227 active clients, with support being given to 111 families. Since 2009, CFI has provided services to a total of 446 children and young people, of which more than half were young women and girls<sup>48</sup>.

<sup>48</sup> Information retrieved from CFI's 2019 annual report, available on <https://www.childrensfuture.org/wp-content/uploads/2019/12/FY2019-Annual-Report-1.pdf>

### 1.3.4 What they do, missions and programs

CFI's missions domains of actions are multiple:



*Picture 7: Programs and client age distribution<sup>49</sup>*

- **Nutrition:** They are supporting the development of the children by assuring families have enough food to eat and teaching them how to make a nutritious and healthy meal. They provide on-site lunch to some of the children and work with their family to become self-sufficient. CFI is providing cooked daily meals at the centre for 44 children and provided monthly rice support for 24 families. They have safely exited 21 children and two families from the food support program.
- **Shelter:** In exceptional cases, when families do not have a safe place to live, CFI helps them to repair or rebuild their home to make it safe. They work with neighbours and local officials to develop a safety plan to make sure that all children have a safe and supportive home environment. By 2019, CFI had provided three families with housing assistance (including initial rent support and home repairs) and found alternative family-based care arrangements for 96 children, including 54 girls.

<sup>49</sup> Data retrieved from CFI's 2019 annual report, available on <https://www.childrensfuture.org/wp-content/uploads/2019/12/FY2019-Annual-Report-1.pdf>

- **Illegal migration prevention:** Because the district is close to the Thai border, many impoverished families are often convinced that working in Thailand is an easy way to make money. CFI's team provides information and runs workshops for children and parents about the dangers of illegal migration; and the negative impact this has on children. Families now approach them to discuss and plan alternatives to illegal migration and ways to keep their family safely together.
- **Healthcare:** Sophat, Healthcare First Aider, works onsite to treat children when appropriate and she always gives advice to all families and children of CFI. When necessary, she sends them to specialist doctors and sometimes, some of the children and their families have to travel to Phnom Penh or Siem Reap to get an appropriate treatment. CFI covers the travel and treatment expenses when needed. By 2019, CFI had treated 138 children (68 females) with illnesses at the health centre, with 48 (23 females) referred to specialist treatment.
- **Education:** CFI's goal is to develop confident leaders for the next generation! They are working closely with public schools to monitor attendance and to receive referrals for children who need extra support. At CFI's learning centre, children are provided with supplementary education in two main subjects: Khmer and Maths. They also have access to first-class education in English and Computer studies. Moreover, for children who have difficulties with studying and are not able to catch up on their lessons, CFI supports their access to vocational training. They also provide scholarships for students wishing to attend University, to help bridge their transition to full time work in other places.

Thanks to their case management system, CFI can identify the criteria necessary to address for each family.



## CHAPTER 2 – INTRODUCING A LOCAL NGO TO THE TOURISM SECTOR; METHODOLOGY OF RESEARCH AND OUTCOMES

### 2.1 Missions entrusted at CFI

#### *2.1.1 Research and investigation*

For the first step of this project, it was important to understand why CFI should, or should not get involved in ethical tourism. It was therefore necessary to connect with other NGOs, tour providers and social enterprises, to have an overview of what is already been made, what works and what does not. The aim was to have an insight of what it means to deal with tourists, and what it implies.

To have an accurate research, qualitative and quantitative studies have been conducted during the two first months of this placement.

- **The qualitative study** resulted in semi-directive interviews with different tourism actors and NGOs. After identifying the actors to connect with in Battambang, Siem Reap and Phnom Penh, the first step was to contact those NGOs/tour providers/social enterprises to explain our interest in their projects. Meeting dates were then agreed upon to conduct a visit and meet the teams. Prior to the meeting, the interview guides were created individually for each organisations and sent via mail for them to acknowledge. Unfortunately, due to the Covid-19 outbreak, only 2 meetings took place in Battambang while the others had to be held on Google Meets and Skype. More information about the processes and results are available in the following chapters.
- **The quantitative research** was created in two folded perspectives: externally by creating a survey to collect data on travellers, and internally, by collecting data on our staff members. It was important for us to align travellers' interest with our staff's interest and wellbeing.
- **A market study** was also made to have an overview of the Southeast Asian market. A focus was made on Cambodia's neighboring countries: Thailand, Laos, and Vietnam. Social enterprises and social impact activities were identified and analysed. This market study was used to determine our positioning and pricing strategies.

- **Infocus groups** were also created to collect both quantitative data via surveys and qualitative data via open discussions on Google Meet. Three infocus groups of 12 people each were made: Group 1 with people in their 20s, Group 3 with people in their 30s and Group 3 with people in their 40s/beginning 50s. This initiative was made after the actual creation and conception of the project to test and adjust our already established ideas and strategies. Three surveys on different focuses were shared : survey 1 on the workshop idea and tools, survey 2 on the content of the workshop (CFI presentation, scenarios...) and a final one on the logistic part (booking, price, and Covid-19 measures).

All the studies conducted, meetings held, and data gathered, were used in every decision-making processes of this project. As a result, every detail relies on factual data and not on assumptions. Reports were shared on CFI's website<sup>50</sup> and used in the project's funding proposal.

*Picture 8: March to May workplan*

Timeline/Activities	March	April	May
STEP 1 The establishment of partnerships with local associations and TOs			
- listing of agencies	<b>WEEK 1</b> 02.03.20 TO 09/03/20		
- contact agencies and make appointments	<b>WEEK 1</b> 09/03/20 TO 16/03/20		
- Prepare the interview guides	<b>WEEK 2</b> 09/03/20 TO 16/03/20		
- conduct visits	<b>WEEK 3</b> Meetings Battambang 16/03/20 TO 19/03/20  <b>WEEK 4</b> Meetings Siem Reap 23.03.20 TO 26.03.20	<b>WEEK5</b> Meetings Phnom Penh 30.03.20 TO 02.04.20	
- complete summary report	Battambang <b>20.03.20</b> Siem Reap <b>27.03.20</b>	Phnom Penh 03.04.20 General summary should be ready <b>for 06.04.20</b>	
STEP 2 Research views of tourists	<b>MONDAY 06.04.20</b> <b>Mid meeting to present summary</b>		
- design questionnaire		<b>WEEK 6</b> 06.04.20 TO 10.04.20 Finished and approved before break	
- gather responses		<b>From WEEK 8 to WEEK 9</b> 20.04.20 TO 01.05.20	
- analyse information			<b>WEEK 10</b> 04.05.20 TO 08.05.20

<sup>50</sup> Reports available on CFI's website, on the resources' section, CFI reviews and evaluation, Ethical Tourism Research <https://www.childrensfuture.org/whats-new/#resources>

### *2.1.2 Exploring the different options*

When starting my placement at CFI, it was clear that the decision of not getting involved in ethical tourism was there. The studies conducted helped us to see the bigger picture and analyse the different options available to us:

- Partnering with a local tour provider giving a percentage of its selling tour price to a charity, like Charity Tours Cambodia.
- Opening a social enterprise such as Soksabike with the Kinyei Café or the NGO Cambodian Children Trust with the Jaan Bai Restaurant (in Battambang)
- Creating a social impact activity within the NGO like Phare Circus is hosting workshops and tour visits within their buildings.

At this stage of the process, we had to make the decision of whether or not, CFI should go down this road, and which road was the best suited for our journey. CFI's main motivations were to contribute to safer tourism practices and propose an alternative for travellers to help and learn about local NGOs and local projects, without undertaking potentially harmful voluntourism activities. Knowing the troubles around this common practice, raising awareness, and educating travellers was one of the main objectives of this whole initiative enhanced by CFI. The team wanted to open up to travellers to share their work and knowledge for people to understand the complexity of the aid sector.

The option which was the most aligned to CFI's vision and motivations was therefore to create a social impact activity and welcome outside visitors in our buildings. After exploring different ideas, the decision to host a half day educational and interactive workshop was made. Comforted by our study results, and respecting our initial motivations, "Who run the world?... Girls!" slowly started to grow.

### 2.1.3 Designing and planning

*Picture 9: May to August workplan*

STEP 3 The creation of an ethical "tour offer"	MONDAY 11.05.20 Mid meeting to present results and first suggestions			
- gather views of CFI staff			WEEK 11 Monday 11.05.20 to Wednesday 13.05.20	
- draft package			WEEK 11 & WEEK 12 13.05.20 to 22.05.20	
- finalise ideas			WEEK 13 25.05.20 to 29.05.20	
STEP 4 The marketing and communication around ethical/responsible practices	MONDAY 01.06.20 Mid meeting to present package			
- engage partner organisations				WEEK 14 01.06.20 TO 05.06.20
- design methods and materials				WEEK 14 01.06.20 TO 05.06.20
- implement				WEEK 15 & 16 8.06.20 TO 12.06.20
STEP 5 Train staff	MONDAY 15.06.20 Mid meeting to present marketing material			
Design training and set up appointments with each department				WEEK 17 15.06.20 to 19.06.20
Deliver training				WEEK 18 03.08.20 and 10.08.20

After researching, exploring, and deciding which road CFI should take, it was time for the design, creation, and planning of this new project. This step included a various number of tasks:

- Designing the workshop's idea and creating the content
- Writing the workshop's scenario
- Creating our interactive and learning tools
- Identifying our target market
- Defining our distribution, pricing, and marketing strategies
- Engaging with potential partner organisations and tour providers
- Testing the first ideas in our infocus groups
- Delivering a staff training on cultural communication

Unfortunately, due to the Covid-19 outbreak, those tasks had to be done remotely and were quite slowed down. With the initial objective of running our first pilots in July/August, we had to review our schedule and postpone the first sessions to October/November. Thus, leaving us more time to finalise our package.

## 2.2 Objectives

### *2.2.1 Finding the right alternative*

The first objective of my placement at CFI was to find the right alternative for them to get involved, or not, in ethical tourism. As a matter of fact, starting from our first exchanges to my initial first placement day in Cambodia, it was not certain that we would create a project around ethical tourism. The idea of CFI going down that road was there, and the willingness to explore different options was there as well; but nothing assured us that we would find the right path for us.

The first months were entirely dedicated to exploring all the options available, speaking with other NGOs, social enterprises and tourism professionals in Cambodia and Southeast Asia, conducted quantitative studies to identify the interest in ethical tourism projects... The first phase was about understanding, seeing the bigger picture, and identifying if CFI could fit in this ethical tourism picture. This is what makes this project so special: this idea was born from studies and researches, from real data and a willingness to build the right alternative, at the right place and the right moment.

While other projects are enhanced at an outstanding pace with the primary objective to make profit, this project was built step by step, taking in account CFI's values, our staff's wellbeing and travellers' interest in ethical tourism activities. And this is exactly what we will try to share with our visitors: learning is the key to any successful project.

### *2.2.2 Diversifying CFI's income*

As any other NGO, CFI relies strongly on donors and outside help. Diversifying CFI's income was also one objective that initiated this project. Nevertheless, enhancing a responsible fundraising activity was a priority. In fact, CFI did not want to get involved in tourism only to make profit and earn money by any means possible. Diversifying the finance: yes, but with certain conditions.

The primary condition was to make it as responsible and appropriate as possible. Contrary to other NGOs, CFI does not rely at all on tourists' expenditures or on volunteers. The second condition was therefore to diversify the NGO's income without creating any form of

dependency. By proposing an ethical tourism activity, CFI is adding a new income stream to its finance. However, the notion of adding is important: this stream is added, not replacing any existent one.

*Picture 10: 2019 expenses and revenue<sup>51</sup>*



Due the Covid-19 outbreak, NGOs relying strongly on volunteers where heavily impacted. Witnessing this situation has comforted us in the choice of getting involved in ethical tourism without having to rely on this activity to complete the NGO's everyday tasks and core programs.

### *2.2.3 Battambang, a world heritage site to be?*

The development of Battambang as a tourist destination is also one factor that encouraged us to have a closer look at ethical tourism linked activities. With the objective of contributing to safer tourism practices, proposing a safe alternative for people to help NGOs while being in Battambang, CFI thought it was the right moment to do so looking at Battambang's expansion.

As mentioned previously, the Cambodian government is looking closely at Battambang and is planning, in collaboration with Hungary, to make it a new heritage destination. The plan for the heritage zone is currently awaiting approval from the Cambodian government.<sup>52</sup> With a growing interest in the city and investments being made in tourism linked projects,

<sup>51</sup> Data retrieved from CFI's 2019 annual report, available on <https://www.childrensfuture.org/wp-content/uploads/2019/12/FY2019-Annual-Report-1.pdf>

<sup>52</sup> Information retrieved on the 2<sup>nd</sup> of June 2020, and available on the website <http://asean.travel/2017/02/27/blossoming-tourism-battambang-cambodia/>

Battambang is becoming increasingly popular as a tourist destination for both locals and foreigners.

Ho Vandy, Cambodia's general secretary of the National Tourism Federation has declared:

*“This is a dream come true for the people in the province. It will certainly make Battambang more attractive and a must-see place for tourists after they visit Angkor Wat in Siem Reap,”*<sup>53</sup>.

In addition, to get tourists to stay longer in Cambodia, the Cambodian government has also provided visas for one to three years for visitors coming from Japan, China, and South Korea. With all of those encouraging factor for Battambang's tourism industry, and the growing interest in ethical tourism activities, CFI thought it was a good time to get involved and use this moment to propose a safe alternative for people to help.

In partnership with other associations and social enterprises, the aim is to work together to make Battambang a safe and ethical tourism destination before the actual heritage site accreditation is approved. With the potential increase of visitors in the next years, having this pre-established network of actors and activities, might avoid falling into the pattern of Siem Reap, where harmful voluntourism activities and orphanage tourism were becoming commonplace.

## 2.3 Expected outcomes

### 2.3.1 Promoting safer tourism practices

When looking at the different alternatives CFI could create in an ethical tourism perspective, one of the first expected outcome of enhancing such a project was to promote safer tourism practices rather than contributing to already harmful ones. In fact, Cambodia is home to a lot of ethical tourism promoted activities and short-term volunteering activities are fueling the local tourism market, as mentioned previously. However, NGOs around Cambodia and Southeast Asia have been paving the way to genuine ethical tourism standards. The interest in those practices are undeniable, and tourists are becoming much more sensitive to their impacts

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<sup>53</sup> Information retrieved on the 2<sup>nd</sup> of June 2020 and available on the website <http://www.ipbckh.org/?lang=en>

on destinations visited. Even if CFI is located in a quite remote area, north from Battambang; the NGO is located on the track of the city's famous Ek Phnom tour.

As a result, some curious tourists; sometimes stop by at CFI's gate and are keen on visiting our NGO. Unfortunately, for security matters and due to a lack of time to do so, CFI has sometimes to refuse those visitors, thus refusing the attention given to the organisation and the potential interest of knowing how to help. By proposing an educational activity within CFI, we are going to be able to give people the keys to help us, and to help other NGOs in the safest and most appropriate way possible.

Providing those travellers with a safe alternative to voluntourism is going to open new doors and new opportunities for NGOs, tourism professionals and travellers. And we believe that NGOs have the keys to enlighten their work by taking advantage of the growing interest in charity-based projects.

### *2.3.2 Improve women's education in Cambodia*

Another expected outcome of this project, and which will make more sense in the third part in the project's presentation, is to contribute to the improvement of women's education in Cambodia.

Choosing the gender inequality topic as the main idea of the workshop was on purpose. CFI wanted to run a project that was true to its work and domain of actions. Over the last years, CFI has fought to give girls equal access to education and employment by promoting gender equality within its buildings. Gender inequality is a global issue, and Cambodia is not the only country facing those challenges. However, in countries where little help is provided by the state to keep children at school, gender inequality is pushed even further. Girls often drop out of school because of parents' inability to pay off school fees and prioritising boys' education; girls are often expected to get married at a young age to provide for their family; access to employment remains quite unstable due to the educational factor and a lack of knowledge about employment opportunities.

CFI is therefore working on a daily basis to outweigh those inequalities by providing boys and girls with education, giving them the tools and the help needed to attend university or get an apprenticeship in the sector they are interested in, delivering trainings and creating



programs empowering our student girls. This project will enable CFI to reinvest the profits in gender equality-based projects, but most importantly, emphasise the importance of fighting those problems in Cambodia, and in the world.

### *2.3.3 Engaging with long term donors and advocates*

Finally, the last outcome would be to engage with long term donors, willing to become active members at CFI, and create advocates for ethical tourism practices and gender equality.

While one of the objectives is to diversify CFI's income, we strongly hope that participants will find an interest in our work, understand our needs, and become passionate about our cause. Opening CFI to outside visitors is the best way for us to raise people's awareness around NGOs' domain of actions and work. Unfortunately, or fortunately, NGOs rely a lot on outside funds and donors. Yet, with the high number of NGOs around the world, people are often overwhelmed by the number of possibilities. It is impossible to donate to every charity and it takes time to look at each one of them to decide which one is closer to our beliefs. We also want to know how and for whom our money is used. By welcoming visitors in our buildings, people will be able to meet and exchange with our staff, see our working environment, understand how our projects are handled... This immersive experience will make participants familiar with the NGOs. Thus, we hope this time at CFI will give them the motivation to pursue their experience with us, by becoming long term donors.

In addition, providing an educational activity around gender inequality and the potential threat of some "ethical" tourism practices, will give participants a better understanding of local and global issues. Our aim is that people take out those information and bring them back to their country. Even if an experience is intangible, meaning that you cannot physically see it or bring it back with you like an object, participants will take back information, anecdotes, and facts to share with their friends, relatives and co-workers when going back home. CFI will not be able to welcome every traveller in the world, but each participant will pass on their knowledge to someone else, who will then pass it on to someone else. Thus, creating advocates! And even if people are not able to become long term donors, they will still remember CFI and hopefully, the information learned during the workshop. Word of mouth is extremely important for marketing purposes; however, it is even more important to defend values!

## CHAPTER 3 – THE FIELD OF INVESTIGATION

In the first chapter of this thesis, we have studied the different notions and the context thanks to a literature review. Those researches have led to the identification of one major problematic serving as the backbone of this work: which alternatives to international volunteering can an NGO propose to contribute to safer tourism practices and diversify its income? The beginning of our second part has enabled us to have an overview of the placement's organisation, its programs and the missions entrusted. In the last part of this chapter, we are going to focus on the methods of investigation and the tools used to carry out our data collection. This data collection aimed to respond to the different hypothesis brought up and decide on the one most suited to CFI.

### 3.1 Qualitative study

#### *3.1.1 The objectives and context of administration*

If we refer to the qualitative study lessons delivered by Mrs Diane OLIVEIRA during the first-year master's degree, the qualitative study is effective to collect data in sociology. Those data, less in number than for the quantitative study, enable the researcher to have a deeper understanding and explicit answers to his/her questions. This is why qualitative studies rely less on the volume of participants and more on the content.



Picture 11: The different qualitative research methods <sup>54</sup>

<sup>54</sup>Image retrieved on the 5<sup>th</sup> June 2020 and available on: <https://www.questionpro.com/blog/qualitative-research-methods/>

Qualitative studies can be conducted in different ways according to the preferences and objectives of the research. In this thesis, we have decided to collect our qualitative data by making one-by-one semi-directive interviews. Semi directive interviews are based on conducting individual or collective interviews during which the interviewer only implies the different thematics by asking open questions. Thus, he/she never directly implies a potential answers to let the interviewee respond what he/she thinks. This type of data collection was most suited to our research as answers tend to be more precise and honest.

### *3.1.2 Identifying the people to interview*

Identifying the people to interview was the second step to this qualitative research process. To match our objectives, NGOs, social enterprises and tour providers with an ethical tourism or international volunteering project in Cambodia were listed in a grid and contacted via mail. Three main locations were selected: Battambang where CFI is located, Siem Reap and Phnom Penh. The organisations underlined in green were already familiar or had already worked with CFI in the past.

*Table 2: Qualitative study contacts*

Location	Name	Program	Interesting ideas
Battambang	<b>CCT</b>	Awaranness programm	Social enterprise with the restaurant Jaan Bai Big awareness campaign with books and Tedtalks from founder
	<b>FutureSense</b>	Program delivered by volunteers	Inspire volunteer program
	<b>VSO</b>	Overseas volunteers	Active Citizen Days and International Citizen Service
	<b>Phare Circus</b>	Welcome international volunteers	Propose full day workshops at the circus as part of a responsible tourism program

	<b>Krousar Thmey</b>	Only qualified volunteers	At Siem Reap Exhibition Hall, the association offers 3 permanent exhibitions, aiming at raising awareness among Khmer and foreign audiences on different themes
	<b>Kromar Rikreay</b>	Volunteering	Has a German volunteer in their centre
	<b>SOS Children's Village</b>	Awareness campaign	Do not accept volunteers
	<b>First Cycling Tour</b>	Biking tours in Battambang	Expressed the interest in getting involved with an NGO
	<b>Butterfly tours</b>	Responsible tours	Tours contribute to local education "bike for a book"
	<b>SOKSA BIKE</b>	Social Enterprise	Educational tours, respecting local communities and promotion responsible tourism practices
	<b>SALT Academy</b>	Propose to see programs as visitor	Visitor program (how is it conducted?)

Siem Reap	<b>ABCs and Rice</b>	Run a fee for service visitor's program	Partnership with Globalteer
	<b>Off Track Tours</b>	Social Enterprise	Responsible tours

	<b>Free to Shine</b>	Shine and Dine restaurant + half day interactive educational experience (one day in a Cambodian mother's shoes)	No direct contact with kids but a unique experience that raises awareness (how do visitors react to it?)
	<b>ConCERT</b>	Responsible tourism practices = child protection workshops (for both volunteers and local organisations who want to know how to deal properly with volunteers/tourists)	Provides workshops to visitors and other NGOs
	<b>The White Bicycles</b>	Non-profit organisation providing over 50 rental bikes to 9 hotels and guesthouses in Siem Reap. All proceeds from bicycle rentals go to local charities. (\$2 a day)	No direct contact with the NGO but enables tourists to travel around responsibly and donate their money through bike rentals
	<b>Charity Tours Cambodia</b>	Proposes tours in which 30% of the benefits goes to charity (and stops in association)	Mixes common tourist attraction (Angkor Wat) with responsible tourism practices and visits to associations/NGOs
	<b>Ayana Journey</b>	Educational and ethical travel experiences	Workshops and learning service approach
	<b>PEPY Tours</b>	Educational travel company (learn before volunteering)	Responsible giving and meeting They propose tours with a learning focus each day Meetings with educational NGOs during the tours
	<b>Edu-Cycle</b>	Bicycle tour agency that supports local education	Bike for book project Money is reinvested in projects

	<b>COMMUNITY FIRST: KOMPONG KHLEANG FLOATING VILLAGE TOURS</b>	Proposes tours to floating villages but is registered as Childsafe (no pics of children allowed) and benefit is reinvested in an association	Childsafe policy (is it accepted by travellers?)
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Phnom Penh	<b>ChildSafe (FI)</b>	Awaranness campaign !	Child protection trainings to businesses/non-profit organisation/schools, PassApp partnership..
	<b>People's Improvement</b>	Volunteering program	Propose volunteering experiences for qualified teachers
	<b>Cambodian Children's Fund</b>	Volunteering program	compulsory child protection training and only long term and skilled positions
	<b>First Step Cambodia</b>	Volunteering program	Have volunteering programs but workshops and trainings for professionals
	<b>Social Cycles</b>	Educational tours	Visit NGOs of visitors' choice and part of the tour is for charities
	<b>Asian Volunteer Network</b>	Volunteering program	Propose volunteering experiences for everyone
	<b>Children in Families</b>	Rok Kern educational center	Workshops and trainings for tourism groups

All those organisations were contacted and after exchanging with the majority of them, interviews and visits were organised with 16 of them. Unfortunately, due to the Covid-19 outbreak, only two interviews were maintained while being in Cambodia, eleven were held on

Skype and Google Meets, while six had to be cancelled due to the company's closure. The people interviewed were (the names have been deliberately changed for the purpose of the study):

1. Nina - NGO event and workshop manager
2. Mike – Volunteer
3. Sofia -NGO partnership and development manager
4. Morgan - NGO founder and executive director
5. Lola - NGO volunteer and partnership manager
6. Cathy - Educational center manager
7. Nat - TO founder and manager
8. Sreyrath - TO founder and manager
9. Brad - TO founder and manager
10. Rachel - NGO International coordinator
11. Peter – NGO volunteer coordinator
12. The author of the Learning Service book and founder of PEPY tours
13. Sophie, TO co-founder & Experiential Education Program Manager

The diverse background of the participants helped us to exchange with tourism professionals, social enterprises, NGOs running international volunteering or social impact activities, and the author of the Learning Service book studied and referenced in the literature review. Out of 13 interviews, 10 are shared in this work with the 3 other kept confidential.

### *3.1.2Elaboration of the interview guides*

After identifying the people to interview, interview guides were created for each person. With the core questions being quite similar from one interview to another one, questions were then adapted to each type of organisation and its program. In the previous table shared, an additional column was added to note the first ideas. This basis was used to elaborate the interview guides. This interview guide was divided into 4 to 5 main topics:

- a general presentation
- responsible tourism,
- their project
- our project idea

- the final question

*Table 3: First elaboration of interview guides*

Location	Name	Program	Possible questions to ask
Battambang	<b>CCT</b>	Awareness programm	What do they think of international volunteering and solidarity tourism? What methods do they use to raise awareness? Why is it important for them to raise awareness?
	<b>FutureSense</b>	Program delivered by volunteers	What do they think of international volunteering? Why do they propose volunteering missions? How is it organized? What are the impacts? Goals and outreach?
	<b>VSO</b>	Overseas volunteers	Similar to FutureSense  Why the use of overseas volunteers? What are those people looking for?
	<b>Phare Circus</b>	Welcome international volunteers	How do visitors contribute to the Circus' life? How do they organize those full day workshops? Did it change their model? Why is it important for them to engage visitors? What are the pros and cons?
	<b>Krousar Thmey</b>	Only qualified volunteers	Why did they decide to launch an awareness campaign? What are the outreach? Why did they decided to accept only qualified volunteers?
	<b>Kromar Rikreay</b>	Volunteering	What are his motivation? How does it impact the association's life
	<b>SOS Children's Village</b>	Awareness campaign	Why don't they accept volunteers? How do they try to engage people in another way? What do they want to reach with their awareness campaigns? What does their "philanthropy advisor" stands for ?
	<b>First Cycling Tour</b>	Biking tours in Battambang	What tours do they propose? What are tourists looking for? Would they be interested in the project?



	<b>Butterfly tours</b>	Responsible tours	How do they organize their tours? Why do they organize educational tours? How is it conducted in a way that pleases visitors' expectations and respects local communities? What are the pros and cons of bringing in tourists? How does it not become showcased? What are the expected outcomes?
	<b>SOKSA BIKE</b>	Social Enterprise	How do they organize their tours? Why do they organize educational tours? How is it conducted in a way that pleases visitors' expectations and respects local communities? What are the pros and cons of bringing in tourists? How does it not become showcased? What are the expected outcomes?
	<b>SALT Academy</b>	Propose to see programs as visitor	Why do they propose visitor's program and not short-term volunteering opportunities? How are those visitor's program organized? What do they want to reach by proposing them?

*Table 4: NGO Interview guide*

Topic	Open questions	Refocusing and additional questions
General presentation of the association	Can you introduce yourself and your role in your organisation?	For how long have you been working there?
	Can you shortly present the NGO?	When did it started? What are you doing? Your missions?
	Why did you decide to choose a family-based care model?	Why did you shift from an orphanage to a family-based care model? What does it mean?
Responsible tourism	How would you define the term 'responsible tourism'?	What does it imply? Is it social, environmental, economic?
	According to you, in which ways can volunteering be a responsible tourism practice?	What are the pros and cons? What are the common pitfalls?

	Why did you personally decide not to propose international volunteering missions?	Are you approached by some of them? What do you usually say?
Social enterprise	You have a social enterprise restaurant in Battambang, can you please present me this project?	When and did you have the idea to launch it? What are the objectives? What is special about it?
	Who is your target market?	Who are the usual customers? Short term tourists? Expats? Cambodians?
	In which ways does it promote responsible tourism practices?	What are the outcomes for visitors, employees and the NGO? Why was it important to you?
	How does this project contribute to your NGO?	Community development? Financially speaking? Ethical fundraising? Raising awareness?
The project	Do you accept day visitors in your NGO?	If not, why? If yes, how is it organized?
	What are to you, the main good conducts to adopt when dealing with visitors and tourists?	Which recommendations would you give us?
	As part of my Master's project as well as a fact finding for CFI, I would like to know how we could be involved in ethical tourism (or not), by partnering or complement existing projects in Battambang, what do you think of it?	Is it something worth doing in the area? How could it be implemented? Would it be something you would be interested in?
Final question	Do you believe in tourism as a means for sustainability and community development?	

The interviews were conducted in April and May 2020, they were all recorded, transcribed and anonymised for the study.

### 3.1.3Analysing method

To analyse the different data collected during those semi directive interviews, themes and hypothesis were gathered in an excel sheet. According to the thematic, quotes were extracted from the interviews, key words identified, and summaries written. The full results are shared in the third and final chapter of this work.

*Table 5: Qualitative study analysis*

Topic	Complementary focus	Quotes	Key words
<b>Responsible tourism</b>	Definition	<p>- "I definitely define it as tourism which has a do no harm approach. Something that is beneficial for the community, but also is in partnership with the community that it works in. "</p> <p>- "my kind of definition for responsible tourism would be tourism that does no harm to the communities they are visiting"</p> <p>- "For me responsible tourism is about respecting the environment, the children and the families"</p> <p>- "It is all about helping visitors to adopt good practices while travelling and meeting with other cultures."</p> <p>- " I mean on the most basic level I would say it's tourism that doesn't harm the local community. "</p> <p>- "responsible tourism is about reducing the environmental impact, reduce the pollution"</p> <p>- "that tourists travel with the heart. That means, travel to Cambodia to share, not only money, not value, but sharing knowledge to improve the community"</p>	<p>Do no harm ChildSafe Respecting culture and environment</p>

	International volunteering	<p>- "Volunteering can be responsible voluntourism but not all volunteering is responsible tourism. And not all responsible tourism is volunteering"</p> <p>- "I personally find a difference between long term volunteering and short term volunteering"</p> <p>- "I think there are so many levels in each of them about what volunteering is and what responsible tourism can be"</p> <p>- "there are ways to volunteer responsibly or ways to be a responsible tourist"</p>	<p>Tourism</p> <p>Voluntourism</p> <p>Short term volunteering</p> <p>Long term volunteering</p>
International volunteering	Programs	<p>- "Khmer professionals and young Khmer students to come and provide support to our teams"</p> <p>- "So they largely take back positions"</p>	<p>Soft Skills</p> <p>Back office</p> <p>Filling skill gaps</p> <p>Capacity building</p>
	Profile	<p>- "we do have some school or university leavers but I think it's evenly split with also professionals"</p> <p>- "Local volunteers are largely university students sometimes doing stuff like tutoring"</p> <p>- "They have a connection with us beforehand whether they are a child's sponsor or someone in their family is a child sponsor."</p>	<p>Professionals</p> <p>Young students</p> <p>Local students</p>

	Duration	<p>- "But I think if you talk about it for our sense, 3 months would be considered as a short term. "</p> <p>- "And then, long term is anything which is in an indefinite commitment"</p> <p>- "we were allowing short term volunteers of around 3 months but we recently made the decision that we were looking for one year commitment."</p> <p>- "So short term is anything less than a year, but anything over two months"</p>	<p>Indefinite commitment</p> <p>Short Term VS Long Term</p>
	Pros	<p>- "it allows us to share experience"</p> <p>- "they help Cambodia engage with the wider world"</p> <p>- "to work alongside our team to deliver training to them and mentor them"</p> <p>- "the point of our volunteering program is very much to upskill our soft team"</p> <p>- "it helps us hugely in filling gaps that we don't have, like skills gaps that we don't have"</p> <p>- "so the long term relationship building can help with capacity building and support for our staff as well"</p> <p>- "people that have English as their first language who can help with donor relationships"</p> <p>- "we have amazing supporters all over the world"</p>	<p>Filling skill gaps</p> <p>International communication</p> <p>Long term donors</p> <p>Advocates</p>

	Cons	<p>- "Cons, the difficulties that we have always faced with volunteers has been around culture and communication, or just culture shock"</p> <p>- " we think we know the best,"</p> <p>- "You know, some people... you know, because they have a lot of experience, they expect they are going to be put in the bigger strategic projects right away, which is not something we would do for a volunteer"</p> <p>- "they sometimes feel like their own professional experience isn't being properly utilized"</p> <p>- " there are always going to be so many layers of culture that are influencing values and decisions making that we just don't understand"</p> <p>- " I don't necessarily believe that it is possible to do a one or two week visit to something as part of a trip in ways that are healthy for the community"</p> <p>- "I think that not being able to see the full picture"</p> <p>- "And beyond the practicality, beyond child protection, somebody would have to be able to have like those skills in social work and then, be able to speak Khmer"</p> <p>- " I think when we open a position for a volunteer it takes time for the logistics and it is a very small staff team"</p> <p>- " if you don't know the context, you don't know what you are doing"</p>	<p>Culture shock Language barrier Managing expectations Misunderstandings Short term Logistics</p>
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<b>Alternative options (Hypothèses)</b>	Having visitors	<p>- "Everything that we are doing is trying to inform people who would like to come and help in the best way that they might do that"</p> <p>-, they expect tourists to do donations at their place"</p> <p>- "We have 4 campus tours per day"</p> <p>- "it seems like a zoo sometimes."</p> <p>- "Yes, it is interrupting sometimes but this is a way we can make money to support our school"</p> <p>- "It is a way to financially support our students but also to give them new experiences. "</p> <p>- "First thing we built here is the visitor centre where we could catch people and deal with them, so they don't wander around"</p> <p>- "I thought my best job is to be in here, giving information, advice and guidelines as much as I can to encourage that what people are doing is responsible"</p>	<p>Financial support Educate travelers Create opportunities Raises awareness Disruptive Zoo</p>
	Partnership with tour providers	<p>"I would be happy to do something like this during my tours because before I didn't know how to connect with local NGOs to support them"</p> <p>- " The main objective of our TO is to distribute tourism benefits fairly"</p> <p>- So, everyone that comes on these rides, they commit to a \$200 donation"</p>	<p>Support Fair tourism</p>

	Fundraising and awareness initiatives	<p>- "month-long campaign where we partner with local restaurants. So in Australia we have a certain number of partners that do it every year and in Australia, they donate 5 Australian dollars for every dish that they sell."</p> <p>- "So, A mile in Serey's shoe is a half day workshop. Basically, it's an interactive educational program"</p> <p>-we created A Mile in Serey's Shoes in order to build understanding and kind of educate people about the really difficult topics that families have to deal with"</p> <p>- "And to help contribute to safer tourism practices"</p> <p>- "educating the people about the importance of child protection"</p> <p>- " it's a great way for other people to get to know about us"</p>	<p>Workshops</p> <p>Awareness campaigns</p> <p>Educate travelers</p> <p>Safe tourism practice</p> <p>Short term involvement</p>
<b>Tourism and community development</b>	Good conducts	<p>- "We have a full child protection procedure"</p> <p>- "They have a connection with us beforehand whether they are a child's sponsor or someone in their family is a child sponsor."</p>	Child protection
	Dependency	<p>- "You know, it's not just tourism and I don't think any industry is necessarily recession proof. "</p> <p>- "And now because of COVID, tourism dropped a lot, and I don't have any tours but I still need to pay rent"</p> <p>- "This is difficult because we have created a dependency on tourists"</p>	<p>Tourism seasonality</p> <p>Epidemic Threat</p>



	Sustainability	- "Before, when you were going to Ek Phnom, you only had rice fields, now the city is putting buildings and hotels for tourists so we are losing some fields and people their work. I am also scared that if tourism grows, the prices will go up like in Siem Reap where it is expensive to live and to rent"	Economic development Rise in prices Cannibalization
<b>Limits of the study</b>	Current situation	- "Most of them with the exception of whether or not CFI should get involved in ethical tourism. I think it's the only one that has been heavily affected just because it is such a question for the future"  COVID 19 highly affected the research in itself but also the answers given by the participants. Concerning the research, 30 organizations were contacted, 20 meetings were planned but only 10 of them took place. We can also wonder if the participants' answer would have been the same 6 months ago	COVID 19
	Specific geographic area	All of the participants are working and operating in Cambodia except from a TO who is based in Australia but is operating in Asia, Iran and Samoa. Having a world scale qualitative research would have led to different conclusions and opinions	Different cultures deal with similar issues in different ways
	Number of participants	" Well you should probably ask our staff [laughs] "  As mentioned before, only 10 people participated in the study and only 3 of them are native Cambodians.	

## 3.2 Quantitative study

Thus, after explaining how our qualitative study was conducted, we are now going to have a focus on the methodology used for the quantitative one.

### *3.2.1 The methodology*

In statistical researches, the quantitative study presents more advantages than the qualitative ones, but both remain complementary to have an accurate overview of a phenomenon studied. When the qualitative study tries to understand why, the quantitative study tends to determine a major preference. We therefore speak about a trend, as Mr Laurent BARTHE mentioned during our first introduction to the quantitative study. Quantitative studies enable us to determine trends whether it is on satisfaction or perception.

In our context, the quantitative study was initiated with the creation of different surveys, you will see in the following parts.

When we establish a quantitative questionnaire, once the audience to survey is targeted, it is important to respect the characteristics of the defined group and create limits to the study as it is not possible to survey everyone. Defining limits and boundaries to our study will help us to collect precise and accurate data. For this specific study, we have decided to share both an external and internal. The method used for our surveys was the following one:

- **Objectives for both surveys:** gather travellers' and staffs' opinion
- **Target:** travellers who already visited Cambodia, or were planning to visit + CFI's staff members
- **Determination of the sampling frame:** the general public having access to online questionnaire
- **Choice of the sampling method:** For both, a random probability sampling method
- **Method of administration:** We have created both surveys on the Google Forms, a platform which guarantees the anonymousness of all respondents and offers the possibility of assisting in the results' analysis by creating tables. For the staff's survey, it was shared internally via email and on CFI's internal Facebook group. For the travellers' survey, the form was shared:

1. On Facebook pages such as backpacking groups, expats groups, les Français au Cambodge...
2. On CFI's official FB page by writing a post about it
3. By email to internal contacts
4. On an article in the Battambang Travellers' online newspaper
5. By sharing it on our personal FB pages and people we have met while being in Battambang.

### *3.2.2 Objectives of the quantitative study*

For the second step of this project, it was important to understand what travellers are looking for and what type of profiles Battambang is attracting. It was therefore necessary to gather people's opinion about Battambang and its existing activities, what people missed while being there, their interest in helping local NGOs and their profile and travel habits. The aim was to have an insight of what people are looking for while being on site and have a better understanding of customers' needs/interests. As a result, the main topics covered were:

- Battambang as a touristic destination
- Interest in ethical tourism activities
- Preferences in voluntourism alternatives (social enterprise, social impact activities, and fundraising)
- Cambodia's travellers' profile (age, travel preferences, booking habits)

The questions were organised from the most general to the most specific ones. They aimed to understand consumer expectations and their interest and perception of ethical tourism practices. By collecting many opinions on the questions raised in this study, it enabled us to have clearer vision of what was potentially feasible and attractive. It also helped us to re-question or confirm the first results obtained during the qualitative studies. The combined results of both qualitative and quantitative study invalidated or confirmed the hypothesis presented previously.

Concerning the staffs' member survey, the objective was to know if the project was understood and accepted by everyone. The main topics covered were:

- Staffs' understanding of ethical tourism
- Staffs' wellbeing towards welcoming outside visitors in their personal workplaces
- Preference in chosen alternative activity
- Concerns and suggestions

Enhancing and opening discussions on this project was highly important for us as the core objective of CFI is not only to provide a safe place to our families, it is also to provide a safe work environment for the team. Gathering their opinion was essential to continue the project.

### *3.2.3Elaboration of the surveys*

As mentioned previously, we have decided to create surveys in Google to collect online data. Due to the current situation (COVID-19), this type of administration was the most suitable for our study.

## **TOURIST SURVEY**

Concerning the tourist survey, we had an ongoing collection of data for around a month. We extended the length of survey to gather as many responses as possible. The survey targeted both people who had already stayed in Battambang or planned to stay there in the future. The survey was both in English and Khmer, as we wanted to target international and local tourists.

After one month, we had gathered 44 responses. Even though the number of responses was lower than expected, it still helped us to have clear answers to our questions. See survey below:

## **Tourists' Survey**

Thank you for generously agreeing to participate in a small survey being undertaken by Children's Future International.



Mark only one oval.

- ☐ 1 night - ១ យប់
- ☐ 2 - 3 nights - ២ - ៣ យប់
- ☐ 4 - 6 nights - ៤-៦ យប់
- ☐ 7+ nights - ៧យប់ឡើង

3. 3. Did you have activities planned or booked when you arrived in Battambang? - តើអ្នក នសកម ពែងល នៅ បច្ច័ន រទុកឬ នកក់ទុកពេលអកេ ដល់ គំដបងប្លេទ? \*

Mark only one oval.

- ☐ All activities organised before arrival in Battambang - គប់សកម ព ងអស់ នៅ បច្ចុកមុនពេលមកដល់ គំដបង
- ☐ Had 1 or 2 ideas about what to do but nothing arranged - នគំនិត ១ ឬ ២ អំពីអែដល គវេជប៉័ន នអ នៅ បច្ចុកេទ
- ☐ No plans when I arrived and little information about what is available - មិន នែផន េ ពេលមកដល់េទ េហយ នព័ត៌ នគិតក្នុង អំពីអែដល ចេផ ន
- ☐ Other: \_\_\_\_\_

4. 4. How did you find out about activities in Battambang, either before you arrived or while you were here? (Please tick up to 3 of the most common sources of information) - តើអកដឹងអំពីសកម ពេ គំដបង មុនពេលអកមកដល់ឬក្នុងពេលអកេ ទីេនេេ យេប ប (សូមេ ដេសេសប៊ីកងចេេ ម បភពព័ត៌ នទូេ ប័ផុក) \*

Check all that apply.

- ☐ Online (Tripadvisor, travel blogs...) - អនឡាញ (ទី ប៊ីក េផដេេ, ប៊ីកេផដេេេេ...)
- ☐ Word of mouth (other tourists, friends) - ក សំដី (េក េទសចរណ៍ែទេទ ក,មិតភក៌)
- ☐ Social media (instagram, facebook, pinterest) - បព័នផ ពផ យសងម (អិន ម, េហសបុក, កិនធីរេស)
- ☐ Tour operators (tour agencies, bike rentals) - បតិបតិកេទសចរណ៍ ( ក េទសចរណ៍ អកជួលកង)
- ☐ Tuk tuk drivers - អករក់ម៉ូ់តូកងប៊ី
- ☐ Hotels and guests houses - ស រនិងផះសំ ក

Other: ☐ \_\_\_\_\_

5. 5. Are you happy with the amount of activities available or have you been looking for more things to do in Battambang? (Please choose a number on this scale) - តើអកសប យចិតនឹងចំនួនសកម ពែងល នឬក៏អកកំពុែតែសងរកអែដល គវេជ បែនមេទ កេ េខត គំដបង? (សូមេ ដេសេសេលេខ េល រិចីែងចេេនេេ) \*

Mark only one oval.

	1	2	3	4	5	
Really not enough to do - ពិត មិនគប់ នេេកង េផ	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Not enough time to do everything - មិន នេពេលេវ គប់

6. 6. What activities have you done, or are you planning to do WHILE IN BATTAMBANG? (Please tick any you have done already, or that you plan to do) - តើសកម ពែអែដលអក នេផឬអកេ ងនីែេេ េពែលែដលេ កងទី កង គំដបង? (សូមគូសផឹកអ ែដលអក នេផរេហយ៉ែដលអក្ក នគេ េេផ) \*

Check all that apply.

- ☐ Organised bike ride in the countryside (eg. Soksabike, Butterfly Tours) - រៀបចំជិះកង់នៅតាមទីជនបទ (ឧ. សុខសប្បាយ, ទេសចរណ៍មេអំបៅ)
- ☐ Tuk tuk tours in the countryside (eg. Half day tour to Ek Phnom) - ទេសចរណ៍តុកតុកនៅទីជនបទ (ឧ. ដំណើរកម្សាន្តកន្លះថ្ងៃទៅឯកង្កែប)
- ☐ Visits usual tourists attractions – bat cave, bamboo train - ទស្សនាកន្លែងទាក់ទាញភ្ញៀវទេសចរ - ល្អាងប្រដៅ ឆ្នាំង
- ☐ Walk around town - ដើរជុំវិញទីក្រុង
- ☐ Circus - សៀក
- ☐ Shopping, markets - ដើរផ្សារ
- ☐ Restaurants, cafes, bars - ភោជនីយដ្ឋាន, ហាងកាហ្វេ, បារ
- ☐ Art galleries - វិថីសិល្បៈ

Other: ☐ \_\_\_\_\_

7. Please tick any of the following you might have been interested in doing while in Battambang? - សូមគូសជើកកែនដង ៗ មួយដល់អ្នកប្រហែល បំណងចង់ធ្វើពេល ខែកក់ តំបន់? \*

Check all that apply.

	Yes	No
Seeing more countryside / visiting villages - មើលទេស ព្រំជនបទ / ទស ភូមិ	<input type="checkbox"/>	<input type="checkbox"/>
Discovering more about the local culture (food, language) - រំសាយបែបនយោបាយអំពីវប្បធម៌ ក្នុងតំបន់ (រ )	<input type="checkbox"/>	<input type="checkbox"/>
Learning more about local projects and challenges - រំសាយបែបនយោបាយអំពីគោល ដកដង តំបន់	<input type="checkbox"/>	<input type="checkbox"/>
Volunteering in an NGO - រស់នៅក្នុង កង អង្គ វ រ ភី លមយ	<input type="checkbox"/>	<input type="checkbox"/>

8. Are there any specific activities you would like to see in Battambang? - តើ មានកម្មវិធី ណា ក៏ ក៏ មួយដល់អ្នកចង់ឃើញ តំបន់?

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9. Would you be interested in visiting local NGOs and learn more about what they are doing? (Please choose a number on this scale) - តើអ្នក បំណងចង់ មើលអង្គ វ រ ភី លក្ខណៈ សក្តិសង្គមយុវជនអំពីអង្គការក្រៅរដ្ឋបាលដែរឬទេ? (សូម រំសាយលេខ ១ លើ រង្វង់ដៃនេះ) \*

Mark only one oval.

	1	2	3	4	5	
Not at all - មិនចង់ ឃើញ	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Extremely interested - បំណង ឃើញ

- Mark only one oval.

☐ Yes - S/  $\circ$

☐ No - 10%

- Check all that apply.

12. 13 . Would you accept paying more for tour to give it back to a charity? - តើអ្នក ព្រម ឬ ទេ ក៏បើនម ស បង់ ណែន ឲ្យ មន្ទីរ បគល់ ឱ្យ សប រសធម៌ វិញទេ? \*

Mark only one oval.

☐ Yes - ទ/ស្ត

☐ No - 109

13. 14. You are - អ្នកគឺ \*

Mark only one oval.

☐ A man - បុរស ក្រី

☐ A woman - ស៊ី ក៏

☐ Other - ០៨ ដេក ក

☐ Decline to answer - បដិសេធមិនផ្តល់ចម្លើយ

14. 15. You are - . អ្នកគឺ \*

Mark only one oval.

☐ 18 and less - ១៨ ឬតិចជាង ១៨ ឆ្នាំ

18 - 34 - ୧୯-୩୫ °

35 - 44 - ၈၆-၆၆ °

45 - 54 - ୫୫-୫୫ °

55 - 64 - ୫୫-୬୫ °

65 - 74 - 65-74

75 or older - ៧៥ ឬ សំ ង



15. 16. Would you like to add any comments? - តើអ្នកចង់បន្ថែម បង្អស់ មួយបន្ថែម?

16. Thank you so much for taking the time to answer our questions. If you'd be willing to answer a few follow-up questions on this subject (we will not contact you for any other reason!), please leave your email address) - សូមអរគុណ ចំនែងន ចំ យោពលេឆយសំណួរ របស់យើង។ បរិសេបអក នឆនៈកង ឈយសំណួរ មួយចំនួនេល ប នបទេនៈ(យេងនឹងមិន ក់ទងអក េ យេហកងផល មយេទ!) សមទក សយ នអី(មលរបស់អក)

## STAFF SURVEY

Our staff survey was created to gather CFI's opinions and concerns. It was translated in both Khmer and English for everyone to understand

It was shared internally via email and on our private Facebook page. 26 staff members participated in the survey. See survey below:

# CFI Staff Survey

សួរសិ គ រ CFI ងអស់!

បឋម សូមអរគុណកង រថ យោធពល កង ឆន្ទៈនូវសំនួរដែល ងេ មេនេះ។ សំ បំពេញបច្ចប ន ខំពិត ចង់ ដឹងពី រយល់ឃើញរបស់ របស់អ្នក អំពី ២៤ ខែនៃលក់ពុទ្ធចូលរម្ម មួយ ឆេ ង កមសីលធម៌ ទេសចរណ៍ ឬ ក៏មិនគួរ ចូលរម។

មកតែលេបណាងគឺនឹង ែកចង ែសងរក រធី សង់ែទេ ក ែនល ចងលំ បេ ធន់នលំយង ងអស់ ។ ស័យ  
េហកុនុំចងេហយ បសិនេប រកមិនេយញអំពីកុល ពេទ េយងកំមិន បេងកេ យ នកេ ងេ ែកកេឡងេង។ ែងល ន រស់  
នំបំផុកគឺេយង ចង េ យអស់ ន រមណំ ធ្ងរ ល នឹង សុខ សល លំគេ ងេងលេយងនឹង  
ករយកមកេធបំេ ែៈ។

ដូច្នេះសូមកុំ ន រមណីភីដៃកងអី កង បែចកបំណក គំនិត និង រមរបស់អក ង់អស់ ។ េហយ លំចេមយ ង់ អស់របស់អក នឹង កវ នរក រស់ គុ។

សំ បស់ល្អា រទី១ រជ កមសីលធម៌េទសចរណ៍ គឺសំេ េ េល រពិ រ អំពី ផលបំេ លំេនសកម ព េ ចនរបស់ បុគល កំ ឧ  
ហរណ៍ដូច អកេធន៍េណរ កំ សិកកង បរ ន និង កងសហគមន៍េនតំបន់ មួយ។ គេ េេនេ ន  
េ លបំណងេដម ីេដសង រចូលម្ន កងសកម ពេេដលប លេ យ ន ឬ ំេទ ល រណ៍េដលបង ប  
អរជ ន។(ដូច េទសចរណ៍េកងកំ និងេទសចរណ៍ផេកទ)។បសិនេប CFI ចូលរមកដូ គេ ង  
កមសីលធម៌េទសចរណ៍ចំណុ ៃនេ លបំណង និង កេសរសុំេម ង ផ ពផ យ រ អនុវតន៍េទសចរណ៍ បកប េ យសុវតិ  
ព មរយៈ ែចកែលកចំេណេដីង និង បទពិេ ផន៍របស់េយង។

Hello to all the CFI Family!

First of all, thank you for taking the time to answer a few questions. Today, I would like to know what YOU think of CFI getting involved in ethical tourism or not.

The aim is to find the alternative that will benefit everyone. Thus, if the right balance cannot be found, we won't force the project to happen. The most important is for all of you to feel comfortable in every step we take.

So please feel free to share all your opinions and concerns. All answers will remain anonymous.

\*FOR QUESTION 1 - Ethical tourism is about keeping in mind the effects of one's actions, as a traveller, on the environment and local community. It aims to avoid participation in activities that contribute to or support negative ethical issues (such as orphanage tourism or sex tourism).

If CFI gets involved in ethical tourism, the objective would be to propose and promote safer tourism practices by sharing our knowledge and experience.

\* Required



1. តើអ្នកពេញចិត្តនឹងគំនិតរបស់ CFI ក្នុង រច្ចល់រម្ម ក្នុង កេ ង កមសីលធម៌ទេសចរណ៍ឬទេ? - Do you like the idea of CFI being involved in ethical tourism? (see definition above) \* Mark only one oval.

	1	2	3	4	5	
មិនពេញចិត្ត						ពេញចិត្ត
ឈ្ងៃតែ ៖ - Not at all	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	ពេញចិត្ត បំផុត Yes, definitely

2. តើអ្នក ន រម្មណ៍សុខ សលេទ ៃ ពេល នេក វ មកលង CFI ? - Would you be comfortable with visitors coming to CFI? \* Mark only one oval.

	1	2	3	4	5	
មិនពេញចិត្ត						ពេញចិត្ត
ឈ្ងៃតែ ៖ - No, I wouldn't	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	ពេញចិត្ត បំផុត Yes, I totally would

3. តើអ្នក ន រម្មណ៍សុខ សលេទ ពេល នមនុស មកលង វ

ល័យរបស់អ្នក? - Would you be comfortable with people visiting your office? \* Mark only one oval.

	1	2	3	4	5
មិនពេញចិត្ត ឡើយ - No I wouldn't at all	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
ពេញចិត្ត បំផុត - Yes, I totally would					

4. តើអ្នកយល់ សប កង រនី យ មួយពួកគេទេ? - Would you accept to chat with them? \*

Mark only one

- ☐ ទាប - Yes
- ☐ មិន ទាប - No

5. តើ យើង ងាយ រស់រវើកចិត្តរបស់អ្នក សួរ តើអ្នក ច បេ ជន័អនៈ ដែល នអកមកេលង

CFI? ( សូម ជសេរសចមយពីមួយដល់បួន ) - According to you, what would be the benefits of having visitors at CFI? (Please choose up to 4 answers) \*

Check all that apply.

- ☐ ជួយ ទំហំ រកដល់ CFI - Supporting CFI financially
- ☐ ជួយបេងន ចំណេះដឹង - Raising awareness
- ☐ ធ្វើ យក លំ CFI ន ឲ្យ ច្រើន - Making CFI better known
- ☐ បេងតបទពិ ធន៍ថ្មីៗ - Creating new experiences
- ☐ រៀនបែនមអំពី គំនិតនិងទស នៈផ្សេងៗ - Learning more about different point of views
- ☐ ចែករំលែក របស់អ្នក មួយអ្នកដទៃ - Sharing your work with others
- ☐ រួមចំណែកក្នុង អនុវត្តន៍ អន្តរជាតិ បកបេ យស្តីអំពី ព - Contributing to safer tourism practices
- ☐ រ បង់ កង់នង មួយអ្នកឧបកម្មដល់ នស នុពល - Engaging with potential donors ព ដឹកមូលនិធិរបស់ CFI - Diversifying CFI's fundings
- ☐ បេងត កំ ងទូកផលព័ត៌ ន យ CFI - Creating CFI ambassadors
- Other:

6. តើ ឯមគំនិតរបស់អ្នក តើអ្នកគិតដូចម្តេចខ្លះដែល ច គុណរបស់ ដែល នអកមកេលង ដែល CFI?

( សូម ជសេរសពី មួយ ដល់ បួន ) - According to you, what do you think could be the disadvantages of having visitors at CFI? (Please choose up to 4 answers) \*

Check all that apply.

- ☐ ច រ ឆ - Could be disruptive
- ☐ ន មណ្ឌ ដូច កែនដស្តនសក - Could feel like a zoo ច យ
- ☐ ន រច់ យេពលេវ - Could be time consuming ច បេ ៖
- ☐ កំ ដល់អ្នក ស័យផល - Could harm our beneficiaries ច យអក ន

រមណីមិនសុខ សល - Could make you feel uncomfortable ច បកពែន

រក្សាន ចល់ - Could be a source of misunderstandings ឧបសគ្គ ង

- Language barrier

ចមិន ស មប័ស មលខន េ នឹងទស រស័យ ង់អស់របស់ CFI - Wouldn't fit with CFI's overall vision ចសិកេ

ម រ គប់ គងេង ង - Could create dependency

Other:

7. 7. សំ បំបចប ន គំនិតដំបូងគួរកែ គរហេងគេ េះគឺ សិ ៃដលអកចូលរមគ្គ យកចិត្តរបស់េគ កំ កង ចិត្តរបស់ េកង សឹកម េហយេធរ រ កម េល ប នបទេង ង ៃដល CFI កំពុង េះ យ។ - For now, the first idea would be to create a workshop where participants would have to put themselves in the shoes of a Cambodian girl, and work in teams on different topics CFI is dealing with. How do you feel about this idea? \* *Mark only one oval.*

1 2 3 4 5

8. 8. េត ប នបទអែដលអកចង់េ យេយង កំេ មុខេគ? (សូមេ ជសេរសេចមយ េ យ នេ) - What topics would you like us to cover? (Please choose up to 4 answers) \*

*Check all that apply.*

- ☐ រមិនេសរ េ ៃន យិនឌ័រ - Gender inequality
- ☐ អប់រេកង សី - Girls' education
- ☐ ឱ ស រ រ សំ បំេកង សី - Employment opportunities for girls
- ☐ សងមសម័យបុ ណ នឹង សម័យទំេនប - Traditions VS Modern society
- ☐ អំេពហឹង កង គ រ - Domestic violence
- ☐ រដ្ឋញដូរមនុស នឹង រ េពេស - Trafficking and prostitution សិទ LGBT -
- ☐ LGBT rights
- ☐ រសុំជន្នយ នឹង រេ ញមតិ - Access to help and speaking up Other:
- ☐ \_\_\_\_\_

9. 9. េតអក បំ រមណីេ នឹង រចូលរមកងរគសិក ម ្តយចំនួនេដម ីេចកេលកបទពីេ ជនីេឬទ? -

Would you be interested in participating in some sessions to share your experiences? \*

*Mark only one oval.* បំ រមណី - Yes មិន បំរមណី - No ែហល - Maybe

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For the sake of this research, the infocus groups have been used once the previous qualitative and quantitative studies have helped us to confirm which alternative was the most suited to CFI. As a result, the surveys and the open discussion topics brought up within the infocus groups were less used for the purpose of this study, but for the general decisions related to the project. Translated into facts, the semi directive interviews, and the surveys' results were analysed and used before the original choice of the project, and the infocus groups as part of the elaboration of the content and strategies.

Using this type of method to comfort our choices had several advantages:

- Infocus groups do not discriminate against people who cannot write or read
- Infocus groups enable researchers to open discussions with people who would not be reluctant to be interviewed on their own
- Infocus groups, when the dynamic is right, will make participants work alongside the researcher, taking the study in new, and mostly unexpected directions

All the advantages listed above comforted us to pursue this idea and rely on studies and data to develop the project's idea

### *3.3.2 Creation of the groups*

Focus group studies can go from a dozen to over fifty groups depending on the objectives and aims of the study, and the resources available. Most focus groups studies rely on just a few specific groups and on other data collection methods such as surveys or one-by-one interviews. Even if it is possible to conduct this study with a representative sample of a small population, most of the infocus groups studies use a theoretical sampling model where participants are chosen to represent a range of the total study population or to test specific hypotheses. Most researchers also recognise ethnicity and class as important variables while creating those focus groups.

Most of them recommend aiming for homogeneity within the focus groups. However, it can also bring advantages to connect diverse backgrounds within the same group. For the sake of this research, we have decided to create groups with people coming from different professional backgrounds and travel habits. Some of the participants were used to travel whether by

backpack or in organised tours, when others mostly travelled within their own country mainly for financial reasons. The groups were created taking the age as the group's main characteristic:

- Infocus group 1 – people in their 20s
- Infocus group 2 – people in their 30s
- Infocus group 3 – people in their 40s, beginning 50s

Those three groups were composed of 12 people each who accepted to participate in this study. People within the same groups did not know each other prior to study.

### *3.3.3 Study method used within the groups*

Due to the Covid-19 situation, the infocus group studies had to be conducted online. A messenger group was created for each focus group.

As part of the study, both a quantitative and qualitative data collection was used in our infocus groups. The overall study method was the following one:

- **Data collection through surveys:** 3 surveys were shared within each group. Those surveys had all identical questions and focused on the workshop idea, its content, and the logistics around the project. They were shared on the messenger group once a week.
- **Data collection through online chat:** all the anonymous survey results were shared within the focus groups to enable them to react to each group's results and differences. Those open discussions were made in the online Messenger chat and entertained by myself; even if my intervention was not needed, conversations being quite easy between participants.
- **Data collection through online discussion:** After sharing those three surveys and driving discussions on the online chat, an infocus group meeting was set up on Google Meets with 5 participants. The participants freely agreed to participate in this open discussion and were enthusiastic about the idea of sharing their opinion with each other. The discussion was fluent, everyone participated in a quite proportional amount of time and some interesting concerns were raised; and suggestions made. The participants were (the names have been deliberately changed)

- Marc, hotel receptionist, INFOCUS GROUP 1 – 20s
- Lisa, art and design student, INFOCUS GROUP 1 – 20s
- Peter, F&B manager, INFOCUS GROUP 2 – 30s
- Alexis, bank employee, INFOCUS GROUP 2 – 30s
- Celia, primary school teacher, INFOCUS GROUP 3 – 40s

### 3.4 Limits of the study

#### *3.4.1 The limits of the qualitative approach*

The main drawback of the qualitative study is that its process is relatively time-consuming, and the interpretation limited. As a matter of fact, personal experiences and knowledge tend to highly influence the observations and conclusions made. It remains difficult to stay neutral while conducting and analysing semi directive interviews as we are looking for specific answers to our questions. We tend to narrow ourselves on this sole purpose, maybe missing the real sense of the interviewee's opinion. Also, as the process involves personal interaction with another person for data collection, discussions often tend to deviate from the main issue to be studied. It is therefore difficult, even with refocusing questions, to directly address questions expected. Neutrality remains one of the biggest challenges of the qualitative. In this study, the major drawback was the influence of Covid-19 on the interviewees' opinion on tourism trends and potential success of the project. We believe that some answers and the results obtained would have been different if the qualitative study would have been conducted 2 or 3 months before the initial outbreak.

Furthermore, and because the qualitative research is open-ended, the person interviewed has more control over the content of the data collected. The interviewers and researchers are often not able to verify the accuracy of the results, objectively against the scenarios stated by the person interviewed. Qualitative research therefore requires a thoughtful planning to ensure that the obtained results are as accurate as possible. The fact that qualitative data is not analysable mathematically but is based more on opinion and judgement explains why results matter less than understanding. Thus, an accurate qualitative research might take several weeks or months.



To counterbalance those limits, it is important to cross-reference the data obtained with quantitative data. By surveying prospects and customers, the researcher can build a stronger database of useful and valid information.

#### *3.4.2 The limits of the quantitative approach*

As compared to the qualitative study where participants are carefully chosen, it is more difficult to have the control on the person taking the survey; especially when this survey is shared on social media groups as it was the case for our travellers' survey. As a result, one of the major drawbacks of using a quantitative study is the improper representation of the target. Thus, this misrepresentation might hinder the researchers to achieve the desired aims and objectives; and may lead to falsity in proposition.

In addition, quantitative research usually requires a large sample size. In our case, and also because of the difficulty of the Covid-19 situation to conduct the study as initially planned, the sample remains quite small with only 44 answers. Thus, the quantitative study conducted in this research was useful for internal use and for helping CFI to have an overview of consumers' opinion but does not allow us to draw distinctive conclusions.

Finally, the quantitative study methods involve creating a structured questionnaire with close ended questions. However, this often leads to limited outcomes and limited options of responses for respondents. Responses depend on the selection made by the researcher, narrowing down the possible answers and opinions of the people surveyed. But quantitative studies require extensive statistical analysis, which is difficult to perform for students and researchers who do not have a statistical educational background. As a result, even the responses should depend on the research problem rather than a "yes or no" question, a complex survey elaboration also requires a complex data analysis.

#### *3.4.3 The limits of infocus groups study*

Creating and collecting data through infocus groups has and had many advantages during this research work. However, as any other study method, focus groups present some limitations:

- Even when the interviewer and researcher is experienced, one or two people within the groups can dominate the group's dynamic and strongly impose their opinion
- Some participants might not feel fully comfortable sharing or disagreeing on some sensitive topics, especially within a group of unknown people. Thus, agreeing with the majority.
- Group representation can be difficult to manage when creating and bringing together participants. In this case, the study was conducted with a majority of French citizens, not particularly representative of the targeted population.
- Views within groups can be widely different and therefore difficult to rely on for decision making
- A purely qualitative methodology is not enough to rely on decisions on and satisfy key stakeholders who would prioritise facts and figures.

Even if focus groups have those disadvantages, the study conducted showed clear results to our answers and discussion remained smooth, leaving everyone the chance to express their real opinion.

# Conclusion Chapter 2

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This second chapter has enabled us to present our field of investigation and the aim of this 6 months placement at CFI.

This NGO located in Battambang was looking if whether or not, they should get involved in ethical tourism. Working in community development and family-based care in the city of Battambang, the potential accreditation of the city as a UNESCO site and the growing interest in ethical activities, have comforted the NGO to have a closer look at the tourism industry. Aiming to raise awareness around their projects, and contribute to safer tourism practices, capitalizing on outside visitors is also a way to diversify CFI's income.

As CFI had little experience with volunteers, and had no link with the tourism industry, it was necessary to conduct researches to identify the actors and possible activity options. As a result, the first months were fully dedicated in data collection and analyse. Thus, the project started with a qualitative research by using semi direct interviews. Meetings with other NGOs, an educational center, social enterprises, tour providers and a volunteer were made to gain a better understanding of the market.

To supplement this study, a quantitative study was also made through online surveys. Travellers' opinion on Battambang, and ethical tourism activities were gathered to infirm or confirm our hypotheses. As mentioned, another survey was shared internally to also gather staff's concerns and feelings.

All the data gathered in both researches helped us to decision which decision was best suited for the NGO and, closest to our values. In the following chapter, we are going to present the results and the decisions it led to.

## Chapter 3 - Implementing a social impact activity within a local NGO

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# Introduction Chapter 3

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After presenting our literature and research method in the first and second chapter, we are now going to present the qualitative and quantitative research results, and analyse those results according to the three main hypotheses presented.

Before presenting this the two last parts of this chapter, we think it is necessary to recall our problematic:

*Which alternative to international volunteering can an NGO put in place to contribute to safer tourism practices and diversify its income?*

After a rather theoretical approach to this problematic, this final chapter is going to present our field work. Looking at our three hypotheses, we have decided to focus on the social impact activity option and develop this idea. In the second part of this chapter we are therefore going to present the social impact activity we have decided to create for CFI. This social impact activity was initiated based on the actual data collected, our market study and our infocus group researches. From the design and creation, to the distribution and the pricing, we are going to have a closer look at each of the decisions that were taken. In addition, you will have a unique insight of the workshop's first scenario.

Finally, this final part will be dedicated to the suggestions for the project's future, and the limits of this work. In fact, one major parameter has highly affected this research and the project's creation: the COVID-19 outbreak. With a project relying on tourism, our plans had to be changed in time. We therefore must think of new ways of proposing an ethical tourism activity in this context.

## CHAPTER 1 – PRESENTATION OF THE STUDY’S RESULTS

In this first chapter we are going to have a closer look to the results of the quantitative and qualitative studies conducted during the first months of the project. The names and results have been anonymised for the purpose of the study. Reports, and survey results can all be found in the appendices.

### 1.1 Qualitative study – Transversal analysis of tourism professionals and NGO opinions

#### 1.1.1 Responsible tourism

*“I definitely define it as tourism which has a do no harm approach. Something that is beneficial for the community, but also is in partnership with the community that it works in.”*

Lola, volunteer and partnership manager<sup>55</sup>

With the improvement of transportation, new technologies and the reduction of travel barriers, travelling has never been easier. The number of tourists travelling each year has shown a rapid growth; having unprecedented impacts on our environment and culture. Institutions, governments, and tour providers are now working on implementing more responsible tourism practices to reduce the negative impacts of mass tourism<sup>56</sup>. While codes of good conduct and charts are being implemented by the World Tourism Organization (UNWTO), responsible tourism still has not been officially defined.

According to six of the participants, responsible tourism is a form of tourism that has a do no harm approach on the country visited. It is about reducing the impact on the environment by reducing plastic consumption and respecting the local culture. One of the participants also

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<sup>55</sup> Quote retrieved from the interview transcription, see full transcription on Appendix 10, P 203-206

<sup>56</sup> Notion studied and presented in the first part of this two-year thesis research; *The impacts of solidarity tourism on a country's local development*, Alisha FRAPPE Under the direction of Jacinthe BESSIERE, 2018/2019

mentioned that responsible tourism is about having a fair distribution of tourism profits. To him, tourism should be beneficial and empower local communities.

### *1.1.2 International volunteering*

*“I do not necessarily believe that it is possible to volunteer for one or two weeks in ways that are healthy for the community.”*

Cathy, educational centre manager<sup>57</sup>

One of the responses to responsible tourism has been the emergence of alternative travelling practices such as international volunteering. Travellers from Global North countries started to come Global South countries to help local communities and make their travels more useful. What initially came from good intentions, quickly shifted to a business opportunity. Fake orphanages were massively created to respond to the demand and due to its high number of NGOs, Cambodia became one of the most affected countries<sup>58</sup>.

According to one of the participants, there are ways to volunteer responsibly and ways to be a responsible tourist. Thus, depending on the length and type of activities, volunteering can be a responsible or harmful tourism practice. Most of the participants agreed that in most cases, the shorter the volunteering period is (going from 1 day up to a week), the more noticeable negative impacts. Most commonly referred to as voluntourism, these types of volunteering activities are the ones that most commonly put local communities at risk.

Furthermore, volunteers who have a direct interaction with children, such as in orphanages or schools, are proven to be very harmful. Yet, orphanage tourism was and is still common in countries like Cambodia. For Lola (NGO volunteer and partnership manager), volunteers are not aware of all the negative impacts they can have despite their good intentions.

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<sup>57</sup> Quote retrieved from the interview transcription, see full transcription on Appendix 7, P183-197

<sup>58</sup> With Best Intentions: Study of attitudes towards residential care in Cambodia, Ministry of Social Affairs, Veterans and Youth Rehabilitation with technical support from UNICEF, published in 2012

### *1.1.3 The pros international volunteering*

As Morgan (NGO founder and executive director) said, international volunteers are helping Cambodia to engage with the wider world. They enable organisations to upskill their local teams and help in capacity building. Foreign professionals are able to train and mentor local teams in fields like physiotherapy, psychology or mass teaching. Furthermore, volunteers also have the advantage of having English as their first or second language. They are therefore able to help in communication, writing reports or proposals. For Cathy (educational centre manager), they are also valuable in helping with donor relationships.

*“I think this is one of the biggest parts of a volunteering year, which most people don’t have in mind: your volunteering year really starts when you get back”<sup>59</sup>*

Mike, volunteer

But the local impacts volunteers have, are nothing compared to the long term impacts a volunteering activity can have on them. Mike (volunteer) noticed a clear change between the beginning and the end of his times at a local NGO. And this change is something he will bring back to Germany and share with his friends and family. My personal volunteering mission in Tel Aviv led me to Cambodia and encouraged me to do this thesis research. International volunteering is not only about providing a practical help but creating long term advocates!

### *1.1.4 The cons of international volunteering*

*“There is always going to be so many layers of culture that are influencing values and decisions making that we just do not understand.”*

Cathy, educational centre manager<sup>60</sup>

Nevertheless, even if having international volunteers has a lot of advantages, they can also bring a lot of misunderstandings and challenges. Lola (NGO volunteer and partnership manager) recognized the fact that the most common problem they have with volunteers is due to cultural misunderstandings, whether it is because of the language barrier or volunteers' expectations. In many cases, volunteers "think they know better" (Morgan, NGO founder and

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<sup>59</sup> Quote retrieved from the interview transcription, see full transcription on Appendix 11, P 220-227

<sup>60</sup> Quote retrieved from the interview transcription, see full transcription on Appendix 7, P183-197



executive director) and expect to have high positions involving decision making. They often have the feeling that their professional experience is not being properly utilized but do not take in account that they would not be able access those positions in their own country.

Cathy (educational centre manager), also mentioned that foreign volunteers, because they are not native and do not speak Khmer, will never be able to understand all the different layers of culture that influence values and decisions making. According to her, it takes years to peel off those layers and, build trust and understanding. Letting a foreign volunteer, who does not understand the culture and the context, make decisions, has never been successful and healthy for local communities.

#### *1.1.4 Helping people to help*

*"We can't stop people from wanting to help, but we can help them to do it in an appropriate way"<sup>61</sup>*

Morgan, NGO founder and director

As mentioned by this NGO founder, NGOs cannot and should not prevent people from helping. Whether it is a short-term or long-term volunteering activity, people mostly come with good intentions but little knowledge about the local situation and the potential harm of their actions.

Organisations such as Phare Circus, ConCERT and Rok Kern are working every day to give people the right information to see the bigger picture and to help in an appropriate way. They organize workshops, provide online sessions, welcome visitors and are trying to raise awareness.

Those alternatives have double sided impacts:

- They educate travellers and contribute to safer tourism practices.
- Plus, they provide financial support without harming local communities.

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<sup>61</sup> Quote retrieved from the interview transcription, see full transcription on Appendix 9, p198-202

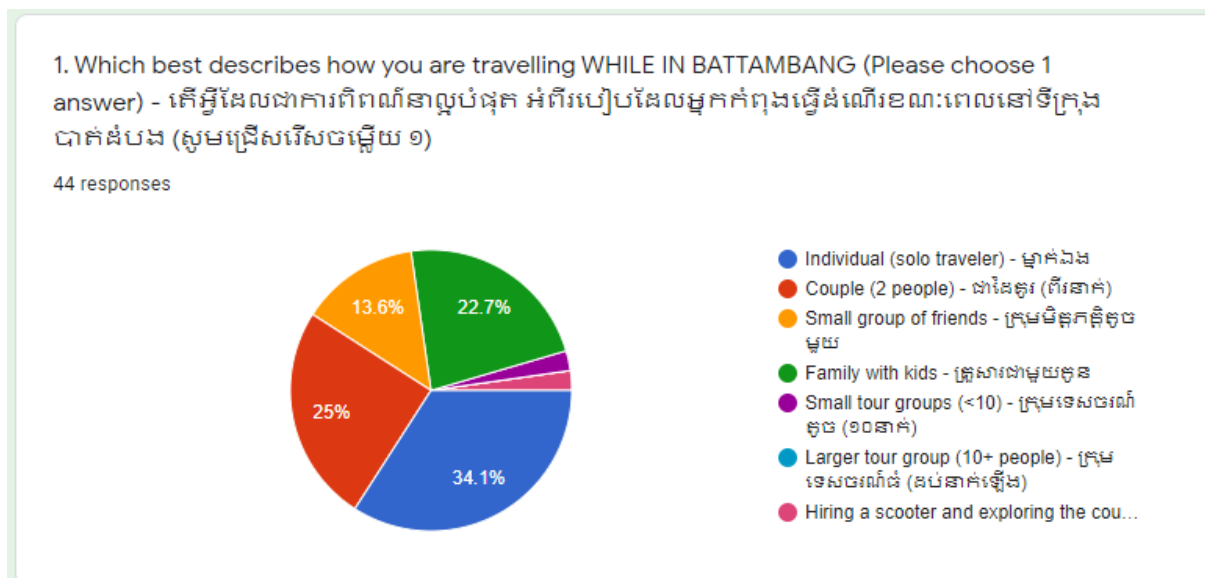
Other initiatives can also be implemented to raise funds and awareness. Free To Shine (F2S) decided to launch a 'Shine and Dine' campaign in partnership with Cambodian and Australian restaurants. For one month, partner restaurants designate a Shine and Dine dish, and for every dish sold, a percentage is directly donated to F2S.

All those little actions give people opportunities to help local NGOs without getting involved in a potentially harmful volunteering activity.

## 1.2 Quantitative study – Understanding and analyzing tourists’ needs

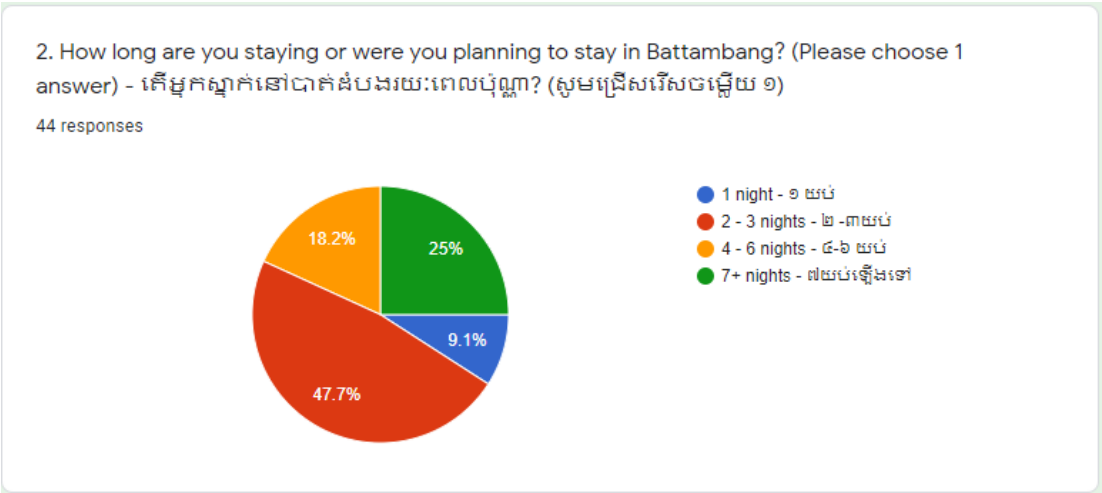
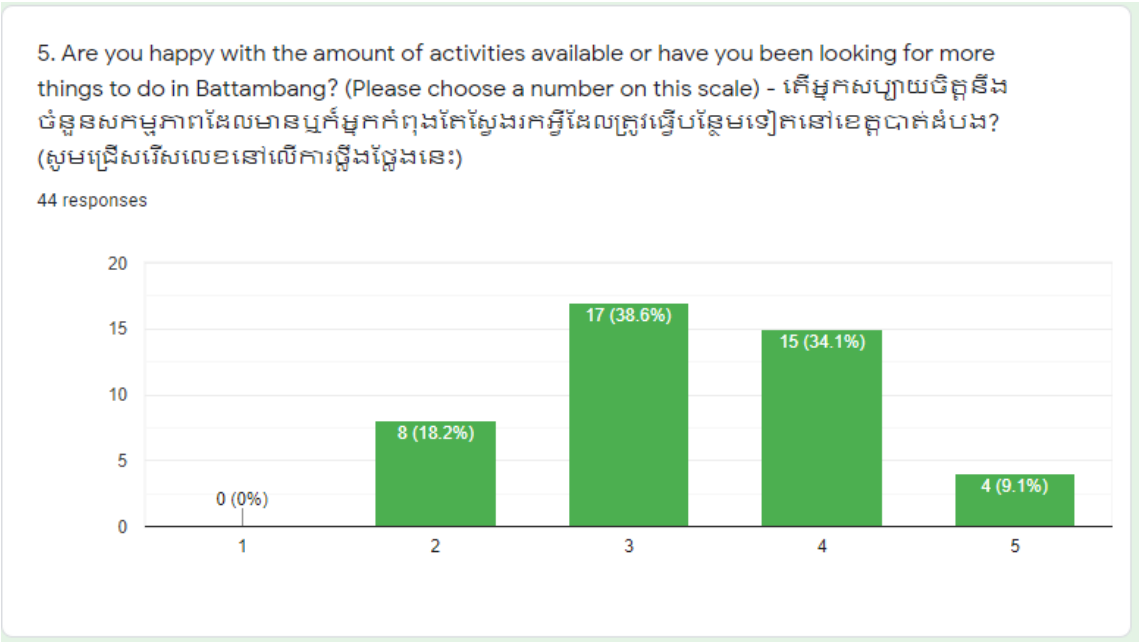
### 1.2.1 Tourism in Battambang

According to the survey results, Battambang tends to mainly attract individual travellers either travelling alone or in couples, and families with kids. Small and larger tour groups only account for a small portion of the travellers who have been in Battambang or are planning to come.



Half of the respondents stayed or were planning to stay an average of 1 to 3 nights. Battambang remains a destination that attracts short term visitors.

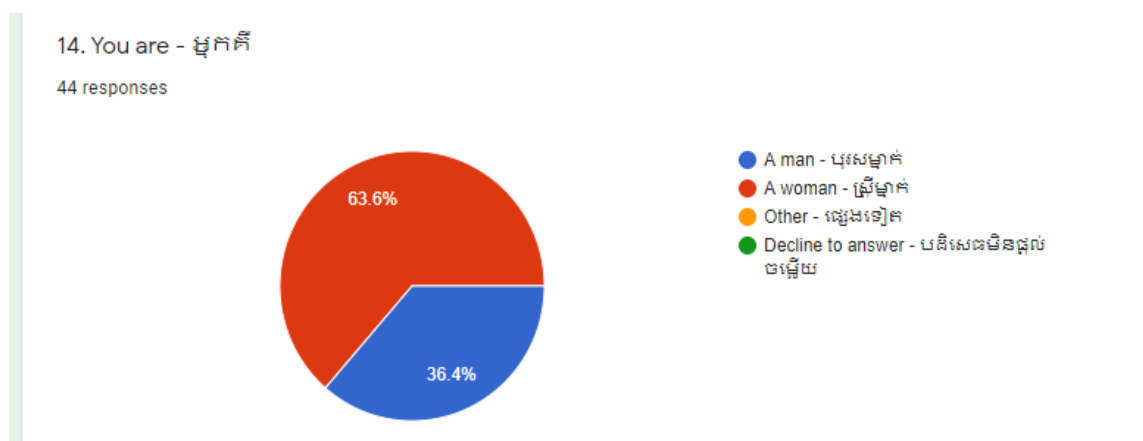
Most of the respondents seem to be mainly ok with the amount of activities available in Battambang. Though, as the majority was not fully happy, we believe that adding a new activity might not overload the existing offerings.



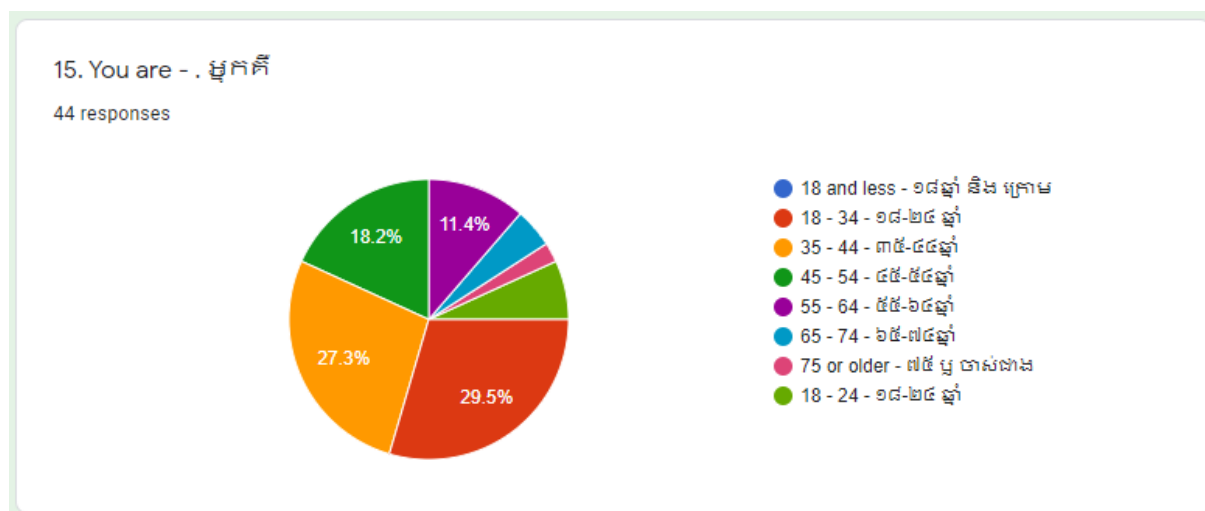
The main activities undertaken by the survey's respondents were visiting the usual tourist activities (Bamboo Train, Bat Caves), as well as walking around the town and taking a tuk tuk tour in the countryside.

### 1.2.2 Tourists' profile

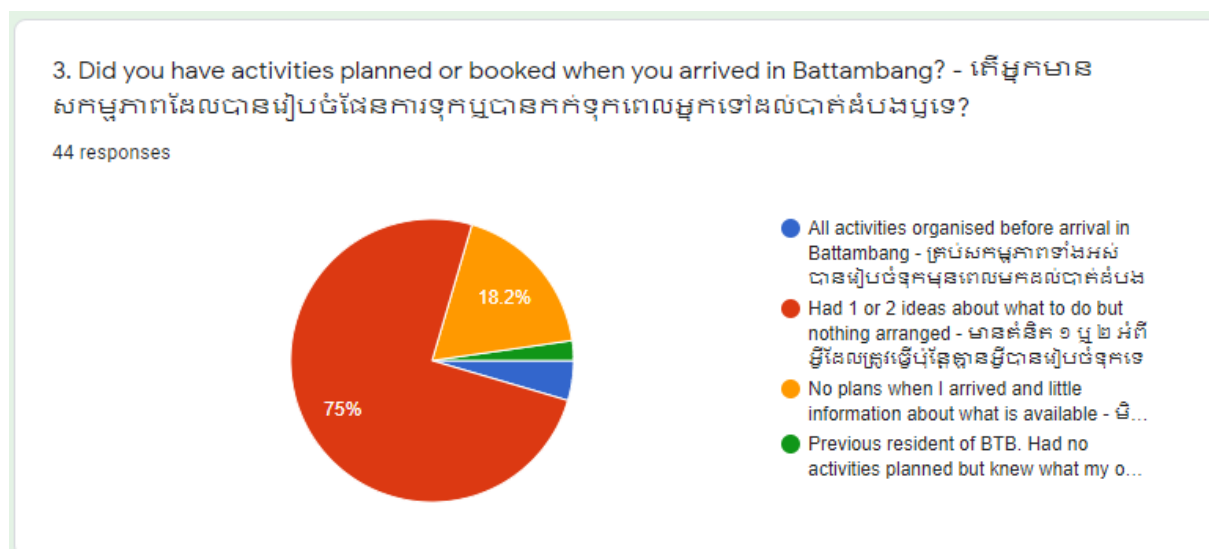
Out of 44 respondents, we collected data from 28 (63,8%) women and 16 men (36,4%). Even if the majority of respondents are women, this result can't allow us to conclude that a majority of travellers coming to Battambang are women.



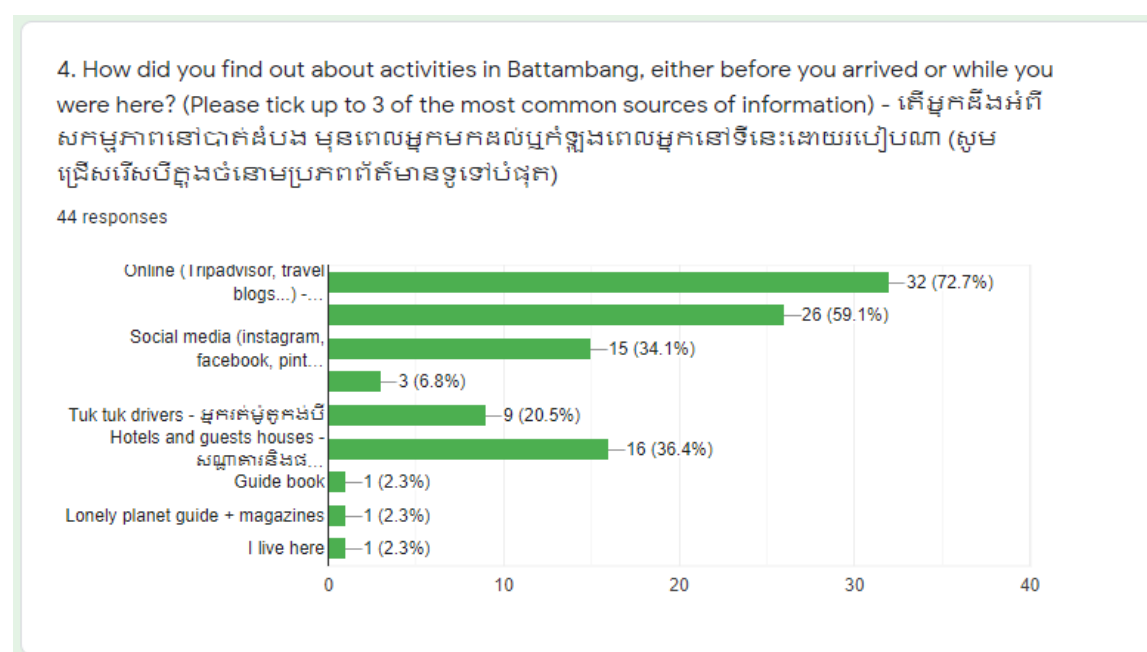
Concerning the age of the respondents, half of them were between 18 and 44 years old with respectively 29,5% for the 18 to 34 and 27,3% for the 35 to 44 years old. Once again, this might not reflect the reality as the survey was exclusively shared via Internet and social media. Even if we tried to reach as many people as possible, the survey's access was a limitation.



75% of the survey's respondents had 1 or 2 ideas about what they wanted to do while being in Battambang but, nothing arranged or booked ahead. This factor is an opportunity as travellers might not hear from us before arriving but could be made aware of our program via hotels and other tourist hotspots. The fact that people remain flexible in their travel plans leaves us a door open to catch their interest during their stay.

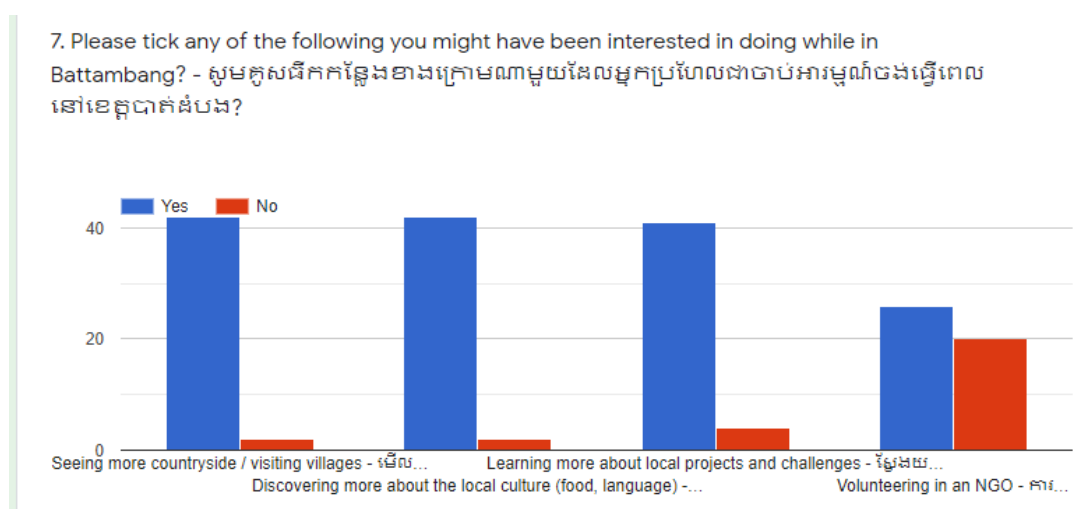


Not so surprisingly, most respondents looked online for information about Battambang's activities. Another high percentage relied on word of mouth and social media. Customer satisfaction and having a good visibility online will equally be important for the success of the project.

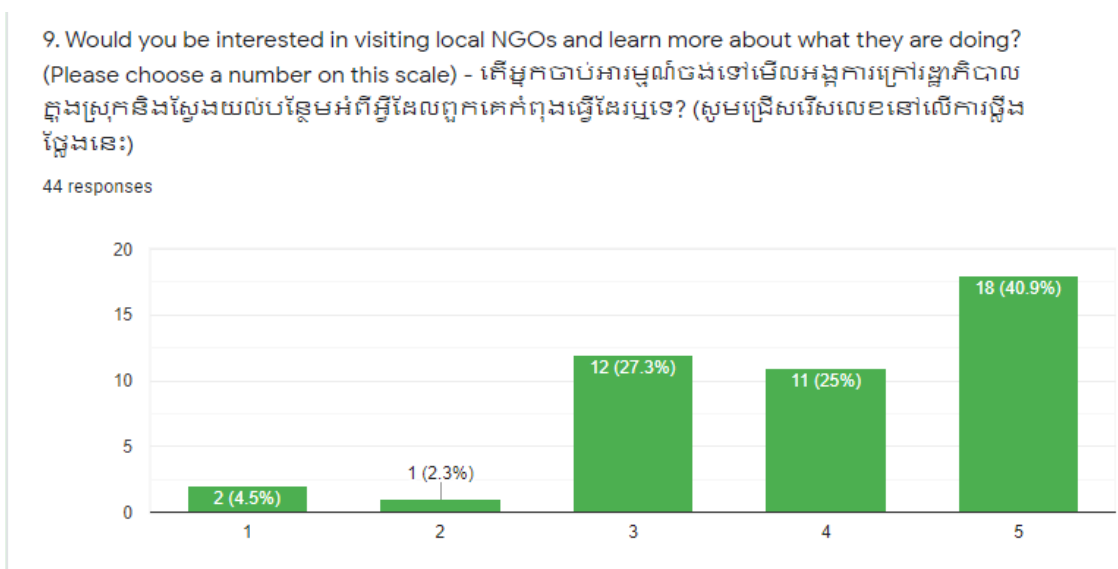


### 1.2.3 Interest in ethical tourism practices

On the graph below, we can see that participants would have been or are interested in seeing more countryside, discovering the local culture but also local challenges and projects. A very positive result for us! 26 people would also consider volunteering in an NGO while being in Battambang. People are willing to help which represents a good opportunity for us to catch them.



We can definitely confirm this trend by looking at the results below. 40% of respondents would be interested in visiting a local NGO and learn more about what they are doing. Opening an activity at CFI would enable us to respond to this demand.

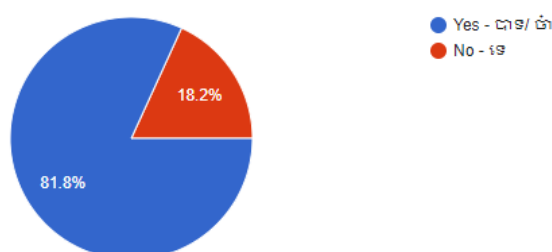


### 1.2.4 Interest in the workshop

After clearly identifying an interest in helping local NGOs, we wanted to know if our first idea of launching a workshop was something travellers would consider doing. Out of 44 respondents, 36 would be interested in participating in such a workshop.

11. We would like to propose a half day workshop where participants would have to put themselves in the shoes of a Cambodian girl and work in groups on different topics / challenges we are dealing with at CFI. Would you be interested in participating in such a workshop? - ពួកយើងសូមឆ្លើយឱ្យមានសិក្ខាសាលារយៈពេលកន្លះថ្ងៃដែលអ្នកចូលរួមត្រូវដាក់ខ្លួន ឱ្យស្ថិតក្នុងស្ថានភាពស្រីកម្ពុជា ហើយធ្វើការជាក្រុមលើប្រធានបទផ្សេងៗ / បញ្ហាប្រឈម ដែលយើងកំពុងដោះស្រាយនៅ CFI ។ តើអ្នកចាប់អារម្មណ៍ចូលរួមសិក្ខាសាលាបែបនេះទេ?

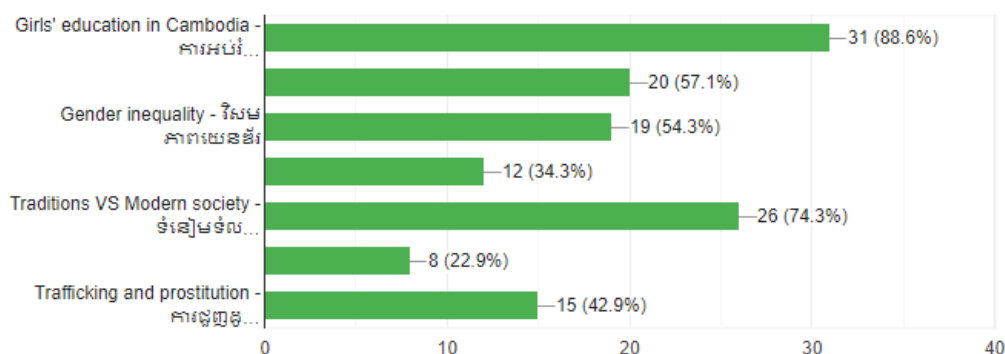
44 responses



It was also important for us to identify the topics people would like to learn more about. As we can see, the three main topics are girls' education, tradition VS modern society and job opportunities for girls.

12. If yes, which topics would you be interested in? (Please choose up to 3 answers) - ប្រសិនបើ យល់ព្រម តើអ្នកចាប់អារម្មណ៍លើប្រធានបទមួយណា? (សូមជ្រើសរើសចម្លើយចំនួន បី)

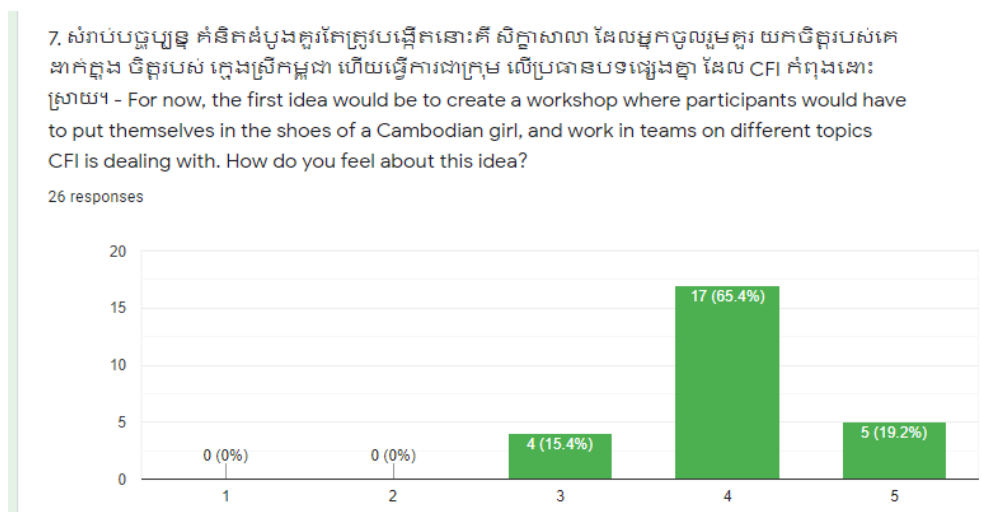
35 responses



## 1.3 Quantitative research – Staff feedback

### 1.3.1 Cross analysis with tourist survey

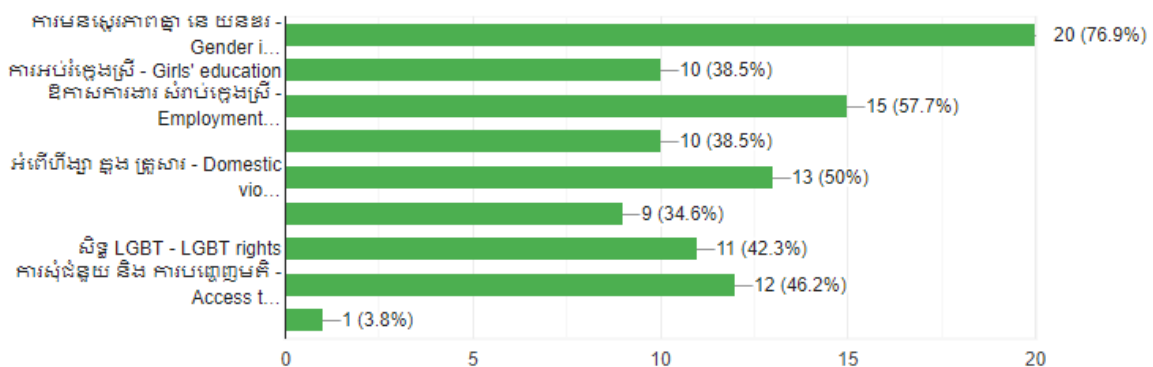
As we have seen before, travellers would be interested in participating in an educational workshop. Yet, at CFI, staff's wellbeing comes before anything else. We therefore wanted to make sure that our staff was also excited about this project. We created a survey to gather their opinions and concerns. We can see below that our staff are also keen about this idea.



Concerning the potential topics, our staff would like us to cover in priority gender inequality, girls' education and employment opportunities. With a similar interest as travellers, our topics will reflect our work at CFI and try to answer visitors' questions.

8. តើប្រធានបទអ្វីដែលម្នាក់ចង់អោយយើងដាក់នៅមុខគេ? (សូមជ្រើសរើសចម្លើយ អោយបាន៤) -  
What topics would you like us to cover? (Please choose up to 4 answers)

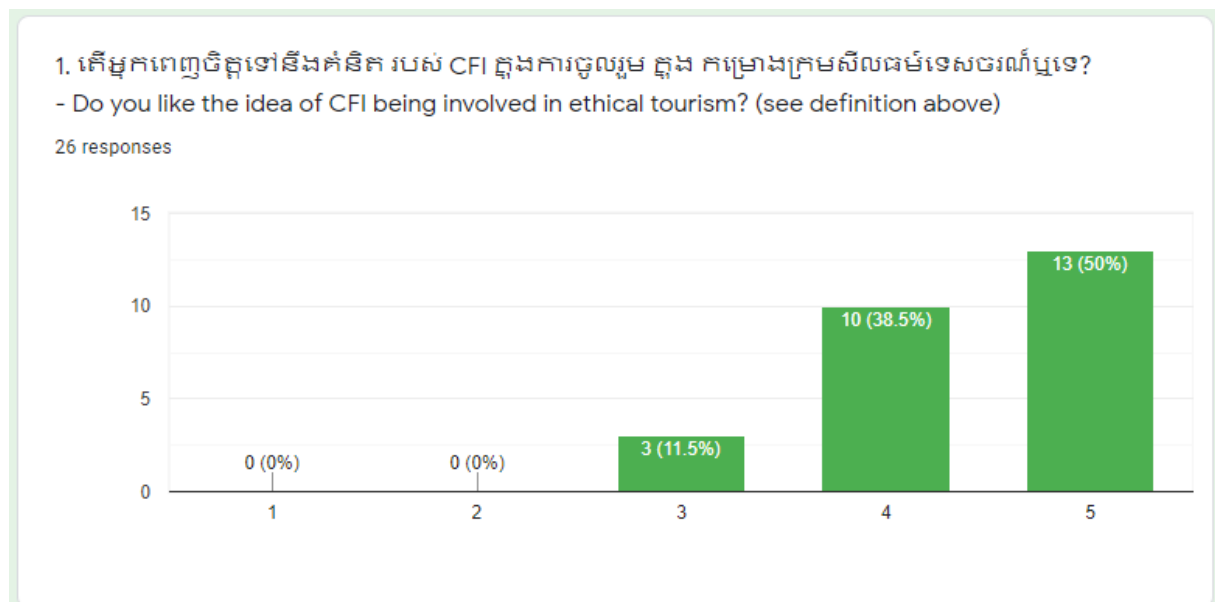
26 responses



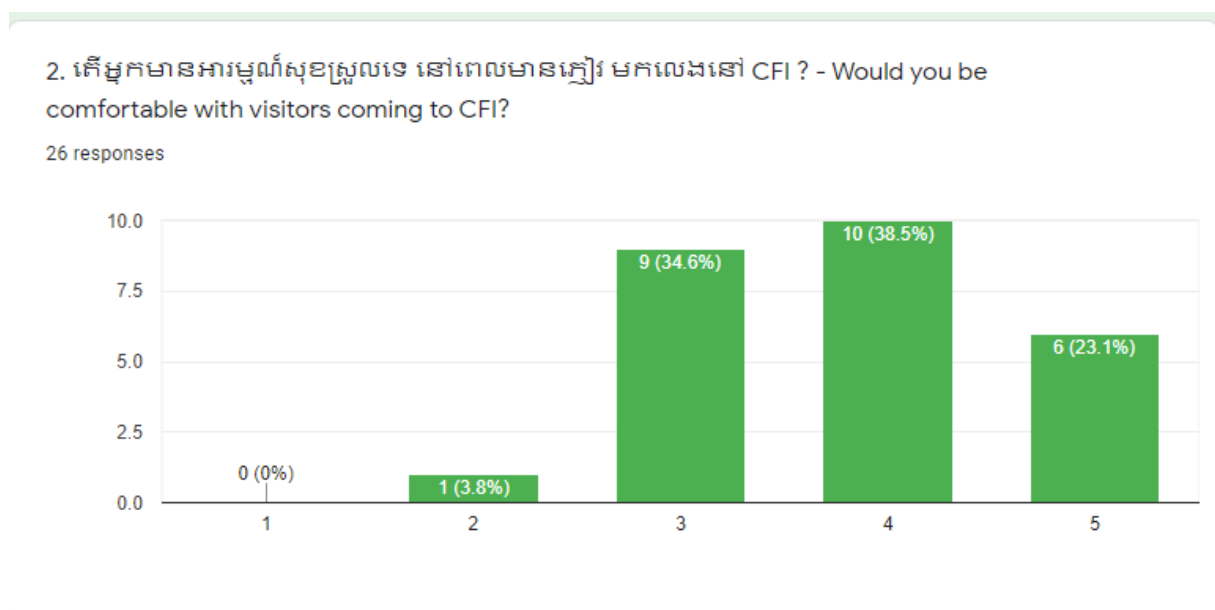


### 1.3.2 CFI and ethical tourism

After clearing up the fact that this project would attract visitors, it was important for us to make sure that our staff would feel comfortable with this idea. First of all, it is important to say that our staff liked the idea of CFI being involved in ethical tourism.

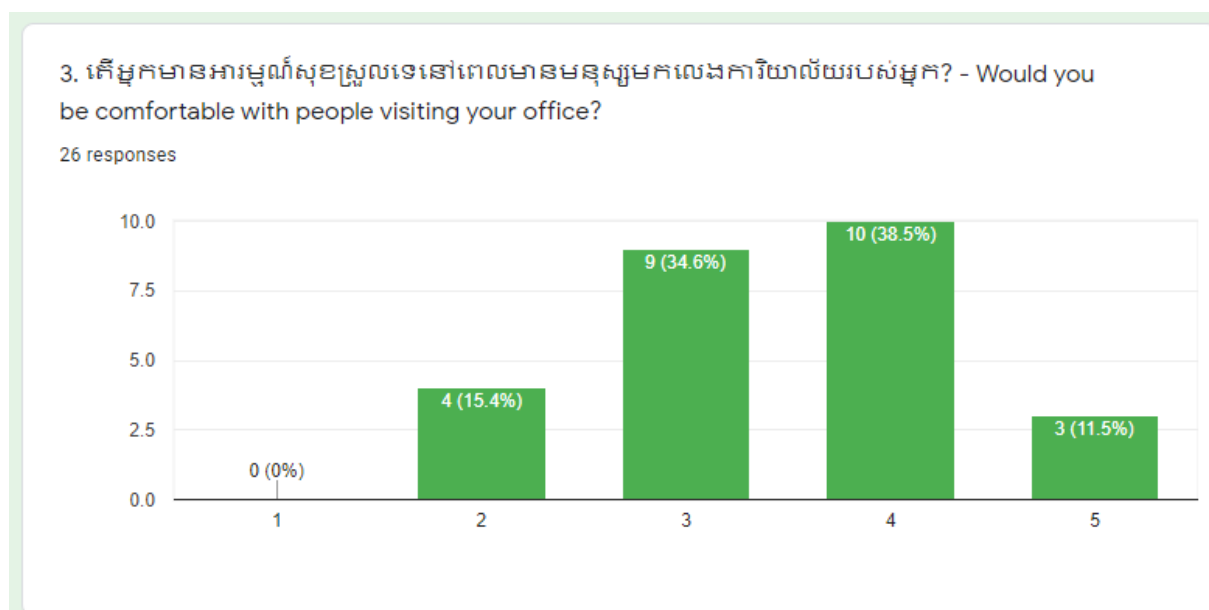


The majority would feel comfortable with visitors coming to CFI which is also a positive result.

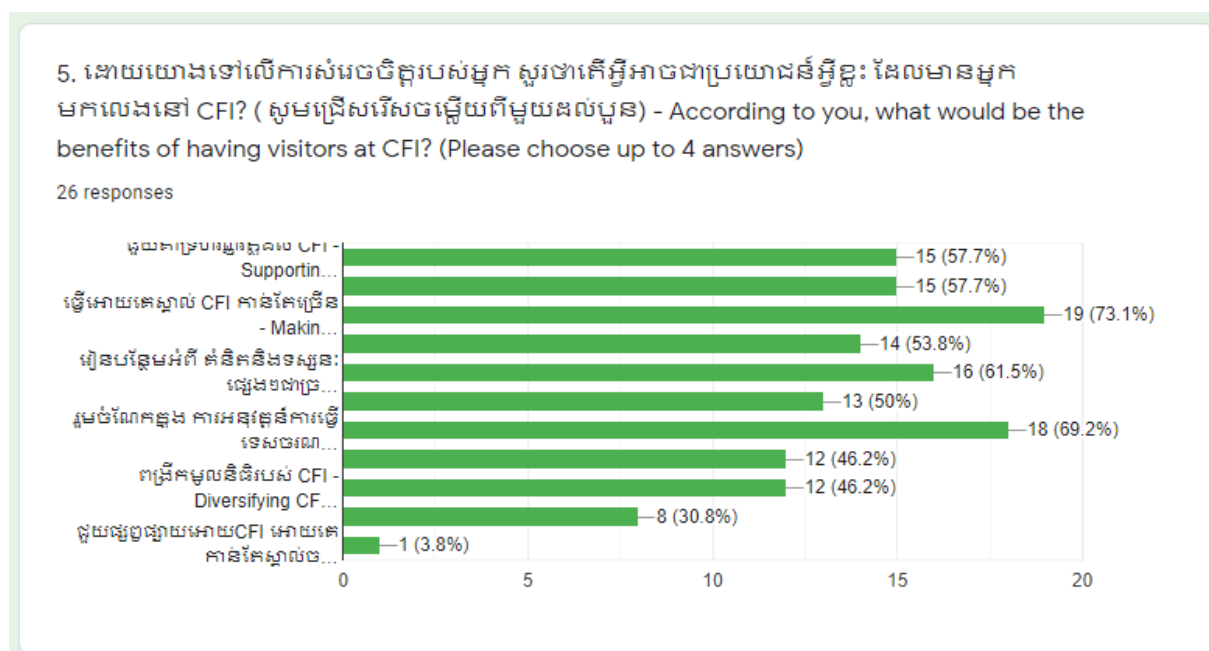


### 1.3.3 Happy about interaction but less about distraction

Yet, even if most of the staff feels comfortable with having visitors coming to CFI, less feel comfortable with having people visiting their office. As a result, we have initiated open discussions to understand the reasons of this results and worked on solutions to avoid CFI's staff to feel this way.

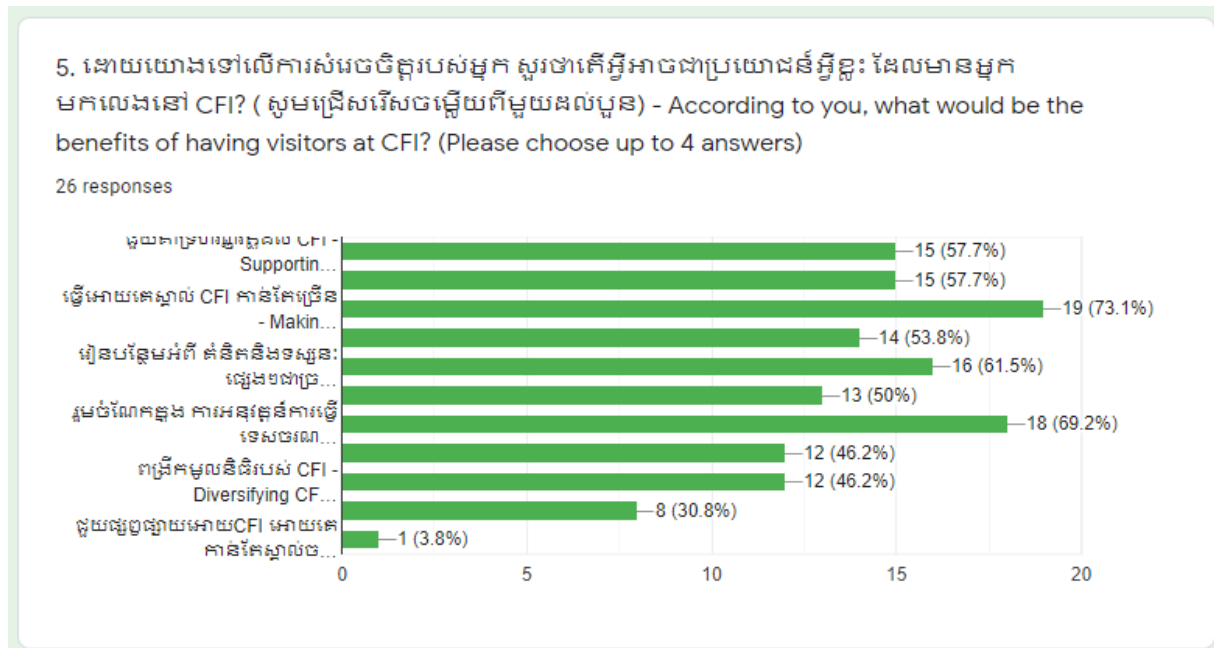


Because funnily enough, all our staff would be happy to speak with visitors.

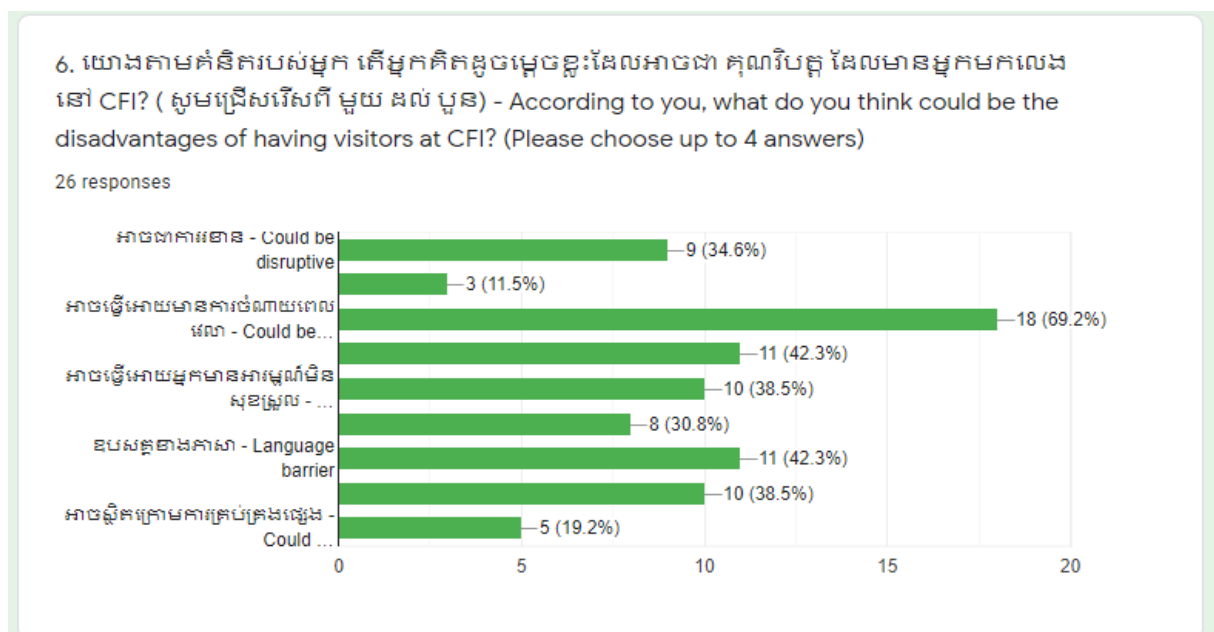


### 1.3.4 The perceived advantages and disadvantages of the project

We have also wanted to know what benefits it would have to welcome visitors at CFI. According to our staff it would increase our visibility, enable us to share our work with others and give us the opportunity to learn more about different points of views.



On the other hand, our staff strongly fear that it could be too time consuming, could harm our beneficiaries or could be difficult because of the language barrier. Once again, we are planning to open a discussion with the team to find out more about those concerns and think of solutions to minimize or avoid them.



## CHAPTER 2 – WHO RUNS THE WORLD?... GIRLS! CFI’S SOCIAL IMPACT ACTIVITY

### 2.1 The project

#### *2.1.1 Who runs the world?... Girls!*

"Who runs the world?... Girls!" is a half-day educational workshop where participants will experience what it is like to be a Cambodian girl living in Ek Phnom. After learning more about Bopha's family and situation, people are going to be separated into two groups. Both groups will have to react to different scenarios and choose the option that seems the best for her family and herself and learn how CFI could support each scenario. Participants will learn about the challenges of growing up as a girl in rural Cambodia. Overcoming hurdles such as gender inequality, limited education opportunities, marriage (sometimes arranged), trafficking and prostitution, to unsafe migration; the topics covered are reflective of real situations dealt with at CFI.

#### **What are the objectives ?**

- Propose an alternative to voluntourism by hosting an educational workshop at CFI
- Raise awareness about CFI, our projects, and the potential pitfalls of voluntourism
- Engage with potential donors and create long term advocates for women’s education in Cambodia and CFI
- Generate a new income stream for CFI and diversify funding
- Give people an opportunity to help in an appropriate way while being in Cambodia for a limited time.

#### **How it will contribute**

- By supporting our beneficiaries financially with this activity
- By having travellers share their experience with other people to raise awareness
- By contributing to more responsible and ethical travelling practices
- By engaging with potential long terms donors or fundraisers in their home country

### *2.1.2 Characteristics and benefits*

**1) Core** – This is the first level to be defined and explored. What is the main or core benefit that our service offers to our consumers? In the case of a camera, they can capture memories forever through the purchase of a product. For the workshop, the core benefit is to propose an **alternative to short term volunteering**. The aim is to give travellers the opportunity to help local NGOs without participating in potentially harmful volunteering activities.

**2) Actual** – Here, any additional benefits are added on to differentiate the product and highlight its Unique Selling Proposition. In the previous example, all cameras offer the same core benefit: taking pictures. But any additional features or a high brand notoriety can offer a better product. The actual benefit of the workshop is that it has an **educational approach** when compared to normal short-term volunteering activities such as teaching English or helping out in an orphanage. Participants will not only help by taking part in the workshop, they will also learn more about how local NGOs work, what challenges they face and which solutions they provide. It is about having a deeper understanding of the local culture that an afternoon at an orphanage or school will not be able to give. And doing so in a way that causes no harm to the participants.

**3) Augmented** – Finally, there needs to be an assessment of what further benefits can be offered to the travellers to ensure their loyalty or in our case, engage with long term donors. The augmented benefits of this activity should be multiple. First, it will help **raise awareness** of the harms of voluntourism and short-term volunteering activities. We hope that we will be able to contribute to safer tourism practice by giving people an understanding of the local situation and ways for them to help in an appropriate way. We strongly believe that participants can become advocates and share their knowledge once they will go home. We might not be able to completely prevent people from volunteering on a short-term basis, but we will be able to participate in a new form of social impact activities. Thus, **creating long term advocates** and, if possible, **develop long term donors**.

### 2.1.3 SWOT analysis

Table 6 : Project's SWOT analysis

STRENGTHS	WEAKNESSES
<ul style="list-style-type: none"> <li>• Staff involvement and motivation</li> <li>• Network and partners (partnership with Phare Circus and other local NGOs will help us to gain visibility and work as a local network)</li> <li>• Location (on the Ek Phnom temple tour road)</li> <li>• No similar activity in Battambang</li> <li>• Communication (in English and Khmer).</li> </ul>	<ul style="list-style-type: none"> <li>• New project with little experience in running a tourism activity</li> <li>• Entering a new market = communication and distribution are going to be very important</li> <li>• Might be disruptive</li> <li>• Niche product</li> </ul>
OPPORTUNITIES	THREATS
<ul style="list-style-type: none"> <li>• Growing interest for social impact activities</li> <li>• 81,8% of survey respondents would be interested in participating in such an activity</li> <li>• 66% are interested in visiting and learning more about local NGOs</li> </ul>	<ul style="list-style-type: none"> <li>• Unpredictable tourism flows due to the current international travel situation (effects of visa restrictions are difficult to forecast)</li> <li>• Changing tourism trends and practices after COVID</li> </ul>

<ul style="list-style-type: none"> <li>• Most participants are partly happy with the number of activities available = available market shares without overloading existing offers</li> <li>• 97,7% of respondents are willing to pay more for a tour to give it back to a charity.</li> <li>• Battambang might become a UNESCO site in the next years which will increase the number of tourists coming in town<sup>62</sup></li> <li>• Partnering and distributing activity via a tour provider such as Intrepid or G Adventures</li> <li>• Chinese investors have expressed the interest of investing in Battambang's tourism sector <sup>63</sup>(might increase the number of tourists)</li> <li>• Potential for ongoing student partnerships with Toulouse or other universities to help support the project</li> </ul>	<ul style="list-style-type: none"> <li>• Travellers might feel uncomfortable travelling and making activities with groups?</li> <li>• Feedback and bad comments could damage CFI's image</li> <li>• Most hotels located in city area</li> <li>• Battambang is not a top tourism destination in Cambodia</li> <li>• Average length of tourism stays (2 or 3 nights)</li> <li>• Direct and indirect competition: other activities, other destinations and substitutes</li> <li>• Seasonality and sensitive characteristics of tourism (crisis, environment, pandemic...)</li> <li>• Chinese investments might make Battambang a popular destination for the Chinese market (and decrease interest in the project? In a similar way to the impact in Sihanoukville)</li> </ul>
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<sup>62</sup> Information retrieved in June 2020 and available on the website: <http://asean.travel/2017/02/27/blossoming-tourism-battambang-cambodia/>

<sup>63</sup> Information retrieved in June 2020 and available on the website: <https://www.khmertimeskh.com/50741392/china-eyeing-cultural-and-tourism-investment-in-battambang-province/?fbclid=IwAR3c7FcdjTyAgsoAgASBJ2LhqEL5ifk9sJFfztiK8nq91AOMDUmfKzrt0Vk>

## 2.2 Elaborating workshop guidelines

### 2.2.1 Workshop scenarios

The travellers' and staffs' survey results have helped us to identify the scenarios that should be spoken of during this workshop. With the main emphasize being on gender inequality and those results, scenarios have been chosen according to CFI's main domains of actions:

- Girls' education in Cambodia
- Illegal migration
- Domestic violence
- Traditions VS Modern Society, with an emphasize on marriage
- Trafficking and prostitution
- Orphanage tourism

The workshop's scenarios are inspired by real cases dealt with at CFI. To create those scenarios, one topic was entrusted to each department (the education's team, the social workers' team...) and teams had to discuss their topic and choose the example that was most suited to the thematic. All the real cases shared by the teams were then embodied in one fictional character: Bopha. Here is the opening scenario and first dilemma of Bopha's story:

*“Bopha is a 17-year-old girl, living in Peam Ek commune, north of Battambang. She is the second child of a 5 children family. She has three brothers: one older and two smaller, and a little sister. Her mother, Kravann is a housewife and her father works in the fields. As the first daughter of the family, Bopha must help out her mother in the household. She cooks, cleans and helps with her younger brother's and sister's education. Because her family lives in a remote area, Bopha has to walk to school every morning and every evening. She usually wakes up around 4:30am, cooks and helps her mother with the chores and goes to school from 7am to 4pm. Once the school is over, Bopha walks back home, helps again in the households, and tries to work on her homework. For the past few months, Bopha has decided to work to help out her family. She is starting to have attendance issues at school, and she hardly catches up with the lessons. She tried to balance work and school for the first couple of weeks, but she quickly felt too tired and thought it was better to prioritise her work than school. If the situation continues like this,*



*Bopha might fail her exams. Even though her only wish is to pass and go to university, Bopha also knows that she needs to earn money to help her parents to keep her brothers and sisters at school. “If I can’t fulfil my dreams, I want my brothers and sisters to fulfil theirs”, said Bopha to our social workers.*

**Should Bopha prioritize her future and maybe “compromise” her brothers and sister ones OR should she continue working to ensure her brothers’ and sister’s education?”**

This scenario, as well as the other ones in the workshop, are representative of real cases and situations faced by some of CFI’s children. This choice has been made to give participants a better understanding of what our team is working on, but also of what it means to grow up as a girl in Cambodia. We hope to raise people’s awareness by sharing those cases with participants and help them to see the complexity of NGOs work.

## *2.2.2 Interactive activities and learning tools*

With the complexity of the topics chosen, it was important for CFI to make this activity as interactive and engaging as possible. As a result, different elements have been added to the scenarios to give a fun twist to the activity:

### **1. The book**

After considering different options to present our scenarios such as short, animated videos or real staged performances, we have decided to keep the idea of creating a personalised CFI book. This book will contain the different scenarios, but also drawings from our students, envelopes with written testimonies, staffs’ stories, and a lot of CFI pictures. The bone of the book will remain identical but for logistic reasons, we have decided to create switchable cards for the content. This decision will enable us to change the cards when needed without having to create a whole new book each time. With the main version being in English, we hope to have other language options on the long run.

## 2. The Bandersnatch decision making

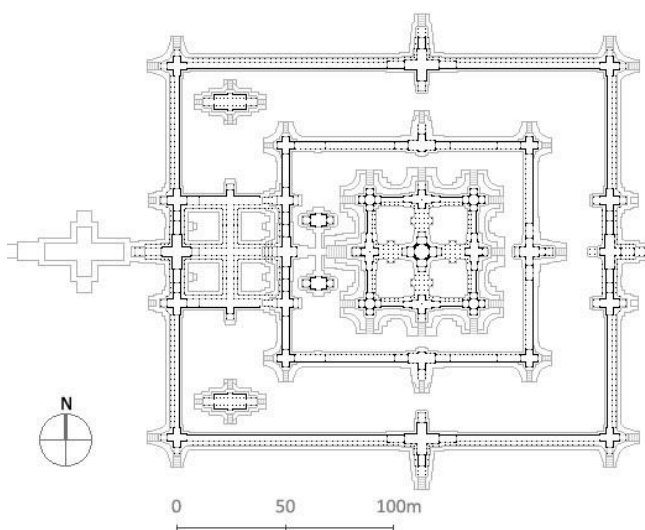
To make the activity dynamic and interactive, we have decided to challenge both groups on a decision-making game. Inspired by the interactive Black Mirror episode Bandersnatch, each scenario is followed by a dilemma. Groups will have to think of an A or B solutions, and according to the decision made, it will take them to a different path of the story. Thus, both groups might not unfold the story identically.

## 3. The maze-game

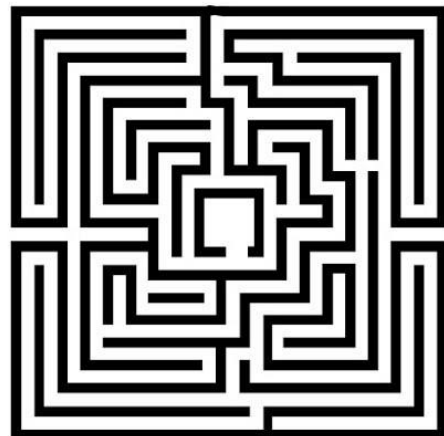
To make this decision-making game more visual, a maze board game is going to be created. This double entry maze will enable participants to move Bopha's statue closer to their goal. All decisions will make participants move forward, as no answer is considered as the absolute right one. However, some decisions will take them 2 steps closer, while other will take them 5.

We have decided to create this maze-game as it was representative of the maze Bopha's life is. The idea of this game has been inspired by the board game The Labyrinth, and the design from Cambodia famous Angkor Wat's architecture.

*Picture 12: Angkor Wat's architecture*<sup>64</sup>



*Picture 13: Maze game design*



<sup>64</sup> Image retrieved on the website <https://www.evivatour.com/fr/angkor-wat-in-siemreap-cambodia/>

#### 4. The booster cards

The booster cards are going to be placed in the books at different stages of the stories. Those booster cards will enable them to have CFI's help on the scenarios. The different booster cards being:

- Get a free consultation with a social worker in the garden
- Meet with one of our education advocates in the school
- Find more information in the book 35 in the library
- And others....

Those booster cards have two folded actions:

- It will enable participants to move around CFI instead of spending the whole activity sitting at the same place
- It will help them to learn more about our work and interact with CFI's members on the chosen topics.

We have been working with a volunteer book editor and carpenter to design those different tools and make them all come together.

#### 2.2.3 Expected outcomes: learning through learning

The expected outcomes for this project are multiple. As mentioned in an article written for the Battambang Traveller:

*“It is no secret that Cambodia is one of the biggest destinations when it comes to international volunteering. People coming to local NGOs to help for 1/2days have become commonplace and we all know at least one person who has already done it. Unfortunately, with the spread of voluntourists coming in, more and more harmful practices were observed, starting with orphanage tourism. Yet, preventing people from helping or blaming them would be the wrong move to make. Because*

*one thing that we can take away is that most of them come with genuine good intentions but unfortunately, very little knowledge of the country's situation and the potential harm of their actions. This is why many tourism professionals, NGOs and educational organisations are now providing alternatives for people to help, learn and become more responsible travellers. This is the path CFI would like to take: contributing to safer tourism practices and providing people with the right tools to help in an appropriate way”<sup>65</sup>*

The primary objective of this activity is to propose an alternative to voluntourism, for travellers who are willing to help but are limited in time. By entering the tourism industry as an NGO, it was important for CFI to do it in the most ethical way possible by contributing to safer tourism practices. This activity will not only diversify CFI's income stream, it will also, and most importantly, raise awareness around NGOs work and the potential harms of some short-term volunteering activities. It is about helping people to help in an appropriate way and helping them to see the bigger picture.

The project also aims to empower women's right in Cambodia by raising awareness around gender inequality. This issue common to all countries is more than a reality in Cambodia: it is an everyday fight for equal rights. Profits generated by this activity will enable CFI to invest in our girls and create new programs, especially toward women's education. We therefore hope to engage with long term donors as well as advocates, to help us reduce the gender inequality gap and contribute to fair opportunities between boys and girls.

Thus, those expected outcomes come together under one idea: the importance of learning to help adequately.

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<sup>65</sup> *Helping through learning*, Alisha Frappé, The Battambang Traveller, May 2020, available on <https://mybattambangtraveller.tumblr.com/post/617513792839024640/helping-through-learning-by-alisha-who-has-ever>

## 2.3 Designing the product

### *2.3.1 Target market*

The first and most important thing to take in account for the segmentation and the targeting strategy of a project, is to understand customer needs to meet them. Without having an overview of what people would be interested in, we will not be able to provide the right customer experience. Therefore, we made quantitative and qualitative research by inviting people to complete a survey. The results helped us to understand what people were looking for while visiting Battambang, but also to have an overview of people's profile, age, CSP (socio-professional category), and length of stay.

#### **1. TO GROUPS**

Even if Battambang tends to attract more individual travellers than groups, partnering with a tour operator like Intrepid or G Adventures, would allow us to have a steadier flow of people. Intrepid and G Adventures promote small groups adventure tours with a big focus on local experiences. Social impact activities are integrated or can be added in their itineraries. Their customers already have this interest and understanding of how their travel impacts the country they are visiting and are looking for local experiences that do no harm. As compared to other tour providers like TUI, they do not attract the typical mainstream traveller but people willing to travel differently.

#### **2. INDIVIDUALS**

As seen previously in the tourism survey's results, Battambang attracts mainly individual travellers as 26 of the 44 respondents were either solo travellers or couples. 50 % of them are in Battambang for a short period of time (from 1 to 3 nights). Those travellers are also the ones that are most likely to look for short term volunteering activities. In fact, Battambang tends to attract travellers that have already visited Cambodia before or who are looking for more local experiences.

*Grid 7: Advantages and disadvantages of the target groups*

	<b>Advantages</b>	<b>Disadvantages</b>
TO GROUPS	<ul style="list-style-type: none"> <li>• Steady flow of travellers + number of participants</li> <li>• More predictable</li> <li>• Easier to interact with a group that already know each other (and supposedly likeminded people if partnering with Intrepid or G Adventures)</li> <li>• Less logistics</li> <li>• Lower marketing budget</li> <li>• Benefit from a TO experience and help</li> </ul>	<ul style="list-style-type: none"> <li>• Less control</li> <li>• More mainstream travellers (content should be adapted to the public)</li> <li>• Less personal</li> <li>• If part of social impact tour, might be difficult to engage donors</li> <li>• Might feel like a zoo</li> </ul>
INDIVIDUALS	<ul style="list-style-type: none"> <li>• More personal</li> <li>• More likely to become donors</li> <li>• Less mainstream travellers</li> </ul>	<ul style="list-style-type: none"> <li>• Less predictable</li> <li>• Number of participants (could we maintain the workshop if we only have 5 participants, or less, signed in?)</li> <li>• More logistics</li> </ul>

### *2.3.2 Staff allocation*

#### **Project supervisors**

Lee HENLEY is CFI's Executive Director. He has qualifications in social work, mental health, and higher education. He has worked in social services in England and New Zealand for 30 years and has experience in working with older adults, mental health and addictions, disability, physical health, and child protection.

Zoey HENLEY is CFI's Managing Director. She has qualifications in psychology, education, and social work from studies in New Zealand and the United Kingdom. She has over 20 years' experience working in social care in a variety of settings with a range of clients, mostly in the justice sector focusing on young people and family violence. As well as an experienced social work practitioner, Zoey is a skilled advocate, policy writer, researcher, and advisor.

### **Project manager**

Alisha FRAPPE (myself), master student in tourism management at Toulouses' University, has been working full-time on the project. I am completing a 6 months placement at CFI and writing this master thesis on the impacts of international volunteering on a country's local development. With a professional and educational background in tourism management, I have decided to specialise myself in international solidarity. As part of this research project, CFI and myself have decided to explore how and if CFI should get involved in ethical tourism. Ending my placement in mid-August, we would like to extend this placement for another 6 months, to finish the workshop's implementation.

### **The intern's program**

This project is also going to be integrated in our intern's program as a new learning opportunity for students. CFI is welcoming several interns, mostly previous CFI students themselves, in management, logistics and educational positions. In this project where all the managerial skills are intertwined, it is the perfect opportunity to have students involved in the development and delivery processes.

### *2.3.3 Distribution and partnerships*

The distribution and points of sale refer to the places where we would like to market our service. As we have decided to target two different segments; TO groups and individuals, we will have to think of a distribution strategy best suited for each of them. For our workshop, a selective distribution remains the best positioning strategy. A selective distribution method will allow a small number of chosen tour providers and travel agencies to distribute our service. By having this personal selection, we will be able to collaborate with likeminded organizations, sharing the same objectives and philosophy.

For this project, we have commonly decided to choose an indirect distribution strategy. Indirect distribution involves distributing our product using an intermediary for example a Tour Operators (TO) or Travel Agencies (TA). This would be the type of distribution we would have for TO groups if we decide to partner with a tour operator such as Intrepid or G Adventures. It can also be the case for our individual target if we decide to sell our activity through a local tour provider such as First Cycling Tour. The main advantages of this of distribution are the reduced costs of advertising, reduced logistics, the ability of reaching more customers and being associated with other brands. On the other side, an indirect distribution also means less control over the product and a poor knowledge of customer needs.

After contacting tour providers and exchanging with some of their representants, a partnership with Urban Adventures might be agreed upon once the tourism situation will get better. Urban Adventures is one of Intrepid's partners. Intrepid is a tour operator specialised in sustainable small group travels offering more than 2700 trips on every continent and through four tour operator brands: Intrepid, Peregrine, Urban Adventure and Peak. They are committed to giving back to the people and places they visit and empower travellers to do the same. In 2002, Intrepid decided to launch the Intrepid foundation. This foundation supports local organisations across the world to improve the livelihoods of vulnerable individuals and communities through sustainable travel experiences. They are already working with Friends International, Rehash Trash and All Ears in Cambodia.

Urban Adventure has launched its "INFOCUS TOURS" and SOCIAL IMPACT TOURS. These tours are run in partnership with non-profit organisations and support responsible tourism and sustainable development. Those tours enable participants to travel in a way that helps local communities by experiencing activities initiated and run by local NGOs and social enterprises. Thus, being ultimately aligned to our offer and to the people those tours attract.

#### *2.3.4Pricing*

Running this activity and getting involved in ethical tourism is mostly to propose a safe alternative for people to help out locally. As compared to other tourism experiences, the main objective is not to make profit, but to contribute to safer tourism practices through education.



As one of the objectives of CFI is also to reduce dependency, this project will diversify CFI's funds and create an added value without taking over or replacing any other income stream.

Even with the emergence of social enterprises and social impact activities in Southeast Asia, competitions remain quite low with relatively complementary offers being proposed on the market. Thanks to a market study conducted in the first stages of the project (see Appendix 15: Report 3, page), we were able to identify the different projects available and determine our position on the market. Rather than considering other NGOs and social enterprises as competitors, we have decided to propose a new experience to travellers and align our prices to other social impact activities to avoid unnecessary competition.

After discussing the different pricing strategies, we have decided to keep a fixed price for the TO groups travellers and privilege a free donation with a suggested price for the independent travellers. This strategy will help to identify how much travellers think the activity is worth and readapt the strategy, if needed, in the second year.

*Grid 8: Independent travellers pricing grid*

INDEPENDENT TRAVELERS	EXPECTED AVERAGE	SUGGESTED DONATION
Adults	\$35	\$25 to \$45
Children (up to 15)	\$5	\$1 to \$10
Students (with valid student card)	\$20	\$10 to \$30
Groups (price per pax)	\$30?	\$20 to \$40

*Grid 9: TO Groups pricing grid*

TO GROUPS	FIXED PRICE
Adults	\$30

Children (up to 15)	\$5
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### 2.3.5 Finance

As any project requires a marketing and distribution strategy, so does it need an overview of its finance. As part of a funding proposal submitted to one of our partners, a capital budget and a three-year revenue and loss forecast have been made. The initial investment asked for to our partner is \$ 10 000, covering the capital budget and the first's costs.

The capital budget (for confidentiality reasons, the excel sheets cannot be publicly shared), includes all the initial materials needed such as the books, the board game, the chairs, and laptop; every item that is needed to have the project ready to run...

On the other hand, the operating budget is a forecast of the monthly profits or losses over the three first years of the project. The tables show the variables which are the number of individual travellers and TO groups travellers (our two main targets for the project) but also the average price. In fact, as mentioned previously, we have decided to implement of free donation with suggested price strategy for the independent travellers. As a result, we expect to have a fluctuation in the average price of our activity, explaining why we have decided to put our selling price as a variable in our operating budget tables. The number of travellers and selling price will also be subject to seasonality. The changing colours on the different months identify the change in tourism activity in Cambodia. With the country's rainy season from May to October, the tourism season is considered as low. November to April is Cambodia's high season, with the peak in March and April, resulting in a net increase of tourism arrivals.

We therefore expect to face losses during the first months of the project and during the first year's low season. However, we forecast (and hope) to have a 10% increase in participants between the Year 1 and 2, and another 10% between Year 2 and 3 (this increase has been calculated by multiplying the initial number by 1,10 and round to the highest number).

The fixed costs will remain quite steady with salaries being financed by BASAID and electricity and CFI overheads being 10% of the operating expenses. As the project requires a quite small investment, we expect the project to breakeven during the third year. This breakeven point represents the moment when the project's revenue covers the initial investment. Starting from year 3, the project's investment will be completely covered, and profits are going to be reinvested in CFI's programs.

## CHAPTER 3 – PROCESSES AND RECOMMENDATIONS

### 3.1 Processes

#### 3.1.1 Cultural communication staff training

In a multicultural environment and with the objective of welcoming outside visitors in CFI's building, having a cultural communication staff training was an evidence. Facilitated by Sokha Vann, CFI's project manager and myself, Alisha Frappé, assistant project manager, this training took place in two 2 hours sessions on Monday 3<sup>rd</sup> and Monday 10<sup>th</sup> of August, via Google Meets (due to the Covid-19 situation). The presentation was held in English and translated in Khmer for everyone to understand. The PPT was also translated in both languages.<sup>66</sup> In order to maintain an interactive training with the constraint of making it virtually, members were separated into different groups to work together on our open discussions:

- members back at CFI's offices were able to have face to face discussions by respecting social distances and respecting the number of people allowed in each room
- members working remotely had messenger groups created by Sophannak, our communication and IT officer to share their opinion in the chat.

*Picture 14: Google meet training screenshot*



<sup>66</sup> See full PPT on Appendix 21, P310-338

As all staff members participated in the training, not everyone was able to share their opinion verbally for each question. Therefore, poll makers were created and shared all along the presentation, for everyone to express their opinion.

*Picture 15: Pollmaker used during cultural communication training*



Question 1: How is eye contact interpreted in Cambodia?

- ☐ It is interpreted as showing interest and paying attention
- ☐ It is interpreted as being honest and saying the truth
- ☐ It is interpreted as being polite
- ☐ It is interpreted as flirting with the other person
- ☐ It is interpreted as being rude and making people feel uncomfortable

**Vote**

This training explored the differences between high VS low context cultures, individualism and collectivism societies, our relationship to time and non-verbal cues (the way we greet each other, the way people dress up, to the way they look people in the eyes). It was important for us to have those discussions with our staff because cultural differences can lead to misunderstandings and misinterpretations. To minimize those misunderstandings, learning about different cultures remains the best option.

Discussions during the training helped us to identify the advantages and disadvantages of working in an intercultural workplace but also ways to reduce the disadvantages. The final conclusion to it was that CFI has successfully created its own CFI culture over the years, in which every culture is accepted and forms one united group: the CFI family! And this family is well prepared and trained to welcome outside visitors and their culture, with an open mind.

### 3.1.2 Visitors code of conduct

For security and privacy matters, we have decided to establish a confidentiality and Consent form for outside visitors. As an NGO, a registration book must be filled out upon arrival including the name, surname, date of birth, nationality, and purpose of visit. However, it was necessary for us to implement those guidelines to avoid inappropriate behaviours within our buildings. All the visitors entering CFI and participating in the workshop will have to read and sign the code of conduct below. For everyone to understand, this code of conduct has been translated into French, German, Spanish and Polish.

This visitors' code of conduct includes child protection, privacy, confidentiality, and cultural matters. During our cultural communication training, the idea of having a visitors' code of conduct and a dress code, was clearly raised. In addition, and as regards to clothing, the Cambodian government aims to introduce a new legislation that will determine how Cambodians can dress in public. The final law has not been finalised yet, as concerns are still raised around personal freedom, but as it stands, the law will regulate items of clothing “in the name of tradition and modesty”<sup>67</sup>. We thought it was therefore necessary to include a paragraph about Cambodia culture in the following code:

#### **Confidentiality and Consent for Visitors to Children's Future International (CFI)**

- 1) I understand I am a guest of CFI and will abide by their rules and policies
- 2) I agree to the following conditions:
  - a) No photography of any children at CFI
  - b) No email, web, or social media posting of any information or photographs of children at CFI
  - c) No inappropriate touching of children at CFI including hugging, kissing, touching or fondling of genital areas (*Help us protect the children who attend our school by not*

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<sup>67</sup> Information retrieved on the 5<sup>th</sup> of August 2020 and available on the website <https://cambodianess.com/article/government-seeking-to-control-how-cambodians-dress-with-public-order-law>

*picking them up and carrying them around; we risk teaching them that it is safe to be picked up and hugged by strangers)\_*

- d) No inappropriate speech with any children at CFI including swearing, or any sexual innuendo or sexually explicit language
  - e) No going off or being alone with any children at CFI
- 3) I agree to not walk around CFI unless accompanied by a member of staff or being allowed to do so.
- 4) I agree to be respectful in my speech, mannerisms, and attitudes while at CFI
- 5) *Please respect Cambodian culture :*
- a) *wear modest clothing; shoulders and knees should be covered.*
  - b) *avoid hugging and kissing in public, Cambodians are reserved over physical displays of affection.*
  - c) *do not touch children on their heads as it is considered to be the most sacred part of the body and seen as disrespectful*
- 6) I agree to keep the information I receive about children at CFI confidential
- 7) *I agree to not give any gifts or candies directly to children. If you wish to discuss any form of support or sponsorship, please discuss it with the workshop facilitators.*
- 8) I understand that if there are any allegations of misconduct on my part, CFI will conduct an investigation and call in legal authorities if needed.

I understand and agree to the above:

Name:

CFI Staff name (witness):

Signature:

Signature :

Date:

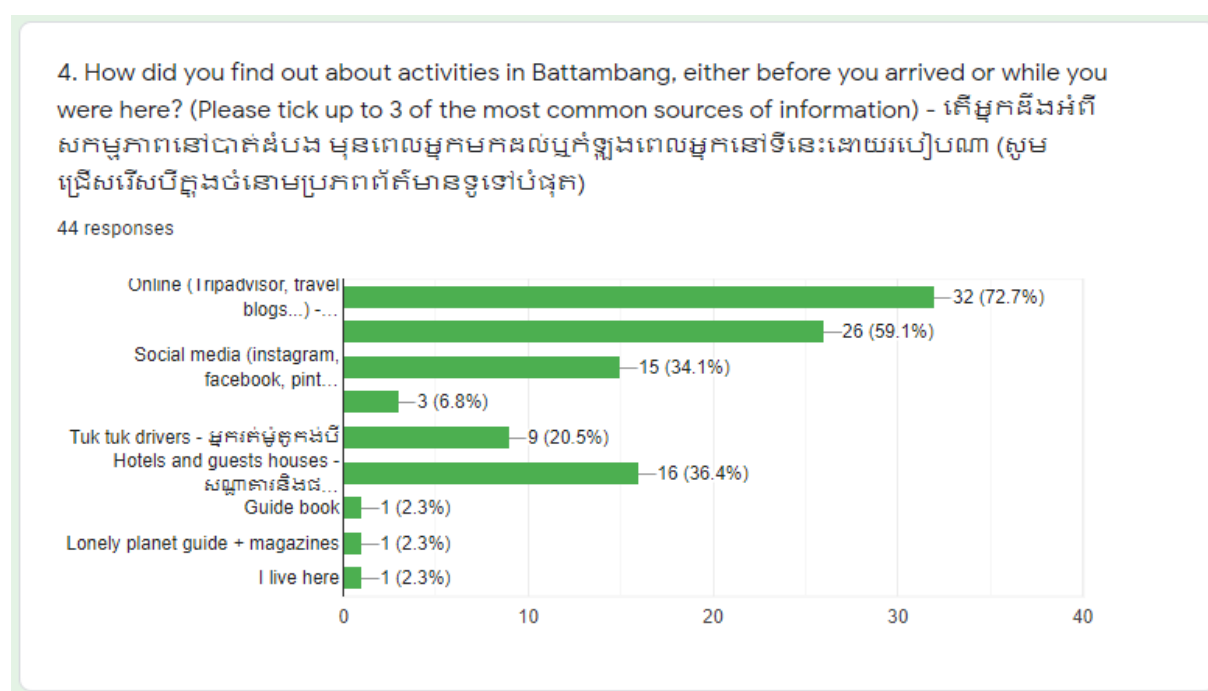
Date:

## 3.2 Recommendations

### 3.2.1 Running pilots

Looking at the project's current situation, the first recommendation (and already adopted idea) is to start by running pilots for the first workshop sessions. By running pilots, we mean running free workshops to friends and expats to gather their feedback about the activity and readapt it if needed. Those free pilots will serve as “crash tests” and enable us to avoid potential mistakes when welcoming our first real clients. By inviting expats and friends who already know CFI, it is also a way for us to have their honest feeling about the activity, and how it fits with CFI's overall image.

However, we are also planning to run free workshops for hotel/hostel staffs and, local tour providers to let them know and experience our activity. As seen in the travellers' survey results, 59,1% of the respondents rely on word of mouth and recommendations to book an activity, and 36,4% on their hotels' and guest houses' advices. As a result, inviting Battambang's tourism professionals to try our activity might result in them recommending us to their visitors afterwards. This win-win situation will both benefit them, as they will be able to recommend an activity they have tried and appreciated themselves, but also us, to use this opportunity to promote our activity within the city.



The first pilots are expected to start in October/November, to readapt the activity and have it ready to run in January 2021.

### *3.2.2 Virtual tourism*

The Covid-19 outbreak has had an unprecedented impact on Cambodia's economy and tourism industry. The Cambodian government even stated that the tourism industry will take 3 to 7 years to get back to where it was<sup>68</sup>. While acknowledging this information, and thinking of a way to counterbalance this threat, the idea of proposing a virtual tourism experience came out. Virtual tourism was already starting to take off and with recent events, it has exploded. The ability for anybody to take virtual reality tours of famous attractions has transformed the travel industry. With recent events causing most of the world to be stuck at home, virtual tourism alternatives seem to be the perfect alternative to keep projects going!

This travel technology allows anybody to see attractions, hotels, and many other features of a destination before booking a trip. While these travel tools were already being used by some travel agents before COVID-19, it is predicted they will become even more important after things return to normal. While having a closer look at VT, different factors do encourage us to think of virtual workshop sessions:

- The success of our cultural communication staff training delivered on Google Meet
- Rok Kern, CIF educational center, who have converted their workshops into online learning lessons
- The increasing travel constraints (visa requirements, Covid tests)
- The expected high costs of travelling in the months to come
- The possible lack of time while being onsite
- The seasonality of tourism arrivals

Virtual tourism could break all those boundaries and make our experience available to everyone, everywhere in the world. By creating an online version of our book and opening online sessions, we could maintain this educational and interactive project. In addition, having virtual sessions would not only be a way to tackle the effects of tourism seasonality and the

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<sup>68</sup> Information retrieved on the 06<sup>th</sup> of August 2020 and available on the website <https://www.dw.com/en/coronavirus-wreaks-havoc-on-cambodias-tourism-industry/a-53649498>



potential threat of new epidemics, it would also be a way to offer our experience to people who are not able to travel for health or financial reasons. We do believe that it is possible to immerse yourself in a different culture from home, and we do believe everyone should have access to those alternatives.

While virtual tourism is certainly one of the latest travel trends, it may not be just a temporary trend looking at the current situation. VR technology may change the way people travel in the future, even when many people return. This is also one interesting point to take in account. People who will participate physically in our project might share their experience and give others the desire to try it. This where virtual sessions remain a viable alternative to actual travel. CFI is keen on proposing a placement to another ISTHIA student who would be interested in exploring this idea.

### 3.3 Limits of the study

#### *3.3.1 The quantitative study*

One of the major limits of this study is the quantitative study. Though the results have been used, the low number of participants does not enable us to draw accurate and receivable conclusions to our hypotheses. In addition, the initial quantitative study was composed of 5 surveys to gather data from all the project's stakeholders (all the surveys can be found in the appendices). The targets were:

- Accommodations within Battambang (hostels and hotels' owners)
- Residents of Battambang
- Restaurants, bars, and cafes within Battambang
- Tour providers withing Battambang
- Travellers who have already visited or are interested in visiting Cambodia one day

Unfortunately, due to the COVID-19 outbreak and the difficulty of collecting this data online, only the travellers' survey was shared. Diminishing our study and having to re-evaluate the resources available to conduct it, has also diminished the accuracy of our data collection. Thus, even if the qualitative study remained quite a success, numbers and figures do lack in this

overall research. Finally, the survey data was gathered in the first stages of the COVID-19 outbreak. We strongly believe that results would now be different, especially in regards to the travel habits. It could be interesting to share a new survey to confirm, or not, this thought. But this would make sense if we would be able to share it to the same people who answered the first one. Unfortunately, all results were collected anonymously, not leaving us the ability to contact the participants.

### *3.3.2Neutrality*

Studies require researchers to stay neutral to collect objective and accurate data on the hypotheses and subject brought up. However, it remains difficult to stay neutral on subject that become the researcher's domain of expertise. Reading, writing, and exchanging with people on a specific topic for almost two years surely affects the researcher's opinions.

Especially studying sensitive topics such as orphanage tourism and international volunteering, it is a challenge to keep its distance with the subject. As a result, studies take the directions researchers want them to take, books chosen to match the topics and concepts brought up when satisfying the purpose of the study. As much as researchers want to remain neutral, the neutrality state is broken when decisions have to be made.

This master thesis research has unfolded itself because we have decided it to be this way. The summary is a reflection of choices, just as much as the questions asked during the quantitative study. As a result, identical topics are studied in multiple ways. The choice of turning our study around international volunteering and its alternatives, within Cambodia, looking at the impacts of orphanage tourism, is only 1% of what solidarity tourism really is. Thus, working on a personally made definition of solidarity tourism, already erases any sense of neutrality. We therefore do know that some of the notions and statements made in this work, might not be strongly agreed upon.

### *3.3.3COVID-19*

Being 100% invested in the project and trying to make the most of it all times has taking me a lot of time. As a result, I do think this work would have been studied more in depth having overall more time to do so. In addition, the COVID-19 outbreak, the uncertainty it brought with

it and eventually, the decision to leave the actual location of the placement obviously had an impact on this work.

Working remotely on the creation, design and implementation of a tourism linked project, was a real change and our ways of working, communicating, and maintaining a working dynamic were challenged. With tourism activities being frozen, organisations and NGOs closing for an indefinite amount of time and uncertainty of how the tourism sector is going to evolve, continuing this initiative was sometimes questioned. Tourism trends are blurred, forecasting has become a matter of guessing and hoping for the best.

Finally, as mentioned previously, the qualitative and quantitative data collection has also been highly affected by the COVID-19 outbreak as studies were not conducted the way they should have been. Nevertheless, the COVID-19 outbreak has helped us to reinvent ourselves and take time to explore all the project's perspectives without having to rush ourselves to get ready for the next tourism season. We know the tourism industry will recover and things are going to get back to normal at one point, at CFI wants to be ready when this happens. If it is not time to reinvent the tourism industry and contribute to safer tourism practices, then when is?

# Conclusion Chapter 3

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The objective of this third chapter was to take actions according to the theoretical researches made during the first and second chapter. To do so, we have decided to divide this chapter in three main parts: the quantitative and qualitative results, the creation of CFI social impact activity, and finally, the recommendations and limits of the study.

The results gave us a concrete diagnosis on our hypotheses. It was necessary to explore all of the different options available to us and decide on the one best suited for CFI. From opening a social enterprise, partnering with a tour provider, or creating a social impact activity, all options were quite interesting in their core outcome: contribute to safer tourism practice. However, opening a social enterprise is something that requires a lot of logistics and supervision. Partnering with a tour provider on the other hand, has the advantage of being very low in logistics, but very little in raising awareness. Travellers would not necessarily understand why a portion of the tour's fee would be reinvested in a charity; and having outside visitors coming over to CFI for 10 minutes during their bike tour, was not something CFI considered doing.

As a result, the last option was the one we have decided to go with: creating our own social impact activity. This is how the workshop “Who runs the world?...Girls” was created. This interactive activity is going to be an educational alternative for people who are willing to help during their stay while being limited in time. By learning about CFI, and local challenges, this activity is going to give a unique insight in our NGOs work.

Unfortunately, the COVID-19 outbreak has been a real constraint in the creation and planning of this activity. The data collected was impacted by the pandemic and our plans had to be changed according to its evolution. Due to the situation, the initial start of the project had to be postponed and is still uncertain by now. As a result, CFI is considering the option of going virtual. Virtual tourism is a growing trend and will surely gain in popularity over the next years. Launching online sessions might be the right compromise to continue the project and test our workshop before the return of international visitors in Cambodia.

# General conclusion

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This master thesis research is the second part of a two-year on-going work, started in 2018. Thanks to a two folded project based on a theoretical and practical approach, we have tried to build our understanding on solidarity tourism. With a focus on international volunteering, we first explored how this phenomenon could positively and negatively impact a country's local development; with a case study on Cambodia.

This first approach helped us to see the bigger picture and prepare ourselves for the second years' placement. As a result, and to pursue our case study, we have decided to complete this placement in Cambodia, in a local NGO located in Battambang. Beforehand, and because of the inability to cover all notions of such a vast subject during the first year, a literature review was made. This literature review aimed to go deeper in our reflection, and counter back some of our first work's weaknesses. Proposing a personal definition of solidarity tourism, looking at its approaches and actors, was necessary before starting this new experience at Children's Future International.

In February, it was then time to travel to Cambodia to start our field investigation and find answers to our question.

***“Which alternatives to volunteering, can an NGO propose to contribute to safer tourism practices and diversify its income?”***

During the two first months, a qualitative and quantitative study were made to infirm or confirm some of our hypotheses. The primary objective was to find the alternative that would best fit with CFI values. Thus, it was uncertain if the field investigation would be fruitful or would lead to the creation of an actual project. Semi direct interviews, surveys, infocus group meetings, and a market study, were used to collect data on our topic.

This data eventually comforted us in creating CFI's social impact activity. “Who runs the world?...Girls” was created! This half-day educational workshop will enable

participants to experience what it is like to be a Cambodian girl living in Ek Phnom. Participants will learn about the challenges of growing up as a girl in rural Cambodia. Overcoming hurdles such as gender inequality, limited education opportunities, marriage (sometimes arranged), trafficking and prostitution, to unsafe migration; the topics covered are reflective of real situations dealt with at CFI. From the creation, design, to our marketing and distribution strategy, the third part of this work was about putting our theoretical knowledge and data collection at use.

However, because of the COVID-19 outbreak, some new challenges had to be overcome and our initial plans had to be reviewed. With the uncertainty of how the tourism sector is going to be in the future, the expected travel constraints, and the changes in travel habits, it was difficult to carry on.

Tourism is an uncertain and evolving sector; this is what this experience has taught us. This is way the project has grown with the situation; rather than seeing problems, we have decided to find solutions. We have adapted to the situation by listening, searching, and learning in each of our steps. Six months after the initial beginning of the placement at CFI, the project is still in the creation stage. CFI is now considering the idea of launching the workshop online to cope with the current tourism situation. Whether it is in the mainstream tourism sector, or in the solidarity tourism one, practices are going to know an unprecedented change. We hope that the interest in ethical activities will continue to grow in the next years, and that CFI will be part of a new tourism generation.

We have the opportunity to start a new chapter in the tourism book, and we are determined to make a change!

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Agencies to contact							
Location	Name	Program	Interesting ideas	Possible questions to ask	Contact	Appointment	Guide d'entretien
Battambang	CCT	Awaraness programm	Social enterprise with the restaurant Jaan Bai Big awareness campaign with books and Tedtalks from founder	What do they think of intertional volunteering and solidarity tourism? What methods do they use to raise awareness? Why is it important for them to raise awareness?	keir@cambodianchildre nstrust.org	Monday 8th April CANCELLED 9am	DONE
	FutureSense	Program delivered by volunteers	Inspire volunteer program	What do they think of international volunteering? Why do they propose volunteering missions? How is it organized? What are the impacts? Goals and outreach?	<a href="https://futuresensefoundation.org/contact/">https://futuresensefoundation.org/contact/</a>	Closed because of COVID	DONE
	VSO	Overseas volunteers	Active Citizen Days and International Citizen Service	Similar to FutureSense Why the use of overseas volunteers? What are those people looking for ? How do visitors contribute to the Circus' life? How do they organize those full day workshops? Did it change their model? Why is it important for them to engage visitors? What are the pros and cons?	vso.cambodia@vsint. org	Closed because of COVID	DONE
	Phare Circus	Welcome international volunteers	Propose full day workshops at the circus as part of a responsible tourism program	Why did they decide to launch an awareness campaign? What are the outreach? Why did they decided to accept only qualified volunteers?	Morgane & Jérémy	THU 12 9am DONE Phare Circus	DONE
	Krousar Thmey	Only qualified volunteers	At Siem Reap Exhibition Hall, the association offers 3 permanent exhibitions, aiming at raising awareness among Khmer and foreign audiences on different themes	What are his motivation? How does it impact the association's life	communication@krous ar-thmey.org	Closed because of COVID	DONE
	Kromar Rikreay	Volunteering	Has a german volunteer in their center	Why don't they accept volunteers? How do they try to engage people in another way? What do they want to reach with their awareness campaigns? What does their "philanthropy advisor" stands for ?	Moritz	Tuesday 17th DONE 11am	DONE
	SOS Children's Village	Awareness campaign	Don't accept volunteers		info@sos- childrensvillages.org	Closed because of COVID	DONE
	First Cycling Tour	Biking tours in Battambang	/	What tours do they propose? What are tourists looking for? Would they be interested in the project ?	Raksa	Tuesday 17th DONE 3pm	DONE
	Butterfly tours	Responsible tours	Tours contribute to local education "bike for a book"	How do they organize their tours? Why do they organize educational tours? How is it conducted in a way that pleases visitors' expectations and respects local communities? What are the pros and cons of bringing in tourists? How does it not become showcased? What are the expected outcomes?	battambang@butterflyt ours.asia	SENT	DONE
	SOKSA BIKE	Social Enterprise	Educational tours, respecting local communities and promotion responsible tourism practices	How do they organize their tours? Why do they organize educational tours? How is it conducted in a way that pleases visitors' expectations and respects local communities? What are the pros and cons of bringing in tourists? How does it not become showcased? What are the expected outcomes?	info@soksabike.com	POSTPONED BECAUSE OF COVID	DONE
	SALT Academy	Propose to see programs as visitor	Visitor program (how is it conducted?)	Why do they propose visitor's program and not short term volunteering opportunities? How are those visitor's program organized? What do they want to reach by proposing them?	info@saltacademy.net	POSTPONED BECAUSE OF COVID	DONE

	<b>ABCs and Rice</b>	Run a fee for service visitor's program	Partnership with Globalteer	Why did they decide to partner with Globalteer? Why proposing volunteering missions? How do they prepare those missions? What are the outcomes? Why do they propose a partnership with ConCERT? Pros and cons? What are their policies?	abccandrice@gmail.com	Closed bc of COVID	DONE
	<b>Off Track Tours</b>	Social Enterprise	Responsible tours	Why propose responsible tours? Are tourism and sustainability compatible? What are the outreach? Pros and cons?	tours.offtrack@gmail.com	RESCHEDULE	DONE
	<b>Free to Shine</b>	Shine and Dine restaurant + half day interactive educational experience (one day in a Cambodian mother's shoes)	No direct contact with kids but a unique experience that raises awareness (how do visitors react to it?)	Why did they decide to run an educational experience? How is it organized? What are the feedbacks? What do they want to achieve with that ?	Fiona (Partnerships and Development manager) info@freetoshine.org	Tuesday 31th DONE 9am - 3am France	DONE

Siem Reap	<b>ConCERT</b>	Responsible tourism practices = child protection workshops (for both volunteers and local organisations who want to know how to deal properly with volunteers/tourists)	Provides workshops to visitors and other NGOs	Why is it important for them to provide workshops to visitors and NGOs? What messages do they want to deliver? How do people react to that? Why do they propose to find volunteer placements?	info@concertcambodia.org	Wednesday 25th DONE 3am	DONE
	<b>The White Bicycles</b>	Non-profit organization providing over 50 rental bikes to 9 hotels and guesthouses in Siem Reap. All proceeds from bicycle rentals go to local charities. (\$2 a day)	No direct contact with the NGO but enables tourists to travel around responsibly and donate their money through bike rentals	How is it organized? Logistically speaking? What are the feedbacks? How did they partner with the hotels?	Ken Oishi ken@nedo.no	Follow up mail sent	DONE
	<b>Charity Tours Cambodia</b>	Proposes tours in which 30% of the benefits goes to charity (and stops in association)	Mixes common tourist attraction (Angkor Wat) with responsible tourism practices and visits to associations/NGOs	Why this model? How do they mix basic tourism activities and responsible tourism practices? The goals? Outcomes?	info@charitytoursCambodia.org	Friday 27th DONE 3 pm - 9am (Paris)	DONE
	<b>Ayana Journey</b>	Educational and ethical travel experiences	Workshops and learning service approach	Why did you start to propose workshops on responsible tourism? How are your tours organized? What are you trying to achieve? How do travellers react? Can you explain what a learning service approach is about? Why did you decide to adopt this model?	<a href="https://ayanajourneys.com/contact-us/">https://ayanajourneys.com/contact-us/</a>	RESCHEDULE	DONE
	<b>Human and Hope Organization</b>	No volunteering programs but accept visits		Why do they accept visits? How is it organized? Do they have many visitors? What are those visitors usually looking for ?	info@humanandhopeassociation.org	Closed bc of COVID	DONE
	<b>PEPY Tours</b>	Educational travel company (learn before volunteering)	Responsible giving and meeting They propose tours with a learning focus each day Meetings with educational NGOs during the tours	How do they organize their tours? Why do they organize their days around learning focuses? Why did they decide to adopt a learning service model? What do they want to reach? Have they witnessed a change in tourism practices? What do they want to reach?	cambodia@pepytours.com	Part of Ayana Journey	DONE
	<b>Edu-Cycle</b>	Bicycle tour agency that supports local education	Bike for book project Money is reinvested in projects	How do they organize their tours? Why do they organize their days around learning focuses? Why did they decide to adopt a learning service model? What do they want to reach? Have they witnessed a change in tourism practices? What do they want to reach?	info@edu-cycle.org	SENT	DONE
	<b>Kulen Reach</b>	Volunteering programs + propose to visit their campus in Siem Reap	Campus visits?	What are the volunteering opportunities? How are the visits on the campus organized? Does it sometimes disrupt the campus' life ? Why do they propose visits ? Have they witnessed a change in tourism practice ?	info@kulenoutreach.org	SENT	DONE

	<b>COMMUNITY FIRST: KOMPONG KHLEANG FLOATING VILLAGE TOURS</b>	Proposes tours to floating villages but is registered as Childsafe (no pics of children allowed) and benefit is reinvested in an association	Childsafe policy (is it accepted by travelers?)	Why is it important for them to be Childsafe? What does it imply? How do travelers react to that? What is their added value compared to other tours? Why is their model not similar to other agencies? How did tourism affect the village? Pros and cons?	info@kompongkhleang.org	RESCHEDULE	DONE
	<b>ChildSafe (FI)</b>	Awariness campaign !	Child protection trainings to businesses/non profit organization/schools, PassApp partnership...	How are the trainings organized? What are the expected outcomes? Why is it important for them to raise awareness? Targets? Outcomes? Benefits? Tips?	Renay and Claire Perez claire@friendsinternational.org	Phone call Thursday 2nd 9am	DONE
	<b>People's Improvement</b>	Volunteering program	Propose volunteering experiences for qualified teachers	Why do they accept volunteers? Where do they stand? What are the pros and cons of having volunteers?	John Thompson john@peopleimprovement.org	RESCHEDULE	DONE
	<b>Cambodian Children's Fund</b>	Volunteering program	compulsory child protection training and only long term and skilled positions	Why do they accept volunteers? Where do they stand? What are the pros and cons of having volunteers?	volunteer@cambodianchildrensfund.org	Tuesday 31st March DONE 3pm - 9 am Paris	DONE
Phnom Penh	<b>First Step Cambodia</b>	Volunteering program	Have volunteering programs but workshops and trainings for professionals	Why do they accept but restrict volunteers? Why do they make trainings and workshops for professionals? How is organized?	office@first-step-cambodia.org BRENT	Wednesday 1st March CANCELLED 3pm - 9 am France	DONE
	<b>Social Cycles</b>	Educational tours	Visit NGOs of visitors' choice and part of the tour is for charities	Why did they decide to do this? How are the visits at NGOs organized? What are the most common NGOs chosen? What are the objectives?	Brett info@social-cycles.com	Wednesday 1st March DONE 8am France	DONE
	<b>Asian Volunteer Network</b>	Volunteering program	Propose volunteering experiences for everyone	Why do they accept volunteers? Where do they stand? What are the pros and cons of having volunteers?	info@asiavolunteernet.org	SENT	DONE
	<b>Children in Families</b>	Propose study tours in partnership with Rok Kern	Only qualified volunteers for precise positions. Ask volunteers to learn Khmer	How do they organize their placements? Do they accept visitors in their centers? Why do they ask short term visitors to learn Khmer? Where they approached by tourists who wanted to visit their centers?	info@childreninfamilies.org	Monday 30st March - DONE 3pm (9am) France	DONE

## Appendix 2 – Interview guide tour provider

Interview Guide Tour Provider Battambang		
Topic	Open questions	Refocusing and additional questions
General presentation of the association	Can you present yourself and your role in the tour company?	For how long have you been working there? How is it to work there?
	Can you present me the organisation?	What are you doing in Battambang?
Tours	What are your different tours?	Cycling? How are they organized? What do you visit
	Which one is the most popular one?	Which one are people asking for the most?
	Who are the usual visitors coming to your place	Young ? Retired ?
	What are they usually looking for?	Tourism attractions? Meeting with locals?
	Do you have tourists asking you to visit NGOs or to volunteer?	What do you usually tell them?
	What feedbacks do you usually have from visitors, locals and staff?	Happy? What comments do they make?
Responsible tourism	How would you define responsible tourism?	What does it imply? Is it environmental, social, economic?
	What are the pros and cons of bringing visitors to local businesses?	How did tourism changed the region? How do you keep authenticity in your tours? Are tourists and visitors respectful?
	What do you think are good conducts to adopt when dealing with tourists and visitors ?	Do you allow tourists to take everything in photo? Do they accept and respect everything you are asking?
Our project	As part of my Master's project as well as a fact finding for CFI, I would like to know how we could be involved in ethical tourism (or not), by partnering or complement existing projects in Battambang, what do you think of it?	Is it something worth doing in the area? How could it be implemented? Would it be something you would be interested in?
	Do you think visitors and staff would be interested in visiting local NGOs during their tours (by keeping in mind that visitors won't see the children)?	Do you think visitors would be interested?
	Would you be somehow interested in supporting such a project?	Do you think it could be part of your tours?
Final question	Do you believe in tourism as a means for sustainability and community development?	

## Appendix 3 – Interview guide NGO

Interview Guide NGO Battambang		
Topic	Open questions	Refocusing and additional questions
General presentation of the association	Can you present yourself and your role in the association?	For how long have you been working here? How is it to work in this association?
	Can you present me the NGO?	How is organized? How many people are working for you? Where are you located in Cambodia?
Projects	What are your existing projects?	Art? Community development? Restaurant? Shop? Shows ?
	What are your objectives ?	What are your current and future goals? What are you trying to achieve?
Responsible tourism	How would you define responsible tourism?	What does it imply? Is it environmental, social, economic? Do you believe in tourism as a means for sustainability and community development?
	Why did you decide to adopt this model?	When did this idea rise? Why is it important to you?
	Do you accept volunteers?	If yes, how do they contribute to the association? If not, why?
Workshops	Why did you decide to propose half and full day workshops?	How are they organized?
	What is your target market?	What are your visitors' profiles and motivations?
	What are you trying to achieve with those workshops?	What are the learning outcomes? What is the message you are trying to deliver?
	What are the pros and cons of welcoming visitors in your center?	Did it change your way of working? Is it affecting people's tasks?
	What are the feedbacks you are having?	From staff? Visitors?
Tours	You also propose campus' visits, why did you decide to propose them?	Is it something that happens frequently? How is it beneficial for you and the visitors?
	How are those tours organized?	Are they immersive? How long do they last? Do you propose additional experiences/activities?
	In which ways does it affect the association's life?	Is it disrupting? Beneficial?
Our project	You have a code of good conduct, why was it important for you to have one?	Was it necessary? Is it understood and respected?
	What are to you, the main good conducts to adopt when dealing with visitors and tourists?	Which recommendations would you give us?
	As part of my Master's project as well as a fact finding for CFI, I would like to know how we could be involved in ethical tourism (or not), by partnering or complement existing projects in Battambang, what do you think of it?	Is it something worth doing in the area? How could it be implemented? Would it be something you would be interested in?
Final question	Do you believe in tourism as a means for sustainability and community development?	



## Appendix 4 – Interview guide cycling company

Interview Guide responsible cycling company		
General presentation of the association	Can you present yourself and your role in the company?	For how long have you been working there? What are your tasks?
	Can you present me company?	What are you doing? How many people are working? Where are you operating?
	What types of tours do you propose?	Where? Which one is the most popular one?
Responsible tourism	How would you define responsible tourism?	What does it imply? Is it environmental, social, economic?
	Why did you decide to have a focus on responsible tourism practices?	When did this idea rise? Why is it important to you? What was your main motivation?
	What are you trying to achieve ?	Raising awareness? Sustainability? Community development? Raising funds? Educating travelers?
Tourism and community development	What it is your target market?	Which type of visitors are normally joining your tours? What's their profile and motivations?
	I've seen that you are connecting tourists with local grassroots NGOs of their choice, why did you decide to do it?	How is it organized? What are the objectives? What are the most common NGOs chosen?
	What are the pros and cons of bringing visitors to local NGOs?	How does it affect those NGOs? Can it be disruptive ?
	What do you think are good conducts to adopt when dealing with visitors and tourists?	Do you have preparations? Guidelines? A code of conduct?
	Do you have an idea of the percentage of people who become active donors after this experience?	What changes do you observe in people's mindsets before and after?
	What feedbacks do you usually have from visitors, locals and staff?	Are people happy with your tours? What about the local NGOs? How do you manage expectations?
CFI project	As part of my Master's project as well as a fact finding for CFI, we'd like to know how we could be involved in ethical tourism (or not), by maybe welcoming visitors. With your experience, which recommendations would you give us?	Is it something worth doing? What are the mistakes we should avoid doing? Would it be something you would be interested in?
	How are you and local NGOs dealing with tourism dependency?	Especially now?
Final questions	Do you believe in tourism as a mean for a sustainable community development?	

## **Appendix 5 - Interview NGO volunteer and partnership manager**

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Held on Skype on the 31st March 2020 with Lola (for the purpose of this research, the name has been deliberately changed)

**Alisha: Hello Lola! As part of a master thesis research and a fact finding for CFI on whether or not we could get involved in ethical tourism, I would like to get to know you and your NGO better. Can you please present yourself and your role?**

Sofia: So, my name is Lola, and I am a volunteer and partnership manager in a Cambodian NGO in Phnom Penh. I have been there for almost three years. So, in my work I am responsible for our volunteer program and also, our local and regional partnerships which are fundraising value of under 20 000 US dollars per year. So, primarily I am responsible for the volunteer program. That is probably about 75% of my job role. I work in team with another colleague who would be on the Skype call but she has now returned to her home province. She is our volunteer, partnerships and donor relations coordinator.

**Alisha: Do you have mostly Khmer staff or is it mixed?**

Lola: Yes. So, our NGO is quite a large organization, we have got around 470 staff in country. Of which only 8 of us are international staff. And all the international staff is focused in our international fundraising team, which is where I sit. But then we have about 2 or 3 international staff members in our education program.

**Alisha: Can you briefly present me the NGO and what you are doing?**

Lola: Yes of course! So, we were was founded 16 years ago by our founder and executive director Scott Neesson. And Scott Neesson at the time was on a sabbatical break. He used to work in marketing at Fox Studios in Hollywood. And he had been on a sabbatical break in Cambodia and came across the Steung Meanchey garbage dump. At that time, it was one of the biggest dump sites in Asia and one of the biggest slums in the world. And when he saw that, that shocked him! There were lots of young children, largely abandoned, who were having to work, live on the dump site. It was absolutely shocking. And he realized, as a man of means, that it was easy for him to directly help these people. So, our original mission was about 40

students, half of which have been abandoned by their families, with the aim of getting them off the dump site and into education. These were children who otherwise would not be able to attend school. But we realize very quickly that you can just put these children in those circumstances behind desks and expect them to thrive at school. You know... They were still hungry, they were still tired, they still had to work for a living, they were worried about their families, huge risk of abuse and trafficking. We had to break down all those barriers to a good education in order for them to succeed. So, from that, we have now grown to an organization which has 6 core programs and is working with 2000 students from kindergarten to university, and 12 000 wider community members. We are still working around this dump site even if it has closed in 2009, and our program is focused around the children and the community who's still living there, who are largely making their living as rubbish scavengers in Phnom Penh. So, we provide education, but we also provide social work, clean water, we run Cambodia's only free access medical center. I can actually send you a document detailing our programs, because I know that you've asked me to be quick in this but unfortunately, there is no real way to summarize [laughs]. We are a very large organization which people don't really realize that much at first. So again, 2000 students, we run 6 different schools in partnership with the ministry of education. And also, fund university scholarships so about 300 students, and we now have 4 students on scholarship in the university of Melbourne.

**Alisha: Wow, that is amazing!**

Lola: Yea! We have done incredible work for the students!

**Alisha: Do you also work in other parts of Cambodia?**

Lola: No, we only work in Phnom Penh.

**Alisha: Alright! I am going to shift to another topic which is responsible tourism and would like to know how you would personally define it?**

Lola: I definitely define it as tourism which has a do no harm approach. Something that is beneficial for the community, but also is in partnership with the community that it works in.

**Alisha: I like your definition, it is short but very complete!**

Lola: [laughs] I will not lie; responsible tourism and volunteering is one of the things I like to talk about!

**Alisha: [laughs] Speaking of volunteering, in which ways can volunteering be a responsible tourism practice for you?**

Lola: I think volunteering can be responsible voluntourism but not all volunteering is responsible tourism. And not all responsible tourism is volunteering. So, from what I have seen living in South East Asia, there are some really good organizations doing volunteering as responsible tourism. So, for me, I feel like with tourism it implies that any volunteering you are doing, is going to be short term. Whether it is a day or two days, or maybe up to a week. And to which I feel, doing something that should not be around children just because of the dangers around child protection and also the emotional bond that children form. There is also... I know some organizations like World Life Alliance who have Phnom Penh's Zoo, they have a program where you come in for the day, you are showing around the zoo, and also doing some volunteering work like cleaning up. So, you can understand how it works.

**Alisha: So, for you short term would be up to a week?**

Lola: It depends on what the project is I would suppose. So, in our NGO you have to stay in our volunteer programs for a minimum of three months. Which I know some organizations like VSO would define as being long term. But I think if you talk about it for our sense, 3 months would be considered as a short term.

**Alisha: It is interesting to see how people see this, because I was speaking to someone from Children in Families yesterday and she told me, short term was considered as being a year for them and long term 3 years +.**

Lola: Yes, it's different [laughs]

**Alisha: [laughs] So, why did you decide to accept but restrict volunteers?**

Lola: This would be before my time. I don't know when our volunteer program started, and I don't know for how long we are accepting volunteers. But our records go back to 2014. And the point of our volunteering program is very much to upskill our soft team. It is not to take away jobs, we are very much against volunteers coming in and doing anything they can't pitch in. Those are paid jobs that go to the community, largely often our students' parents. And so, it's very much about bringing in professionals, largely in the education field. But also looking at stuff like our education therapy, physiotherapy, special needs healthcare to work alongside our team to deliver training to them and mentor them.

**Alisha: And how many times do you have volunteers coming in in a year?**

Lola: For the year... It is not only an international program because we also have a local program which focuses on Khmer professionals and young Khmer students to come and provide support to our teams. So, all year around, although we don't have volunteers around Khmer New Year, on average I would say every year, we host about 60 or 80 volunteers. A lot of those are part time.

**Alisha: And what is the usual profile you are having? Young? Retired?**

Lola: It is actually all over. At the moment, speaking of our international volunteers, we do have some school or university leavers. And they are largely all in the same positions. We have an assistant position which is very much to... because our English teachers are Khmer, they are not native English speakers, so it's very much for them to be in the classroom to act as an assistant to help in language. So, they largely take back positions. But then, they are not the majority. I think it is evenly split with also professionals, largely teachers.

**Alisha: And what about local volunteers?**

Lola: Local volunteers are largely university students sometimes doing stuff like tutoring. So, part time working with our secondary school students particularly those who are applying for universities, and with extra mentoring advices. Like you know from a young Khmer student who is studying math for example, in university themselves. And all helping out in the classroom when they are studying on a Saturday.

**Alisha: I have seen on your website that you provide child protection training to your volunteers, why do you think it's necessary to do it?**

Lola: So, it is mandatory for all staff and volunteers and it's actually handled by our child protection team. So, we work with incredibly at-risk students, and families. So, we have a full child protection procedure if we have any concerns. So, all staff and volunteers must be aware of this. And that is what the child protection team do in the training. It is both making sure they understand what the risks are, what we define as child abuse and also how to report it when you have any concerns. For all staff and volunteers, we also require them to have a background check.

**Alisha: I was going to ask this! Many people just don't ask for a background check!**

Lola: Yes, I know it is quite shocking. And coming back to this volunteering in tourism, I think that would be a barrier for a lot of roles. Because it can be very expensive to get your background checked, like in some countries they ask a hundred dollars. So, for short term positions, a lot of people would not get it.

**Alisha: And how do volunteers contribute to your NGO?**

Lola: So, it is very much paired effectively with the staff team. So, to use an example, we just had a long-term volunteer with us, hopefully she will be back. She has been with us part time and she was sent home by her agency. And she was an occupational therapist, so she was working within our childcare program with the staff team there to help do some training around how best to take care of the two students we are having who have disabilities. And also, working with them on long term planning. Also making sure we've got basic things they can use for their development, how can we make sure that all of the students that are with us in the day care facility have access to as many opportunities as possible to help their development. We have also had a lot of teachers who have helped to teach a class, to be paired with the staff team. So, for example we have had a math teacher in Australia, so she was paired with our math teaching team to help them with the long-term goals, lesson planning and the model mass teaching.

**Alisha: Do you have any idea of how many volunteers become highly involved in your organization after their placement?**

Lola: The vast majority, particularly international volunteers who come to us. They have a connection with us beforehand whether they are a child's sponsor or someone in their family is a child sponsor. A lot of the younger volunteers that we get tend to be the children of sponsors or donors.

**Alisha: That is amazing, it's like a small community!**

Lola: Yes, it is! And we have amazing supporters all over the world.

**Alisha: And what do you think are the pros and the cons of international volunteering?**

Lola: Pros from what I have seen, and I would say it allows us to share experience, also with our staff, that we haven't had the opportunity to gain. It also allows for additional personal development. Cons, the difficulties that we have always faced with volunteers has been around culture and communication, or just culture shock. Or, we know we are a Cambodian organization, as much as I'm English and our executive is seen as an American/Australian, we are a Cambodian organization so we have the Cambodian way of working, which is not necessarily what a lot of people expect when they first come in. [laughs]

**Alisha: How do you personally deal with it?**

Lola: Well I got used to it and coming from Thailand was a good help for me. What we do with volunteers is that we have a very strong interview process where we go into detail about what we mean when we say that things are done differently in Cambodia. And what they can expect, we also have a cross cultural training that we develop for when they arrive. So that they know... from living in Cambodia yourself, you know that sometimes people say things that for foreigners sound very rude. But in reality, in Cambodia it is not rude and vice versa. So, if someone else asks you how old you are, they do not mean that in a rude way [laughs]

**Alisha: Yes, I have noticed [laughs]. And how do you generally deal with volunteers' expectations?**

Lola: By asking them what their expectations are and making sure that we are aligned. You know, some people... you know, because they have a lot of experience, they expect they are going to be put in the bigger strategic projects right away, which is not something we would do for a volunteer. Even a staff member who is just coming in. One thing I think volunteers in lots of different situations around the world, whether it is in their communities or abroad, they sometimes feel like their own professional experience is not being properly utilized. So, we work to make sure that we understand their expectations and explain that what they will be doing might be a lot lower than what they can deliver. A lot of time it is also because we are in a very low resource situation, so, you know as much as they might be working out back home, we are not ready for working up there. You know... We need the basic building blocks being built and that is what they are coming in to do and it might sound tedious at times, but that's the experience we need from them.

**Alisha: Yes, it makes sense!**

Lola: But otherwise in terms of expectations, we have a quite a significant interview process as I said. We talk a lot about "ok if you come out to this world, this is what your average day will look like, and this is what a weekend might look like for you". And then, also talk about expectations about costs of living because Phnom Penh is not as cheap as people expect [laughs]. Which is always challenging. We have a huge volunteer handbook that we can see on our website, that goes more into details about general expectations. But generally, we like to be upfront during our call about what it is going to be, like with us and how it is to be living in Phnom Penh.

**Alisha: Yes sure. And how do your staff react to volunteers coming in?**

Lola: So, with our volunteer program we purposely make sure that volunteers are not disruptive to staff. We are making sure we are not placing them in the programs where they would be disruptive. So, we do not place international volunteers in our medical program for example. We stopped doing that. It was for quite a few reasons including a new decree saying that anyone providing medical care needs to be registered with them, which makes it challenging for international volunteers. But also, just like... if they are here to do support in the clinic, they



need to speak Khmer and international volunteers just cannot do that. And someone cannot take over his shift for them to translate. So, it is incredibly disruptive. We provide sort of training and induction for staff members who would host a volunteer. So, it is always very upfront. You know... So, if someone from the education department says, "I want a volunteer to do that", we recruit a volunteer. We make sure that everyone who is working with that volunteer, including the teaching team in which they would be, is aware of what the expectations are on that staff member. But we also catch up regularly with the staff members to make sure that everything is doing well. My Khmer partner will also do cultural communication training with our staff members if they have not worked before with westerners.

**Alisha: Do you also accept day visitors?**

Lola: Not really. We do not have a sort of functioning visitor center or anything like that. You know, I do provide facility tours to donors or partners who are visiting. But it's basically a two hour "these are our programs, these are our schools, this is where we work". It does disrupt any school and does not really allow for interaction with children. But those are only for people who have already been involved or are moving to be involved.

**Alisha: Ok. Do you have people approaching you and asking you if they can visit one of your schools?**

Lola: Yes, I do!

**Alisha: And what do you usually tell them when it happens?**

Lola: You know "thank you so much for your interest but unfortunately, no!" [laughs] So for example, we often get people saying "I came to Cambodia, I'm a tourist here. I really want to donate some school's supplies for the children", which is fantastic but what it really looks like is that they will come and meet me or one of my colleagues, and then we can send them a receipt of donation. But they cannot donate directly to the children. It puts the students at risk and also, it can cause issues in the community. Particularly, around the idea of foreigners giving poor children things... You know, this relationship can be quite difficult.

**Alisha: Yes, I definitely do feel the same way! And what do you think, speaking of that, are the main good conducts to adopt when dealing with tourists?**

Lola: Honestly just being as upfront as possible, about why you might be saying no or why you might be saying yes. So, I've not been there myself but I know that PSE, who's a partner of ours and is running a similar program but more focused on their vocational program, they are French and German, but they have a visitor center and a training restaurant where you can go and visit. And I hear that is very good! So, I think this might be a better question for an organization that does have visitors and tourists.

**Alisha: Coming to the project that maybe we would like having visitors coming over to CFI. So, with your experience, which recommendations could you give us if we decide to get involved with tourists?**

Lola: Can you tell me a bit more about what they would be visiting?

**Alisha: So, we were thinking, but it is only the first idea, so we were thinking of having visitors come to our office, have a small introduction on what we are doing, visiting the place and the school. We would like to organize that in the morning while children are in public school and not at CFI so that they don't have interactions with them or disrupt the classes. And maybe organize a small activity to get them involved in something such as cooking with our Khmer staff who is making lunch for some children and for the team. That would be our first idea for the moment. And this maybe, once a week during a full day or half day tour of Ek Phnom.**

Lola: Sounds like a very cool idea actually. And my main advice would be, particularly depending on the staff they interact with, make sure that all staff are on board and understand what is happening. Because interacting with tourists can sometimes be quite different. And sometimes, they would say things that sound very rude to Khmer people [laughs]. My other advice would just be around the visitors and their expectations around what they can do within the school.

**Alisha: Yes, we still have to think of those things and how we can do things appropriately in an interactive way. So, moving to the last question, do you believe in tourism as means for sustainable community development?**

Lola: Yes! [laughs] I think there are some really good examples of tourism supporting community development in Cambodia, including things like Butterfly tours or Soksabike that you have in Battambang. And then, also down here, the Liger Academy, they got some tourism programs including bike tours around Phnom Penh, which are very good. But I definitely think that tourism has a place in sustainable community development. Particularly in countries like Cambodia, where tourism is one of the largest industries and I think it can be a great way for communities to know... showcase their culture and bring in income to support their livelihoods.

**Alisha: Regarding the current situation, what do you think of dependency on tourism?**

Lola: Well it is not so good [laughs]. You know in situations like these it is challenging but also, you know, looking around the world you will see other industries also collapsing as much as tourism in Cambodia. Looking at all the manufacturing industries all over the world, shipping industries. You know, it is not just tourism and I do not think any industry is necessarily recession proof.

**Alisha: Yes, that is right! Ok I have come to the end of my questions! I was actually going to ask you if you think the current situation affected your answer throughout the interview but I don't really think it's the case?**

Lola: I mean, yes not really! So, we made the decision, when the school was closed, we decided to close the volunteer program, so we closed a lot of our placements which was a shame! But also, the majority of them were finishing just before Khmer New Year, so it wasn't the worst thing in the world. No one had just flown out to be with us, and we kind of paused recruitments until everything came back to normal! And, you know... it is those kinds of things where between January we did notice a lack of people applying BUT in the last month we have been getting a lot of international applications [laughs]! I guess people are just thinking ahead [laughs]

**Alisha: Yea maybe they are trying to look at what they are going to do after all of this is over [laughs]!**

Lola: Yes maybe [laughs]. So yes, it did not necessarily have an impact on our volunteer program in a negative way. I mean, it did have an effect on it but, it's the least of our worries all things considered! We are just happy that all of our international volunteers were able to make it home.

**Alisha: Yes, that's great news! Ok thanks a lot for taking the time. It really was a pleasure talking to you!**

Lola: My pleasure! Do not hesitate if you have any other questions!

**Alisha: Thanks! Take care Lola, we will keep in touch!**

Lola: Sure, take care!

## **Appendix 6 - Interview local tour provider's executive director**

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Held on Skype on the 27th March 2020 with Nat, executive director of local tour provider in Siem Reap.

**Alisha: Hello Nat! As part of a master thesis research and a fact finding for CFI on whether or not we could get involved in ethical tourism, I would like to get to know you and company better. Can you please present yourself and your role?**

Nat: I am Nat and I'm a founder and executive director of a responsible tour company in Siem Reap. I was born in Siem Reap's countryside. The place where I live is about 15 kilometers North West from Siem Reap. I do not have any brothers and sisters because when I was 3 years old, my father who was an officer passed out in a battle. So, I started to live only with my mother. I did a master's degree in tourism in Siem Reap. And meanwhile, I had the idea... before, my background was at the countryside, so I know how living in a village is, and what they need. Before COVID19, the money generated by tourism was increasing a lot in Siem Reap but local people still do not benefit that much from it. Local people still struggle to live and many are isolated in small shelters, in the countryside or in the forest. Or some people, young people, go to find jobs illegally in Thailand, or illegal lodging. I focused only in Siem Reap, not all Cambodia because I am aware of everything that is going on in Siem Reap. This is why, when I finished my studies... even during my studies I worked for an NGO, an organization for children. And then, when I finished my studies, I started this tour company. Even though if it was difficult at the beginning because I had a lot of costs, I decided to work alone. And people did not really support my idea... But I kept going alone! Now, I am the executive director and I am the one who contacts directly and finds projects, donors. I am also doing marketing for tourists, online and with other partners. Any ways I can get people to my company. So even though it is a business, it is also a social enterprise because it helps a lot in doing activities. Also, before, I had free English classes at my village, when I had the money to hire the teachers. They were teaching children at my village. But now we skipped everything because of the current situation.

**Alisha: Can you tell me a bit more about your tours, what exactly are you doing?**

Nat: Right now, we have four main charity tours. But people who do not want to make a charity tour, they can still buy packaged tours to go to other places in Cambodia, Thailand or Vietnam.

I can also arrange this for them. But we are still focusing on our four main programs. You have the ‘one tourist, one tree’ program. This program will bring them to Angkor Wat, but they still have one moment in the morning or in the afternoon that is dedicated to planting a tree. If we have a lot of tourists, this means we can plant more and more trees. We mostly plant fruit trees and in some villages, we planted mango trees a few years ago, now people have lots of mangoes they can eat. We decided to launch this tour because climate change is the global concern. So, this is my way of fighting global warming. It is a very small project compared to the world, but at least I try. The second one, is “Angkor child nutrition tour”. This tour, we visit the Angkor as usual but we have morning or afternoon, the package is included with a nutrition basket including rice and groceries.... We selected only the poorest families in the area and we are stopping during the tour to give them those nutrition packages. This is the second. And the third, I have always noticed that children in rural areas have hygiene problems, especially their teeth. Some children have teeth problems because they are not taught and do not have a toothbrush to clean their teeth. That is why I created a program called ‘children dental hygiene’. Even though they are going to see Angkor or any tourism site in Siem Reap, they have one moment where they are teaching children how to brush their teeth in schools.

**Alisha: So, you take tourists to school in order for them to teach children how to brush their teeth right?**

Nat: Yes, and we also do it in NGO or other partners if they ask us.

**Alisha: Ok that is great! And what is the last tour?**

Nat: The last tour is the shelter program. This one is a bit longer than the usual tours; it can go up to 1 week. People visit tourist sites in Siem Reap and in the morning or in the afternoon, they are helping to build proper shelters for local families around the area. So, these are the four main tours we have.

**Alisha: And what is the most popular one?**

Nat: It is ‘one day, one tree’ because they spend less time planting a tree. Because the others take longer. Like the shelter program, even if people are close to Angkor which is the biggest tourist attraction in Cambodia, they still do not have any benefit. But this program takes longer than other programs, so sometimes the clients do not want to spend that much time.

**Alisha: Yes, I understand. What is the main objective of our socially responsible tours?**

Nat: The main objective of my tour company is to distribute tourism benefits fairly and help the vulnerable people to have better opportunities. And we are focusing and in need of other tours and NGOs to help us build a center for English and computer class. Because in the countryside, some children drop school in the secondary school. And sometimes they do not know any word of English but for me, English is the most important if they want to work in the tourism field for example. If they do not know English, it is hard to find a job anyway. And the second is computer skills, and then, we can help them find jobs.

**Alisha: I'm going to move to another topic which is responsible tourism and would like to know how you would define it?**

Nat: In my own words, responsible tourism is about reducing the environmental impact, reduce the pollution. Second... that people benefit fairly from tourism. And that tourists travel with the heart. That means, travel to Cambodia to share, not only money, not value, but sharing knowledge to improve the community. This is how I would define responsible tourism.

**Alisha: I really like your definition; it is really inspiring! Why did you decide to adopt responsible tourism practices rather than having a usual tour agency?**

Nat: Because it is a way for me to help my village and make something meaningful. Everything starts from us, it starts from local entrepreneurs trying to make their country better. I want to live in a proper environment and this is my way of contributing to it. Siem Reap attracts so many tourists, but as I already said, I've witnessed for so long that people never benefited fairly from their presence that even small actions like we are doing, are helping and giving more importance to people who really need it.

**Alisha: Who is your target? Young? Retired? Foreign? Local?**

Nat: We mostly have international tourists, and many come from schools and want to have a kind of volunteering experience. They want to learn something. We also have older people, who want to discover Siem Reap under another angle and help local communities. But mostly young people, coming by themselves or from schools and international NGOs.

**Alisha: Do you always have local tourists sometimes?**

Nat: Yes, sure. We have Cambodian tourists coming from Phnom Penh or other parts of Cambodia as well. But it remains a small percentage compared to international tourists.

**Alisha: So, as you told me, you bring your tourists to local families, schools and NGOs, can you tell me how those moments are organized?**

Nat: I organize everything and get in touch with the schools and NGOs before showing up. When we go to meet the people in the countryside, we have our team; a local guide and one coordinator, that are going to translate everything. So, we don't have much worries about the language barrier. We tell people to speak slow and to ask for any translation. So that tourists and locals can understand each other. We want to make it as an exchange, so everyone should feel comfortable.

**Alisha: And what do you think are the advantages but also disadvantages of bringing tourists to local villages, schools and NGOs?**

Nat: The advantages are to see and to know the real people. On usual tourism sites, people are prepared to welcome tourists and act in a certain way. They sometimes show up so tourists don't really see how local communities really live. So, we want people to really see the reality behind. Because it is quite different to see a place that was made for tourists and a place that stayed untouched and didn't benefit from it. And the disadvantages, some tourists, when they see people from local villages, they don't feel happy. Sometimes they feel pity and stress. Some people only want happy activities for their trip, but they see something different, they can feel hurt or disappointed. But we do not want to create this type of feeling. We do not want people to feel pity, because the people we are going to are still happy people even if they live with less. We want them to feel the same way, to be happy and understand that by consuming differently during their travels, such as making a charity tour, they can help them. And also, for the families, showing them that they are not left behind! It is not about making comparisons between one another but making a fair exchange. [pauses]

Also, our coordinator always looks after so that people always behave with respect and do not take inappropriate pictures without asking. But we both instruct our clients and local people about what they should or should not do. It is all in our code of conduct that people have to read when they book a tour with us. But whatever we are doing, whether it is going to a school, NGO or village, we always let them know in advance, to tell them what is going to happen. We do not ask them to prepare anything or act differently, we just want them to know when we come and have their agreement.



**Alisha: Ok great, could you send me the code of conduct that you are giving to your tourists when you will have some time please?**

Nat: Yes, for sure!

**Alisha: Thanks a lot! And what are the usual feedbacks you are having from your clients, the local families, your staff?**

Nat: 90% of the people are happy about what we organize for them. Also, on TripAdvisor we still have good reviews. People usually tell us that we helped them to have unforgettable moments with the locals. Because, in our policy, website, we clearly show our vision and mission, if people do not like our model, they don't book with us. Those who do know what to expect, that is why most people are happy and satisfied.

**Alisha: And what about the local families?**

Nat: They are mostly happy but we also have some negative comments sometimes. Because for example, Mister A's family got help from us, but Mister B's family did not, so it creates tensions sometimes around why this family got help and not mine. So, this is the problem sometimes, what should we offer, to whom. But we try to be very clear with them and explain why we chose this family rather than another one. We are trying to help the poorest families so we have priority criteria. Some people understand, some understand as well but are still making negative comments, and some do not try to understand. But we still continue to do case by case management because we don't have enough resources to help everyone unfortunately. We always explain no matter what.

**Alisha: So, as I told you, we are making a kind of fact finding on how CFI could or not get involved in ethical tourism by partnering or to complement existing projects, with your experience, what would be your recommendations?**

Nat: I think people would be interested in visiting local NGOs because many people want to help or to volunteer. It is also good for the community because having visitors means you will have financial support but also you can show all the projects you are doing so people know what you do. I would recommend you to know exactly what you want to do, so that your communication is clear, and people understand what you want to do and what they are going to do when they come to visit. It is not always easy to deal with tourists because they all have different expectations, and also their culture is always different. So, you have to adapt

sometimes but I think, if you have a clear communication, it is easier to manage expectations. And of course, you should always try to make it a benefit for the local communities.

**Alisha: Thanks for those tips! I have one last question, do you believe in tourism as a means for sustainable community development?**

Nat: Yes of course. Tourism is the main sustainable development in the communities. Even with what is happening now with COVID, the tourism field helped Cambodia to develop a lot. It helped to bring money, build infrastructures and opened Cambodia. Though, one bad thing is that now that we have no tourists, many people struggle because many people live from tourism here. Mostly small local businesses that don't have the tools to fight back in moments like this but we do what we can do, and we are waiting for things to get better. We know it will get better, we just have to wait.

**Alisha: Yes, I hope it'll get better soon... Crazy times! Those are all my questions Nat, thank you so much for taking the time to call me today. Do you want to add anything?**

Nat: No, I am ok, thank you for your interest in our organization, it was a good conversation. We keep in touch! Take care!

## **Appendix 7 - Interview educational center manager**

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Held via Skype on the 30th March 2020 with Cathy, educational center manager.

**Alisha: Hello Cathy! As part of a master thesis research and a fact finding for CFI on whether or not we could get involved in ethical tourism, I would like to get to know you and your NGO better. Can you please present yourself and your role?**

Cathy: So, my name is Cathy, I am the general manager of an educational center in Phnom Penh. I have been in the organization for three years now and I have been in Cambodia for six. So, in terms of daily tasks, I am training a Khmer person to do the project with me. We are writing course work for the program that we are putting together and when we are having visitors to Cambodia, we are running workshops and programs. Yea... daily tasks are all administrative, educational programming. Yes, I do not really know how to express that really [laughing]...

**Alisha: No problem, can you shortly present the NGO and the educational center?**

Cathy: Sure! So, our NGO began in 2006, we were Cambodia's first foster care agency and provider. The main focus is family-based care and alternative care. So, our main programming is foster care and kinship care and we have a disability program for children who have disabilities to be able to stay with their families or foster care families. So, doing family-based rehab works for them as well. Hum... So, I think the current mission statement is "[..] exists to place children in loving families to grow up to be thriving members of their community". Something like that

**Alisha: Yes, it's exactly what I've read! [laughs]**

Cathy: Before working in our educational center, I did communication for the NGO which is why I am able to read that out. I wrote that on the website a few times [laughs]. So that's kind of the core business that we do. And, then we have a few other system-based works around the family-based care work as well. So, we have a program called OSCaR which you are probably

familiar with, about social work case management training and database management. And we have a program called “heal”, and the educational center is part of the heal program. And the heal program is working with local NGOs and local church groups to raise awareness of the issues around institutionalization and to prevent family separation. So, we work with different community leaders in different villages, and let them know about the harms of institutionalization and how they can best support kids in their local communities and in child protection, that kind of thing. So that is what the heal team does. And then, the educational center (EC) is a project I started about three years ago to look at the demand side. The other thing is that we do reintegration and we work with orphanages to reintegrate children back into families. So, hum... We... I guess we are trying to work on the issue helping children to grow up in families as much as possible, from a whole bunch of different angles. And we looked around a few years ago and one of the biggest demands for institutionalization in Cambodia is the fact that donors are supporting them. So much... Every orphanage in Cambodia is funded in some ways by outside sources and so, the EC was a way to go to those sources and say, “hey you better stay away”. And so, trying to educate groups that are coming in about the transition from institutionalization to family-based care.

**Alisha: Why did you decide to adopt a family-based care model?**

Cathy: So, the family-based care model was what we started with in 2006. So, our NGO was founded by an American lady called Cathleen and a Khmer called Ravy. And both Cathleen and Ravy had worked in institutions. Cathleen was a manager in an orphanage and Ravy worked in another one. And both of them kind of connected and were asking similar questions like “why do all of our kids go home for Khmer New Year?” and all the normal questions around “are all those kids orphans?” etc.... And so, it was born out of their friendship and all of their research on how things could be done differently that the NGO kind of came into being. So, worked very hard and really set things up in 2006 around what is foster care and what is alternative care. And that is when they really started to implement family-based care. So, it is kind of the vision and the training and the concept that was born in 2006, and then, officially launched in 2009 when the registration came through.

**Alisha: Ok. Shifting to another subject, the one of responsible tourism, how would personally define responsible tourism?**

Cathy: Yes, that is probably the trickiest question you’ve got on here!

**Alisha: It is to be honest, but there is no official definition, and everyone does not have the same way of defining it. So, I am trying to gather everyone's perspective on that.**

Cathy: So, I have a master's in international and community development. So, I kind of come with this from a community development headset. And so, my kind of definition for responsible tourism would be tourism that does no harm to the communities they are visiting. I've noticed that you've said "is it social? Is it environmental? Is it economic?". Well I would like to say it is being all three of those things. Yes... Hum... But I think that the social element also has psychological elements as well. I think it is very easy to exploit people's lives to fulfill other people's narrative. And think we should be challenging this in responsible tourism as well. So, it would be interesting to know your use of responsible tourism and volunteering kind of interchangeably in these questions?

**Alisha: So, I'm making my thesis around international volunteering and its impacts, and this thesis is divided in two parts with the first part done last year. And I made a survey last year and most of the respondents were saying that international volunteering was a responsible tourism practice. So, I have been trying to have another vision on that.**

Cathy: So, I think... I personally find a difference between long term volunteering and short-term volunteering. And I think short term volunteering is a form of tourism, I do not know whether I think it is necessarily a responsible form of tourism or not. If working with that definition then, people's understanding that they can make an impact or make a difference while they are travelling, is that kind of what you are thinking of?

**Alisha: Yes exactly.**

Cathy: Yes! [thinks] I have some very strong views on short term volunteering as opposed to long term. So, I think, in any form of tourism, we should be looking at do no harm approaches and any kind of volunteering we should also be looking at do no harm approaches as well. I do not necessarily believe that it is possible to do a one or two week visit to something as part of a trip in ways that are healthy for the community.

**Alisha: Yes, I understand your point! Why did you decide in your NGO to accept but restrict international volunteers?**

Cathy: Yes, so this is where I am like the difference between short term and long-term volunteering. So, as I mentioned, the NGO was founded by an American missionary, so we have had long term international volunteering from the beginning. But we have very... Kind of strict guidelines around who we allow to do long term volunteering and what influence on the community they are allowed to have. So, we accept long term volunteers. So currently, the three western volunteers, we have all been there... I am the person who has been here the shortest, I've been here for 4 years. We encourage all our long-term volunteers to speak Khmer, as fluent as they can be in the language and they need to do that before they start working with us. And we only place expats or volunteers in capacity building roles. Though the exception to that... So basically, none of our long term or short-term volunteers... Hang on a second. So, we have our long-term volunteers, then we do have occasionally short-term volunteers. And we were allowing short term volunteers of around 3 months, but we recently made the decision that we were looking for one-year commitment.

**Alisha: When you speak about long and short term, what is the difference?**

Cathy: So short term is anything less than a year, but anything over two months. So, we do not allow... like previously we have not allowed anyone for shorter than two months. And we decided that it would be a year now. And then, long term is anything which is in an indefinite commitment, I guess. So, it is our long-term workers who we want to have learned Khmer before they start. We all do capacity building, none of us has direct contact with our clients. Only our Khmer staff does and so, the volunteers' role is supporting our Khmer staff. Like I said, the only exceptions to that are the volunteers we have with our disability program, who sometimes need some client contact as they are training our staff on how to do interventions and things. So, we have a long-term physiotherapist who's part of this team and who's been here for eight years. And so, she will occasionally see clients.

**Alisha: Are they still considered as volunteers after eight years?**

Cathy: Yes, they are. None of us is paid, we are all making long term volunteering work.

**Alisha: Ok I just wanted to make sure. It is the first time someone speaks of long term as an indefinite time commitment. Other NGOs would say one year more, and the short term would be 1 or two weeks.**

Cathy: So, we also come from a mission's background so when we talk about long term in the mission's community, we are kind of talking of people who are here for three years +. So, like the agency we are here will count anyone being here for less than 2 years as being short term.

**Alisha: What would be the pros and the cons of having international volunteering from your perspective?**

Cathy: Well you should probably ask our staff [laughs]

**Alisha: Yes, it is a bit difficult to be neutral when obviously you are a volunteer [laughs]**

Cathy: I think [takes some time to think] so the long-term relationship building can help with capacity building and support for our staff as well. Like the practical thing is like having people that have English as their first language who can help with donor relationships and that kind of stuff. I think the greater value is the role that we play as a bridge between those communities and be able to sit down with a Khmer person and say "ok, when the donor asks these questions, they are meaning this and how are you going to respond to that?". And so, it is to walk alongside and to... it is about doing capacity building and stuff. But I think there is also some training and skills. That we can do [inaudible] being able to do social work, physiotherapy, we had a worker last year who was only here for a year who was an educational psychologist for the specialization in autism. And so, she was able to spend the year working with our Khmer staff around "ok, what is autism? What things do you have here? What is the context of it here?" learning from them about the context and then being able to share training resources for families through that. Again, we have had our occupational therapist that was doing similar things. And for roles where occupational therapy is for example not a profession in Cambodia yet, and so, having people coming with those roles who can provide on the job training for staff and things, it's a really helpful way to be able to provide more therapy intervention to our clients.

I think... so it's kind of what the others do... Again you've had to talk more to our Khmer staff about how they view the other expats that are also doing social work supervision training as well, and social work case management training, I mean that's how OSCaR was born. It was to

train our staff to improve their processes. I have always had more of a... English language kind of role. I did all of the communication stuff and again, in the last year my role has been how to train Khmer people to do that and train staff members to do that. But initially it was helpful to have... it is much easier to write a blog in your native language than it is in a foreign one.

**Alisha: And have you noticed any cons?**

Cathy: Oh absolutely, you do not know what you are doing most of the time [laughs]. Because you are working in another language. I think that not being able to see the full picture. Because there are so many layers of context and when you are listening to a family story or, when you are trying to help a worker make decisions how to best support people or whatever, there are always going to be so many layers of culture that are influencing values and decisions making that we just don't understand. I think that is one of the main reasons why we restrict the use of volunteers. It is because we do not want people who do not understand the context making decisions. We want to be able to support our staff, but we are working with people who understand the context better than we ever will. Others making decisions is just not possible. And I think the language barrier is a really big one as well. And even our workers who have been here for eight, nine years will say that "there is still so much Khmer I don't know". Understanding the different answers in the way that people use languages, is difficult. I think one of the cons of being an international volunteer, particularly one who is there doing capacity building is "oh well if they know stuff, if they say something, it must be true, it must be accurate". And so always having in mind so we could totally misinterpret the thing and having it completely wrong. But I think that's why the long term thing is important because it's actually from sitting down with somebody and telling them "no, tell me what you think" and asking questions to peel back those layers, that you get a bigger understanding. And I think that understanding takes years and years. And I think the level of trust you need for a local person to be able to honestly say to you "no, that solution won't work", also takes years. And it is building that relationship that takes time. There is no "follow these five things and that's it"

**Alisha: Yes, I agree. I just need to say that because I am doing this also as part of my research, I need to remain neutral. That is why I am not commenting on your answers.**



Cathy: That is fine, you can tell me off record after [laughs]. Can I just go back, just another con of international volunteering?

**Alisha: Yes sure!**

Cathy: Generally, that is why I am still trying to separate long term and short term in my head! I think the resources thing is another big con. When we enter a community, we come with a whole bunch of resources, it is very tempting to hand out those resources or to use those resources as solutions. And again, if you do not know the context, you do not know what you are doing, it is not the best way to use them. And so, I think learning to sit and be patient and, again, learning context is really, really important. I think, as an international volunteer you have to work long enough to be able to recognize the patterns. Yes, so like, we should be seeking for and looking for local assets and we have to sit in the context long enough to be able to recognize it as well. Because I think when people first arrive in a country it is very easy to find problems and come up with solutions but I think, you need to learn to recognize assets that might be different to what you would bring as a solution. And I think as Westerners, we are never taught to [inaudible] or... our education systems also said that if you do enough research, you will find the correct answer. I think, as international volunteers we need to learn to sit long enough to be able to recognize complexity.

**Alisha: Yes, I agree on this one!**

Cathy: And I think the disadvantage of short term is if you have got people coming in every 3 months, you are not sitting long enough to notice complexity. And if you have got those people implementing things, then, you know... you do not know what is going to happen from that. Whereas if you have a local worker who is implementing and volunteers are just supporting, hopefully the harm is reduced.

So, the EC! [laughs]. So, the EC is an attempt to be able to reach out and communicate to the other form of volunteers which are what I would probably call volunteer tourists. They might call themselves responsible tourists or they might even refer themselves as short term missions' volunteers; people who are visiting Cambodia for about two or three weeks. And the aim is to present an alternative program for them to engage with. So, it's increasing awareness about the harms of volunteering in orphanages, or the harm of doing construction work or teaching

English or any other forms of short-term volunteer. But it is about giving alternatives, and an educational component on “this is why we should be doing this instead”. So, this is what the EC is hoping to address. Both to provide training around a particular issue and training on how to do responsible tourism but also, to be that model as an alternative so that people not just take the information and go home.

**Alisha: And how is it all organized?**

Cathy: So we have a curriculum that we have created and basically when... so the other thing that we really wanted to do with our EC, was to take a lot of the information that is applied to long term volunteering and to individual volunteering and apply it to groups. So we have things like the international volunteers code of ethics now for individuals that are doing things with government level agencies and there is a lot of work being done to talk to the individual voluntourists who might be here for a holiday and who've heard about an orphanage that can volunteer in. But there didn't seem to be a lot that was done for the groups that were coming in and we know, from a faith based perspective that at least, in Australia, 52% of church goers are supporting orphanages, and that a quarter of those are sending groups over to visit orphanages. We know that 15% of Australian schools support orphanages and a number of them are sending groups as well. And so, we wanted to basically say, “well we have all of these long-term guidelines from those people who have been here for 6 or 7 years about how to instruct ethically in the community you are in”. But it is the group that are the hardest to change direction because you have to change a whole institution from its direction, from what they have been doing and they know that... “Well this is what we've been doing for the last 10 years what do you mean it's harmful?”. And they have got an investment.... But they also do not know what the alternative is. So, it is about thinking of their yearly trip and what we have been doing, and what we can do for next year. And so, having a program where we can say “well here is the theory about why we believe what you have been doing is doing harm, and this is why we think you need to change. And this is a model of what you could do as an alternative”. So, it is kind of two folded. So, we do training to groups about how they can do things ethically and the program is a series of development curriculum that we've created exploring ideas of what does it mean to be outside and coming into a community, to be engaged in the community, what does it mean as a supporter of an organization to be able to inform them well, and then we use orphanages and carrying for children as our case study around that.

**Alisha: Do you also have individuals coming?**

Cathy: No, so we are trying to focus on groups at the moment. So, we are working on getting our ethical volunteering sessions online so that individuals can be working through them. But our project is based on working with groups.

**Alisha: I might skip the next question because I think you already answered in which ways it promotes responsible tourism practices, but if you want to add anything on that?**

Cathy: Like I said, when we came to design it, we were looking at two perspectives. We were looking at it from the aid development sector and the perspectives around good term volunteering. And then, we were looking at it from the faith-based missions organization's training people are involved in as well. And we are trying to take both statuses to see how we could learn from each other in that. And one of the things that we... that came out from those two perspectives was the lack of preparation that volunteers have before they serve in any community. And so, the reason that we have chosen to build this whole hope program around the idea of our development curriculum is because we are trying to provide that training before people come and do things. So, in fact, our whole argument and the whole point of our effort is: you are going to come to Cambodia for two weeks as a group, to come and serve, and come to do something; we would rather that you just come and learn instead. And so, the whole program is an exposure trip, it's a study trip, it's coming to learn what works in caring for vulnerable children in Cambodia, and to learn how they can support the organizations that are doing that. It is not anybody going out, teaching English or building anything, there's no interaction with children in our program, it's learning about our NGO and its partners, about what we are doing, and how you can support that. And keeping in mind what we were saying about every orphanage in Cambodia is funded in some degrees from people coming outside from Cambodia, and the main role of people coming to volunteer is to come back to their community and tell people not to get involved in that and to use their relationship to help orphanages to transition to a family based care model.

**Alisha: And what are the alternatives you give to groups who would like to volunteer in an orphanage?**

Cathy: Yes! So, like I said we get them to learn about our program so that they can go and advocate for that. But also, we have a set up thing that they can do to build up our staff capacity again. So, instead of interacting with our clients, maybe they can fundraise and use the money to pay for our staff therapy courses or they can come and go to markets with our staff to buy furniture. And, looking for things like that... where... they can have a chat with our staff on how this therapy would be useful for us, and why social workers should have that. And you know, again have a deeper understanding of the work that our staff does. Or also if people want to provide supplies so we would have one of our staff raise funds for that and when they are in Cambodia, we take them to the places in Cambodia where they can buy that stuff. So, they can see the things that are locally produced, locally made and locally sourced, and they are using their outside resources to finance that. But they are buying it within the local economy here and then, being able to spend the day with our staff learning about what the team is doing.

**Alisha: How does the EC contribute to your NGO?**

Cathy: Well, hopefully every time we have a group that comes through, we have people that get passionate about our NGO and go back to their country and talk to their friends and family about it. But also talking to their school community, to their church community around why they should not volunteer in orphanages, why the movement of family-based care is important, and then raising interesting funding for that as well. So, it is mainly an advocacy role. And like I said, if people are insistent on doing something, we would have ways for them to build our staff capacity as well.

**Alisha: Do you accept day visitors within your NGO?**

Cathy: Again, only groups. Yes, so we have... If there are teams in town who would call and say, “hey we want to learn about your NGO”, we would accept them to come for half a day. Make them come to the office to present them our work, the one of the EC and the NGO, and again, it is in Phnom Penh’s office only, no contact with any of our clients. We would have few of our staff but we are trying to limit that because we are trying to not disrupt our social work staff’s daily routine, who’s already doing a lot!

**Alisha: Does it happen often?**

Cathy: Yes, kind of. Between October and January, we were doing about one a week. Now we have not any anymore [laughs]

**Alisha: I wonder why [laughs]... Do you have staff allocated to this?**

Cathy: Me and my Khmer co-worker, we do this full time. And that is why we are looking at ways to minimize the impact on the other staff as well. When we were first kind of doing this, it was like we were getting one day trip, coming kind of every two months or whatever. And at that point, it was ok to just say to the managers “hey can you come down and have a coffee with them and talk about what you do”. But when it becomes more regular than that, you need to have staff with specific roles that needs to explain instead of calling everyone out.

**Alisha: Do you have any code of conduct, guidelines that you give to visitors when they come?**

Cathy: Yes, we have a social piece? [inaudible] we give as part of our EC program. We have a visitors’ code of conduct from the NGO, we are making a child background protection check, not that we are expecting them to have any interaction with children. But we would rather make sure that the people we are bringing from overseas are ok. And we have an ethical communication guideline that they need to sign as well.

**Alisha: Ok great! So, I was asking all those questions because we are thinking at CFI to maybe get involved in ethical tourism. It is a new project for us, so we are trying to have others' feedback on that. So, I would like to know, with your experience, if you could give us any recommendations on things we should or should not be doing?**

Cathy: I mean it depends on what you are hoping to design, on what you are hoping to get out of it. One of the things that we have found to be a constant challenge is maintaining the ethical standard that we want to apply which is the do no harm standard against people’s expectations. So, we have had people come through our program and really love it! And then, we had others come through and say “well we didn’t do anything” so we were like “yes this is the point because you are here in Cambodia for eight days, you don’t understand the context so you are not supposed to be doing anything”. And it has been really tempting to ask for ways that we

can communicate with people that are coming in to know what their expectations are. Well also, having an idea of what they want to achieve while they are here. And that is the challenging thing of the alternative model we are trying to do. It is from a research, ethical standpoint, it is their framework and we are not judging, but we are trying to explain why they should rather go with this than building a bamboo house. But any ethical tourism project that you set up needs, in my opinion, needs to be thought through as “what is it we are trying to achieve”. Like is it something that you guys want to set up as another income string for the people you are working with or is it a donor funding for you guys as well. But being really clear about the purpose and about what you allow. Like, what kind of connection with CFI beneficiaries are we allowing people to have? And so on... So, we have said, while we are a foster care agency, there is no way that you can see foster care families. You would not in Australia or in the US, or even the UK and I am sure in France as well, to just turn up for a day and expect to be able to hang out with foster kids. It is just not possible. So, it is not ok for you to go to Cambodia and think that you can. But, that doesn't seem to be a logical thought to a lot of people... But when you put it that way people usually say “well yea...” . But [thinks], I don't know how COVID is going to affect this, but there seems to be a lot of entitlement about “I have the right to come in somebody else's community and I have a right to do something in somebody else's community”. There was a lot of research that we looked at while putting this program together around people... poor people in your home country, kind of the idea of the deserving and undeserving poor... And it's really easy... and so, you know, the poor in our home countries are undeserving because they are drug users or whatever... But the poor somewhere in Cambodia, are... you know their poverty looks different, so therefore, “it's something that I can do and go help”. And I think, the desire to care for people is altruistic and I'm very aware that I criticize this stuff in the position of being a long term volunteer, like everything I say applies to me as well [laughs] But, I think that a lot of the ethical tourism stuff that I've seen, can be well set up in a way that it supports the community and stuff, but also from an environmental perspective. But it does not challenge those stereotypes about poverty and about alleviation of poverty, and our place in being able to relate to people who have a certain level of poverty and interconnect with them. And that is not challenged in most of them. And that is what I am really passionate about our EC because I think it is the kind of thing that we need to be challenging as well. It is how we can bring people to recognize that yes there is a role in giving back, there is equality and it is ok to challenge inequality. And we need to be mindful of it, as the wealthier, we need to do something about that. But, not doing that in a way that overrides the experience of the community we are visiting. How do we learn from these people and share rather than saying

“these people have a problem that needs to be fixed”? And how can we challenge that in the way that we bring in people as volunteers? How do we challenge that as well?

**Alisha: Do you have any dependency on tourism?**

Cathy: No. [thinks] Well yes. So, the plan has always been to make the EC self-sufficiently funded through the teams that we have come in. So, that is basically we are looking at enough for our Khmer salaries, for Khmer people who are running this project. We are partly donor funded at the moment with a half/half, half our donor and half our income model. We have no income for the rest of the year from what we can see at the moment. So, we are using this time now to really work on our curriculum stuff, and really polishing that up. We were about halfway on putting that online anyway, so we are finishing that of. And, the other thing we are doing is writing training staff menus for our staff because I’m currently training the guy who will take over as the project manager and then, he is training a Khmer worker who is going to take over his role. So, we are currently writing the processes around that. And then, it is for me to exit the program in around September anyway. So, it is really allowing me to invest in staff and in processes and things but yes, in terms of a long-term financial sustainability program, it’s going to be a bit difficult this year. I mean, the good thing is that any money we receive through the EC goes into the generalized NGO funds. So, our NGO is not dependent on the EC in order to fund any of their projects. So yes, the NGO is not dependent on the EC, which is good! And I think, I would not want to see our NGO dependent in any way because it is just too tricky. But I was reading about another social enterprise down here in Phnom Penh. The social enterprise funds the NGO and now, the tourism left in the last weeks and they are losing a lot of money. So, I think, there is definitely a role for social enterprise to be supporting NGO and to be providing unrestricted funding but that’s it.

**Alisha: Yes, it is difficult to rely on tourism... Ok so we have come to the last question. Do you believe in tourism as means for sustainable community development?**

Cathy: Hum... If we are talking from a really theoretical community development point of view where our community gets together and says “yes, we want to open up our community to our homestays” or I don’t know. Then, yes, I do if it’s community driven and community led. I don’t necessarily believe in outsider led tourism because I think that it is kind of related to this

poverty porn idea of “hey we’re going to use your community in order to make people feel a certain way in order for them to give money”. That again, is the kind of attitude that I want to change. I think tourism as community development really needs to be initiated and done by the community. Well, it depends... if it is a community that shows off Angkor Wat, that is one thing, that can be found with outside initiatives and funds as well. But if it is that kind of... yea I guess the kind of homestay model, how do we do that without exploitation? And I don’t necessarily think that you can-do short-term volunteering as a means for sustainable community development. So straight tourism yes, long term volunteering I hope so [laughs], responsible volunteers as means for sustainable community development, I am not convinced about it.

**Alisha: Do you think the current has affected your answers or do you think you would have had the same answers 6 months ago?**

Cathy: At the moment, my answers are consistently what I’ve been fighting for over the last years. What I would be interested in what it’s going to be in six months' time. Because what I would love to be doing if I had the time to, is I would really love to be starting to collect data about this now. Because for the first time ever, we’ve sent all the short-term volunteers home. There are still a lot of long-term volunteers here, so all the international NGO staff goes on, from what I can tell. But I would say that there is still 70% of missions’ community here in Phnom Penh. So, I think it is really interesting because at the moment we can really see the difference between short term and long-term volunteering. And I really wish I had the capacity to be collecting data on this because we suddenly lost all the short-term volunteers coming in to teach English, building houses, running medical teams... And we have also lost all of the right up to one-year government volunteer groups. So, I am really thrilled to see what is going to happen with the orphanages in the next two months. You know, how much is this a business model where people are relying on people visiting. If that is the case all of those models will eventually collapse. From a child protection perspective, I still hope this does not happen because of the reintegration of those kids. But I think it will clearly change stuff. But it will be something interesting to track. Also, how the communication is going on as well. You know, all those orphanages that were relying on teams coming in, are they still able to monopolize those relationships in order to get some money? I am kind of hoping that in six months’ time, I don’t have to run the orphanage side of the EC anymore. It would be nice if everybody worked at home for six months. It would be really nice that people who would like to volunteer in



orphanages take this time to do some reading and to discover that maybe they shouldn't volunteer in an orphanage. And that would be great! I hope we are going to learn from it and also schools that are sending out hundreds of kids to service trips.

**Alisha: It would indeed! Thanks a lot for your advice and thoughts all along this interview! It was a pleasure speaking to you. I will send you the transcription during the week for you to check it if you would like that!**

Cathy: Yes sure! Thank you as well, I hope it will be useful for your research! Take care

**Alisha: It will for sure! Take care as well, we stay in touch!**

## Appendix 8 - Interview NGO founder

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Skype call held on the 25th March 2020 with Morgan, founder and director of local NGO in Siem Reap. We had to make the Skype call shorter due to the current situation, that is why I decided to ask the most important questions.

**Alisha: Hello Morgan! As part of a master thesis research and a fact finding for CFI on whether or not we could get involved in ethical tourism, I would like to get to know you and your NGO better. Can you please present yourself and the NGO?**

Morgan: So, my name is Morgan and I am the founder and director of a local NGO. It is a Cambodian NGO located in Siem Reap and was created in 2008. I was completing a research and I saw people coming to Siem Reap and wanting to get involved and not really knowing what to do. And so, my idea was could I start something, could I do something that would help people to get information. And that is how it started in 2008. And the whole point of this, as it says on the website, 'we are helping you to help'. Everything that it does is trying to inform people who would like to come and help in the best way that they might do that. And to avoid some of the things that might not be so good to do. And, we have been operating three main parts of our projects. So, one, it was the original one, is giving out information. And that can be in many different ways, it can be a leaflet, it could be coming into the office to chat with us, it could be looking at information on our website, it could be child protection workshops, it could be briefing sessions with visiting groups. Lots of different areas of giving out information to people. And the second we do, is we place volunteers and find good places for them to do good things; that little sentence is an enormous big job to make sure that people are working in places that we understand and believe they are doing good things anyway, and the volunteers are doing what they should be doing and looked after carefully. And we place people in maybe 6, 8, 10 different organizations around the town. And the last thing we do is we run our school, which we took over the running in 2012. It has been running since 2007 but it is now all part of our NGO. We provide school for almost 500 kids a day, we have 17 staff and that is the framework of what we do, and everything I try to do is to help people to do appropriate things. Because I am sure in your time here already, you've seen good things happening but also seen things happening that are not... that already you would be thinking "I don't know if that's really helpful for Cambodia". That is us and what we do.

**Alisha: Why did you decide to run a volunteer placement service?**

Morgan: Hum... It came not surely out of being this point of information and gradually people were saying “Where can I volunteer?”. So, it came out of that, it came out of the whole package of ways that we could possibly help local organizations. So, we also... you know people could donate through us, so we distributed quite a lot of money as well because people were happy to do it through us. But volunteering was absolutely something that kept coming up and we spent quite a bit of time to see how we could do that in the most responsible way. So, it came out of being asked. And I... I am now thinking of things I haven’t thought about for a bit, but I took the view of... the high-level view that I knew from the beginning that volunteering could be helpful, but it could also be very unhelpful. And I also knew, I did not think it was reasonable, possible, practical to try and stop people from volunteering. I thought my best job is to be in here, giving information, advice and guidelines as much as I can to encourage that what people are doing is responsible. And if people will come and follow our guidelines it is fine and if they will not, we would not be bothered with them. I told you that along the line we have been trying to encourage people to do things better.

**Alisha: So, what would be the pros and cons of having international volunteers coming to Cambodia?**

Morgan: The cons are the impacts that those guys have. All the things about... the things that we do when we go to a place when we think we know the best, and the reasons why people volunteer. So that people end up trying to overlay their thoughts on what should be happening here rather than listening to what Cambodian wants. There is also a massive job to manage Cambodians so that they can take control of their futures and interact with volunteers in an appropriate way that is beneficial for everybody. Which is something I think we have been very successful at. Our school is run completely by Cambodians who have develop ways to say to a volunteer “ok this is how we are going to do it, this is what we hope to get from this experience, this is what you are actually going to get from this experience” and we’ve managed to have quite of positive things. So, the positive things are that they bring resources, they bring new ideas, they help Cambodia engage with the wider world. Cambodia can’t work like an island, completely isolated and protected from influences from the outside world. It is ridiculous to think it can. And what we try to do is to make those interactions as beneficial and as responsible as possible.

**Alisha: Do you accept day visitors? And if yes, how is it organized?**

Morgan: Yes. So, there is this great thing. Everybody wants black and white answers to these very complicated questions of foreign people coming to volunteer. And one the simple things people want is “so should I volunteer with kids? Yes or No.” There is not a yes or no answer... “What is the minimum time you should volunteer?” The longer I have done this, I am very clear there is nothing to do with a minimum time, it’s to do with an appropriate time. So, if you are going to come for a very short time to visit... and first if you come for a visit it is quite different from volunteering. We have got people here who come to meet visitors in the school and talk to them about what we are doing and then take them around in an appropriate way so that they don’t get involved with the kids and they don’t disrupt classrooms and all the rest of it. So that’s visitors. First thing we built here is the visitor center where we could catch people and deal with them, so they do not wander around. With volunteers it depends on what you are doing, so we could have a wonderful volunteer experience for half a day. You might play the guitar or might to origami and do arts and crafts, or we might be an expert on first aid, or you might... you have lots and lots of things. And if we knew what you were doing, and we knew when you are coming and we could agree in advance what it was you would be doing in that half day, if it fitted in with the overall curriculum that is happening at the school. You could come along and everybody could have a wonderful afternoon. If you come here and say, “can I please teach French or can I please teach English?” Ridiculous! But if you are going to come and make a discrete activity that fits in in what we want... We had some wonderful things! And equally, we could have a volunteer for three months who is very skilled and experienced, who is a bloody nightmare and will not listen to you and you have three months of misery. Does not bring anybody any benefit. It is about appropriate things. And the shorter the period people come for, the longer the preparation you have to do to make it work.

**Alisha: We would like to know how we, at CFI, could get involved (or not) in ethical tourism, so I’d like to know, with your experience, which recommendations you could give us? Of things we should avoid doing and in opposition, what are the must we should not forget?**

Morgan: So, did I already send our child protection guidelines, code of conduct and visitors’ rules?

**Alisha: No, not yet**

Morgan: Ok so I will do that right after our conversation. First of all, you need to decide what you want from these visitors, what is it that you need, and you need to develop some very clear rules. And you need to think of what it is going to be: is it just going to be a visit, something else where people could get involved in and volunteer. But it has to be suitable. We have groups of high school kids that come from Australia, New Zealand and Great Britain and they go for half day, sometimes... It is very short but some of them stay two or three days. And they will go and help our library. So, we have a wonderful library, lots of books, we have a librarian that does not really know what she is doing, we can help to plan the activities. A book will be read, the stories will come from that book, there will be arts and crafts sessions from that book, there will be planned activities and kids listening to people reading to them. Wonderful wonderful for the volunteers, brilliant time for our kids, and most importantly a great time for our teachers who then learn more about how to run a library session. Those are great sessions! Because they stand along in sessions. So, you must avoid having people wandering through your buildings, disrupting things, we need to be highly organized, you need to have staff that is dedicated and that can deal with them. And make sure that whatever you do, fits exactly with the overall plan of what you are doing in your projects and that it adds to it. And it does not distract from it! (small pause)

It is not easy, but it is not impossible. And you need to be thinking all the time how there is a benefit, and how you can maximize the benefit from any visitor or volunteer interaction that you have, what do we want from that and also, what can we give to the person who's coming to visit or help us. Try and work out those things and be absolutely clear. And the big thing you'll have is dealing with your staff, explaining the dangers, encouraging them to have the skills to stay in control of the situation and not be pushed around with people who come with a lot of power. Because they have got the money and they easily can start telling you what to do. So, you must absolutely avoid donor drift, and being pushed off what you want to do. Or get yourselves in situations that are dangerous for your children and your staff. Which is fairly rare but much more likely is doing things that are not appropriate for your beneficiaries.

**Alisha: And do you deal with the dependency that tourism and volunteering can create?**

Morgan: This is the strive line of our school (showing a paper saying "Helping without creating dependency"). Of course, there is, of course there is... Even the kids miss it when we don't

have volunteers because they like the interaction, they love it! And I think we have to do it because in Siem Reap we used to have a tourism industry. They need to know how to deal with weird people like you and me, who eat funny food, and look funny, and don't like rice for breakfast and all these weird things. They need to! But of course, the danger is and the reality is, if you don't get funding from anywhere else, and you are relying on supplies from those guys, then there is a danger that we get dependency on that. And that is one thing we are constantly working at. How can we broaden our income base? The big thing is to make sure that whenever a volunteer is around, your staff absolutely remains in charge. That the volunteers are seen as a classroom assistant, as something that is helping your staff, but the rhythm and schedule is maintained the same way as before. And this is the same for visitors. Do not let them disrupt your work and let them drag you off. It should be a plus not more. I will give you one more example of how those short-term things work. Last year, was 50 years since the man landed on the moon, I remember it, you do not (laugh). And some people here did not even know it did happen. We had some visiting schools, particularly from the UK. We said "how do you fancy working with us to prepare some activities about the moon, the solar system, the stars... These guys only came for a few days but prepared all sorts of stuff and we had the most wonderful lessons about space which are still going on. We can be creative and think of what these guys can bring that we cannot really get from here. You might be willing to do something on the environment or on nutrition or health. What we have also done with high school kids is that we had groups of high school kids from the UK coming over here and we just let them go and chat with people their age. We just said "go and have a chat". And the next thing that happens is that they start laughing with each other, and they all realize there is not so much difference between them. Great English practice for our children and great eye opener for the other ones! The thing is that the simplest things are also the most difficult to organize. We need to put a lot of work into it. But we had some great sessions where they just went and chatted with our older kids.

**Alisha: Great ideas and lots of infos! Thanks a lot Morgan, it was a pleasure to talk to you and thanks for taking the time. Now I hope everything turns for the good!**

Morgan: Thank you, it was good to have a chat with you and think of something else than what is happening now! Take care and we will keep in touch.

## **Appendix 9 - Interview local tour provider owner**

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Held at Coffee Town in Battambang on the 17th March 2020 with Sreyrath, owner and director of the shop.

**Alisha: Hello Sreyrath! As part of a master thesis research and a fact finding for CFI on I would like to get to know you and your tour company better. Can you please present yourself and what you are doing here?**

Sreyrath: My name is Sreyrath, I am the first daughter in my family and I finished university already. I started a business with a friend. The first year we started together but the year after she left and stopped working with me at the shop. She now works in Phnom Penh so I'm alone. So, this year has been quite busy because I had a lot of work and I was alone. And I didn't know how to run a business but she always supports me and gives me ideas. Sometimes my sister is staying at the shop so I can make the tours. And sometimes, when a bike is broken, I can care for the customer without worrying about the shop when she is here.

**Alisha: Wow I can imagine how much work you can have sometimes when being alone!**

**And what are you proposing?**

Sreyrath: We have half day and full day cycling tours but I also organize visa extensions for tourists or working visa as well. I organize private or shared taxis from Battambang to Phnom Penh, Siem Reap, Sihanoukville and so on... After, I sell bus or boat tickets and also for the circus. After all, I help people in town to open their own business. I prepare some documents for them and bring it to the ministry.

**Alisha: You are doing a lot! And for the cycling tour, how are they organized?**

Sreyrath: I do the tours and I am the guide even if my English is not so good we can understand each other! So, I have cycling tours for half day where I go to the North to Ek Phnom, I also visit local businesspeople and after that I visit the history sites of Khmer Rouge in Cambodia.

Because we have two places, killing fields and killing caves but I bring them to visit the killing fields. And after that for the local business we visit the rice paper, the rice wine, the crocodile farm, the banana fried and the fish market. All people I know. And they are very nice when I visit them, they never accept people's money. They explain a lot to me and then I translate to the tourists because they cannot speak English.

**Alisha: What is the most popular tour?**

Sreyrath a: It's the visit to Ek Phnom, it's the one people ask me the most about. Because they want to see how it is going in the local villages.

**Alisha: And who are the usual people making the tours?**

Sreyrath: For the local people when they come to Battambang, they do not want a guide, they want to make the adventure by themselves, but they want the directions. And, for the tourists I have mostly young or older people. Even though they are 70 years old they still want to do it (laughs).

**Alisha: Do they come directly to your shop or they book through their hotels?**

Sreyrath: Most of them are walk-ins, and a few times the hotels call me because I have leaflets in some of them.

**Alisha: Do you sometimes have people coming to your shop and asking you to visit or volunteer in an NGO?**

Sreyrath: Yes, it happened, but just a few. 3 times since I opened the shop. Some people want to know about NGOs supported by religion, because some people do not want to go to an NGO without it being religious. After all, I'll explain them which organization they can go to like K&K. K&K is an organization supported by Japanese, but they are not religious, they just want



to help the women. And they receive visitors. Then I contact the NGO, organize the time and let them know when they can go and visit. Then they go there to visit, sometimes they buy things to support them.

**Alisha: You were telling me that you bring tourists to local businesses, what are the pros and cons of doing this?**

Sreyrath: What I know, just a few local businesses when I bring people there, they expect tourists to do donations at their place. And the advantages, is one thing that when tourists or local people come to visit, they can show their homemade and get people to know about what they are doing. It also helps them to grow their business with the money of their visits. In their dream they would like to sell their products in the national market. Because in Cambodia for example with the rice paper, in Phnom Penh and Sihanoukville, the rice paper is imported from Thailand. So, they would like to change that and sell theirs instead.

**Alisha: Does it happen that tourists do not behave appropriately during the visits?**

Sreyrath: Usually they do, some take a lot of pictures but the local businesses they know already. But a few families they ask before and some don't, but it is ok, they know now and they don't mind. But it is forbidden to take pictures of some places in the market because it is illegal for people to sell wild animals. If people post it in the social media, police will find the sellers and arrest them.

**Alisha: So, I'm actually making a fact finding and master research to see if CFI could get involved or not in ethical tourism. The idea would be to partner with other NGOs and tour sellers to propose visits, do you think people would be interested to do something like that?**

Sreyrath: People would be happy to do it, I think. Because a few tourists want to know more about children's education and about the communities so I think it would be a good way to

explain them and show them what local NGOs are doing. And I would be happy to do something like this during my tours because before I did not know how to connect with local NGOs to support them. Because when I asked one NGO which has one place for homeless kids, they are close to Ek Phnom. But they do not accept tourists to visit there. Because they said that the people of the NGO are very poor so if they receive the visitors, there will be a very far level and they don't want that. But it is a good idea!

**Alisha: What do you think are the things we should definitely avoid doing?**

Sreyrath: First, do not let them see very poor children or families. Also, tourists during my visit compare a lot Cambodia to their countries and sometimes are a bit judgmental. It is not a problem when they visit local businesses because people do not understand them, but it is better if you protect children and families from some remarks that can be made. Some people do not expect Cambodia to be like this so... And also, you should avoid putting a donation box. It is better if you tell them that they can come to you and have more information if they want to donate but people do not like to be pushed to give.

**Alisha: And the final question, do you believe in tourism as a means for sustainability and community development?**

Sreyrath: I think tourism is very good for Battambang because it helped to develop the city. The thing that is not really good is the environment because we have a lot of garbage. People always ask why we don't collect it, but we do it a lot, it just comes back too fast. So, this is not a good thing. And also, people are afraid for the rice fields. Before, when you were going to Ek Phnom, you only had rice fields, now the city is putting buildings and hotels for tourists, so we are losing some fields and people their work. I am also scared that if tourism grows, the prices will go up like in Siem Reap where it is expensive to live and to rent! So, I am happy we are having tourists and I earn money because of them but you also have some disadvantages. And now because of COVID, tourism dropped a lot, and I do not have any tours, but I still need to pay rent, so it is difficult because I need tourism to live.

## Appendix 10 - Interview NGO partnership manager

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Held on Skype on the 31st March 2020 with Sofia (for the purpose of this research, the name has been deliberately changed)

**Alisha: Hello Sofia! As part of a master thesis research and a fact finding for CFI on whether or not we could get involved in ethical tourism, I would like to get to know you and your NGO better. Can you please present yourself and your role?**

Sofia: So, my name is Sofia obviously [laughs]. I am the partnerships and development manager so that means I do all the fundraising, all of the grants, overseas communication and help with the reporting, all sorts of things. Do a bit of policy, anything about collaboration with partners like CFI. A lot of different things. It is quite a small NGO, so everyone wears a lot of different hats. But pretty much everything in regards to fundraising, and communication. If you were in the office you would meet with our communication's team, which is typically our communication's officer, and their communication assistant. So, our fundraising and com team is made of three people in total with myself. The rest of the organization is programming or admin. So, we have a small team that is doing all the fundraising and all of the projects you are interested in. And, to speak about the NGO's general background as well. So, we first started in 2009, when the co-founder Nicky came to volunteer for a month in Cambodia with survivors of trafficking. She was coming to build a life skills curriculum for survivors of trafficking and use her skills as a teacher to help build a really comprehensive life skills curriculum. So, at the end of her time here she asked survivors how she could help and she figured she could call some friends to do a couple hours of volunteering a week and really make a difference. She figured she'd be sending sewing patterns or something really concrete to help them with their future business or their future growth. But, the survivors said that they didn't want something for themselves but what they asked her to do was to go to local villages and take girls who weren't at school to get them there. Every single one of them was out of school when they have been trafficked and their concern was that, when a girl is rescued from trafficking, that the hole is just filled with another vulnerable girl. That it does not end there and that it becomes a cycle. So, what they asked is that she goes out for smaller girls to support some to stay in school. They believed that if they were in school, they would have be safe. So, that is a national research that being in school is a preventative of protective measures. And, when we started looking in Siem

Reap, there wasn't anyone working on that. There were people working on reintegration, there were people working on rescue, but prevention was a gap in services. So, we registered in 2010, and it's our tiny anniversary in June, which is very exciting! And our mission is to prevent the exploitation of girls to prioritize the safety and education of their children. So, our program's team works with families to keep girls in school and safe and provides all the basic educational supplies that girls need to stay engaged in education. So, a backpack, books, bicycles, all of the things... as well as financial support for additional curriculum classes, that you may be familiar with. As well as monthly safety checks, so our educational officers go out to the village of every single girl of our program, every single month. So right now, we have about 500 girls enrolled in our program and the team goes out to meet with the families, to make sure everything is alright, any questions they have, give the opportunity to girls to take out books from our mobile library and kind of access other services.

**Alisha: That is great! How many people are working in total?**

Sofia: So, at the moment, we have 23 staff. So, the program's team is around 15, we have educational officers and social workers so a small team of social workers that do more intensive services to families facing more challenging circumstances.

**Alisha: Mostly Khmer staff?**

Sofia: Yes, mostly Khmer. The only foreign positions are... we have three foreign positions and now, only two of them are filled. So right now, we just have myself and the program manager who's funny enough, also named Sofia! But she is Australian. So, there is Australian Sofia and American Sofia [laughs]. So, we are the only Western staff, all the others are Khmer. And all our program's team is Khmer, our admin team, the communication officer is also Khmer.

**Alisha: How are you dealing with the language? I've only been there a month but I found it difficult to learn Khmer!**

Sofia: Yea! Well I actually speak Khmer. When I first came to Cambodia I lived in Koh Kong province, way down south and I was with the Peace Corps so within a small village for two

years. So, after two years I had enough to get by! Some of the terms are really challenging to get a hold on. A few words can really sound identical [laughs] it takes a long time.

**Alisha: Yes, I really wish I could speak Khmer! So anyway, moving to the subject “responsible tourism”, how would you personally define it?**

Sofia: I mean I am certainly not an expert. I mean on the most basic level I would say it is tourism that does not harm the local community.

**Alisha: According to you, in which ways can volunteering be a form of responsible tourism?**

Sofia: This one was maybe the only question I am not really sure how to answer. Because I think there are so many levels in each of them about what volunteering is and what responsible tourism can be. And I do just think that it is very difficult to get it right. To get a balance of those. Both with volunteering and responsible tourism. Yea... I honestly I’m not sure. I think that was the most challenging of your questions.

**Alisha: There is no yes or no answer to this question, it also depends on the way you look at it as short term or long term volunteering.**

Sofia: Well now I think there are ways to volunteer responsibly or ways to be a responsible tourist but I don’t know if I’ve seen any places where it intersected well. I struggled to find a good example of responsible voluntourism. Because I think there is a lot of power dynamics behind that.

**Alisha: I’ve seen on your website that you’ve decided not to propose volunteering missions, why did you decide to do so?**

Sofia: So, we do allow volunteers just only office based. So, we have had one volunteer coming from one of our partners “Professional doing good” who actually worked on A Mile in Serey’s shoes and helped us to do design working and office work. And we do not accept volunteers typically in most cases. And that is because of the vulnerability and high-risk situation in which

the girls in our program live. We follow very, very strict child protection guidelines. So, we do not take on any volunteer that would be working with the girls in our program. Because... I mean that would just undermine the other work that we do. We do not share the village names, we do not share girls' real names, we do not share any geographic specifics besides the fact that we work within Siem Reap's town. So, we would not take on a social worker volunteer or any position that would be directly on the program's side and that would be to protect the privacy and vulnerability of the girls on the program. But what we do, as I said, is office based and it would mostly just be with the communication's team to work on graphics, on videos, on those kinds of things. So, we typically, when people approach us to volunteer, we direct them to other partners who we know do good work and accept volunteers and have a well-structured program that is more suited to that. And beyond the practicality, beyond child protection, somebody would have to be able to have like those skills in social work and then, be able to speak Khmer and really to be able to have value. And I think whenever we have a volunteer, we do kind of the same things we do with our staff, checking and referencing. That would be in very specific circumstances I would say.

**Alisha: And for how long are the volunteers staying when you do accept them?**

Sofia: The first was three months. We were supposed to have another volunteer coming this month but yea... that kind of went out of the window [laughs]. So, we kind of work with professionals doing good to do volunteering placements so it is about three or six months. And that is what we would be looking for on projects within the com's team.

**Alisha: What do you think are the pros and the cons of having international volunteers?**

Sofia: I mean, it helps massively... we do not have anybody who is specialized in graphic designs on our full-time staff team. So, it helps us hugely in filling gaps that we do not have, like skills gaps that we do not have. I think for shorter term volunteers, or generally speaking, I think when we open a position for a volunteer it takes time for the logistics and it is a very small staff team. So, it is just making sure that we have enough time to really make sure that it is really a good volunteering mission. Because, we also would not want to keep having volunteers but not being able to support them or talk to them. We want them to have a good experience. So, I think for us, we take that decision very seriously. So, I think with a small team

it is really important to make sure that it's not taking on too many logistics and supervision. It would not be a positive experience for us or the volunteers. I volunteered a lot, and it can be challenging [laughs]

**Alisha: So, looking at what I think are responsible tourism initiatives, I would like to first speak about Shine and Dine, can you present to me the project?**

Sofia: So, Shine and Dine is more a fundraising initiative than a responsible tourism initiative in itself. It started 4 years ago in Australia, in 2016, and 2019 was the very first year we did it in Cambodia, which was exciting. So, it is a month-long campaign where we partner with local restaurants. So, in Australia we have a certain number of partners that do it every year and in Australia, they donate 5 Australian dollars for every dish that they sell. They can choose whatever dish they want; they can see if they want to create anything specific for the month, whatever they want to do it is really up to the restaurants. They nominate one Shine and Dine dish and for every dish that is sold that month, \$5 goes back to our NGO. Usually we will check in to see how they are doing, if they need any resources or anything. And at the end of the month they tell us how much they sold and donate the amount back. In Cambodia, because that would be quite high of a percentage of a per dish price, like \$5 is more than most of the dishes around here [laughs]. And because it was the first year, we let restaurants choose how much they wanted to donate per dish. They got to choose the dish and the percentage they wanted to donate back. And that ranged from 10% to 50% per each restaurant. It's been fantastic, it's a great way for other people to get to know about us and it's from our partners' side, fairly low on their time and staff time because it's kind of built in their daily operations. So, it is not a massive ask for our partners. Particularly in somewhere like Siem Reap, and I think I would get kind of the same answers in Battambang, many people who have been living in Siem Reap for a while and who are regulars, responded very well to it. It really helped to raise our profile and kind of remind people if they have not heard from us in a little bit. And on the scale of organizing fundraising events, it was a lot less logistical work for us comparatively. So, it's great, it doesn't really promote responsible tourism, it's mostly a fundraising activity but we also use it to promote us and kind of our work. But it is something that a lot of partners are very happy to do.

**Alisha: Yes, I can imagine! And how is it presented, do they have communication around it to say that this specific dish is part of Shine and Dine?**

Sofia: So that is something they have in Australia. Some of them had table toppers this year which just said “ask about the Shine and Dine dish”. So one of the lessons learned is that we are going to do a whole range of things so if somebody wants to just plug it on a word template, something that is easy that everyone can use or just a pdf where they can fill things in. Cause there are a lot of things that you have been doing as we were going. Because we started with a very small group so it was easy to respond to our individual partners’ needs when they said “I want to have something that sits on every table that says exactly what it is” it was ok. Some just wanted posters, that kind of differed between the cafes and between the restaurants, or just the size and type of the cafes. I think the time of the year is very important for that. Because during the holiday you have more tourists so we had received feedback from people saying they would be happy to make it during high season just being careful about when the major season and payroll is. When people usually give their workers bonuses. So just making sure that it was built in the flow of the season.

**Alisha: How many partners are you working with in Australia and Siem Reap?**

Sofia: So Siem Reap was eight last year. I think Australia, it was last month in Australia, I think they had 12, I am just going to double check that... just a sec [laughs]. But it is going to be affected a lot by the current situation because Australia lost a lot of visitors. Ok, so 16!

**Alisha: As you said it will be affected by the situation; do you have any dependency on this project?**

Sofia: The majority of our donations come from small business and individual partners. So, there is a breakdown if you are kind of interested in this kind of thing, so there is a breakdown in our latest annual report. So, it is about 54% of our business partners not linked to Shine and Dine and 38% our individual sponsors, again not linked to Shine and Dine. So, although Shine and Dine is really fun, it accounts for only a part of our 7% of fundraising. So, although it is really unfortunate timing, it’s on a smaller side of our overall finances. Shine and Dine would come under I believe is called ‘advance’, within our breakdown. So, it’s one of those 7%. But



I think it is going to be a very challenging time for many organizations because November was already a very low tourism season. It is going to be challenging for a lot of NGO as well.

**Alisha: Yea, it is very difficult to forecast what is going to happen... Who is the main target for this Shine and Dine initiative?**

Sofia: Hum, really... Usual customers, short term visitors, Cambodians, all of the one who've mentioned above. We work with restaurants and so whoever is coming to the restaurant. And it is restaurants we worked with mostly because it was the first year, it was a majority of restaurants we worked with for past campaigns. So, of course expats, tourists and Cambodians, we were excited that we have a communication's assistant now, which is a new position. So, we can actually start to have all of our materials in Khmer, which is something we haven't really had the capacity to do before. But something we are hoping to transition to. A lot more tourists are having our coms and, which I think CFI is brilliant at, and it is something I really admire.

**Alisha: Do you have any idea of how many people become long term donors coming from this initiative?**

Sofia: From Shine and Dine, I do not really know it. I do not think we have had any from Shine and Dine but we had some from events, like the Shine food festival where people turned out to become sponsors. I do not know, I think the bigger value is not necessarily translating to money, it is kind of the awareness and the support. Because there are so many NGOs in Siem Reap as well, so it is kind of raising awareness in what we are doing and who we are.

**Alisha: Do you want to add anything concerning how it contributes to your NGO, because you already said raising awareness, raising funds, support, but if you want to add something?**

Sofia: No, it is all of them and primarily fundraising.

**Alisha: Sure! So, you have another initiative called “A Mile in Serey’s Shoes”, could you present me this project?**

Sofia: So, A mile in Serey’s shoe is a half day workshop. Basically, it is an interactive educational program, that is how we present it. Because it is based in the office, which is an important point. It is not based in the villages, it is not set up to look like a home, which would be a brilliant next step, if we can shift to that! But it is office based and it’s inspired by the Choosers and Adventure book series, so if you are familiar with those?

**Alisha: No, not at all [laughs]**

Sofia: The reason it is based on is that they are book series that our founder had when growing up. So, it’s a book where you are giving a number of choices, you read along and you put yourself in the story, and you get to choose the A or B. And your decisions change which page you go to and you will continue the story on a different path according to what decisions you make. So, for A Mile in Serey’s Shoes, we ask participants to put themselves in the place of Serey, who is a mother in rural Cambodia, working to support her children, pay out for loans and make very challenging decisions about how to keep her family safe and healthy. And it is based on case studies and our work overall. So Serey is not a mother on our program, it is a composite of different experiences shared in our program. We first began putting this together when people wanted to visit us, like our donors and supporters, friends of supporters, wanted to come and visit, see the girls and meet the girls. And because of our child protection guidelines, we do not allow anyone in our villages to meet the girls on the program. Similar to volunteering, we don’t allow anyone to go out to the communities. So, prior to Serey’s Shoes the only option was an office tour which is not really exciting because it’s literally just an office [laughs]. Unless you want to come see people working on a laptop, it is not that exciting! So, we created A Mile in Serey’s Shoes in order to build understanding and kind of educate people about the really difficult topics that families have to deal with, and on topics on which families are working on a daily basis. So, the topics cover includes child labor, orphanages, migration, food scarcity, traditional medicine VS modern medicine, accessing health care. And it is led by our communication’s officer and communication’s assistant who facilitate discussions and give backgrounds and kind of help the group work through these things. So, it runs for about 4 hours, it starts with an introduction on our NGO, like a very brief overview to kind of get situated within our work, and then, they have the option to get a very short overview of Cambodia’s

history. We found that a lot of people have seen, have gone to the major historical sites and have already known some of it. So, it is an option as well as an introduction to trafficking. They have to choose one. And then the activity unfolds itself as a series of choices. So, you have a scenario and you get to choose A or B, depending on what choices they make, that branches the story into a different direction.

**Alisha: That is so cool, so creative!**

Sofia: Yes, it really is! It took us a long time to put together but it is really nice. And previously it was on a PowerPoint which is not terribly dynamic. So now it is, after our volunteer graphic designer came, they are in baskets basically. So, they have this three ring and you kind of get another basket depending on which journey you choose. So, it is a bit more hands on now, instead of just sitting around and working through a PowerPoint. So yes, you have different decisions to work through and at the very end, the group is giving a choice to go back and change a decision to see if they had chosen the other one, which way it would have taken them.

**Alisha: How many times do you make those workshops? Is it weekly, monthly?**

Sofia: So, the materials were finalized around December. So, we finally have everything printed and done the new version, which is I think, what we are going to use in December. The goal is to do it twice a week. Prior to that we were maybe running it once a month. But we are about to connect with some of our partners in the tourism field. We have a couple of partners to whom we are going to send that out, but we are waiting a bit.

**Alisha: Who do you target?**

Sofia: We are happy for anyone to join, really! Usually it is tourists, particularly... It is a bit pricier compared to other workshops. Although it is something unique, it is \$35 per person, so it is around the same price as Angkor for two days. So, it is someone who is invested in learning about our work. But also, students' groups. We had a few student groups coming, high school groups from Australia and one high school group from Sweden, I believe. And it has been a nice introduction to Cambodia and that is because it does work really well. Because it is a group activity for students' groups it fits well with what they are doing. So, we would be, mostly it

would be short term tourists I would say. But anyone. And we are also looking with tour companies to offer to their clients so it is specifically working with the tourism industry.

**Alisha: What exactly are you trying to achieve with those workshops?**

Sofia: So, one of the most important things is educating the people about the importance of child protection. So, making sure... You may kind of see the southern steps like the Childsafe traveler leaflet... So, it is those similar messaging. Primarily about child protection and how challenging that can be in different contexts. But also building their understanding about the common challenges we are facing in our program. And although we are a child protection organization first, we are an educational program second, so we want to make sure that we are educating people who want to learn about our work and why it is important. And to help contribute to safer tourism practices.

**Alisha: What are the first feedbacks you had?**

Sofia: It has been great so far! I think it is a very unique thing. So, I think people... And it is not an easy activity, it is intentionally meant to be difficult, not very difficult but like a challenging thing where you have to work through these problems. But it has been really good, it's been giving people a lot of thoughtful thoughts. It has been great!

**Alisha: Have you noticed people changing their mindset?**

Sofia: I mean there have been some interesting discussions. A lot... you know volunteering at orphanages is quite common so I think there are a lot of discussions around that on why it's problematic and how that's problematic. And it is something where people don't necessarily think about attachment and child development. And planting those seeds as to why doing specific things with the best intentions could lead to very negative results. And I think it has been... it is hard to say what it has been once they leave but it has been really great conversations.

**Alisha: Do you accept day visitors as well?**

Sofia: So yes, we do accept visitors at our offices for an office tour. People just make an appointment as they would for most offices. But they are quite structured. They are about half an hour long, they can ask questions and if there is a specific topic someone wants to dive really deep into... if you would have come to the office we would have given you a 15 minutes office tour and then, depending on how long you wanted to chat. But they are generally very structured and just give a really brief overview. You have intentionally structured our offices, so that the program's team is upstairs so that all of our confidential information stays upstairs and then we can welcome visitors and do the majority of the tour downstairs. So, it's less disruptive for the team and it still allows people to come in because we want people to know more about our work.

**Alisha: Does it happen often that people just drop by to visit?**

Sofia: No, not really. People reach out but I do not think anyone just showed up. Because we are a bit out of the beaten path too, maybe if we were in the middle of the town maybe somebody wandering around and shopping would stop. But there is not much next by.

**Alisha: Yes, we are the same in Battambang, quite far from the center so it does not happen much as well. And what are the main good conducts to adopt when dealing with visitors?**

Sofia: I mean similar to what we do I would say. Making sure that their child protection policy is really comprehensive and covers not just the program but also kind of how you operate fund raising or whatever program you do aside. So, for us, not allowing any visitors to meet with the girls, and making sure that the confidential material stays... at least is stored away from places where we welcome visitors. And I do think CFI is quite good on child protection!

**Alisha: Do you have any code of conduct for visitors?**

Sofia: At the moment, no. If it would be for volunteers, we would have them make the same processes as staff does. But for somebody doing the office visit or A Mile in Serey's Shoes, we do not have a code of conduct. But that is a very interesting idea especially for A Mile in Serey's Shoes where people are staying for a couple of hours at the office. At least having something.

It just has been very helpful for us to have a separate space where we know we can host visitors. Even when we host people at the office, people do want to take photos, we had someone start taking videos. So, I mean preparing for that and we can take as many precautions and preventive measures and minimize risk. If there is any way to kind of section of the space but that is really challenging when you have the school onsite.

**Alisha: So, we are still trying to see whether or not we should get involved in ethical tourism, what would be your recommendations?**

Sofia: I mean it is hard, if you would have asked me a month ago [laughs], I would have said yes. I mean Corona changed things pretty drastically and it will obviously change the tourism industry in Siem Reap. And do not know much about the tourism industry in Battambang, but Siem Reap does get quite a large number of tourists but I don't know what it is compared to Battambang. So, I guess this would be kind of the first question: how many people are coming in average if you are looking to target tourists. A Mile in Serey's Shoes did take us 3 years to develop and grow, and then a fourth year for design and piloting. So, it is ... we do not have any data on how it's going to be. I mean it is quite early to say that this is going to be a very sustainable fundraising tool and educational tool. But it might be beneficial, if CFI wanted to put in a lot of time into development but we were doing this beside our usual work and duties. So, the core staff was doing it on top of their work but I think it is a very fun project. But I think it would depend, particularly with corona at the moment...

**Alisha: Do you believe in tourism as means for sustainable community development?**

Sofia: Those are big questions [laughs] but I don't know if there is a clear cut answer. I mean I can say with my experiences within Siem Reap it is more something that needs to be managed. Something were, we are trying to reduce the harm of the tourism industry because I think this, in Siem Reap particularly, through kind of orphanage tourism and kind of the other pieces that are damaging, I think it's more... this is more a harm reduction strategy through education that we've been working on but I don't think... it could be a good opportunity for small business as well but it's hard to see some longer time side effects from tourism. But it is a tricky one.

**Alisha: And do you think you would have had the same answers six months ago?**

Sofia: No, I would not. And I think if anything would be stable, and the coronavirus would not be a thing, I would still have been quite similar. But I think, for half the questions, the answers would have remained quite stable. Most of them with the exception of whether or not CFI should get involved in ethical tourism. I think it is the only one that has been heavily affected just because it is such a question for the future. But the others would have been quite the same.

**Alisha: Ok I asked all my questions! Sofia, thanks a lot for your time and all those valuable infos! I'll send you the transcription for you to check during the week if you'd like to?**

Sofia: Yes sure, my pleasure! And good luck with your project!

## Appendix 11 - Interview volunteer in a local NGO

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Held at the NGO's center in Battambang on the 17th March 2020 with Mike, German volunteer.

**Alisha: Hello Mike! As part of a master thesis research and a fact finding for CFI on whether or not we could get involved in ethical tourism, I would like to get to know you and the NGO better. Can you please present yourself and what you are doing here?**

Mike: My name is Mike; I am from Germany and I am 19 years old. I came here straight after graduating from high school. I graduated school last summer and went into this volunteering year. Right now, I have been here for already 7 and a half months in Cambodia. The first month I did a language course to learn Khmer and I have been in Battambang for 6 months to work at this NGO which is this organization that takes care of children in need. I am doing the children's program, some office work, writing reports, writing proposals and a lot of this.

**Alisha: That is great! And what is your NGO exactly doing?**

Mike: They have a bunch of programs which are all children related. The first is the reintegration program. For this program, we get children referred from the child border, or from street workers, which we try... First, we give them a short-term shelter and then we try to reintegrate them in families. Their families or relatives or that's not possible, we can find families from the alternative care program, where we have a lot of foster families in Battambang city where we can place children in and later on search for adoption families or ways to provide them educational training. The next one is the children's program. We have like twice a week, what I am doing here right now, the children from our foster families coming here and which is learning English, playing games and doing some free time programs. And... We have a lot of like workshops in the province where we go out in the communes of the province and do workshops around health, education, or positive parenting, or family empowerment. In this case we also try to support families with food and business trainings like how to open their first business. And just support families in need in the whole Battambang province. Right now, we are also part of the 3PC network and we are starting a new project with CFI together, to strengthen the advocacy network but also we are also part of the 3PC safe migration group. The group for safe migration from Cambodia to Thailand. And that is it!



**Alisha: How did you find out about it?**

Mike: Ok so I will have to explain how my organization in Germany works because I did not come on my own but went through an organization. So, there is a German volunteering program called Weltwärts which is founded by the government. They provide 75% of the costs and then German NGOs can take part in this program and they search for volunteers that can apply in these German NGOs. They do your preparing and all this stuff. And then, they send you out into the world in some project. So, I did not search for a project in Cambodia, I applied for an NGO in Germany and they had 16 places all over the world. And then I could make like some wishes where I would like to go but they eventually decided where I would fit the best and sent me there.

**Alisha: So, it wasn't a personal choice to come to this place?**

Mike: Well Cambodia was on my Wishlist but I also had other wishes. But I was open to go to many places anyway.

**Alisha: Did you have the choice of the missions you wanted to make?**

Mike: My tasks here, I can choose a little bit with the director but the project, they chose for me. Because the projects where they send volunteers to are all projects which are like founded by the German NGO.

**Alisha: And what preparation did you have before coming here?**

Mike: So, we had like three seminars: one to get to know each other and then we had like two other seminars which were both like 6 days long with all the 16 volunteers together. So, it was nothing specific to the country because we were 16 people going to South America, Africa, Asia... But we did a lot about intercultural communication, child harm prevention, what is a culture shock, how do I deal with it, how do I try to avoid prejudices or ... a lot of things in this direction

**Alisha: Do you think you were prepared enough?**

Mike: I think as best as possible. You are not completely prepared for the stuff you have to do here but I think as best as possible, yes!

**Alisha: And how was the arrival phase?**

Mike: Because I did the language course during the first month, in another project. I went there first. But this is another project where another volunteer is there for the whole year. So, we both arrived in Phnom Penh and then, we were picked up from the airport by someone from a related school and then the next day they just sat us in a taxi and we went to this project at Kap. And a month later I arrived here and started my volunteering missions. It was a bit difficult in the beginning to find my place, but it eventually got better with time.

**Alisha: What are the advantages and disadvantages of volunteering here that you have witnessed so far?**

Mike: So, for my placement it is really nice because I also go out to the families and see the field, and the community. So, I really experience the Cambodian life and I see parts of the culture that you would normally not see. And this is really cool because you have such a long time to do that, so you can really dive into that culture, you don't have to do it in two weeks. The downsides to it is that you see a lot and you have to deal with all the... you not only see happy children, and you have to deal with all these cases. And I am doing the children's program and they are living things that are not nice and nobody wishes them this. You kind of have to see how you deal with it personally and get around that. Also, for the language, it was hard at the beginning and right now I am still not fluent, so I can communicate but that's all. And this can be hard. But because I had a language course and because I still have language lessons each week here, it is getting better and better. But at the beginning it wasn't easy because this is a local NGO so all the staff is Khmer. And only 3 or 4 of them speak well English, or enough English that they can talk to me. With everybody else, I need to speak in Khmer. Or try in broken English.

**Alisha: And what are you exactly doing here?**

Mike So I am doing (making brackets with his hands) English lessons. But not really doing English lessons. Just making games and trying to learn some English with it. So, I'm not replacing the English lessons at school, it is just additional, getting some practice with English. It is very basic English, so learning the alphabet, the numbers, learning how to present yourself, but the children really enjoy it and as you saw, they ask when we'll learn again and I also meet them on the street because I live close to the school so they always ask me "yea when do we meet again?". So, I think they are really enjoying all of this. But it also has some downsides because you always have to think when a volunteer from Cambodia would come to Germany, what would you let him/her do there because he doesn't speak German. And I am a bit thinking if this is the right thing for a volunteer to do here. To teach children when you do not know the language pretty well. So, I am trying to avoid being a real teacher. And do not want this to be a real education program, it should be a free time program where the main aspect is having fun together. And not being a school because this is not the job of a volunteer but this should be done by locals. I am trying to only do some games and play but not to replace anybody here. I am also trying to give that task away, so we are trying to build this program as a real program, then hire staff to do it and not the volunteer. And my task will change now, also had a training at Friends International now, so my task is to do more proposal writing and report writing to support where English is really needed.

**Alisha: When you do those activities with the kids, are you alone or with a Khmer staff?**

Mike: In the beginning I was but I was also organizing. So, I was organizing it but running it with a Khmer together. But right now, we do not have the capacity and my Khmer got better and better so right now I have to do it on my own: run it and organize it. Which is not my favorite task, but I try to keep in the areas where I can do it and everything else, I say "this is not my task"

**Alisha: And how did the kids react to you being here? How was it during the first days and now?**

Mike: I think they really enjoy it because normally they only have school during the morning and in the afternoon, there is not much to do. So, they are very happy to have something to go to and play with their friends. What I experienced is that they also like the adventure of trying

to communicate with me, they always try to explain me new games, try to act it out and show it out. So, I think they are having quite fun. Like also because I am not that good in Khmer they have to find ways to show me how they are playing games. I also try to not only bring my stuff here but always ask what games they want to play and do a mix of things I bring here and things they would like to do. So, it is more like an exchange than just me teaching.

**Alisha: And in your perspective, have you noticed a change in your mindset?**

Mike: So, I actually have to say that I just got back from a seminar one week ago. So, we have a mid-time seminar to reflect the last six months. And I really think I changed! In the beginning, I was like “yes I want to work with children”, “I wanna teach English”, and now I’m thinking that it might not be my task and should be done by locals and not by volunteers. That is why I’m trying to search for things where I’m more helpful. I think it really changed!

**Alisha: So, if someone would come to you and tell you he/she would like to volunteer, what would you tell him?**

Mike: I would ask what their expectations are and then maybe, give them some tips with maybe the things that could help with because a lot of volunteers have expectations that the project can never meet. Which they are also not qualified for but also some volunteers just think that if they go abroad, they can just do it there. And this is not the case so I would give them some tips where their expectations are. I think this a good thing to do first because if you do come with some expectations you are really disappointed in the first months.

**Alisha: And what would be good conducts to adopt when you decide to volunteer abroad?**

Mike: I think that always thinking of what you would be allowed to do in your country and have that in mind is always a good point. Because then you can always say “if I don’t want a foreigner to do this in my country, I shouldn’t do that in another country either”. Search for points where you are good and you can maybe take tasks off the staff here which they have problems with. Here it is English, and they can speak English but writing English and especially reports and proposals is really hard for them. So, I am not completely taking the task on me because I do not want to replace anybody here. But I will bring some of my knowledge and

when they are writing reports, I just sit together with them and maybe correct the grammar or bring my own ideas on how to improve some sentences. And also think of what you can bring there but also maybe what you can learn from them. You also have to learn how to adapt to different situations, sometimes you'll have to organize things at the last minute.

**Alisha: Shifting to another subject, I would like to know what you would define as responsible tourism?**

Mike: I think it is a mix of social, environmental and economic things. When you go somewhere... So, I was always thinking, do I need to travel these 10 000 kilometers to Cambodia just to do a volunteering year? I am still struggling a bit with that point, if that was the right choice, because it is not that responsible on an environmental aspect. And I think you should be aware that you do not have to travel that far. Maybe you can also do it in your area, somewhere, or just travel by car or by train. Or do not fly so far. That is also a part of being responsible. But also, looking on the people you are going, especially a lot on the fact that children are not tourists attractions, it is something we work a lot on here, don't go somewhere and just take photos of children because they are sweet because this is not something you would like a foreigner to do in Germany. I think this is again a point on which when someone comes to Germany and visits Germany, you would like them to behave well and have an eye on the society. When you go somewhere else you also have to have this mindset to really have a look at what the local people do and not disturb them when you come to that country. I think all those points come together.

**Alisha: Do you think international volunteering can be defined as a responsible tourism practice?**

Mike: If it is a long-time volunteering like a year I would say yes. But if it is short term, two weeks or one-month volunteering, especially these two weeks volunteer programs I would say no. Because you create more work for the local people that you help. And you also in two weeks do not see anything of the culture, because the cultural exchange takes much longer to take place and, then also, for two weeks this environmental impact is crazy. But I think that for a year, the cultural exchange is very strong because you've been living one year in a foreign country, in my case in Cambodia. You also change your mindset, and I am a good example for

that. And when I go back, I will transfer this mindset back to Germany and it will affect other people. So, I think that this whole exchange when it is not only tourism but when it's an exchange you bring something that you can share back in your country. I think that this is one of the biggest parts of a volunteering year, which most people do not have in mind that your volunteering year really starts when you get back.

**Alisha: You really have a point on that. Do you sometimes have visitors or tourists coming to the gate and asking you if they can visit the association?**

Mike: No, we do not. This is a small NGO so we are not widely known and so we do not have regular visitors. We have some of our donor organizations that come sometimes which is normal. But we do not do visits here.

**Alisha: So, this fact finding I am doing for CFI and for my research paper, is to know if we could get involved or not in ethical tourism. The idea would be to partner with other NGOs and maybe welcome visitors in our centers for them to get to know us, our projects and raise awareness around volunteering programs, what do you think of it?**

Mike: I think this a good idea and it could be part of a CFI program that maybe they would be a Battambang NGO tour and I could think that it could be a good idea. But it should really focus on the work and not focus on sweet children. So maybe it could be during a tuk tuk tour in Battambang showing some NGOs. It would be a good idea but it should be done in the way that visitors don't go to the NGOs on their own whenever they want. Because it will create a lot of work for the NGO to welcome them all the time and it would also be disruptive. I would prefer that it is the program of one NGO or agency that has staff allocated to that project so that NGOs don't have to take from their time to make the visits. It should not create more work to what the NGOs are already doing because they have a lot to do. For the disruptive part, I think it would be ok, speaking for this NGO because I don't know for the other ones, if it is a half an hour visit if there is already someone leading the group maybe showing them the NGO and there is a talk with one of our staff to add some infos. It would not be disturbing, but it should not be more.

**Alisha: And what would be the pros and the cons of having visitors here?**

Mike: First of all, raising awareness and also maybe changing the mindset of some tourists to tell them to travel in a more responsible way. But also, when I think of my projects, they would maybe hope for some donations and that the tourists could support the normal work here. But it will take time to show them around, and also the fact that people shouldn't come only to see the kids. But I think if it is nicely done, the pros would be much higher than the cons.

**Alisha: Ok that is all for me, thank you so much for taking the time to have me here and for answering my questions! I wish you all the best here for your remaining 4 months and I am sure we'll meet again soon!**

Mike: My pleasure, that makes no doubt!

## **Appendix 12 - Interview NGO workshop assistant**

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Held at a local NGO in Battambang on the 12th March 2020 with Nina, workshop and event assistant.

**Alisha: Hello Nina! As part of a master thesis research and a fact finding for CFI on whether or not we could get involved in ethical tourism, I would like to get to know you and your NGO better. Can you please present yourself and your role here?**

Nina: My name is Nina and I am a workshop and event assistant. I am working on the workshops, the shows, and events... Everything all together. I have been working here for about 2 years now, starting from 2018.

**Alisha: That is great! And what is your NGO doing in Battambang?**

Nina: We were created in 1994, after the Khmer Rouge. So, during the Khmer Rouge the Cambodian people removed the locals from their hometowns to other places. At that time, our founders were moved from the Cambodian to Thailand border. They were staying in a camp, which was a very big camp we could compare to a community, but they were staying in the camp. At the time, the French teachers were coming to the camp and were looking after the children. They were trying to help them express their feelings because most of them were afraid of everyone, that is why they did not talk... Those teachers taught the children in the camp how to express their feelings through paintings. They asked children and adults in the camp to paint in order to express what they were feeling. But they found out that some children did not like to paint and were not participating and speaking. That is when they came up with the idea of teaching them circus. Circus helped them a lot because when you practice a sport, it is easier to express your feelings. After the Khmer Rouge was over, they came back to their hometowns. But when they were children, they did not imagine how big Battambang, their hometown was. They forgot about it because they were staying in a camp all the time. They were thinking that in this world, there was only their camp. Because they are children, they do not have the knowledge. So, when they arrived in Battambang, they saw a lot of people, a lot of houses. But at the time, the school and hospital were destroyed. On our campus, the only building was this wooden house that was built by our community in 1994. We started by only teaching painting



and circus in this building. Through the years we got founded, performed shows to get money and with that, we built the circus school. We also started to have a music school, the dance school, the social support department and the kindergarten for the education program. For the social department they work closely with the families on our child protection policy as we are part of the ChildSafe movement. Nowadays we have almost 1 000 students, including the public school, the kindergarten and the art school.

**Alisha: That is amazing! And how can children and students apply?**

Nina: They just come here and register in our office. They actually ask for the schedule and if they are available and want to study, they just ask for a form to register and study. We have no conditions; it is open for everyone. No age limitation. And we do not mind if people come from poor or rich families. We do not mind people being 10, 25 or whatever. The only thing we are doing is looking at their health and physical conditions if they want to apply for the circus. We want to make sure that their body is suitable for it. And they can register for any activity. Most of our art students, as referred to all the students who study in the art schools. We have two art schools: one is the performing arts school that teaches circus, dance, music and theater. The other art school is the visual and applied art school where painting, drawing, design and animation are held.

**Alisha: What are the objectives for you and students to attend school here?**

Nina: Our mission is to help our children, adults and their families with our schools. Children train in our schools and then become professional artists working in other companies, they can go to Siem Reap to attend our performing art school or become art teachers here or elsewhere. Circus students once they graduated, they can stay in our NGO in Battambang to become teachers. Or they go to other places like two students were hired by the Cirque du Soleil in France! For the dance, theater and music students, it is the same. For the art students, we help them to become professionals, open their art gallery. And the wooden building that was the first one standing here was converted to our personal art gallery where students can present their art. When we are making campus visits, some visitors buy some of the pieces and we give this money back to the student. Anyway, our goal is not to keep them with us all the time, we want to provide them with education and working opportunities.

**Alisha: I would now like to speak with you about responsible tourism and your RT initiatives. Can you please tell me how you would personally define responsible tourism?**

Nina: For me responsible tourism is about respecting the environment, the children and the families. It is also about us as an association to provide a safe space for visitors and students, provide them with good information, and good conducts to follow. For example, they come to the campus and start smoking cigarettes which is not allowed here. It is all about helping them to adopt good practices while travelling and meeting with other cultures. For the environmental part, we are a plastic free campus and we are trying to teach this to our visitors and students and encourage them to reduce their use of plastic.

**Alisha: Why did you decide to welcome tourists and visitors on your campus?**

Nina: Retailers and agencies are working with us as partners to provide information and promote us. But we are also doing internal marketing and you have a lot of word of mouth in our community. We are also very well known on social media. We are unique in Battambang and in Cambodia with our art school. We want people to come here to see our culture and especially here in Battambang. The people on the campus are born here, they stay here and depending on the different provinces in Cambodia, the culture and lifestyle are slightly different. Battambang is a beautiful city. I think Battambang and Siem Reap are the most beautiful cities in Cambodia. But we want to make our place and make Battambang more well-known and popular. And Battambang is the most interesting province of Cambodia in terms of art. Many artists were born in this province, we have a lot of old buildings. We are a history province, so we want to keep it alive and spread it to the world and to other provinces. Just give them the desire to come. Welcoming visitors and tourists is also a way to raise funds and support our NGO. We have a lot of students, so tourism is helping us a lot to cope with the costs of running such a place.

**Alisha: Sure! Regarding the activities you propose to visitors, what are the different options?**

Nina: So first, you need to know that when they first arrive in Battambang and hear about our campus, people want to come to see or they first know it as the Circus show. So, they would

usually come for the circus show and love it so they get interested in what we are doing. So the normal path is this : they attend a show, come for a campus visit because they want to know where we study, and for most of them, when they see the classes, they want to try it so they will ask us to make a half or full day workshop in our school. We therefore provide them the opportunity to attend workshops. It allows foreign people that are only staying for a few days in Battambang to get to know us better, and experience something different. Trainers will take care of those visitors during the day; those trainers are usually students from our school who want to practice their speaking but also teaching skills. In fact, as I said, some students want to become teachers and making those workshops helps them to practice this. It is important to have people around to make sure no one gets hurt because circus can be a bit dangerous if you do the wrong things. So, the students will look after them and teach them what they know. As the other classes are mostly held at the same time, visitors also train with other students and children.

**Alisha: Have you noticed any disruption because of that?**

Nina: Yes, it is interrupting sometimes but this is a way we can make money to support our school. But we tell visitors that if they attend our workshop, it is a way for them to support our education and our school. Because when they come for workshops, 60% of the money goes to the NGO and 40% to the student trainers. It is a way to financially support our students but also to give them new experiences.

**Alisha: What do you think are the pros and the cons of having visitors and workshops?**

Nina: We have more benefits than disadvantages to welcome visitors here. Nowadays, we did not see a lot of disadvantages even if we do have some of them. The advantages are that it is making our school famous, well known and more legit. If the school is well known and if visitors are coming, it helps us to support our students. If no tourists come here, to do the campus tour, the events, and the workshops, we would not have any money to support the education because we have more than 1 000 students, it would be hard for us. When they attend those activities, they are more likely to make a donation or ask how they could help to fundraise for us. They are also going to take drinks at our bar or buy something in our boutique. All these

small things are huge contributions for us. The bar and the boutique are only open when visitors are coming for visits and shows because we do not have enough staff to keep it open at all time.

For the small disadvantages that we have experienced. At the beginning, we used to meet foreigners that were not coming for the good reasons. They were just coming here and taking close portrait photos from our students and kept them for personal use. They were sometimes using it back home to falsely raise funds for us. That is why we have implemented a child safe policy that restricts visitors to take photos from our students. We allow them to take broad pictures from the campus where we can barely recognize students' faces, but no portraits are allowed. Ha! And for the campus tour we still have some concerns about the fact that it seems like a zoo sometimes. But we still have not figured out how to avoid this phenomenon.

**Alisha: Concerning the child safe policy, is it something people understand and respect?**

Nina: Yes, most of the time they understand and respect it. Of course, sometimes visitors don't really understand English so they don't understand it right away, but we always find a way for them to understand. But still, some people sometimes tell us "I want to have a photo of this kid, I will give you money if you want". Because when they hear about our campus tours and especially when they pay for it, they sometimes think that they are allowed to do anything. And, they think that they are going to a school and see kids, and sometimes they don't understand that we have to respect their privacy. That is why we take the time to explain to them why it is not allowed in order to give them knowledge about those things. It is not because they see little cute children that they necessarily have to take pictures of them. But anyway, what we also decided to do to avoid that, is to stop going to the kindergarten when children are studying there. We do not allow people to go to this area, to disrupt the classes, but also not to give games, candies or money to the children. If people want to make a donation, they can do it at the donation and fundraising department.

**Alisha: Yes, that makes sense. For the campus tour, how is it organized and who is making it?**

Nina: We have our own tour guides. They provide English campus tours. We have 4 campus tours per day, twice in the morning and twice in the afternoon. The campus tour takes 1 hour or more if the visitors want to try the traditional Khmer instruments or other things. The tour is

always organized in groups and at a specific time, we do not allow individual visits at any time of the day.

**Alisha: Are those campus visits included in day packages retailed by agencies?**

Nina: We have a lot of agencies and retailers that are booking our campus visits, but it is not part of a specific day package. If people are making day tours in Battambang and their guide decides to bring them to us, they will let us know in advance and come during our open hours, but you won't find a pre-made package with our campus visit. But we are going to launch an educational tour next month, made by our NGO, that will bring tourists around Battambang. This initiative is also a way to support us. And for the workshops, we have prepackaged half day or full day workshops. For half day, people attend either the morning or afternoon practice and are provided with lunch or dinner. And for the afternoon workshop, they also have a ticket for the show. And full day is everything! But we still have a little bit of a concern about the workshops because it is expensive, and many people complained about it. As I said, 60% goes to our school and 40% to the trainers and the artists who are involved. The price is quite high because of this. It prevents some of them from coming but for the others attending the workshops, they do think it is expensive in the beginning but tell us that it was worth it after!

**Alisha: It is good that it is happening this way ahah!**

Nina: Yes, and as I am working in customer service, I want to see them happy and that they enjoyed it!

**Alisha: What are the feedbacks you are having from your staff members and students?**

Nina: Our students are happy because the money they can earn for the training will help their families. And for the others, they are always happy to try chatting with the visitors and show them what they can do. It is always a fun time for them. Some of them even ask us when they can make other workshops, when they are organized to come... They want to train them! For the staff, we got used to it and we know that it is to help us.

**Alisha: I am just going to quickly come back to this child policy and your good conducts, what are the most important ones to keep in mind while dealing with visitors?**

Nina: Well first for the picture, even if someone is a professional photographer, they need to share their photos with us to get our approval before making anything public. We will ask every visitor to read, accept and sign our code of conduct where everything is written like our photo policy, the fact of not giving things to children and behaving with respect. The thing that we have also experienced is that sometimes, people do not dress appropriately when coming to the school. Sometimes because their guide will just bring them here during a full day tour and they are not prepared for it, or just because it is hot and girls wear skirts or crop tops. That is why we always have spare clothes that we can give to visitors during their visit. But whatever you are doing, it is always important to take the time to explain because some people just do not know and realize some things. You will also see that if people are coming during a cycling tour, they might be tired and not really motivated, so you should give them some time where you shortly explain what you are doing and get them involved in it.

**Alisha: So as I told you, we are making a kind of fact finding on how CFI could or not get involved in ethical tourism by partnering or to complement existing projects, do you think it is something worth doing in the area and would you be interested in it?**

Nina: It is a great idea! Nowadays we have a lot of partners and it is always good to work all together. I think we are trying to reach the same goals and if we all work together, it will help the community. Also, I think that if we work on complementing activities around Battambang, people will learn something from each of us, and we will be able to keep a good relationship with them. We have this with our volunteers. They become friends and come back, become donors or talk to their friends, on travel blogs or social media. That is what we are trying to do, we try to raise awareness and make an equal exchange between visitors and us. So, I think it will be great for them and for us to have a wide range of activities that are different from the usual tourist attractions.

**Alisha: Last question, I would just like to know if you think tourism can promote sustainability and community development without creating dependency?**

Nina: Tourism is helping a lot. What I have noticed until now is that we have achieved a lot also thanks to the visitors. It helped to develop our school, it created jobs and opportunities for our students. I also think that it is not only beneficial for us but also for the visitors. Many of them are young teenagers, so they are learning a lot from us! This is also a good way to have responsible visitors! Nevertheless, we are very worried because of the COVID-19. We have less and less visitors, as you can see today, no one is here. If there is a breakout, we might have to close the school and visitors will not be able to come. This is difficult because we have created a dependency on tourists. And even if we have Cambodian tourists coming from other provinces, this percentage remains quite small. So, I think it is difficult to avoid this. Because if you decide to welcome visitors, you will maybe employ someone to make the visits, and the visitors will contribute financially by paying the tour. So, you will somehow rely on those earnings and maybe invest in new projects. But if visitors stop coming, you will lose revenue that you were used to have. It is always difficult to set up something and only have positive outcomes unfortunately.

**Alisha: Thank you for taking the time to answer my questions and for your precious information!**

## Appendix 13 - Interview founder of a tour provider

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Held on Skype on the 1st April 2020 with Brad (for the purpose of this research, the name has been deliberately changed)

**Alisha: Hello Brad! As part of a master thesis research and a fact finding for CFI on whether or not we could get involved in ethical tourism, I would like to get to know you and your tour company better. Can you please present yourself and your role in this company?**

Brad: So, my name is Brad and I am the founder of a responsible cycling tour company. So, it is a small group tour operator I suppose... And I don't know what the best way is to put this. I am just going to give you a bit of background as to why I started it and then we will dive into what it is. So, I used to work in London for some time, my background is all hospitality, late night bars, restaurants and all those kinds of stuff. And I think I just got to a point where that life was just, when people say the music is too loud and you are getting too old, well it was very much that for me. You know, I lost my passion for it I suppose, and I just wanted to do something a little bit different. So, I thought, I might see if I can cycle to Paris. And I am not a cyclist, I have never been a cyclist before. But, you know, I just wanted to do something a little bit different. So, I think I bought a bike on Wednesday, left on Sunday. I had no idea, quite completely idiot. But it went very well and it was really good. Then, I got back to work and I felt really refreshed, I felt alive, I felt like one of those holidays where you say "I just feel better than before I left" kind of thing. But anyway, after a while, like a year later. Again, I was again a bit tired and flat or whatever. So, I thought I will cycle to Germany, this is 2010. So, it's quite a time ago now, God... Anyway [laughs], so I cycled to Bremen in Germany. And you know, coming from London, you go from London, a little bit of France, Belgium, and then Holland and then Germany. And, by crossing borders... If you are from Australia, you can drive like all day and not cross a border. Or it will take you... like it's so far to cross a state border. So, crossing countries I was feeling like 10 foot tall, and I was like "This is amazing!". And I did it in like a week or six days. And I was not going fast you know. Anyway, so, I just thought... that is when I had the idea. So, I wondered if it is possible to cycle around the whole world or cycle home to Melbourne from London. And so, I just thought "Yes this something I really want to do in my life, so cool!". So, I made the decision to do it and it took me about a year to



plan. And during the planning of it, everyone was saying “Are you doing it for charity?” and at this point, I had absolutely no intention of doing something for charity. I just was not in my rata or whatever. But then people asked and it kind of starts to wave on you. So, I was starting to feel guilty and saying, “why not”. So, I said “what the hell, if someone wants to give me a hundred crib, I’ll pass it on. It does not make a difference to many; I’m not trying to raise money for a cause or something. And I got my own money for transportation and stuff, so I thought sure”! Then, I think in the research of it, it was “well to whom are you giving money to?”. And then, there wasn’t anything that was particularly close to my heart in regards to health or something like that. It is quite unfortunate that I have not been affected by anything. So, it just made sense to connect to a charity that is doing international aid in the countries that I’m going to go through. Not that I am going to do anything about it, but it was the sense of connection I think that I wanted. Anyway, so I spoke to like the bigger guys like Water Aid, Save the Children, that kind of thing. And I just found that it was very, I suppose it is the English branch, that was speaking on behalf of India, or something. So, I was saying like “What sorts of projects do you do?” and they were like “Yea, community development and water programs”. So, I was like “Brilliant, is there any chance that I can go and visit some of those projects” and it was like “Oh no, we can’t sort of show you that side of things.”. So, I just said “Ok. So, can I just go in visit an office? You know, so it’s not the beneficiaries or anything but it’s just maybe some staff, have a coffee, and just learn a little bit more about what you guys do” and they were like “Oh, we are not really sure, I’ll get back to you”. And they were really like they just did not want to. And I just thought, I am not really comfortable raising money for someone that doesn’t really know how it works and what they are going to do with it. And may have just spoken to the wrong people you know. I am not quite sure but still. Anyway, I ended up choosing my own charity, raised out 12 500 pounds, and set off. But I had all these good intentions, all those romantic ideas. I don’t know like I’ll be cycling along and a family would sort of help me out for the night and they might have a sick child or something and I could help to pay for their medical bills and like, everything was like going to work itself out. Nothing was further from the truth, it is actually really hard to give away. Cause you just do not want to give money to just homeless people in the street, so you got to be smart about it. So anyway, I think the first... like we realize it was going to be tougher than we thought, it was myself and one other. And we ended up, to do a lot of research and find these very small charities, like all these different NGOs and met people who knew someone or whatever. It worked out. Because at this point, we had no idea! So anyway, met all these people, and then learn about all these different programs that they do. And it just made so much more sense because they had programs. So,

we were in no position to tell them what to do, you know just because it's the way we are doing it over here. So, I just found it really interesting to learn what sort of solutions, different cultures will come up with, for very similar problems, quite often. And having found different solutions because there are cultural differences. Anyway, long story short. I was about two and a half years on a bike, 26 thousand kilometers or something, 26 countries. A long way, a long time! But there were 13 different projects that we supported with 13 different NGOs. And I think after the first one or two, we did not give money to everyone that we saw. But we met a lot of people, and I think after seeing them, there was just this total revelation about the country and about what you understand of the country. And so, like for yourself, take Cambodia for example, you are working and doing an internship where you did, it is kind of a completely different perspective of what Cambodia is all about. As opposed to someone who went to Angkor Wat, maybe flew down to Phnom Penh, did the genocide museum so they kind of get it, and then fly away. It is just... not that that's bad, people do not have these opportunities you know. When I got back to Australia, I just felt like I do not know, I have really understood a lot of the countries now... when I met these NGOs, I was not working... I did not spend... I mean I think some places we might have stayed in town for two or three days or something like that. But I did not work there, like I didn't build a toilet or anything like that, I wasn't doing any volunteering or short-term volunteering. I was just meeting, looking and learning, watching and asking questions. And then fortunately I have been in a position to give a thousand dollars to support some of the projects they were doing or buy materials. And again, I wouldn't buy that, I would just give that to them and they'll buy it. Because it is their systems and they are the experts you know. So anyway, I got back to Australia, went out of money. Went out of all the charity money, and my own. Again, had this romantic notion that my life was going to be quite clear at the end of this epic adventure. And it was not, so I went back to hospitality because I did not know what else to do. But I also learned that there are some amazing people out there in the world, doing like really these amazing selfless things. And I kind of learned that I am probably not one of them. And I could be one of them but I didn't really want to live in another country again, I really wanted to live in Melbourne. I thought maybe I could do something like this in Melbourne but, yea... So anyway, I went back to hospitality, again more because of lack of any other choices. And after a while, I had a website for that. And someone told me "yea, I read some of your stories and everything you've done, all this charity work you've done" and I said "well no I haven't done any charity work, but I've met some amazing people through these charities and was able to support them". And she said, "I would love to do something like that and I'm maybe thinking of going to volunteer at an orphanage and maybe teach English

for a couple of weeks on my next holidays!” You know, same old story! And I was like “Ohhh, maybe don’t do that”. And you know, it is really hard to explain because you know, it’s burned eyed and bushy tailed, like yay! There is a lot of positive enthusiasm there. And it just needs a little bit of education around it. And I said “Look, maybe instead of doing that, I can connect you to some NGOs and if you want to go to Cambodia, just send them an email and ask them if they have time for a coffee. And if they have, well great have a coffee with them, learn about what they do and the information that you will learn around that coffee, you bring that awareness back to Australia and do some campaign awareness around that. And that would do a lot more good for that organization than teaching English every weekend or a week or something like that. Without going into the harm stuff, I thought it was better to do all the positive stuff. And I thought, “I’d love to show you what that’s like” and I was like “Shit! That’s a good idea”! And then that is what this tour company is. It takes my two-year journey... and not everyone has the chance or the opportunity to go away for 2 years and connect with different NGOs but condenses it in a two-week experience. So, everyone that comes on these rides, they commit to a \$200 donation and then, depending on the length of the ride, we are going to visit 2, 3, 4, 5 different NGOs. It is not a lot. It is not an NGO tour kind of thing. Like if we did a 7 day ride you might see 2 or 3, and even that is a lot. Sometimes on a 12-day rides, we might be seeing 3. It depends on the country but it is not NGO after NGO after NGO because it’s too much. So, it is one out of three days or something. Still see Angkor Wat, still see if there is a beach, still do all the tourist stuff and all that cultural and local business or whatever. And at the end of it, in the lead up to people’s tour, I send them all the information, all the websites and like, paraphrase all the information on the NGOs and stuff. And I send them this and then we go and visit them. So, it kind of gives people a chance to ask questions and say “what do you mean you need to encourage parents to send their kids to school? Why wouldn’t they do that naturally sort of thing?” Because they do not really understand some of the hardships and why a parent would want to take their child out of school. So, they get to ask these sorts of questions. And they get kind of the same experience as I got like, when you meet someone new for the first time you get to ask these sort of questions. So, it really helps to open up! Anyway, and at the end of the tour, we have what we call the donation debate and we just sit around and say “what inspired you? Is there anything you are still confused about? You’re not sure how this works?”. You know, I am just here to facilitate this kind of conversation and sort of filling any gap but not to lead it. And for me, this is the most amazing part of the tour. Watching these people who did not know or knew so little two weeks ago, sitting around and having this very educated debate or conversation about what they thought was amazing. And it is so positive

and you just see what they take in but not only take in but also take out when they go back to Australia or Europe or America or whatever. Because they all got their own story now and they are all talking about it without a doubt. And they all know those small local grassroots NGOs because they have met that guy and they saw it. And I really believe in it. And it is such a different travel experience. And it is a really good way to understand the country. So that is it, that is what it is, that is how it evolved in what it is. And now we are in 7 countries: Cambodia, Vietnam, Laos, Samoa, Mongolia, Iran and Colombia. Although I have not done a Colombia trip yet!

**Alisha: And why did you mainly decide to focus on Asia?**

Brad: Because [laughs]. So, I started in Cambodia because I cycled through Cambodia and there are so many NGOs there as well. And I think I started with Cambodia because this girl told me “I want to go to Cambodia” and I was like “Well I’ll show you and I’ll connect you”. So, it just grew from there. And after Cambodia, I moved into Vietnam and then, my next one after that was Iran. Because I cycled through Iran and I do not know if you have been there but go! It is fantastic and the people are so, so friendly! And there is this big perception of Iran that they all hate us and if you are a woman “oh, you’re in so much trouble there!” and blabla! And it is so far from the truth. So, I just kind of felt that people need to know that and see that side. And we used to go but it is closed now, to a women’s refugee center. But to go and speak with someone running a women’s refugee camp in Iran, that is a really priceless opportunity! And to say, you know, “what does the government do about this?” and to hear some of their clients and beneficiaries. You know there might be women who may have been abused and now are a bit disregarded but also, like drug users and prostitutes. And the clients are like “what do you mean prostitutes in Iran?” They just cannot get their head around... you know there is this reality that nobody is speaking about but it is there! And what chance do these people have? And there is a big drug problem in Iran, that a lot of people do not know as well. But anyway, very interesting, provides a lot of opportunity. So then, and then I think everything just evolved. So, Asia, Iran, I cannot really remember what is next. I had the chance to go to Samoa on a very similar sort of trip, with a different operator. And then Samoa has got some very interesting issues as well. So, I think it grew out of opportunity and it grew based on what the market might like. And for me it is really important. So, the concept of social impact and understanding is very important. I kind of feel that there are kind of two beneficiaries to this program: one is the

local NGO because I think, I pay the NGOs for their time as well so then it's a service exchange, there are not... they get the donation and they learn from the donation after but when I sort of engage and learn more about, I say "Well look, this whole thing is going to take you about an hour so I pay them their time." You know I will not pay them the local rate for an hour, I will give them 50 or 100 dollars or something like that. Now, in addition, they might get some additional donations but if it is not worth their initial time then they should not do it. Anyway, I believe it is worth their time because they get money for it. But and they might get some more finances for later and awareness. But I also believe that the other beneficiaries for the tours are themselves. Cause I really think that it sorts of opens their mind. So, I think it works both ways. What was I saying, how did I come to that... Asia, Samoa... Yea! So, themes! The whole concept of the social impact is important but it is not just about picking a theme that everyone has and diving in on that. I am really cautious so this is not like a poverty porn tour or anything like that. We have to be really careful with this! So, NGOs we engaged with are with adults so we don't visit schools, or anything like that. There are quite often offices with a PowerPoint presentation. Ideally, they can be outside because I think people just have more attention when they are standing up so if it is around a facility then it's better. If it is near a school and with a school, we make sure there's no kid there or in the occasion that there are kids, everyone is told that there is no engagement, we don't take pictures with them or of them. There is no games or this sort of things. Because we are not babysitters, we are not there to play with kids! Sometimes, we might visit villages or stuff like that, but again, our engagement is only with our host, our NGO host and our leader. Yea, so... I try to keep the themes around the countries very specific! So, for example in Samoa, we visit an organization called "Brown Girl Work" and I am trying to visit someone who works in climate change. So, I don't know if you know Samoa but it is a very small island in the Pacific. So, if you think of the Fijis, but smaller! And very, like indigenous in a tribe kind of way if that makes sense! So, they have very patriotic values as well and domestic violence is unfortunately a very big issue. And, like the inequality between men and women is partly down to culture and history, and patriarchal society and it is just, it is partly linked to other reasons. And it is got such a long way to go! And there is a really good organization that is looking to tackle that and in a very different way compared to how we would do it. So, that is something that we visit there. Iran as I said, is something around drugs so we like to look at organizations that work around the problems of drug abuse. Refugees is actually another one in Iran, which you wouldn't think would be a big issue, but they have a lot of Afghani refugees. And women of course, to be quite honest, I think that domestic violence is one of the biggest problems that is so equally shared everywhere. Unfortunately, you cannot

escape it, Australia included, it is really bad! So, we tend to touch on that in most of the countries where we go to, because it is an issue that I have become quite passionate about. Only through learning from it through these kinds of things. But it is very interesting to see how different cultures do different things about it and how they speak about, if it's something that can be spoken of. That probably comes across because unfortunately it is a global thing.

**Alisha: And what do you think is the most popular tour?**

Brad: Hum... Probably Cambodia. Cambodia and Vietnam because it has been going the longest and I offer it the most. It is on the cheaper end of the pricing model and it is quite easy to get to. And they get more tourists then let us say Mongolia, Samoa or Iran!

**Alisha: And who are the people that you target or the profile of participants that you are having?**

Brad: Yea. So, the people that mainly come are surprisingly... when I first started it I thought I'd have a lot of young people maybe mainly from the left wing, and you know maybe really looking for a change, but not at all! It is generally people sort of in their 50, 60, 70s, early retirees, people with adult children who can look after themselves, sometimes I get 20, 30s but generally, it is 50 and 60s! And 80s! Yes 83 is the oldest I have had. She is amazing! She has done Laos, Vietnam, Cambodia and Iran! She has done four tours with me! She is getting slower [laughs].

**Alisha: Are they coming from everywhere?**

Brad: Yea! Maybe 40% are Australian and the rest Canada, USA, Europe, I got a little bit from Asia but not too much like Singapore, Hong Kong, New Zealand and that is about it!

**Alisha: I have seen that people can choose the NGOs they want to visit, is that right?**

Brad: Not visit so much. I mean no I don't let them visit NGOs by themselves or anything like that but I mean, if you come on a tour and you say "Brad, I'm really passionate about X, Y and Z or something". So, we might see if we can sort something out. Yea!

**Alisha: And for now, what are the pros and cons you have noticed from bringing visitors to local NGOs?**

Brad: Well the pros are obviously everything that I have said, you know financial contribution, there is awareness and all that sort of stuff. Look, I think if it is done well, I do not really see so much on the negative side. As long as it's done well, and by that, I mean that it is child safe. Hum... the only downsides. Look, again, it only comes down if it is done well. The things that I am conscious of is the time at the NGO. So, they need to get something out of this more than what we put in. It needs to be very beneficial for the NGOs. So, they need to be well paid, and it needs to be a big opportunity. But I spoke to a lot of different NGOs and no one does not want this. Like everyone seems to be keen on getting on board. You know, even if it is just for the 50 or 100 dollars. They are all very happy to host and some of them are doing this for a quite a few years. And, yes, it is very positive!

**Alisha: Do you have any idea of how many people become long term donors after their visit?**

Brad: I do not, unfortunately! I could not give you a number. I mean there are a few but it is only the one I kept in touch with. Some like donate to World Vision and they might change their donation and maybe pick out one of the small NGOs that I connect them with and stuff like this. But I could not give you a number. I know there are quite a few but I do not know the number.

**Alisha: I also would like to know how you deal with tourists' expectations because tourists also have expectations on what they are going to see and do?**

Brad: Yes, it is a whole communication chain I suppose. Once you book, then you... And I think there is quite a bit on the website as well. But once you have gotten this information on the NGOs, we also do send like "how to behave with local NGOs". So, it is all the writing people get. But also, we do a briefing at the start of the tour where we talk about why the NGO visit is a great opportunity and why it is special. And again, how to behave at the NGOs. And I think it manages pretty well. We do not really get any issues with people wanting to play or anything like that you know. I think we attract a particular type of people, and they understand, they are adults and they behave accordingly.

**Alisha: Do you have a code of conduct people sign?**

Brad: Yes, I do in the booking. There is a child safe protection section that people need to read and accept, yes.

**Alisha: Ok great! I am going to move to another topic which is the one on responsible tourism. I am speaking a lot about it in my thesis and as there is no official definition, I would like to know how you would personally define it?**

Brad: I can see why you ask the question because it is difficult [laughs]. I could not give you a straight answer. You know, the world is changing, it just is. And the smaller it gets; the more people are travelling. Societies and culture are changing and there are becoming, you know.... I cannot give you a short and really nice one sentence. It is great to say, “take photos and leave footprints” and all of those clichés. I think it is about respecting the local culture. But, as the world gets smaller and the more people are travelling, flights get cheaper, all of that! Internet... Places like Siem Reap did Pub Street and if you think of Siem Reap and Pub Street... So, all of those... Personally I hate it, I think it is horrible! I do not take my clients there! But that is all there because of tourism! But no one has been like... you know they are meeting a demand and they are putting money into the economy and stuff like that. But I think that what I have learned from this whole experience is like unintended consequences is something people really need to think about, and people don’t! People only really think of themselves and they do not think like “Oh I’m going to do this but is it just me?” But it is like “What if everybody did it?”. And, I don’t know when you are in your own country scalability is not so important because it’s part of your culture but when you are in a different country, I think people really need to understand about scalability. Like throwing some rubbish but if everyone is doing it, it is going to be different. I do not know, it is difficult to define responsible travel. I cannot really go away from this whole cliché of this “Take photos and leave footprints” and no other impact. But I think just being there you already have an impact! Anyone in any country, you are influencing in some way or another. You know, you are increasing the demand on hotels, you are increasing the demand on restaurants or whatever... Some of them are good and some others are not, like those bars or whatever... because bars maybe means sex workers and with that maybe trafficking. And so, it is... I do not know [laughs]



**Alisha: Yes, it is a tricky one [laughs]! But do you think your tours are responsible tourism?**

Brad: Yes, look I do think it is. Because I think we give to the local economy, all the guides and all the local teams, it is all! You know... This whole COVID 19 thing. We stopped everything and everything is cancelled, it is a disaster. And the biggest disaster in that, is that all my local teams are unemployed now! So, you know! There is a lot of people hurting! There is a lot of people hurting in Australia as well but there is a lot of people hurt and in Cambodia, they do not have anything to fight back like we do here! So, yes, although I think it is responsible. If you take the NGOs out of it, just as an operator, yes I do. Because we employ local, we use local, and we get out of the way of the big cities and we get out off the beaten tracks. And we support little shops and things like that. I think, it is responsible in that way. I think the clients are educated and they understand what they can and cannot do. And I think the only thing we take away is a really good understanding of what the culture is about, and an education. So yes, I think it is responsible!

**Alisha: In regards to this whole COVID 19 situation, how are you dealing with tourism dependency? Also, in regards with the local NGOs you are working with?**

Brad: Yes... I do not know! It is just unprecedented. You know, look... the thing with the NGOs, we go and give them a little of money and stuff like that, but it is not enough money... But I do not... The amount of support I give, I think is nice to have but I do not think... I do not support anyone enough! Some of those NGOs we visit, have a budget around a million dollars a year. So, you know, so a 100 bucks or another 500 that comes, it's nice! That money, they can use it for whatever they want, so if they want to do a staff office party, they can! Because it is not tied up to any conditions or stuff like that. So, I think they enjoy it, and I am sure it quite often goes to bikes or whatever, or labor or salaries or whatever. So, I think it gives them a bit of breathing space, but they do not depend on it. So, I think, the NGOs that I visit are not going to be affected too much. Well, compared to how they are going to be affected on grants or any special aid that probably stopped. So, yes but I think the local teams and operators in the tourism industry itself in those countries are really... I do not know, I think I might organize a Rallye and raise some funds with all my previous clients, to raise money for my local

teams and guides. I am probably going to continue paying my guides a little bit anyway. I will make sure they are ok. Yea... Sorry what was the question again? [laughs]

**Alisha: The dependency on tourism [laughs]**

Brad: Yea [laughs]! But this is very unrepresented anyway and hey, everybody is hurting at the moment!

**Alisha: Yes, it is crazy what is happening right now... Anyway, so we were might thinking of having visitors come to visit us at CFI, and I would like to know with you experience, which recommendations you could give us if we decide to get involved with visitors?**

Brad: Yes! So, I used to visit CCT in Battambang. So, I used to visit those guys. I do not anymore but just because the itinerary changed. And I still go to Battambang, but we do not really have the time to squeeze in another NGO because again it will be too much. So, with CCT, we tried a lot of different things. We used to go to the office and sit around and do a bit of an intro, a bit of an understanding, a bit of background for 20 minutes. And then, we used to go to... so they have got two centers with kids. So, in the early days we used to go and visit them, but again, we were very well briefed. There were no photos, no interaction or whatever. So, we would just go with our host, let us call them, and just see the facilities. And I think that went a long way to just understanding what they do and why they do it. I have to say, I do not know how many visitors they are used to have there, but they are very careful and it's all registered and that kind of stuff. So, we worked very well together because we were both pretty much on the same page. But the kids have zero interest in the adults when we used to go! Which is good! Which shows that, you know, that there is a certain amount of education behind this that is given to the kids as well saying "from time to time we might bring some people in, who are going to have a look around but just ignore us and we will ignore you!" and stuff like that. So, I think for that reason they were really good to visit! And there was good learning from that. So, I would say to CFI probably something similar. I think, for understanding, for the tourists, it helps a lot to see the facilities. It is probably better if there are no kids, but if there are kids around, as long as they are not engaging it's ok! And as long as the tourists are briefed and educated; and the kids are briefed and educated, then you know, I think it's fine. So, then, I am not sure what they are doing now. But then CCT, where looking to move away from...

they were getting a lot of short-term volunteers' requests, and they started a running program. I am not sure if they are still doing it but they used to run every single night and have a 3 or 5k run. And they made these tee shirts that said, "Run a marathon, not an orphanage". So, the idea behind that is that they would run through different routes all the time and all these small villages around Battambang... But you know, Cambodians do not usually run, you know... they do not go running. But now these Cambodians are running, and they are going through these villages and it was to start conversations to get locals saying "what are you doing? And what does it mean on those tee-shirts?" and it was just to get the messages that they are alternatives other than orphanages if you need support and stuff like that. So, it was a bit like a community engagement. But I thought it was also a really good way to get short term volunteers to get them to positive things without teaching English or having that sort of child engagement. I do not know how well it worked with the short-term volunteers, or how many they have got. But that was a model I was looking at as well. Which I brought my team onto like once or twice, but we are cyclists, we are not runners [laughs]. It was a bit hard for us [laughs]

**Alisha: Yes, it is really so hot, running is a challenge in Cambodia [laughs]. Ok, so we have come to the last question, which is an open one so also with your own words and opinion. Do you believe in tourism as a mean for sustainable community development?**

Brad: [thinks] Yes, I think. It is a short answer [laughs]. Do you mean can NGOs utilize tourism as a revenue fundraiser or something like that?

**Alisha: Not specifically but more in general terms.**

Brad: And what do you mean about community development?

**Alisha: Helping communities to economically and socially develop.**

Brad: Then yes, I definitely do! Because it brings in money from an outside source that is not generated inside the country. So, I mean tourism has a massive positive economic effect. And with a growing economy comes growing opportunities and then, community development. But yes, definitely it can be sustainable! Look, there are a lot of NGOs that are doing some really good things in tourism and hospitality. You know, like Jaan Bai for example. And that generates revenue. So, I think that they are a lot of progressive NGOs that are moving to a more social

enterprise kind of model so they don't rely so much on donations anymore. And I think that is really the smart way to go. Charities and businesses are starting to merge. Businesses are becoming more charity minded and becoming more ethical and are having more corporate social responsibility programs. And charities are becoming more business minded. And I think the more those two work together, the better will be the world. Especially, the once implementing real, genuine CSR, not bullshit CSR, the more it will do good. And more to the point, the more people will expect charities to be like businesses, as opposed to a charity... a lot of people give... One of my biggest challenge with clients is "well I don't want to give my money to this charity because they have pamphlets and I think pamphlets are a waste of money" and we are so quick... And it is one of the biggest things I liked... Like this do not judge so quickly how they operate. You are not there to do an audit; you are there to open up and learn. I think it usually gets across and they understand that! Yes, charity should be allowed to work like businesses, take risks, potentially lose money on investing to make more money. Because the more they do, the better it is!

**Alisha: Yes, I really agree on this one!**

Brad: I quite often give to my clients a YouTube video called "The way we think about charity is dead wrong", not sure if you have seen it? It is a TedTalk, I will send it to you! It is 15 minutes, but it is a really different perspective on charity. And it is something I quite strongly believe in. And I make sure that all my clients see it as well!

**Alisha: Ok thanks, I will have a look at it! Thank you so much for taking the time, it was cool talking to you! I am going to transcribe the whole interview and will send it for you to check!**

Brad: Great, thank you and good luck for your project and your thesis!

### Focus Group1 - The Workshop

L'ONG Children's Future International située à Battambang au Cambodge, aimerait contribuer à des pratiques touristiques plus responsables et diversifier ses fonds en créant une activité au sein de ses locaux.

Il s'agirait d'une activité interactive et éducative durant laquelle les participants devront se mettre dans la peau d'une jeune fille cambodgienne et réagir à différentes situations afin d'avancer dans un labyrinthe que représente sa vie.

Les situations couvrant des thèmes comme l'accès à l'éducation, la violence domestique, le mariage au Cambodge (parfois encore forcé) ou le trafic et la prostitution; seront diffusées sous forme de dessins animés créés par une autre ONG locale, Phare Circus Selpak. Nous pensons que ce format est le plus adapté pour traiter certains sujets sensibles. Pour chaque scénario, deux options possibles. Divisé en deux groupes, les participants devront choisir la solution qui semble la plus appropriée pour Bopha et sa famille. Une fois la décision prise, les participants seront autorisés (ou non) à avancer dans le labyrinthe et celle-ci les emmènera vers des suites différentes (comme l'épisode interactif Bandersnatch de Black Mirror).

Chaque situation sera inspirée de faits réels, vécues au sein de notre ONG.

-

The NGO Children's Future International located in Battambang (Cambodia), would like to contribute to safer tourism practices and diversify its funding, by hosting an activity within its buildings.

The activity would be an interactive and educational workshop during which participants would have to put themselves in the shoes of a Cambodian girl and react to different situations in order to move forward in a maze representing her life.

The scenarios covering topics such as access to education, domestic violence, marriage in Cambodia (sometimes forced) or trafficking and prostitution; will be presented in the form of animated videos created by another local NGO, Phare Circus Selpak. We believe that this type of format is most appropriate to discuss some of the sensitive topics.

For each scenario, two possible options. Divided into two groups, participants will have to choose the solution that seems the most appropriate for Bopha and her family. Once the decision has been made, participants will know how many steps they can take in the maze. Finally, depending on each decision, the story will take them to different paths (like Black Mirror's interactive episode Bandersnatch).

Each situation will be inspired by real stories, dealt with in our NGO.

\* Required



1. 1. Es-tu concerné(e) par l'impact que tu as lorsque tu visites un pays? - Are you concerned by the impact you are having while visiting a country? \* *Mark only one oval.*
- ☐ Oui - Yes
- ☐ Non - No
2. 2. As-tu déjà visité une ONG pendant l'un de tes voyages? - Have you ever visited an NGO while travelling? \* *Mark only one oval.*
- ☐ Oui - Yes
- ☐ Non - No
3. 3. Est-ce quelque chose que tu pourrais faire ou refaire? - Is it something you would consider doing or do again? \* *Mark only one oval.*
- ☐ Oui - Yes
- ☐ Non - No
- ☐ Je ne pense pas - I don't think so

4. 4. Après avoir lu la première description du projet ci-dessus, as-tu déjà entendu parler d'une activité similaire? - After reading the first project details above, have you ever heard of a similar activity? \* *Mark only one oval.*

☐ Oui - Yes

☐ Non - No

5. 5. Est-ce que tu trouves cette idée intéressante? - Do you find this idea interesting? \*

*Mark only one oval.*

☐ Oui - Yes

☐ Non - No

6. 6. Est-ce qu'elle serait susceptible de retenir ton attention? - Would it catch your attention? \*

*Mark only one oval.*

☐ Oui - Yes

☐ Non - No

☐ Je ne pense pas - I don't think so

7. 7. Pourrais-tu envisager de faire ce genre d'activité pendant tes vacances? - Would you consider making this kind of activity during your vacations? \* *Mark*

*only one oval.*

☐ Oui - Yes

☐ Non - No

☐ Je ne pense pas - I don't think so

8. 8. Tu ferais cette activité : - You would make this activity : \*

*Check all that apply.*

- ☐ Seul(e) - Alone
- ☐ En couple - In couple
- ☐ En famille - With your family
- ☐ Entre amis - With friends
- ☐ Avec des enfants - With kids

Other: ☐ \_\_\_\_\_

9. 9. Tu serais plus susceptible de participer à cette d'activité si : - You would be most likely to participate in activity if: \*

*Check all that apply.*

- ☐ Tu la prévoyais en avance dans ton itinéraire - It was planned ahead in your itinerary
- ☐ Elle faisait partie d'un tour organisé - It would be part of an organized tour
- ☐ Ton hôtel/hébergement te la recommandait - Your hotel/accommodation recommended it to you
- ☐ D'autres voyageurs te la recommandaient - Other travelers recommended it to you Other: ☐ \_\_\_\_\_

10. 10. Quels sont les facteurs qui te pousseraient à y participer? (Choisis jusqu'à 3 réponses) - What would be the factors that would push you to participate? (Choose up to 3 answers) \*

*Check all that apply.*

- ☐ Aider une ONG locale - Help a local NGO
- ☐ Visiter une ONG locale - Visit a local NGO
- ☐ En apprendre davantage sur leurs projets - Learn more about their projects
- ☐ En apprendre davantage sur la culture locale - Learn more about the local culture
- ☐ En apprendre davantage sur les problèmes locaux - Learn more about local issues
- ☐ Échanger avec le staff de l'association - Interact with staff members
- ☐ Activité originale - Unique activity
- ☐ Si quelqu'un te la recommande - If someone recommends it to you
- ☐ Si tu trouves des avis positifs en ligne - If you find positive feedback online Other: ☐ \_\_\_\_\_



11. 11. Quels sont les facteurs qui te pousseraient à ne pas y participer ? (Choisis jusqu'à 3 réponses) - What would be the factors that would push you NOT to participate? (Choose up to 3 answers) \*

*Check all that apply.*

- ☐ Activité qui ne te paraît pas assez amusante/trop sérieuse - Activity that seems not funny enough / too serious
- ☐ Activité qui pourrait être trop longue - Activity that could be too long
- ☐ Le prix - The price
- ☐ Sujets trop lourds et trop sensibles - Heavy and sensitive topics
- ☐ Tu préfères privilégier des activités en extérieur - You would prioritize outdoor activities
- ☐ Tu n'aurais pas envie de faire une activité avec des gens que tu ne connais pas - You would not want to make an activity with people you don't know
- ☐ Manque d'intérêt pour ce genre d'activité - Lack of interest for this type of activity
- ☐ Tu ne trouves pas d'informations ou d'avis positifs en ligne - You wouldn't find any information or positive feedback online \_\_\_\_\_

Other:

12. 12. Quelle serait la durée idéale pour ce genre d'activité? - What would be the ideal duration for this type of activity? \* *Mark only one oval.*

- ☐ 1 à 2 heures - 1 to 2 hours
- ☐ 2 à 3 heures - 2 to 3 hours
- ☐ 3 à 4 heures - 3 to 4 hours
- ☐ 4 heures + - 4 hours +

13. 13. Combien serais-tu prêt à payer pour ce type d'activité? - How much would you be willing to pay for this type of activity? \* *Mark only one oval.*

- ☐ 0 à 5€
- ☐ 5 à 10€
- ☐ 10 à 15€
- ☐ 15 à 20€
- ☐ 25 à 30€
- ☐ 30 à 35€
- ☐ 35€ +

14. C'est tout pour la première infocus recherche, si tu souhaites ajouter un commentaire ou une remarque, n'hésite pas à le faire ci-dessous ou à m'envoyer un message. Merci beaucoup pour ta participation :) ! - That's all for the first infocus research, if you have anything to add or any concerns, please do not hesitate to contact me. Thanks a lot for participating :) !

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## Appendix 15 – Focus Group Survey 2

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### Focus Group 1 - The content

Toute l'équipe de Children's Future et moi-même vous remercions d'avoir répondu au précédent questionnaire et de nous aider dans ce nouveau projet.

Pour ce deuxième questionnaire nous aimerions avoir votre avis sur le contenu de l'activité, l'enchaînement des différentes parties et sur les sujet abordés.

-

On behalf of the Children's Future team and myself, we'd like to thank you for taking the time to answer the previous survey and to help us with this new project.

For this second survey, we would like to have your feedback concerning the content of the activity, the different sequences and topics.

**\* Required**



1. 1. Est-ce que cela te pose problème si l'activité est animée en anglais? - Would it be a problem if the activity is run in English? \*

*Mark only one oval.*

☐ Oui - Yes

☐ Non - No

2. 2. Nous aimerions commencer l'activité par une petite présentation de l'ONG, quelles sont les informations que tu aimerais savoir? (Choisis jusqu'à 3 réponses) - We would like to start the activity with a small presentation of our NGO, which information would you like to know? (Choose up to 3 answers) \*

*Check all that apply.*

Notre histoire - Our history

Nos projets - Our projects

Notre école - Our school

Notre équipe - Our staff

L'histoire d'un de nos étudiants - The story of one of our students



- ☐ Oui - Yes
- ☐ Non - No

7. Si non, pourquoi? - If not, why?

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8. 7. Nous aimerions faire évoluer les deux groupes dans un labyrinthe en bois (représentant la vie de notre protagoniste Bopha), est-ce que tu penses que c'est une bonne idée pour animer l'activité? - We would like participants to progress on a wooden maze game (representing Bopha's life), do you think it is a good idea to enliven the activity? \* *Mark only one oval.*

	1	2	3	4	5	6	7	8	9	10	
Non pas du tout - No not at all	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Oui totalement - Yes totally

9. 8. Est-ce que tu serais d'accord pour qu'il y ait un élément de compétition entre les deux groupes? - Would you be ok if there was an element of competition between the two groups? \* *Mark only one oval.*

10. 9. Pour des raisons de sécurité et confidentialité, nous ne souhaitons pas faire intervenir nos étudiants et leur famille, est-ce que cela te poserait problème? - For safety and privacy reasons, we do not want our students and families to participate, is it something you would mind? \* *Mark only one oval.*

- ☐ Oui - Yes
- ☐ Non - No

11. 10. Est-ce que tu aimerais tout de même avoir des témoignages anonymes? - Would you still like having anonymized testimonies? \* *Mark only one oval.*

- ☐ Oui - Yes
- ☐ Non - No

Non pas du tout - No, not at all	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Oui totalement - Yes totally
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12. 11. Pour clôturer cette activité, quelles sont les informations supplémentaires dont tu aimerais qu'on parle? To close up this activity, what would be the additional information you would like us to speak about? \*

*Check all that apply.*

	Oui - Yes	Non - No
Les raisons de cette activité - The reasons for this activity	<input type="checkbox"/>	<input type="checkbox"/>
Une explication sur comment l'argent de l'activité est utilisée - An explanation about how the activity's money is being used	<input type="checkbox"/>	<input type="checkbox"/>
Parler avec une personne de notre équipe - Speak with a staff member	<input type="checkbox"/>	<input type="checkbox"/>
Avoir des informations et conseils sur le volontariat au Cambodge - Having tips and advice on volunteering in Cambodia	<input type="checkbox"/>	<input type="checkbox"/>
Avoir des recommandations sur d'autres activités - Having recommendations on other activities	<input type="checkbox"/>	<input type="checkbox"/>
Des conseils sur comment nous aider et aider d'autres ONG - Advice on how to help us and other NGOs	<input type="checkbox"/>	<input type="checkbox"/>

13. Si tu souhaites ajouter un commentaire ou une remarque, n'hésite pas à le faire ci-dessous ou à m'envoyer un message. Merci pour ta participation :) ! - If you have anything to add or any concerns, please do not hesitate to contact me. Thanks a lot for participating :) !

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### Focus Group 1 - The logistics

Toute l'équipe de Children's Future et moi-même vous remercions une nouvelle fois d'avoir répondu au précédent questionnaire et de nous aider dans ce nouveau projet.

Pour ce troisième questionnaire nous aimerions avoir plus d'informations sur la partie logistique de cette activité et vos préférences en terme de réservation et d'organisation.

-

On behalf of the Children's Future team and myself, we'd like to thank you once again for taking the time to answer the previous survey and to help us with this new project.

For this third survey, we would like to have more information concerning the activity's logistics and know more about your preferences in terms of booking and planning.



#### 1. La réservation - The booking

1. 1. Lorsque tu pars en vacances, tu as tendance à - When you go on vacations, you usually :

*Mark only one oval.*

Réserver toutes les activités avant de partir - Book all the activities before leaving

- ☐ Réserver que quelques activités - Book only a few activities
- ☐ Regarder les activités qu'il y a mais réserver qu'une fois sur place - Look at the activities available but book only once on-site
- ☐ Partir sans regarder les activités disponibles et voir sur place - Leave without looking at the activities available and see on-site

2. 2. Lorsque tu pars en vacances, comment préfères-tu réserver tes activités? (Choisis jusqu'à 2 réponses) - When you go on vacations, how do you prefer booking your activities? (Choose up to 2 answers)

*Check all that apply.*

- ☐ En te rendant directement sur le lieu de l'activité - By going directly to the activity's facility
- ☐ En appelant les organisateurs de l'activité - By calling the activity's organisers
- ☐ En réservant en ligne ou par email auprès de l'organisation - By booking online or via email to the organisers
- ☐ En passant par un tour opérateur qui organise l'intégralité de ton voyage - By having a tour operator who organises your whole trip
- ☐ En passant par une agence de voyage locale - By asking a local tour provider
- ☐ En passant par les hôtels où tu séjournes - By asking the hotels you are staying in Other:
- ☐ \_\_\_\_\_

3. Lorsque tu réserves une activité, quels sont les facteurs auxquels tu es le plus sensible? (Choisis jusqu'à 3 réponses) - When you book an activity, what are the factors you are most sensitive to? (Choose up to 3 answers)

*Check all that apply.*

- ☐ Le prix - The price
- ☐ Les avis - The recommendations
- ☐ La facilité d'accès - The facility's ease of access
- ☐ La durée de l'activité - The activity's duration
- ☐ Le caractère éthique et responsable de l'activité - The ethical and responsible nature of the activity
- ☐ Une activité tenue et organisée par des locaux - An activity run and organised by locals
- ☐ L'originalité de l'activité - The activity's uniqueness
- ☐ Une activité adaptée pour les adultes et enfants - An activity suited for adults and children Other:
- ☐ \_\_\_\_\_



## 2. Le prix - The price

4. 4. Concernant notre activité, est-ce que tu préfères payer un prix fixe ou avoir l'opportunité de faire une donation libre avec un prix recommandé? - Concerning our activity, would you prefer paying a fixed price or have the opportunity to make a free donation with a suggested price range?

*Mark only one oval.*

- ☐ Prix fixe - Fixed price
- ☐ Une donation libre avec un prix recommandé - A suggested donation

5. 5. Selon toi, est-ce que le prix fixe ou recommandé devrait varier selon la haute et basse saison touristique? - According to you, should the fixed or recommended price change between the high and low touristic season?

*Mark only one oval.*

- ☐ Oui - Yes
- ☐ Non - No

6. 6. Est-ce que tu serais sensible à un changement prix entre ces deux saisons? Would you be sensitive to a change in prices between those two seasons?

*Mark only one oval.*

- ☐ Oui - Yes
- ☐ Non - No
- ☐ Je ne pense pas - I don't think so

7. 7. Afin de rentrer dans l'enceinte de notre établissement, les visiteurs doivent remplir un cahier de visite avec leur nom, prénom, date de naissance et nationalité en arrivant. Est-ce que cela te poserait problème? - In order to enter our buildings, visitors have to fill in their details including name, surname, date of birth and nationality upon arrival. Would that bother you?

*Check all that apply.*

	Oui - Yes	Non - No
Ton nom - Your surname	<input type="checkbox"/>	<input type="checkbox"/>
Ton prénom - Your name	<input type="checkbox"/>	<input type="checkbox"/>
Ta date de naissance - Your date of birth	<input type="checkbox"/>	<input type="checkbox"/>
Ta nationalité - Your nationality	<input type="checkbox"/>	<input type="checkbox"/>
La raison de ta visite - The purpose of your visit	<input type="checkbox"/>	<input type="checkbox"/>

8. 8. Chaque visiteur devra lire et signer une close de confidentialité et de protection des enfants avant de débiter l'activité, est-ce que cela te poserait problème? - Every visitor will have to read and sign a confidentiality and child protection code of conduct before starting the activity, would that bother you?

*Mark only one oval.*

☐ Oui - Yes

☐ Non - No

9. Si oui, pourquoi? - If yes, why?

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10. 9. Est-ce que tu comprends pourquoi nous devons mettre en place ces mesures? - Do you understand why we have to put these measures in place?

*Mark only one oval.*

- ☐ Oui je comprends totalement et je trouve ça normal - Yes I totally understand and I think it is normal
- ☐ Oui je comprends totalement mais je ne trouve pas ça normal - Yes I totally understand but I don't think it is normal
- ☐ Non je ne comprends pas vraiment mais je souhaiterais avoir des explications - No I don't really understand but I would like to have some explanations
- ☐ Non je ne comprends pas du tout et je ne trouve pas ça normal - No I don't understand it at all and I don't think it is normal

3. Tourisme et coronavirus - Tourism and coronavirus

11. 10. Est-ce que tu penses que la crise du coronavirus va changer ta façon de voyager? - Do you think the coronavirus crises is going to change your way of travelling?

*Mark only one oval.*

- ☐ Oui - Yes
- ☐ Non - No
- ☐ Je ne pense pas - I don't think so

12. Si oui, comment ? - If yes, how?

*Check all that apply.*

	Oui - Yes	Non - No	Je ne pense pas - I dont think so
Tu vas éviter les activités avec trop de touristes - You are going to avoid activities with too many tourists	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tu vas éviter les activités en intérieur - You are going to avoid indoor activities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tu vas éviter les activités qui requiert le port du masque - You are going to avoid activities requiring to wear a mask	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tu vas éviter les activités en groupe - You are going to avoid group activities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tu vas éviter les activités où les normes de sécurité ne sont pas respectées - You are going to avoid the activities where the security norms are not being respected	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tu vas privilégier les voyages organisés par des professionnels du tourisme (tour-opérateurs, agences de voyages) - You are going to prioritise tours organised by tourism professionals (tour operators, travel agencies)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

13. 12. Au vue de cette situation, est-ce que cela te gênerait de faire cette activité avec des gens que tu ne connais pas? - In regards to the situation, would it bother you to make this kind of activity with people you don't know?

*Mark only one oval.*

☐ Oui - Yes

☐ Non - No

☐ Je ne pense pas - I don't think so

14. Ce troisième questionnaire est fini! Merci beaucoup (encore une fois) d'avoir participé et de nous aider à perfectionner notre idée. Si tu aimerais faire une remarque par rapport aux questions posées, n'hésite pas à le faire ci-dessous ou à m'envoyer un message! Merci encore :) - The third survey is over! Thanks a lot for participating (once again) and for helping us to improve our ideas. If you would like to make a comment concerning the questions asked, please feel free to do so below or to send me a message. Thanks again :)

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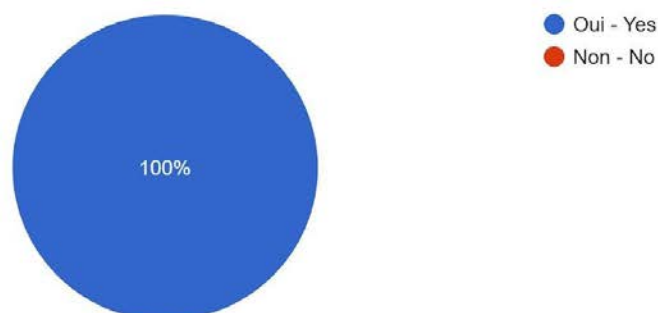
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## Appendix 17 – Infocus group results survey 1

Graph order: Group 1 (20s), Group 2 (30s) and Group 3 (40s, beginning 50s)

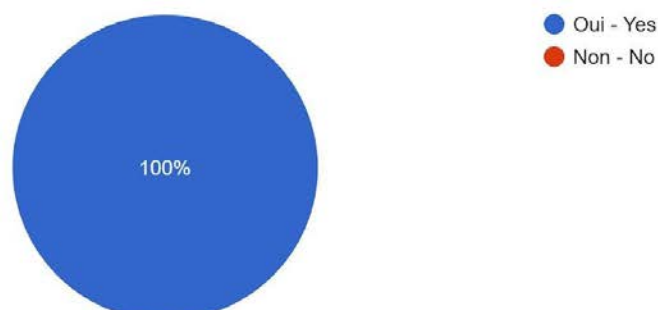
1. Es-tu concerné(e) par l'impact que tu as lorsque tu visites un pays? - Are you concerned by the impact you are having while visiting a country?

9 responses



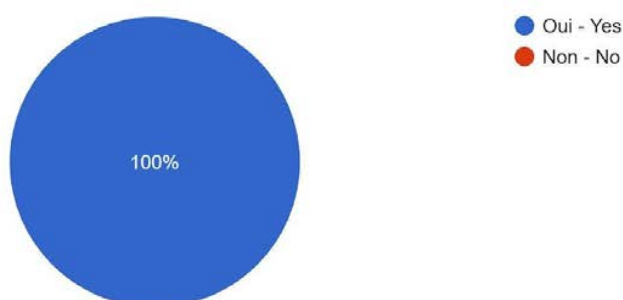
1. Es-tu concerné(e) par l'impact que tu as lorsque tu visites un pays? - Are you concerned by the impact you are having while visiting a country?

10 responses



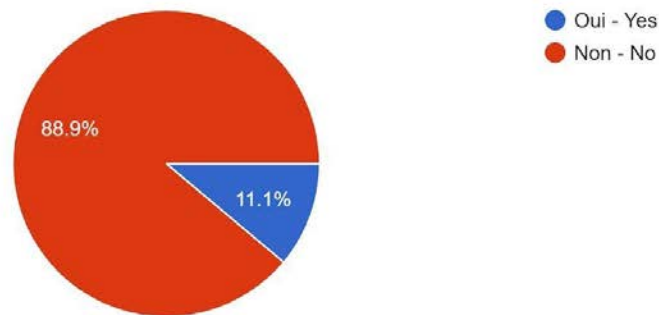
1. Es-tu concerné(e) par l'impact que tu as lorsque tu visites un pays? - Are you concerned by the impact you are having while visiting a country?

10 responses



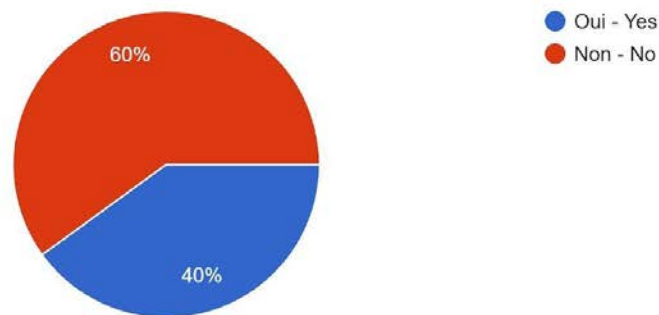
2. As-tu déjà visité une ONG pendant l'un de tes voyages? - Have you ever visited an NGO while travelling?

9 responses



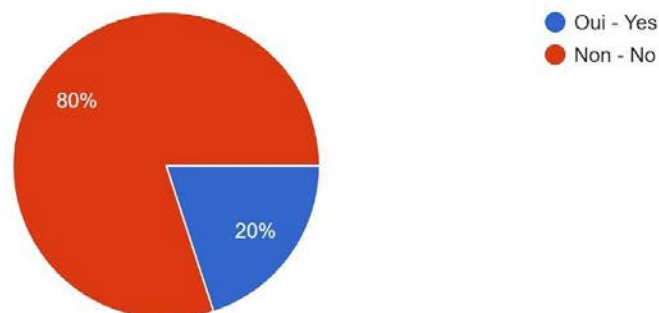
2. As-tu déjà visité une ONG pendant l'un de tes voyages? - Have you ever visited an NGO while travelling?

10 responses



2. As-tu déjà visité une ONG pendant l'un de tes voyages? - Have you ever visited an NGO while travelling?

10 responses



3. Est-ce quelque chose que tu pourrais faire ou refaire? - Is it something you would consider doing or do again?

9 responses



● Oui - Yes  
● Non - No  
● Je ne pense pas - I don't think so

3. Est-ce quelque chose que tu pourrais faire ou refaire? - Is it something you would consider doing or do again?

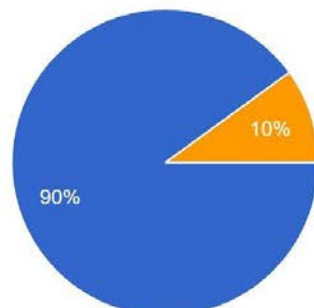
10 responses



● Oui - Yes  
● Non - No  
● Je ne pense pas - I don't think so

3. Est-ce quelque chose que tu pourrais faire ou refaire? - Is it something you would consider doing or do again?

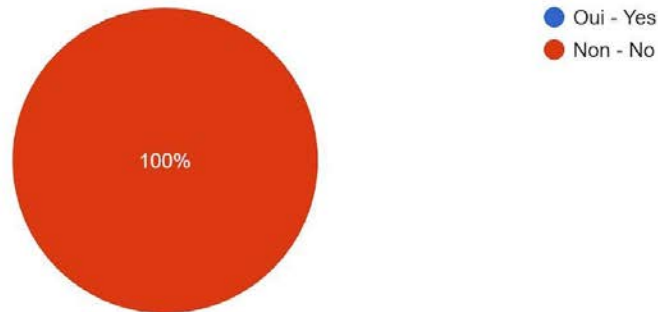
10 responses



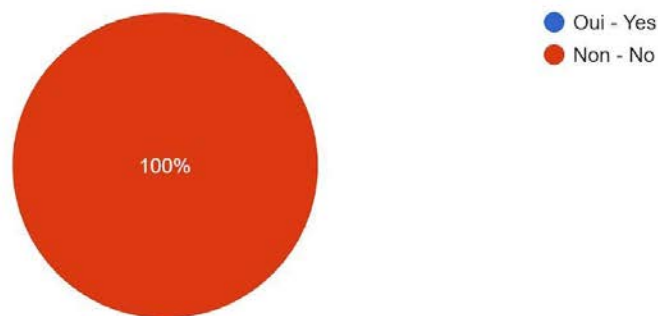
● Oui - Yes  
● Non - No  
● Je ne pense pas - I don't think so



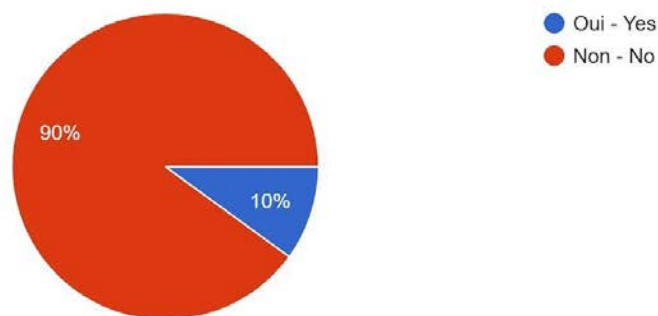
4. Après avoir lu la première description du projet ci-dessus, as-tu déjà entendu parler d'une activité similaire? - After reading the first project ...ils above, have you ever heard of a similar activity?  
9 responses



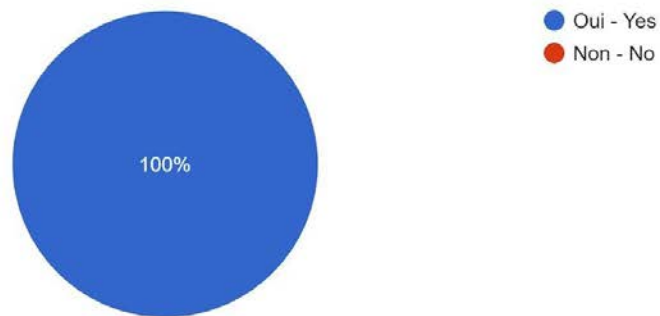
4. Après avoir lu la première description du projet ci-dessus, as-tu déjà entendu parler d'une activité similaire? - After reading the first project ...ils above, have you ever heard of a similar activity?  
10 responses



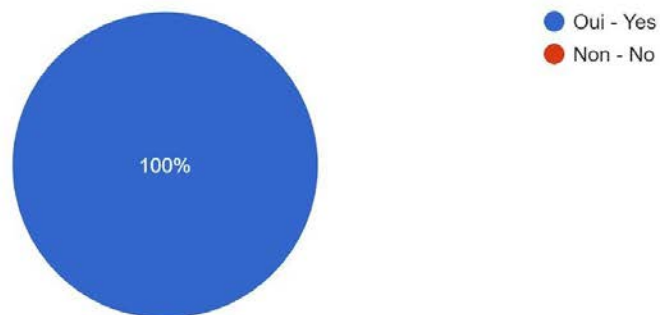
4. Après avoir lu la première description du projet ci-dessus, as-tu déjà entendu parler d'une activité similaire? - After reading the first project ...ils above, have you ever heard of a similar activity?  
10 responses



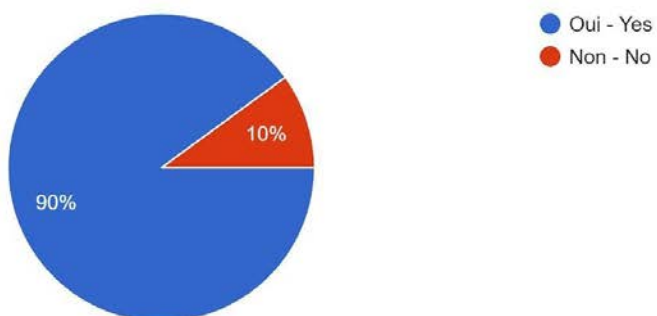
5. Est-ce que tu trouves cette idée intéressante? - Do you find this idea interesting?  
9 responses



5. Est-ce que tu trouves cette idée intéressante? - Do you find this idea interesting?  
10 responses

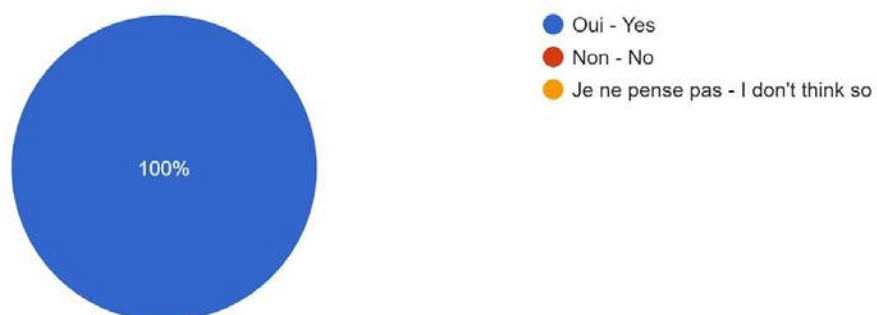


5. Est-ce que tu trouves cette idée intéressante? - Do you find this idea interesting?  
10 responses



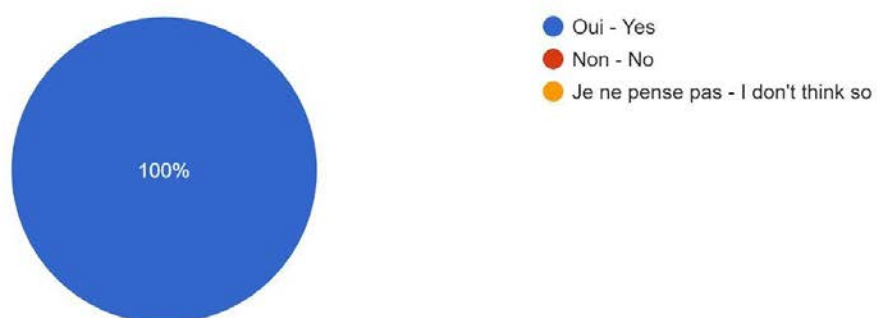
6. Est-ce qu'elle serait susceptible de retenir ton attention? - Would it catch your attention?

9 responses



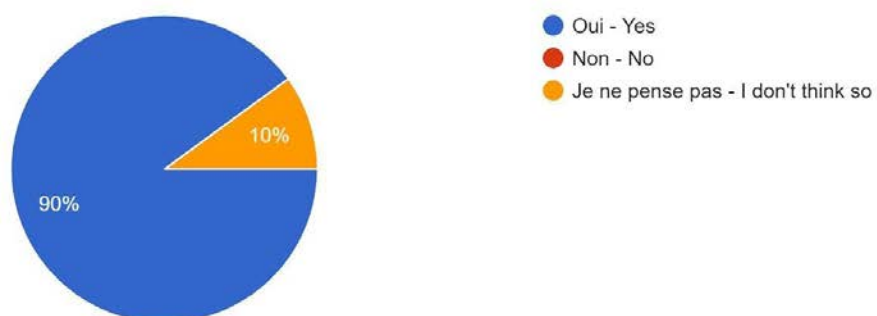
6. Est-ce qu'elle serait susceptible de retenir ton attention? - Would it catch your attention?

10 responses



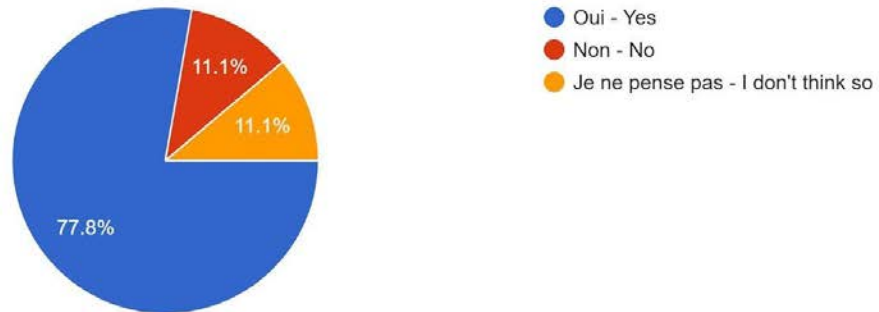
6. Est-ce qu'elle serait susceptible de retenir ton attention? - Would it catch your attention?

10 responses



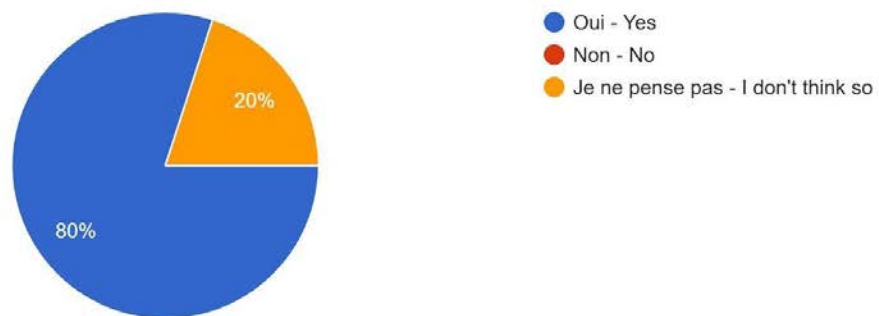
7. Pourrais-tu envisager de faire ce genre d'activité pendant tes vacances? - Would you consider making this kind of activity during your vacations?

9 responses



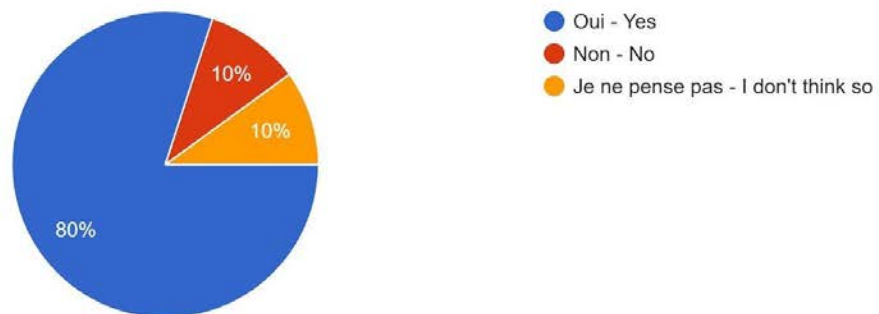
7. Pourrais-tu envisager de faire ce genre d'activité pendant tes vacances? - Would you consider making this kind of activity during your vacations?

10 responses



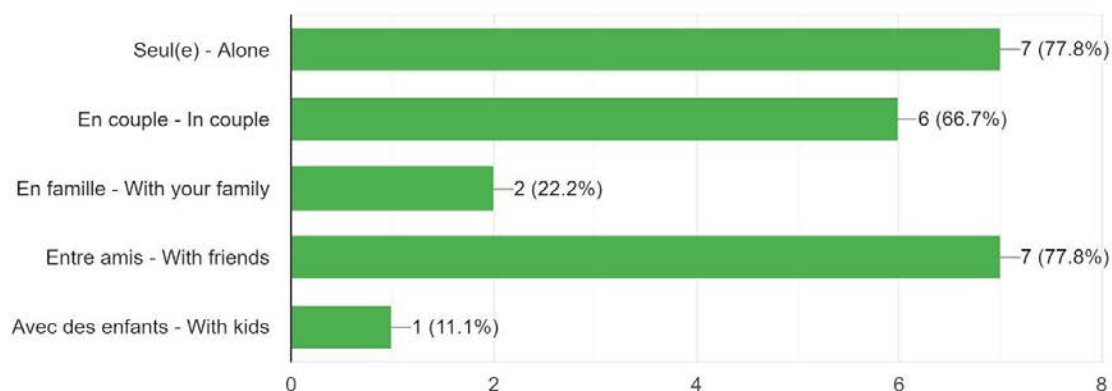
7. Pourrais-tu envisager de faire ce genre d'activité pendant tes vacances? - Would you consider making this kind of activity during your vacations?

10 responses



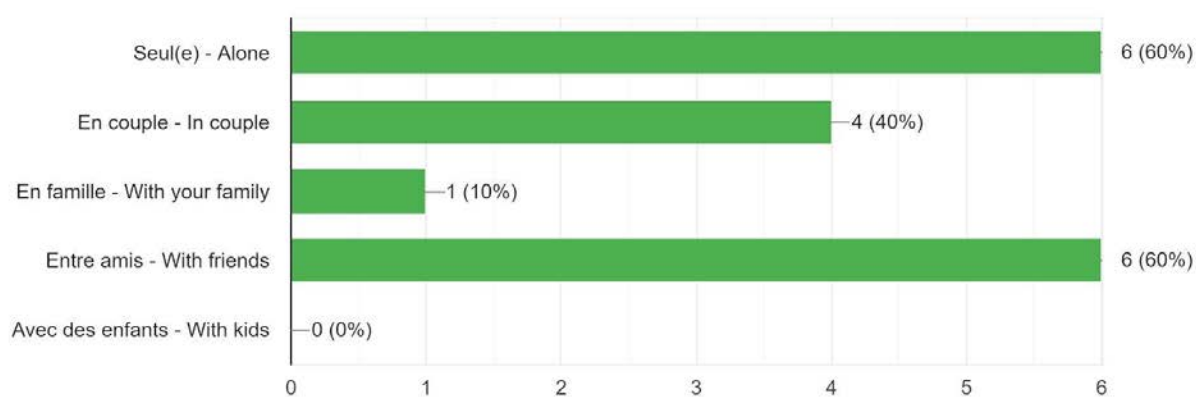
8. Tu ferais cette activité : - You would make this activity :

9 responses



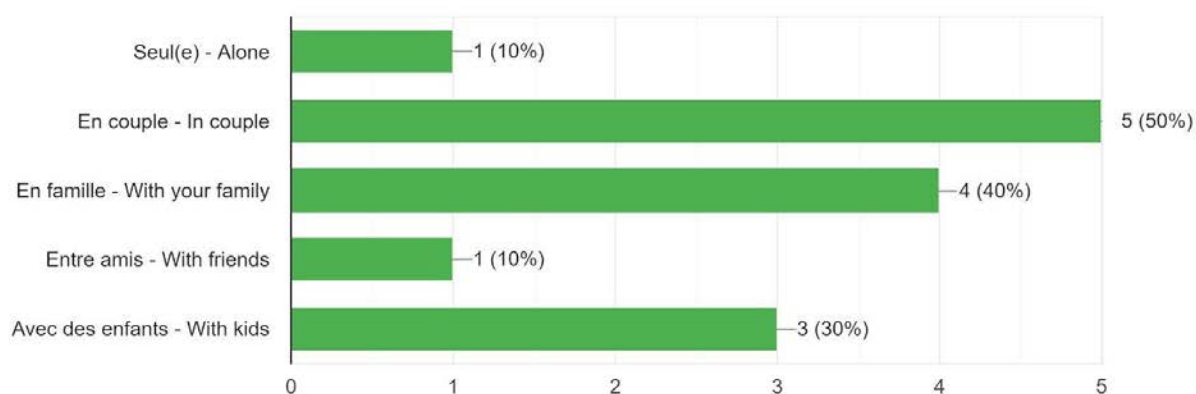
8. Tu ferais cette activité : - You would make this activity :

10 responses



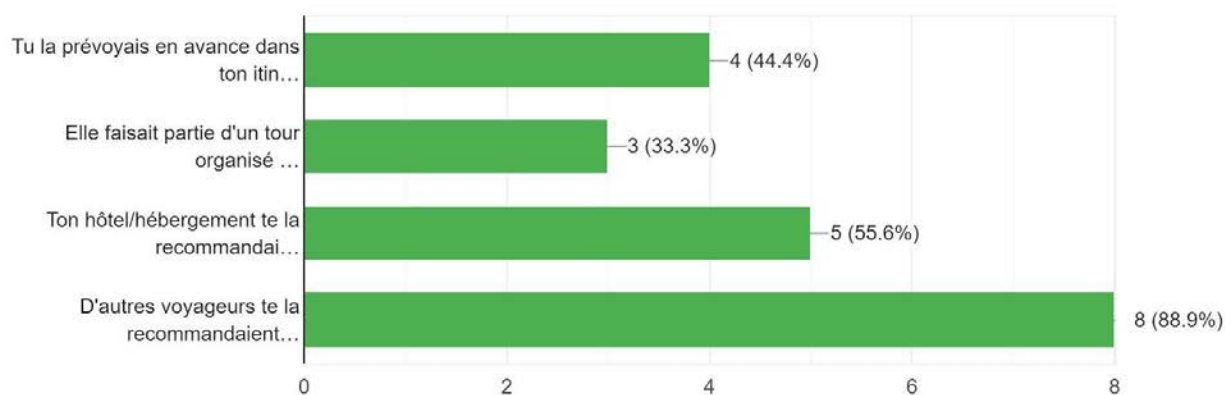
8. Tu ferais cette activité : - You would make this activity :

10 responses



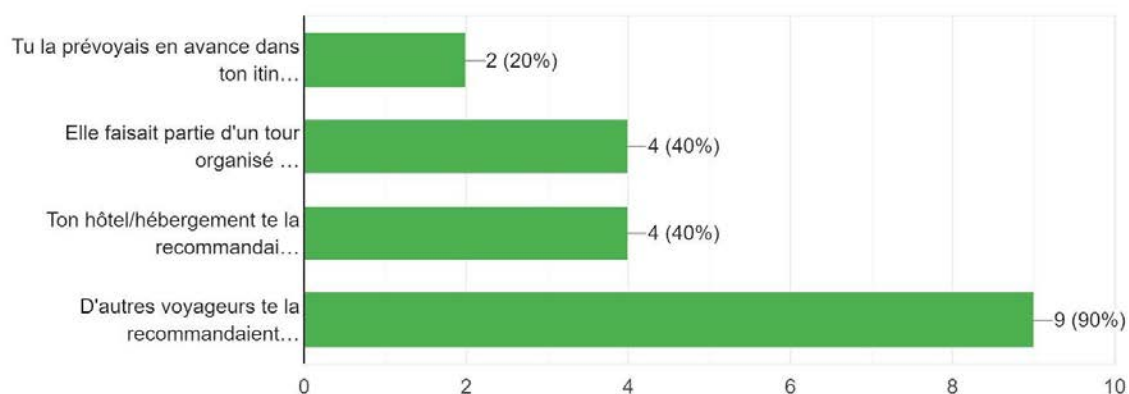
9. Tu serais plus susceptible de participer à cette d'activité si : - You would be most likely to participate in activity if:

9 responses



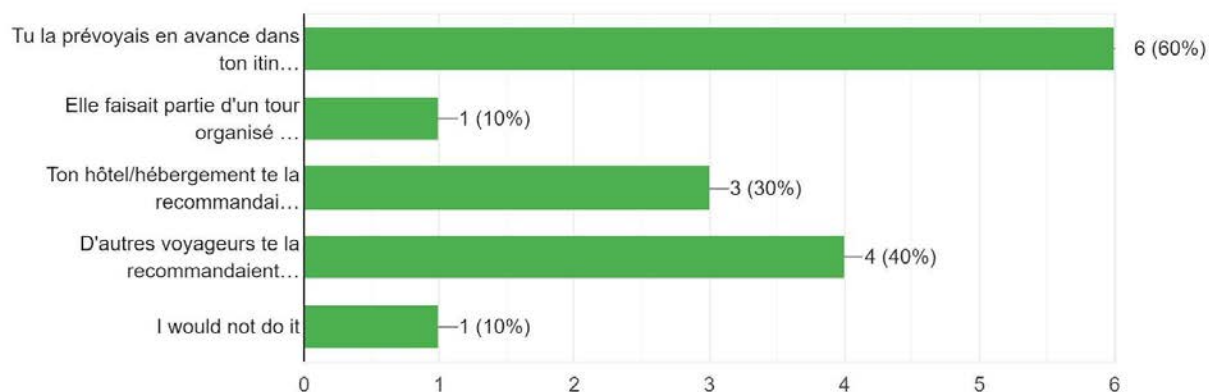
9. Tu serais plus susceptible de participer à cette d'activité si : - You would be most likely to participate in activity if:

10 responses



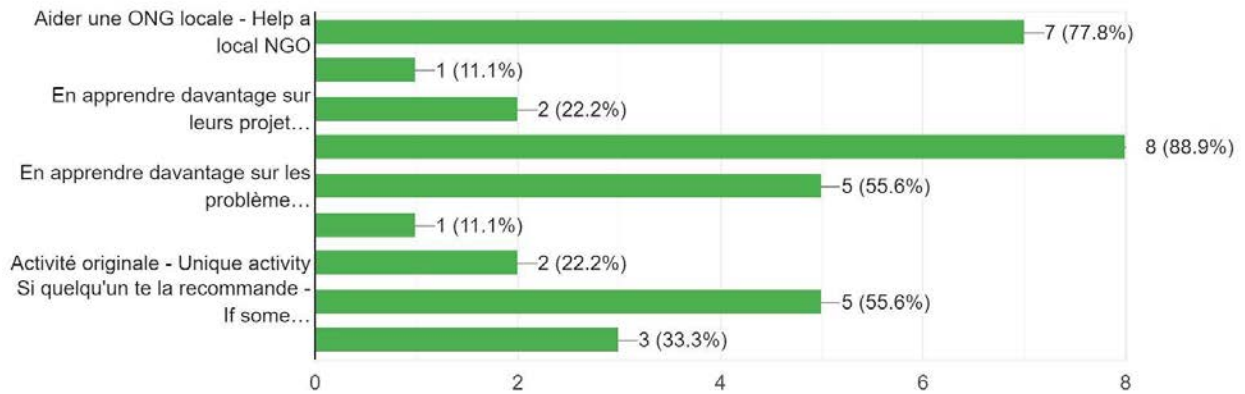
9. Tu serais plus susceptible de participer à cette d'activité si : - You would be most likely to participate in activity if:

10 responses



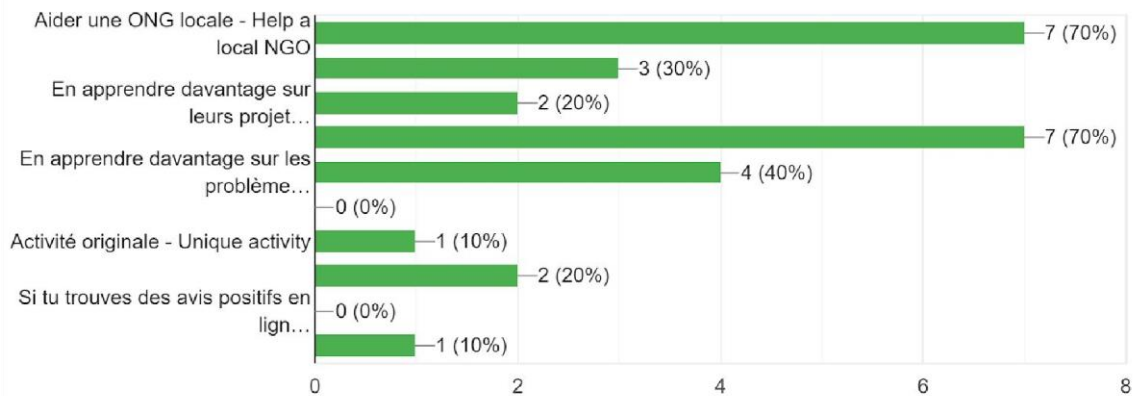
10. Quels sont les facteurs qui te pousseraient à y participer? (Choisis jusqu'à 3 réponses) - What would be the factors that would push you to participate? (Choose up to 3 answers)

9 responses



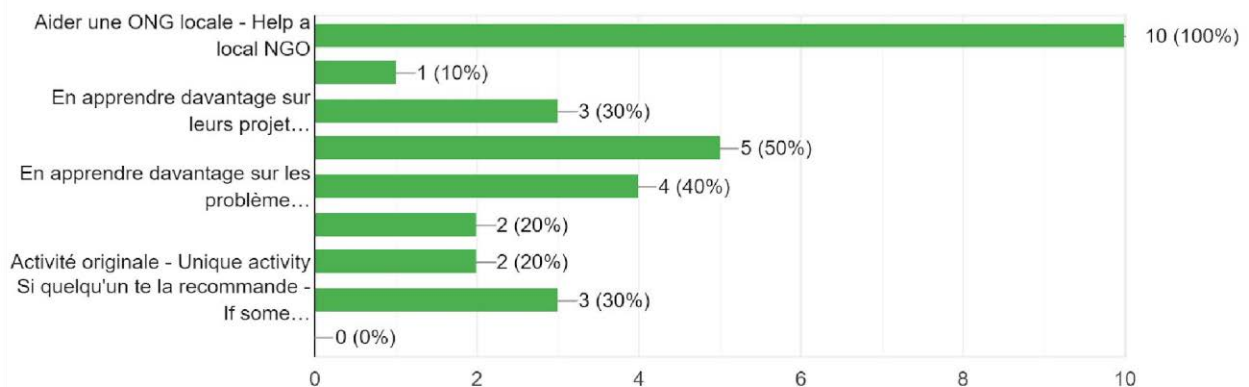
10. Quels sont les facteurs qui te pousseraient à y participer? (Choisis jusqu'à 3 réponses) - What would be the factors that would push you to participate? (Choose up to 3 answers)

10 responses



10. Quels sont les facteurs qui te pousseraient à y participer? (Choisis jusqu'à 3 réponses) - What would be the factors that would push you to participate? (Choose up to 3 answers)

10 responses





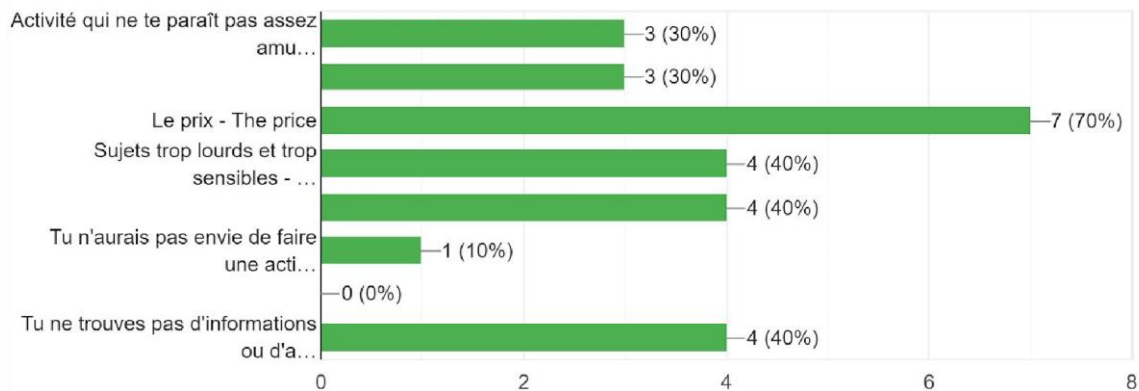
11. Quels sont les facteurs qui te pousseraient à ne pas y participer ? (Choisis jusqu'à 3 réponses) -  
What would be the factors that would push you NOT to participate? (Choose up to 3 answers)

9 responses



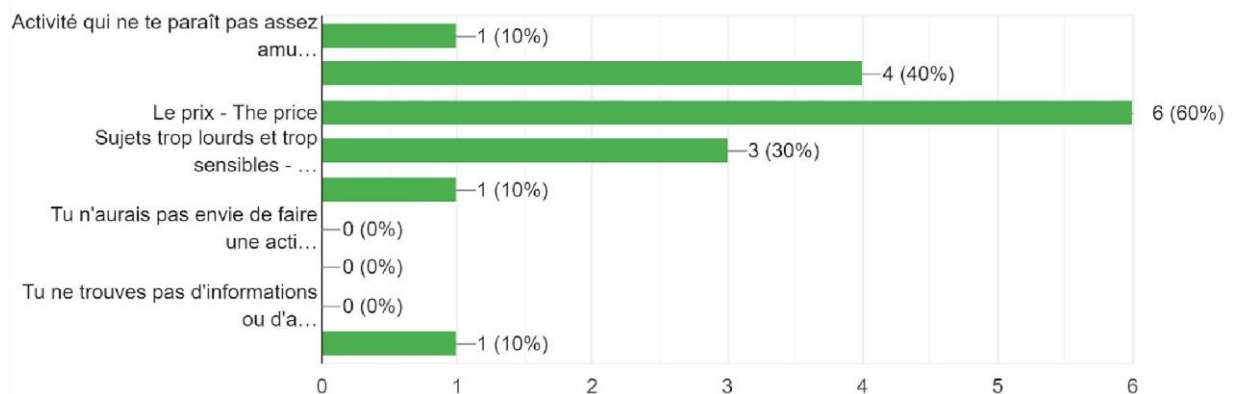
11. Quels sont les facteurs qui te pousseraient à ne pas y participer ? (Choisis jusqu'à 3 réponses) -  
What would be the factors that would push you NOT to participate? (Choose up to 3 answers)

10 responses



11. Quels sont les facteurs qui te pousseraient à ne pas y participer ? (Choisis jusqu'à 3 réponses) -  
What would be the factors that would push you NOT to participate? (Choose up to 3 answers)

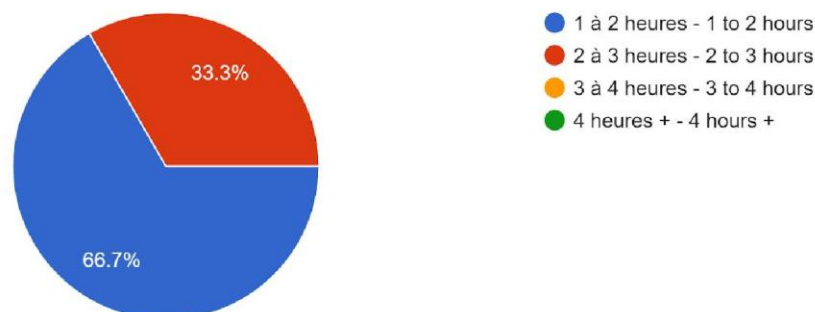
10 responses





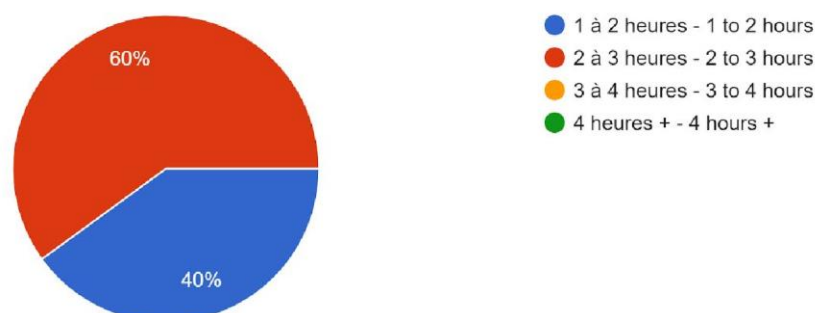
12. Quelle serait la durée idéale pour ce genre d'activité? - What would be the ideal duration for this type of activity?

9 responses



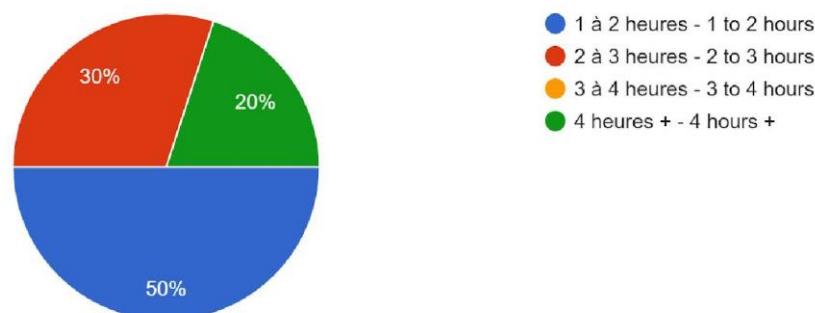
12. Quelle serait la durée idéale pour ce genre d'activité? - What would be the ideal duration for this type of activity?

10 responses



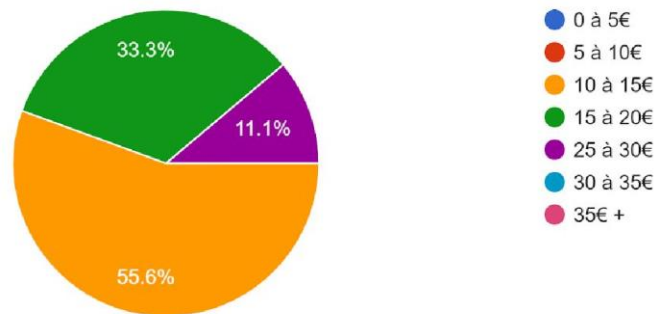
12. Quelle serait la durée idéale pour ce genre d'activité? - What you be the ideal duration for this type of activity?

10 responses



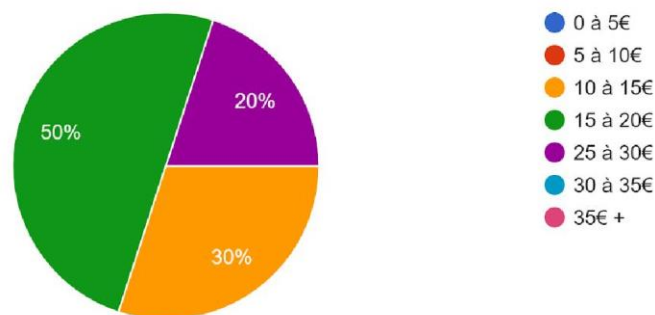
13. Combien serais-tu prêt à payer pour ce type d'activité? - How much would you be willing to pay for this type of activity?

9 responses



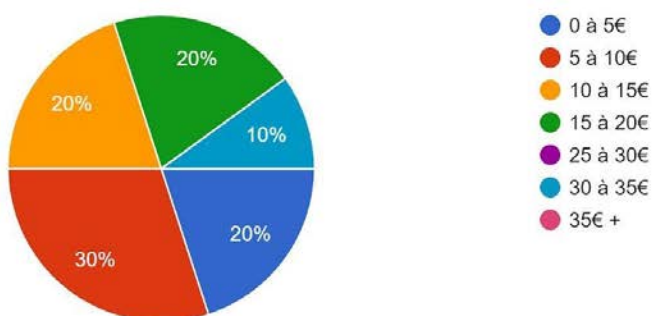
13. Combien serais-tu prêt à payer pour ce type d'activité? - How much would you be willing to pay for this type of activity?

10 responses



13. Combien serais-tu prêt à payer pour ce type d'activité? - How much would you be willing to pay for this type of activity?

10 responses



C'est tout pour la première infocus recherche, si tu souhaites ajouter un commentaire ou une remarque, n'hésite pas à le faire ci-dessous ou à m'envoyer un message. Merci beaucoup pour ta participation :) ! - That's all for the first infocus research, if you have anything to add or any concerns, please do not hesitate to contact me. Thanks a lot for participating :) !

3 responses

L'idée est originale mais je pense qu'elle est un peu trop risquée. Je pense que certains sujets sont trop sérieux pour les aborder pendant une activité de quelques heures avec des personnes qui sont en vacances.

Très bonne idée, très originale et intéressante. Ne prévoyant pas mes voyages en avance, c'est une activité que je ferai sans hésiter si j'en entendais parler.

Je trouve l'idée géniale, cela peut être un super moyen pour éduquer les touristes aux réalités de la vie des locaux durant leur séjour. Le seul point qui pourrait me déranger serait en cas de voyage avec des enfants en bas ages, je ne sais pas si les images seraient adaptées à leur sensibilité. Mais c'est aussi un super moyen pour éduquer les plus grands à la réalité de la vie sur place

1: The idea is original but I think it is a bit too risky. I think some of the topics are too serious to be spoken of during a few hours activity and to people who are on vacation.

2: Very good idea, very original and interesting. As I never plan my travels in advance, that would definitely be an activity I would do if I heard of it.

3: I find the idea amazing, it is a good way to educate travelers about the reality of how people live locally. The only thing that could bother me is in case I'm travelling with young children, I don't know if some images would be suited to their sensitivity. But it is a great way to educate older people.

C'est tout pour la première infocus recherche, si tu souhaites ajouter un commentaire ou une remarque, n'hésite pas à le faire ci-dessous ou à m'envoyer un message. Merci beaucoup pour ta participation :) ! - That's all for the first infocus research, if you have anything to add or any concerns, please do not hesitate to contact me. Thanks a lot for participating :) !

4 responses

Je trouve votre idée vraiment super et je pense qu'elle pourrait plaire. Pour des personnes voyageant sur une courte durée, je pense que c'est une bonne initiative pour aider localement et de changer des attractions touristiques habituelles.

Ce projet me paraît intéressant, mais je pense qu'il faut qu'il soit rattaché à autre chose. Par exemple je vais voir une expo photo au musée local et je tombe sur une affiche qui indique le lieu de l'ONG et l'activité. Il faut quelque chose, je pense, pour attirer la curiosité et amener les gens à l'ONG pour réaliser cette activité.

L'idée est très originale et donne envie mais je pense que ce n'est pas le genre d'activité que je ferais pendant des vacances entre amis ou avec des enfants au vu des sujets abordés.

Ayant fait du backpacking au Cambodge, c'est une activité que j'aurais aimé faire pendant mon voyage. Je pense aussi qu'elle convient à Battambang et aux voyageurs que la ville attire. La seule chose qui aurait pu me faire douter est le prix comme je voyageais avec un budget restreint.

1: I think the idea is great and I believe people would like it. For people travelling with a limited time, I think it is a good initiative to help locally and change from the usual tourist sites.

2: This project is very interesting but I think it needs to be tied to something else. For example, if I go to an exhibition in a local museum, I see a poster about your NGO and your activity. There needs to be something, I think, to catch my attention and bring people to your place to make the activity.

3: The idea is original and it makes me want to do it but I think this kind of activity is not something I would do while being on vacations with friends or with children in regards to the topics.

4: I have already done backpacking through Cambodia and this is an activity that I would have loved doing while travelling. I think it totally suits Battambang and the visitors the city attracts. The only thing that could have prevented me from doing it is the price as I was travelling with a tight budget.

C'est tout pour la première infocus recherche, si tu souhaites ajouter un commentaire ou une remarque, n'hésite pas à le faire ci-dessous ou à m'envoyer un message. Merci beaucoup pour ta participation :) ! - That's all for the first infocus research, if you have anything to add or any concerns, please do not hesitate to contact me. Thanks a lot for participating :) !

3 responses

Sur ce genre d'activité il faut avant tout être sûr de la bonne foi du projet et de l'utilisation des fonds !

I don't think this is a good idea. This could lead to heated discussions and disagreements, it's too much based on personal value system .of what is a good or bad choice in life. I personally would stay away from that type of activity.

L'idée est bonne et je pense que l'activité peut être intéressante si abordée correctement mais ce n'est pas quelques choses que je ferais avec mes enfants. Je trouve que les sujets ne sont pas vraiment adaptés pour un jeune public et même si il faut parler de tout, j'aurais peur que cela soit fait de manière maladroite.

1: With this kind of activity you need to be transparent about the project and how the money is used.

3: The idea is great and I think it could be interesting if the topics are spoken of in an appropriate way but it is not something I would do with my children. I think the topics are not suited for a young public and even if I do think we should speak openly about everything, I would be scared that it would be done in a clumsy way.

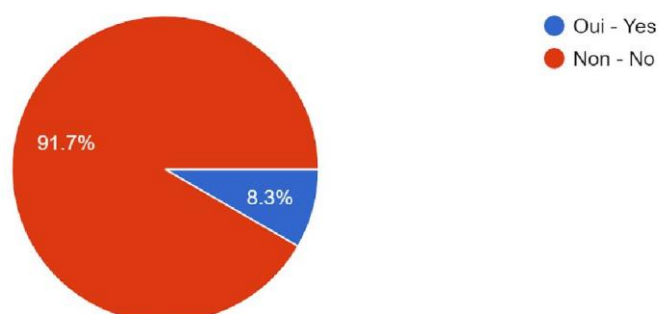


## Appendix 18 – Infocus group results survey 2

Graph order: Group 1 (20s), Group 2 (30s) and Group 3 (40s, beginning 50s)

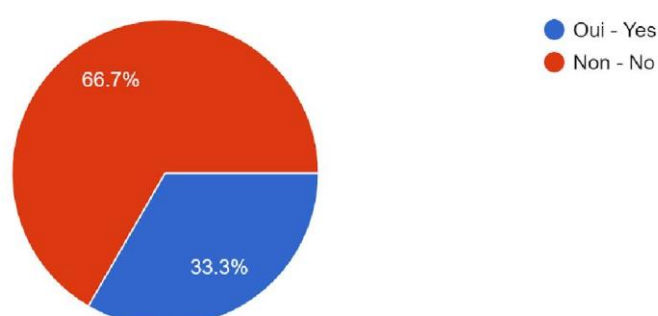
1. Est-ce que cela te pose problème si l'activité est animée en anglais? – Would it be a problem if the activity is run in English?

12 responses



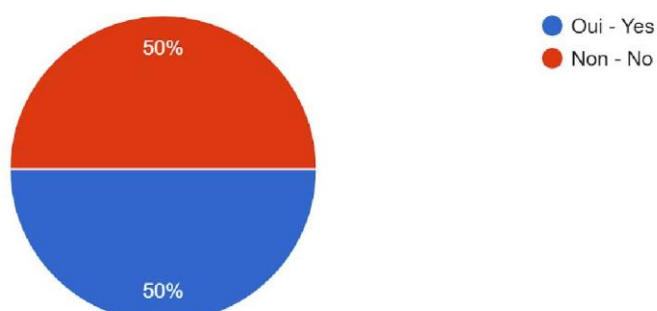
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12 responses



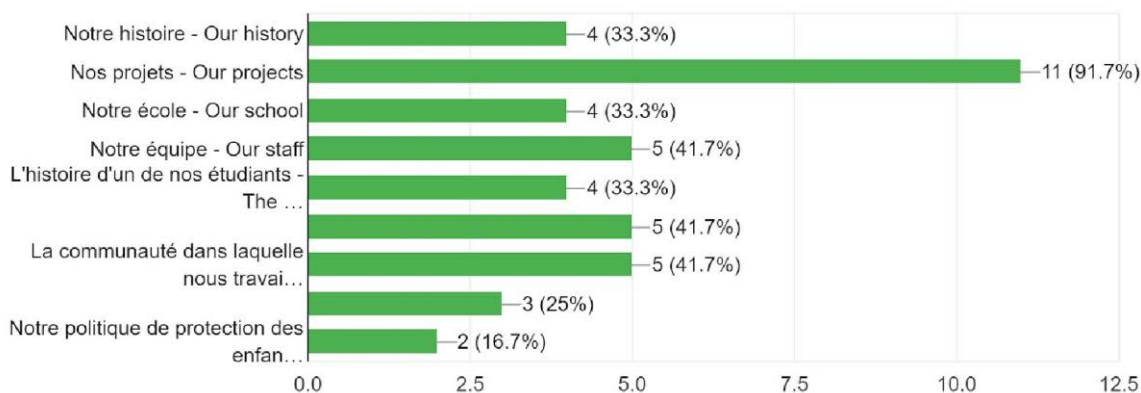
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12 responses



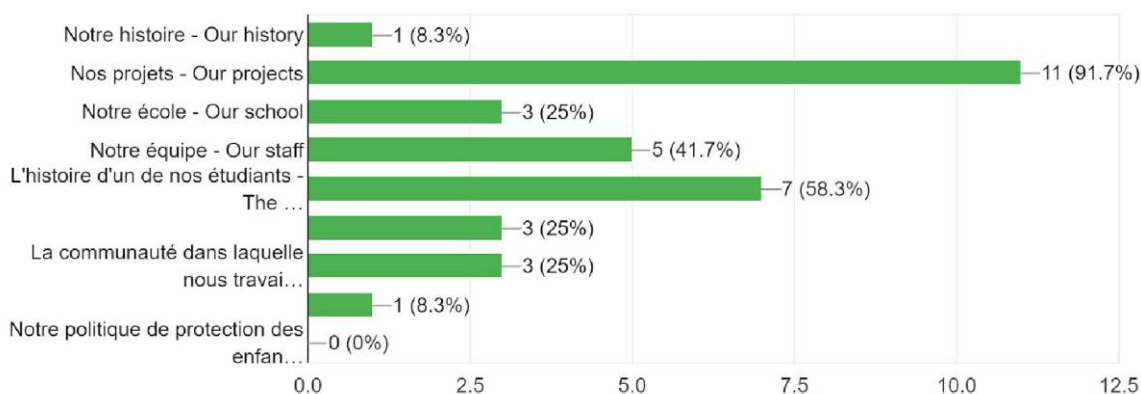
2. Nous aimerions commencer l'activité par une petite présentation de l'ONG, quelles sont les informations que tu aimerais savoir? (Choisis jusqu'à 3 réponses)

12 réponses



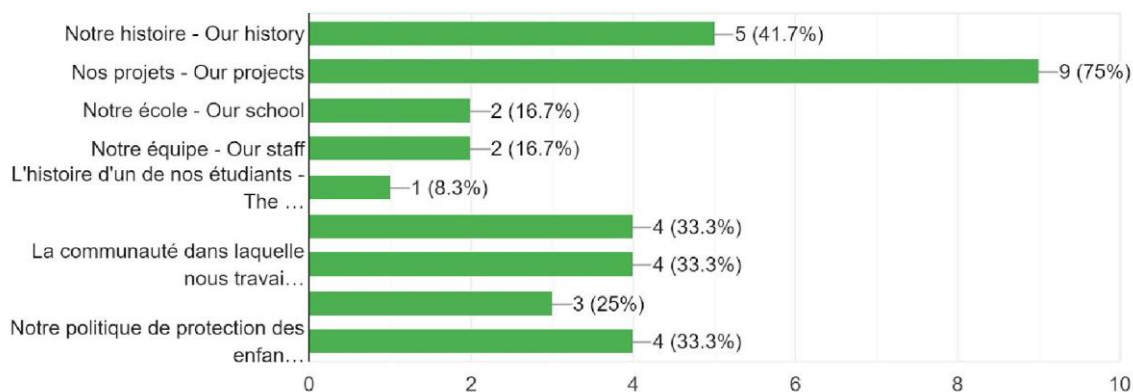
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12 réponses



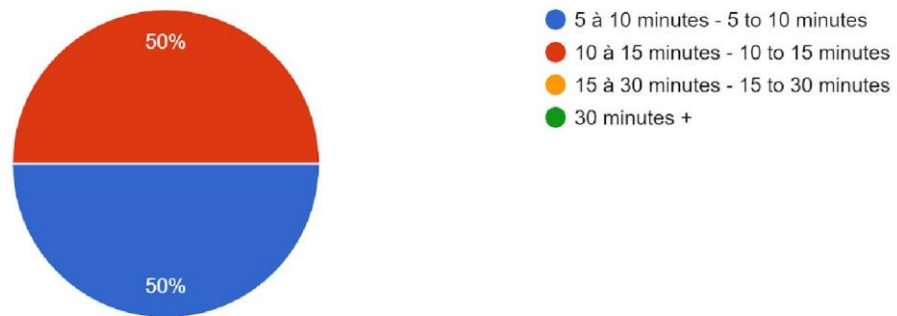
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12 réponses



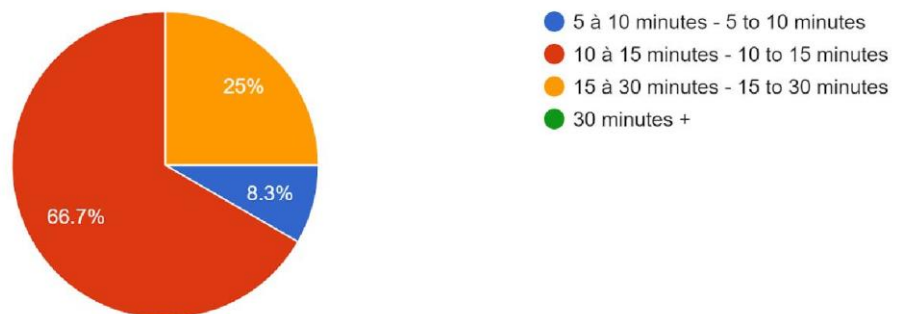
3. Combien de temps devrait durer cette présentation? - How long should this first presentation last?

12 responses



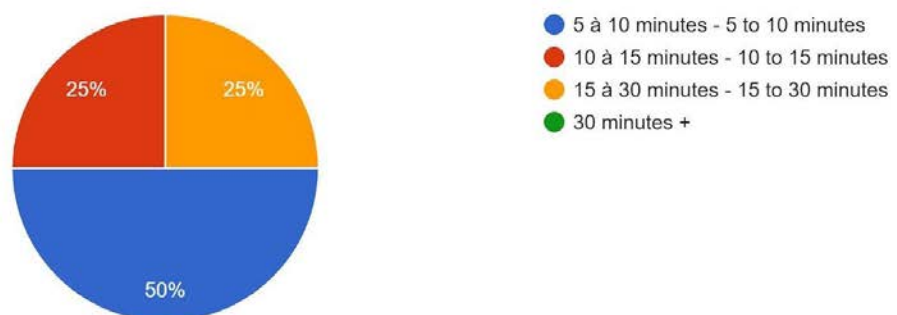
3. Combien de temps devrait durer cette présentation? - How long should this first presentation last?

12 responses



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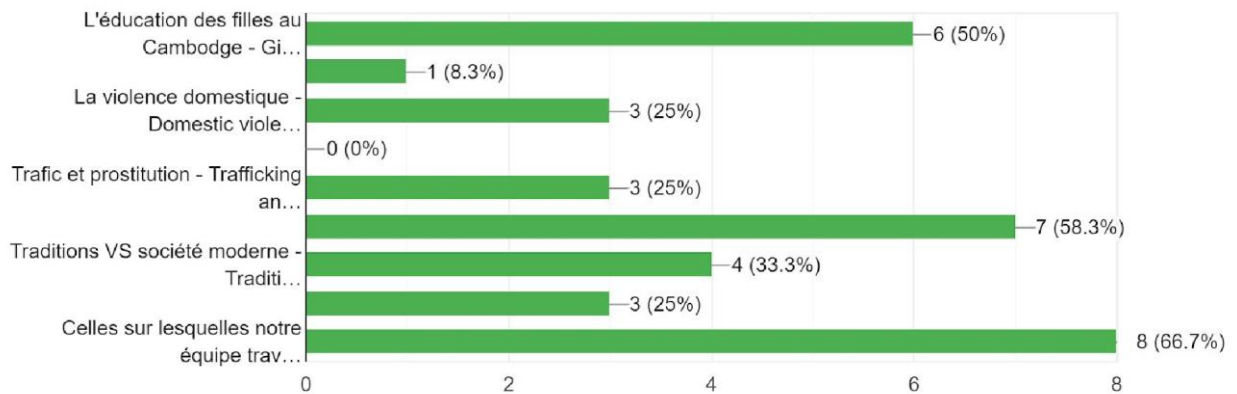
12 responses





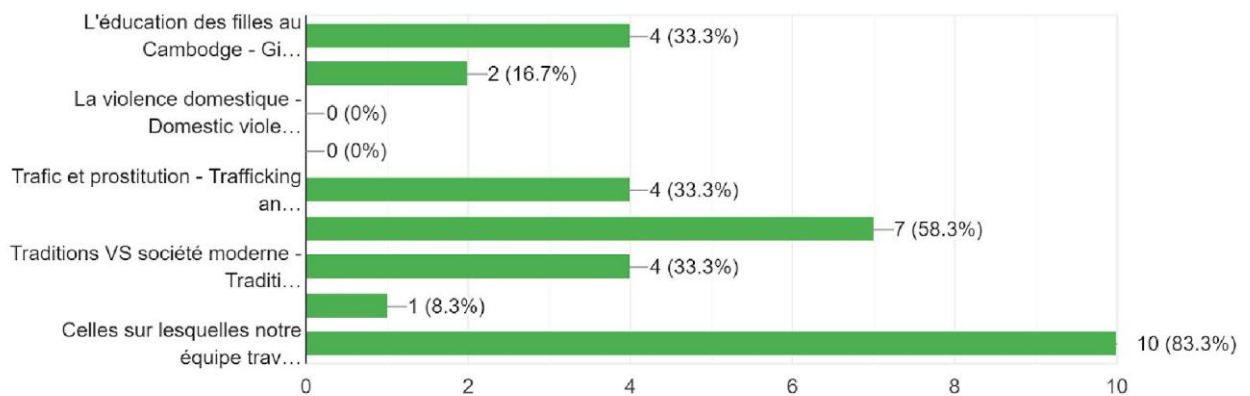
4. Parmi les thématiques que nous souhaitons aborder, quelles sont celles qui t'intéressent le plus?  
(Choisis jusqu'à 3 réponses) - Among the topics w... are most interested in? (Choose up to 3 answers)

12 responses



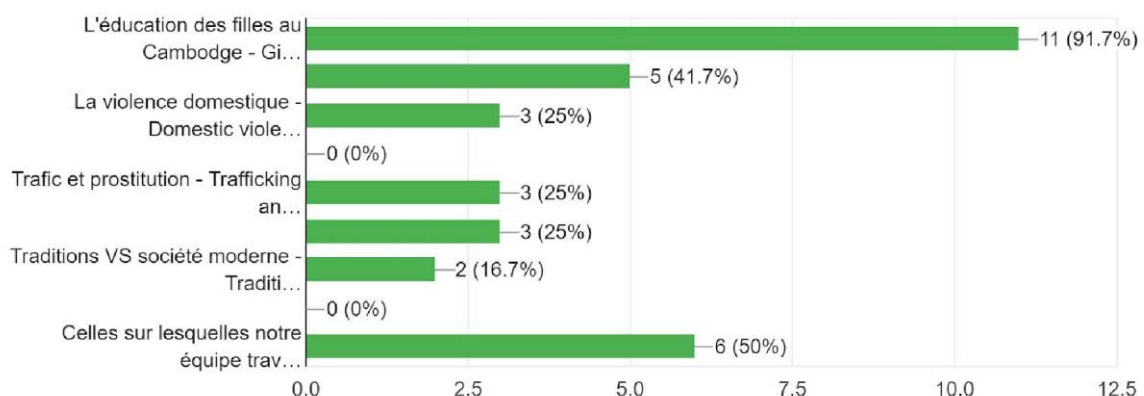
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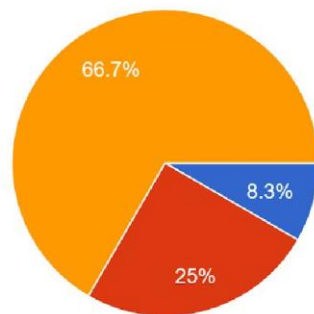
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(Choisis jusqu'à 3 réponses) - Among the topics w... are most interested in? (Choose up to 3 answers)

12 responses



5. Est-ce que tu préfères en apprendre davantage sur ces thématique : - Do you prefer learning more about those topics by :

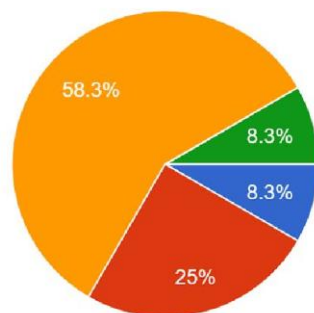
12 responses



- En écoutant quelqu'un parler - Listening to someone talking
- En parlant avec les autres participants et notre équipe - Talking with other participants and our staff
- En participant à une activité/jeu - Participating in an activity/game
- En regardant et réagissant à des vidéos/ témoignages - Watching and reacting to videos and testimonies

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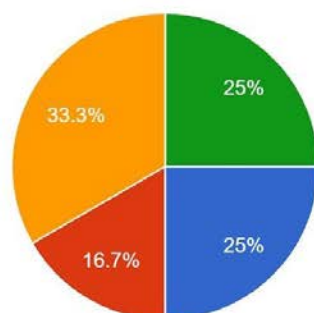
12 responses



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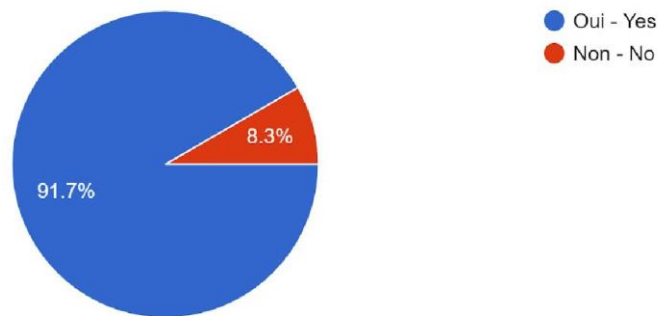
5. Est-ce que tu préfères en apprendre davantage sur ces thématique : - Do you prefer learning more about those topics by :

12 responses

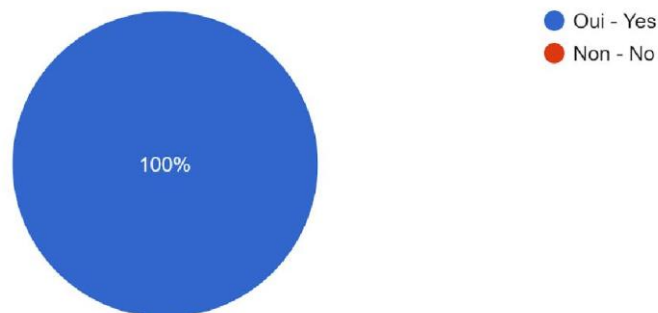


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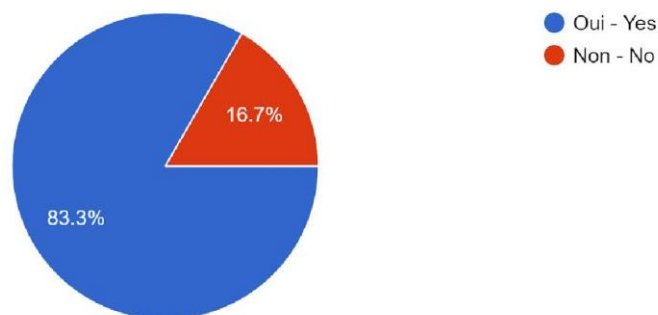
6. Est-ce que tu aimerais aborder ces thématiques sous forme de problèmes et de challenges à résoudre en groupe? - Would you like learning mor...ough problems and challenges to solve in groups?  
12 responses



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12 responses



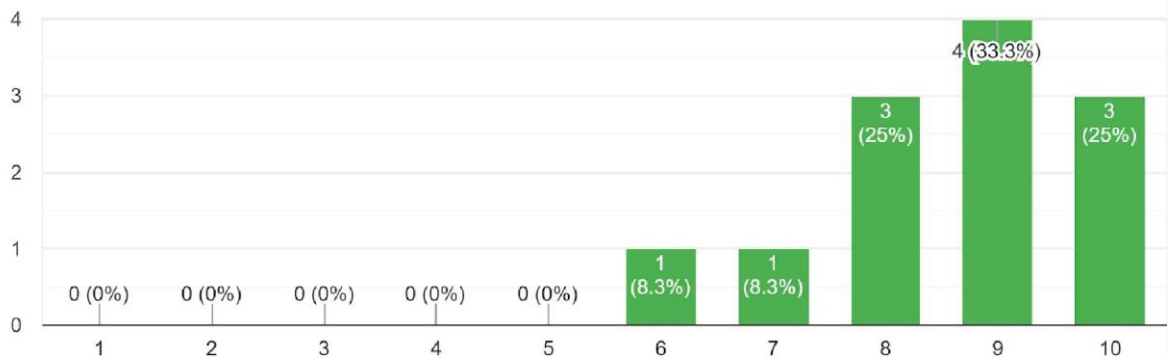
6. Est-ce que tu aimerais aborder ces thématiques sous forme de problèmes et de challenges à résoudre en groupe? - Would you like learning mor...ough problems and challenges to solve in groups?  
12 responses



If not, why? (Group3): Because it will bring about heated discussion, arguments about different values, cultural issues, etc.. A tourist is a tourist not a staff member.

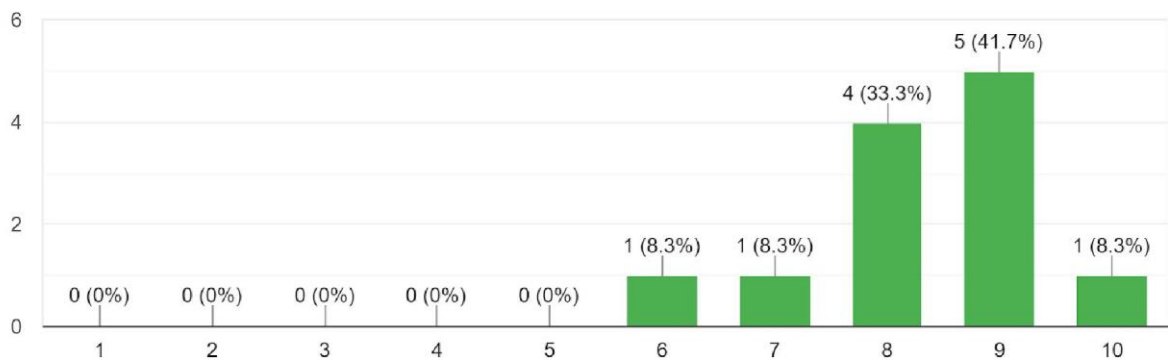
7. Nous aimerions faire évoluer les deux groupes dans un labyrinthe en bois (représentant la vie de notre protagoniste Bopha), est-ce que tu penses que ...u think it is a good idea to enliven the activity?

12 responses



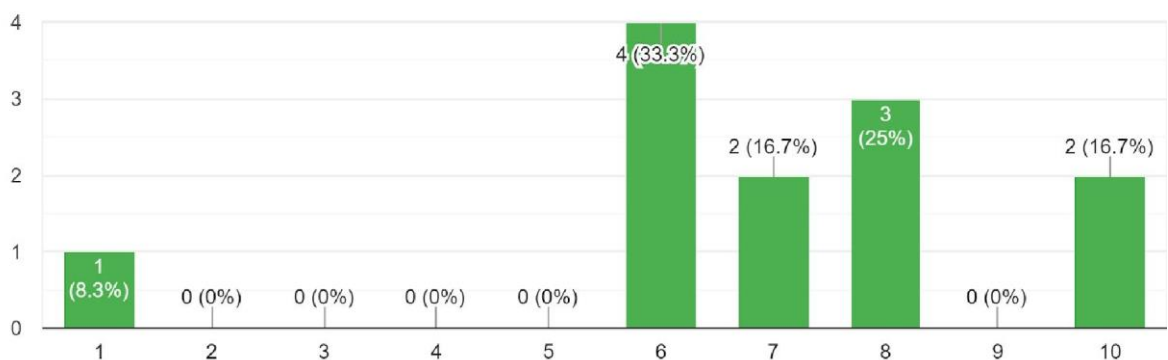
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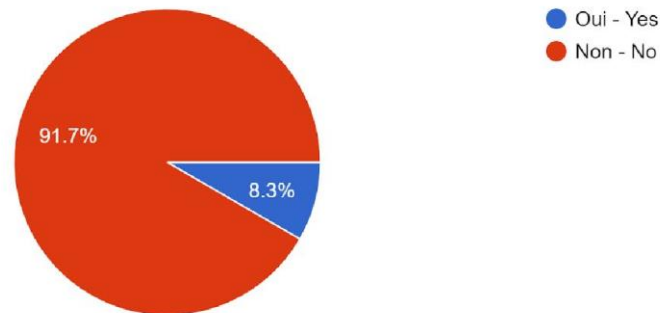
12 responses



8. Est-ce que tu serais d'accord pour qu'il y ait un élément de compétition entre les deux groupes?

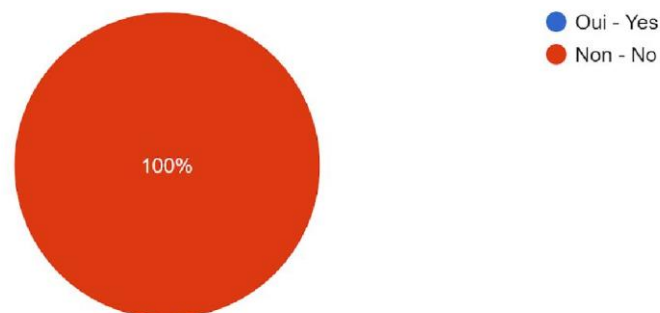
9. Pour des raisons de sécurité et confidentialité, nous ne souhaitons pas faire intervenir nos étudiants et leur famille, est-ce que cela te posera...es to participate, is it something you would mind?

12 responses



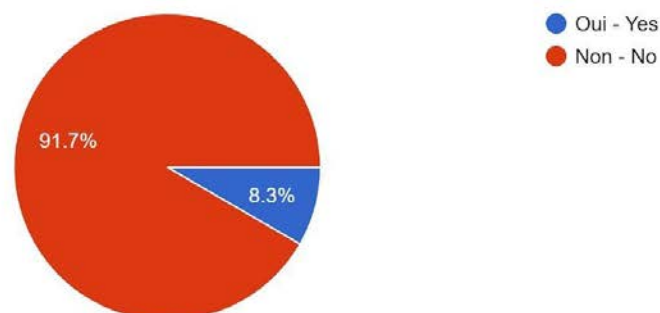
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12 responses



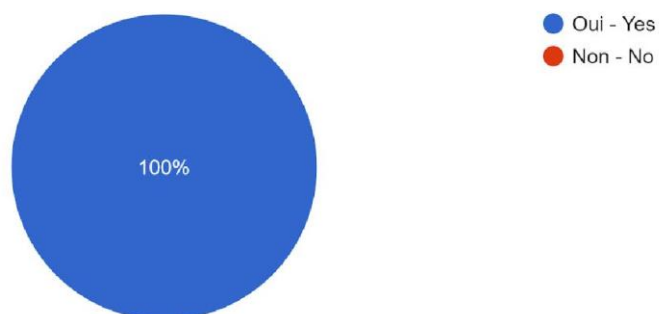
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12 responses



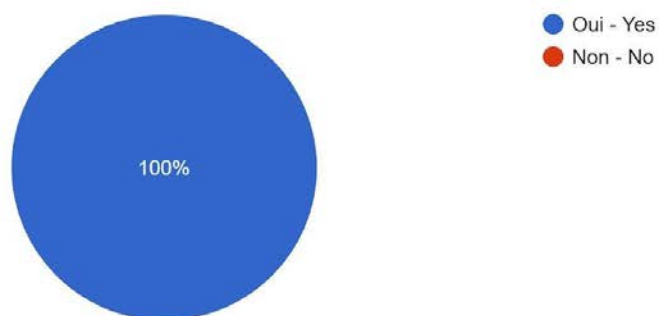
10. Est-ce que tu aimerais tout de même avoir des témoignages anonymes? - Would you still like having anonymized testimonies?

12 responses



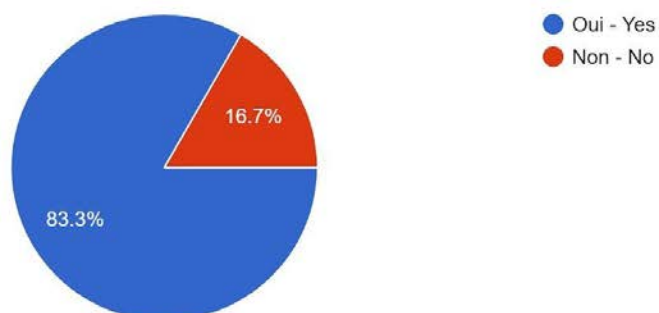
10. Est-ce que tu aimerais tout de même avoir des témoignages anonymes? - Would you still like having anonymized testimonies?

12 responses



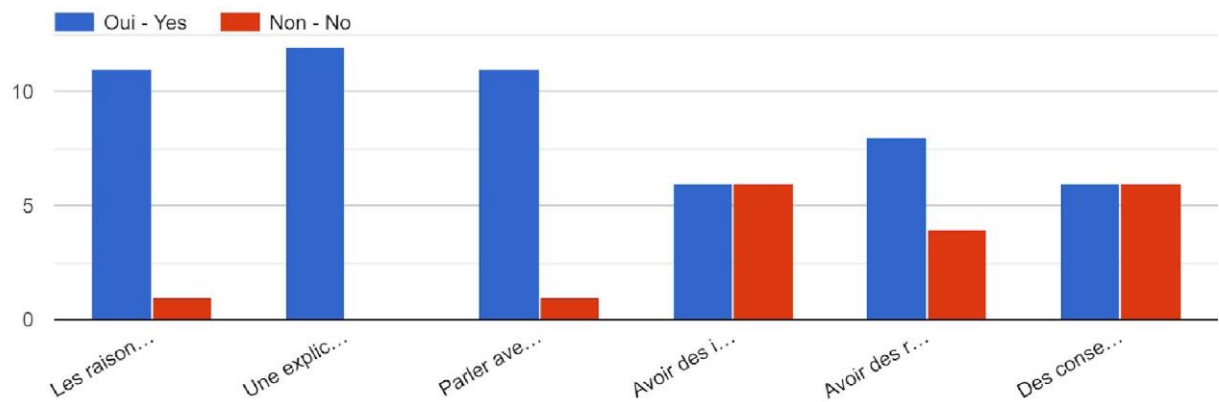
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12 responses

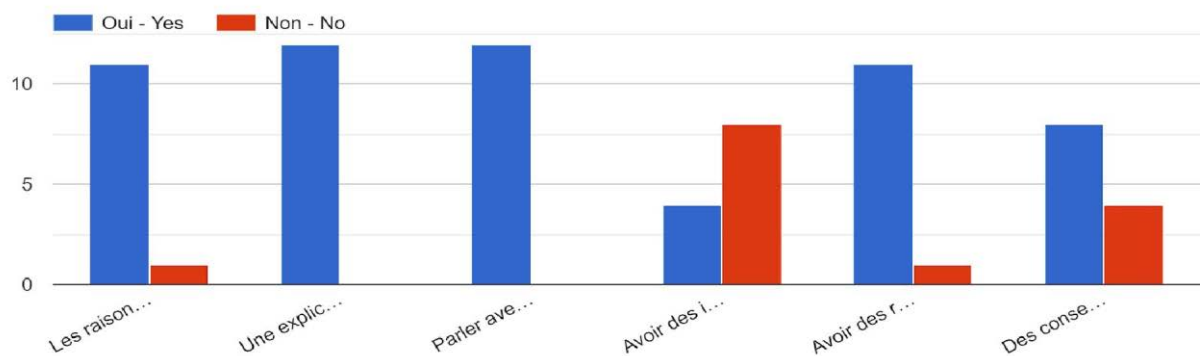




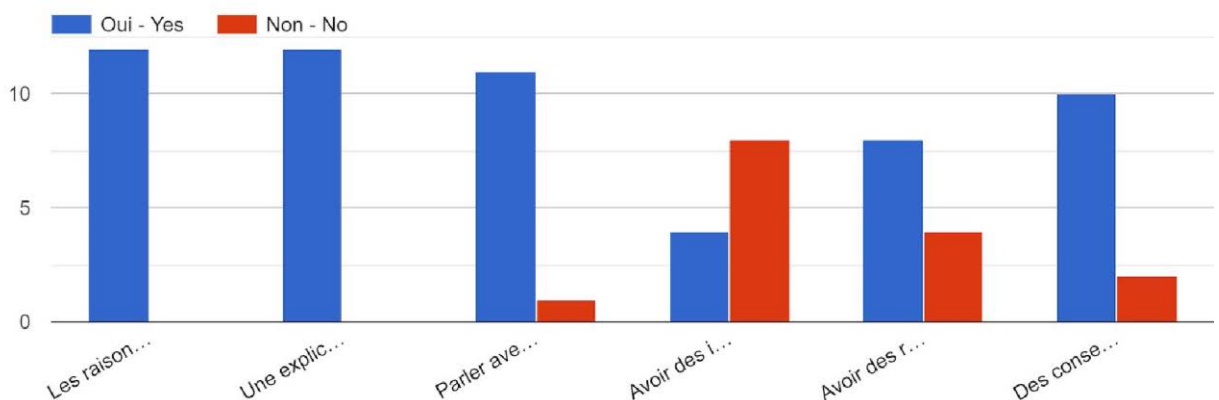
11. Pour clôturer cette activité, quelles sont les informations supplémentaires dont tu aimerais qu'on parle? - To close up this activity, what would you like us to speak about?



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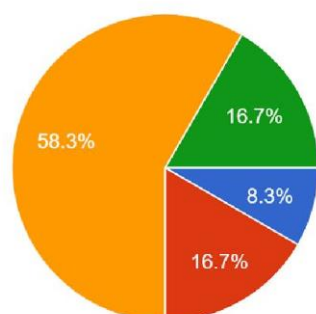


## Appendix 19 – Infocus group results survey 3

Graph order: Group 1 (20s), Group 2 (30s) and Group 3 (40s, beginning 50s)

1. Lorsque tu pars en vacances, tu as tendance à - When you go on vacations, you usually :

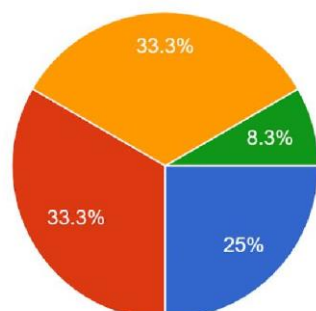
12 responses



- Réserver toutes les activités avant de partir - Book all the activities before leaving
- Réserver que quelques activités - Book only a few activities
- Regarder les activités qu'il y a mais réserver qu'une fois sur place - Look at the activities available but book only once on site
- Partir sans regarder les activités disponibles et voir sur place - Leave without looking at the activities available and see on site

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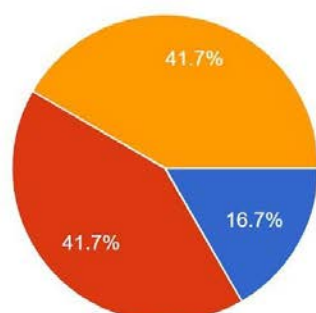
12 responses



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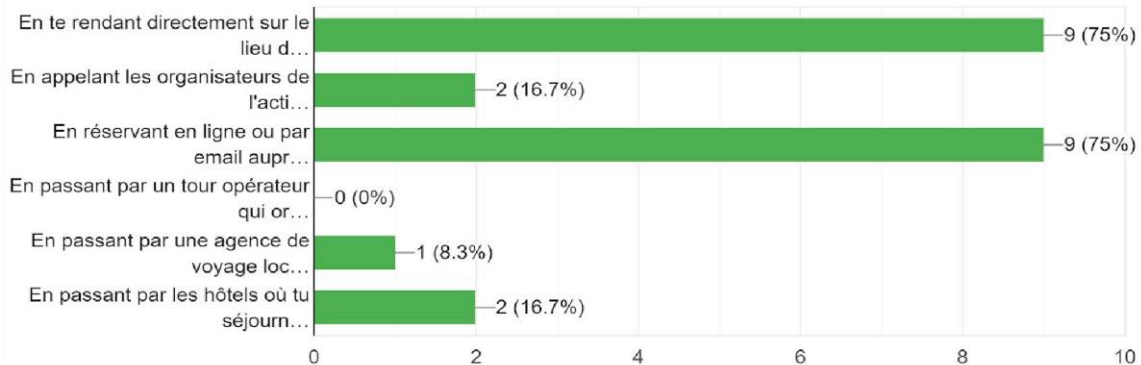
12 responses



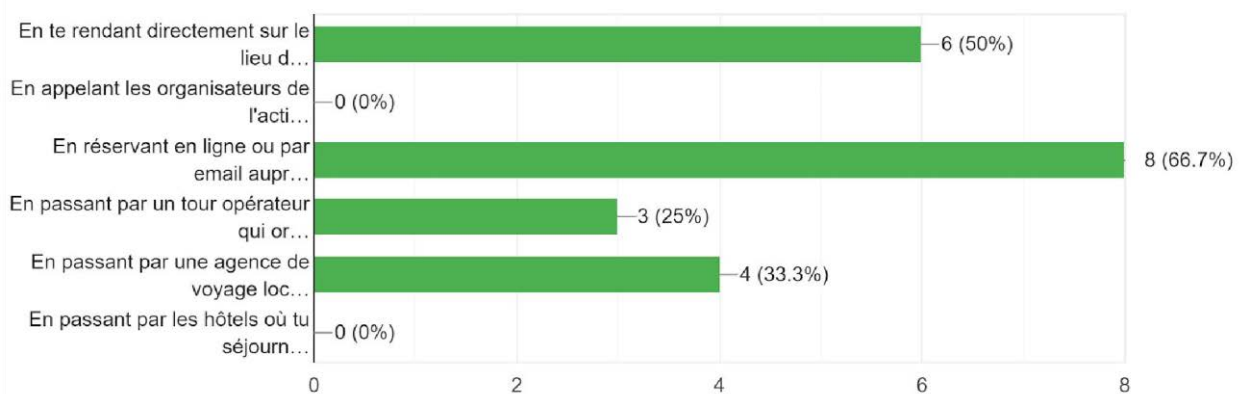
- Réserver toutes les activités avant de partir - Book all the activities before leaving
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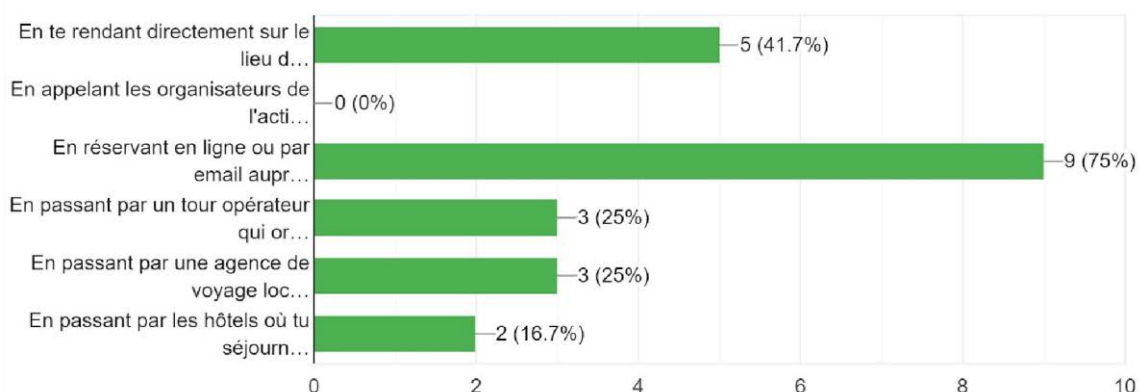
2. Lorsque tu pars en vacances, comment préfères-tu réserver tes activités? (Choisis jusqu'à 2 réponses) - When you go on vacations, how do you ...ooking your activities? (Choose up to 2 answers)  
12 responses



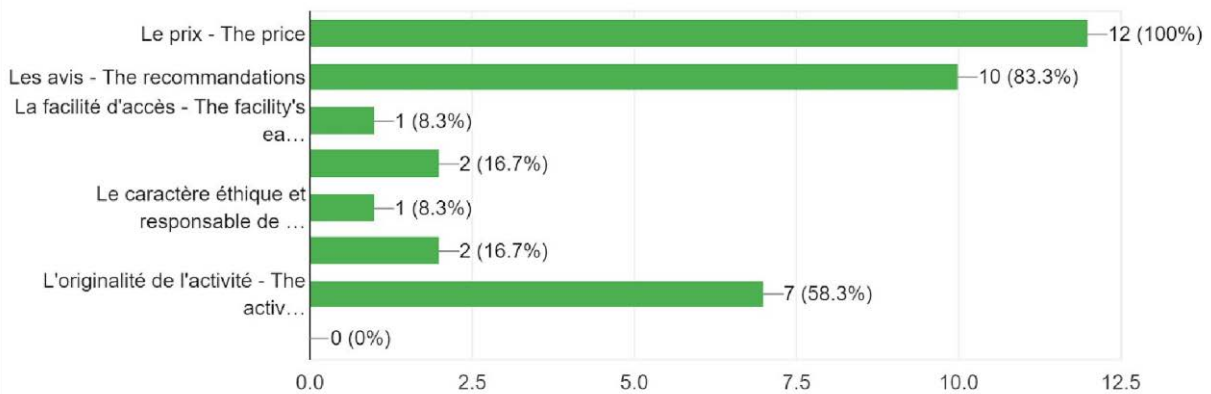
2. Lorsque tu pars en vacances, comment préfères-tu réserver tes activités? - When you go on vacations, how do you prefer booking your activities?  
12 responses



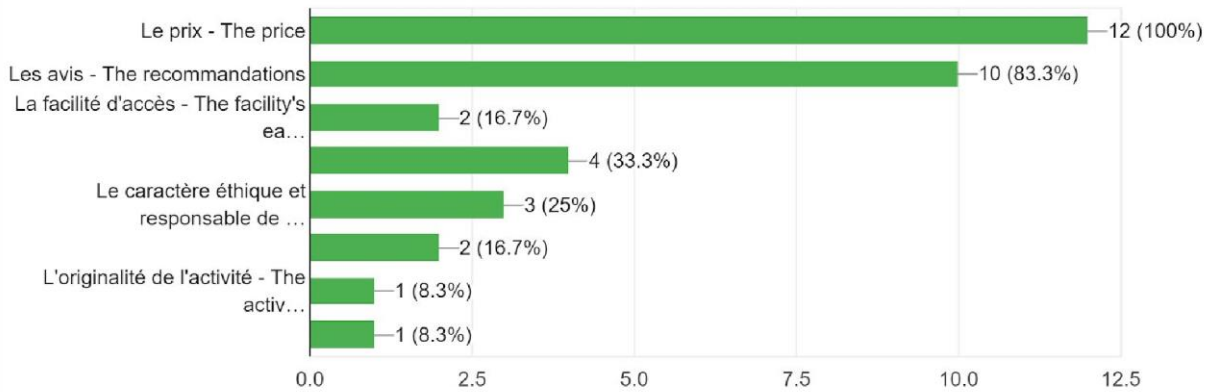
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12 responses



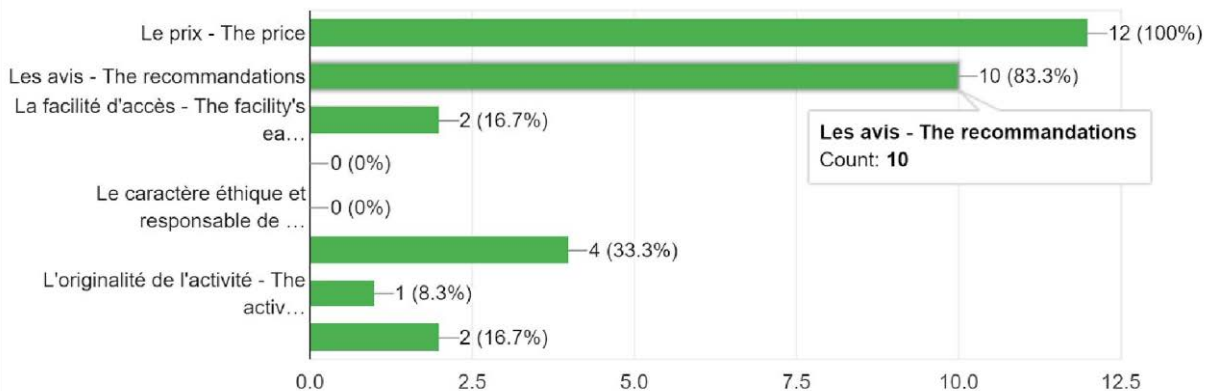
3. Lorsque tu réserves une activité, quels sont les facteurs auxquels tu es le plus sensible? (Choisis jusqu'à 3 réponses) - When you book an activity, w...u are most sensitive to? (Choose up to 3 answers)  
12 responses



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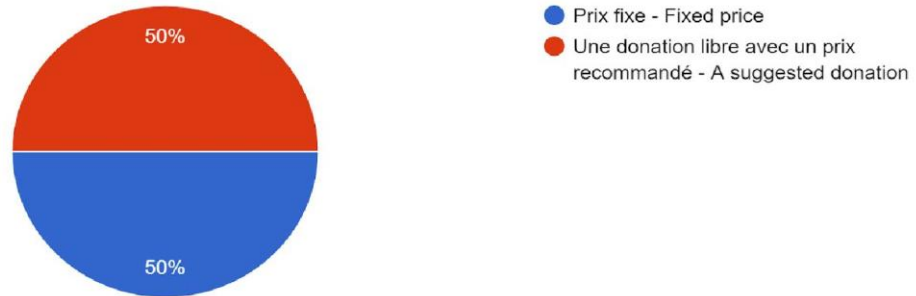


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12 responses



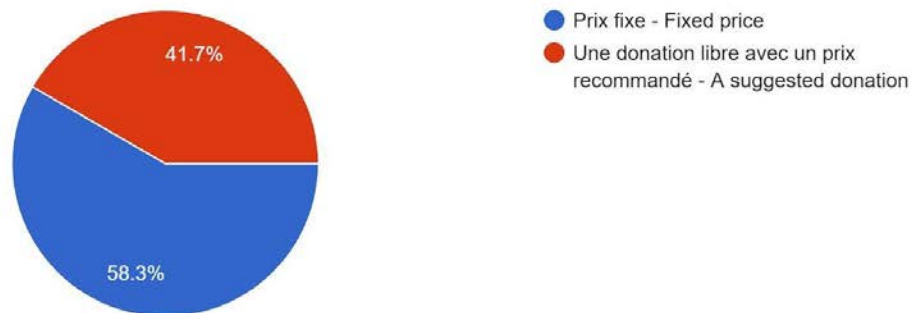
4. Concernant notre activité, est-ce que tu préfères payer un prix fixe ou avoir l'opportunité de faire une donation libre avec un prix recommandé?...ke a free donation with a suggested price range?

12 responses



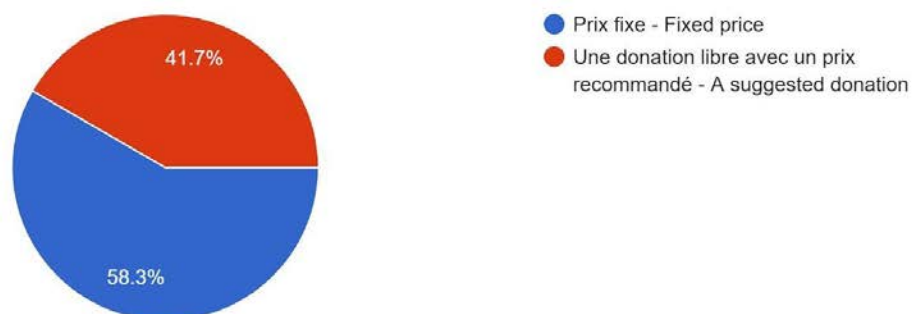
4. Concernant notre activité, est-ce que tu préfères payer un prix fixe ou avoir l'opportunité de faire une donation libre avec un prix recommandé?...ke a free donation with a suggested price range?

12 responses

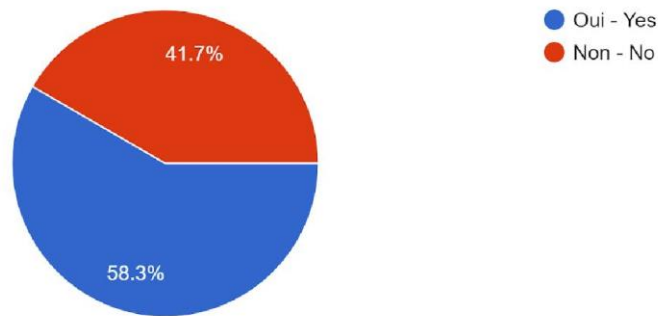


4. Concernant notre activité, est-ce que tu préfères payer un prix fixe ou avoir l'opportunité de faire une donation libre avec un prix recommandé?...ke a free donation with a suggested price range?

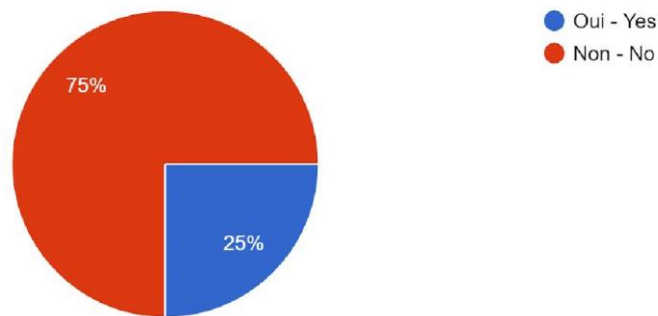
12 responses



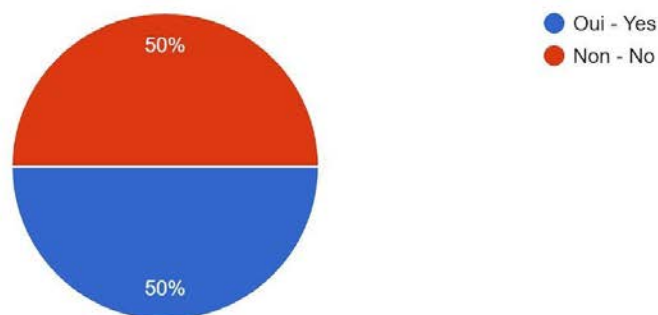
5. Selon toi, est-ce que le prix fixe ou recommandé devrait varier selon la haute et basse saison touristique? - According to you, should the fixed ...hange between the high and low touristic season?  
12 responses



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12 responses

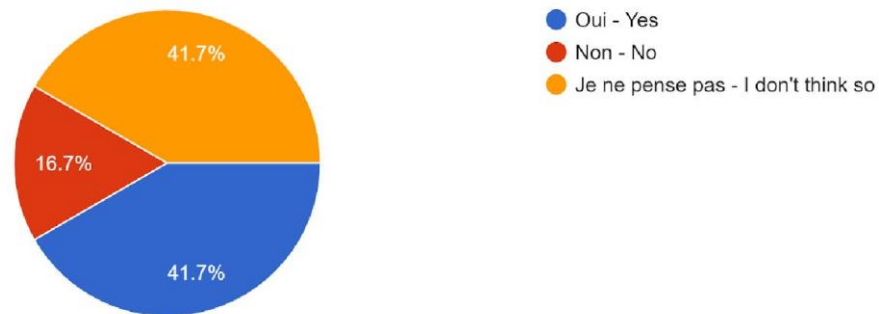


5. Selon toi, est-ce que le prix fixe ou recommandé devrait varier selon la haute et basse saison touristique? - According to you, should the fixed ...hange between the high and low touristic season?  
12 responses



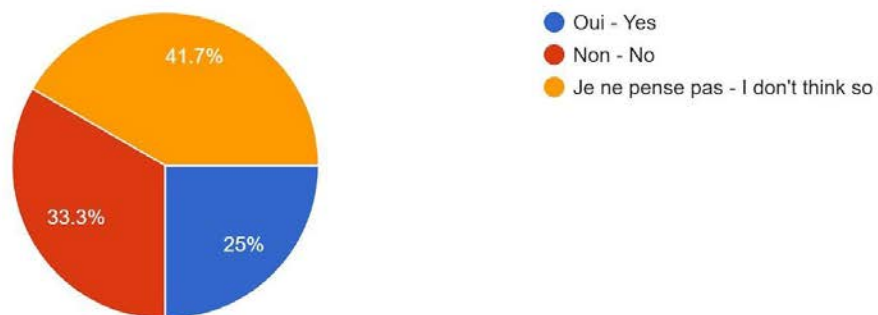
6. Est-ce que tu serais sensible à un changement prix entre ces deux saisons? - Would you be sensitive to a change in prices between those two seasons?

12 responses



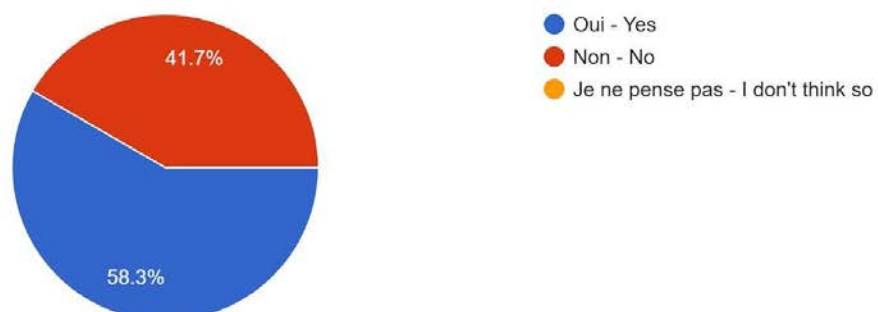
6. Est-ce que tu serais sensible à un changement prix entre ces deux saisons? - Would you be sensitive to a change in prices between those two seasons?

12 responses



6. Est-ce que tu serais sensible à un changement prix entre ces deux saisons? - Would you be sensitive to a change in prices between those two seasons?

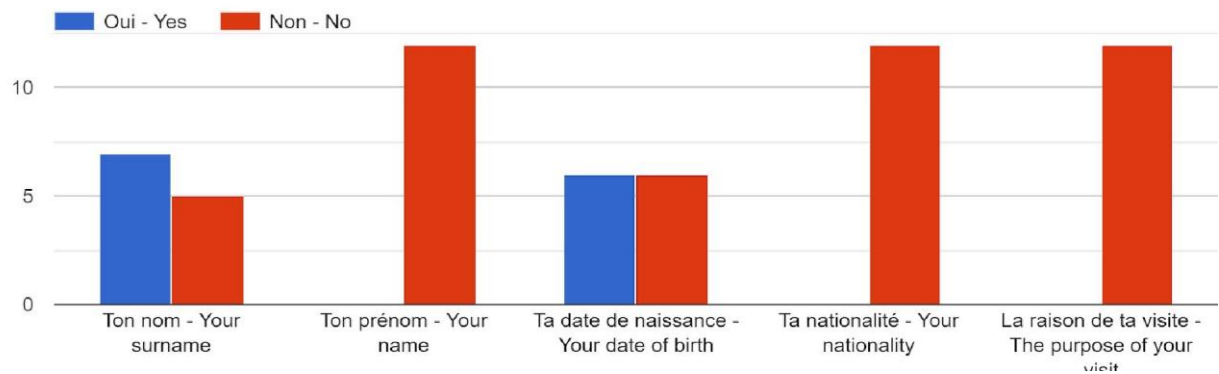
12 responses



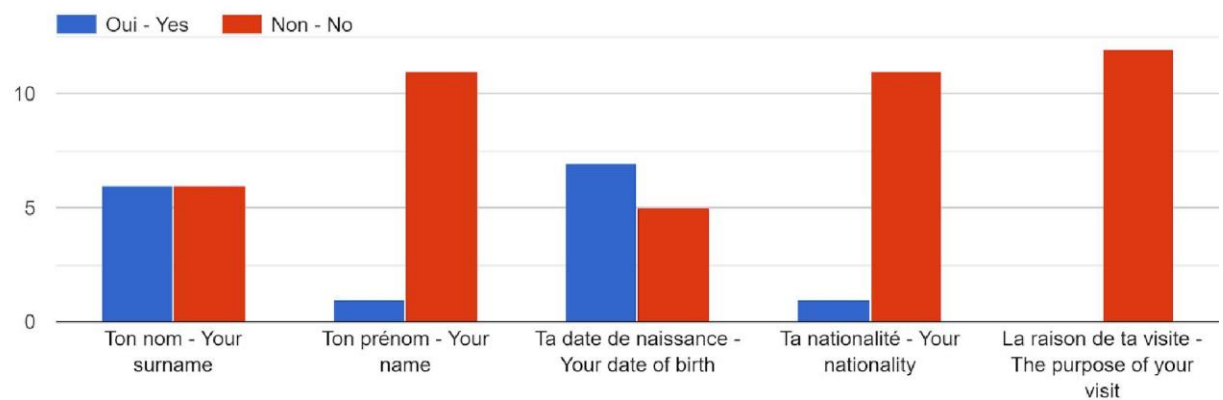
7. Afin de rentrer dans l'enceinte de notre établissement, les visiteurs doivent remplir un cahier de visite avec leur nom, prénom, date de naissance et ... nationality upon arrival. Would that bother you?



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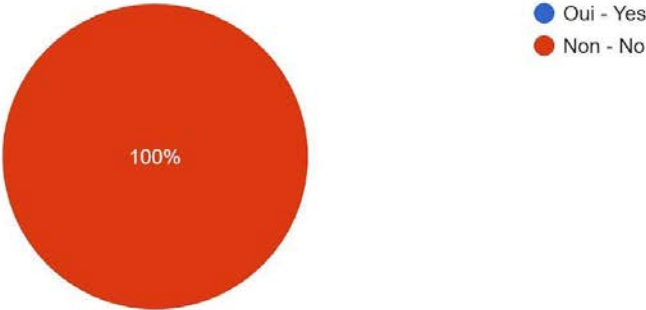


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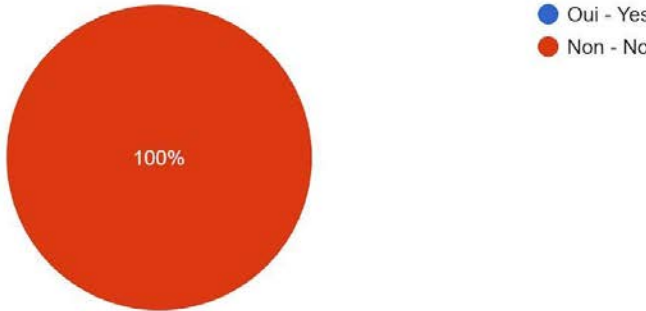




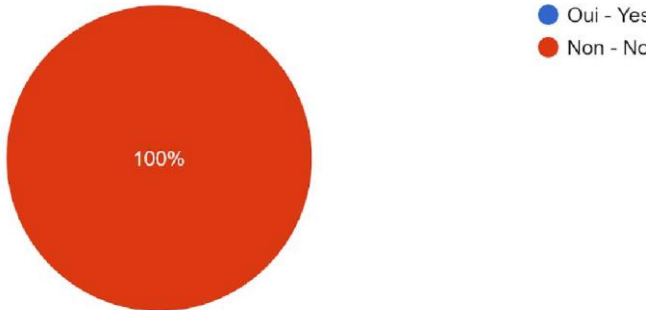
8. Chaque visiteur devra lire et signer une close de confidentialité et de protection des enfants avant de débiter l'activité, est-ce que cela te pose...efore starting the activity, would that bother you?  
12 responses



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12 responses

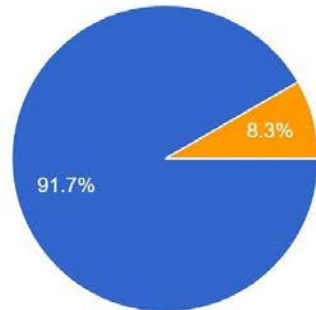


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12 responses



9. Est-ce que tu comprends pourquoi nous devons mettre en place ces mesures? - Do you understand why we have to put these measures in place?

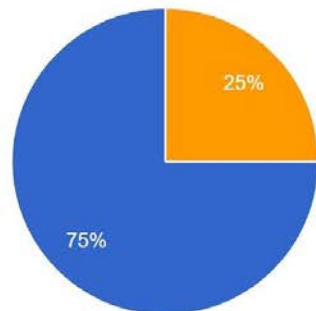
12 responses



- Oui je comprends totalement et je trouve ça normal - Yes I totally understand and I think it is normal
- Oui je comprends totalement mais je ne trouve pas ça normal - Yes I totally understand but I don't think it is normal
- Non je ne comprends pas vraiment mais je souhaiterais avoir des explications -...
- Non je ne comprends pas du tout et je ne trouve pas ça normal - No I don't u...

9. Est-ce que tu comprends pourquoi nous devons mettre en place ces mesures? - Do you understand why we have to put these measures in place?

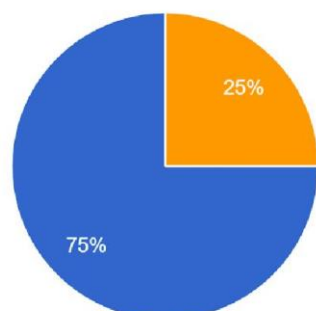
12 responses



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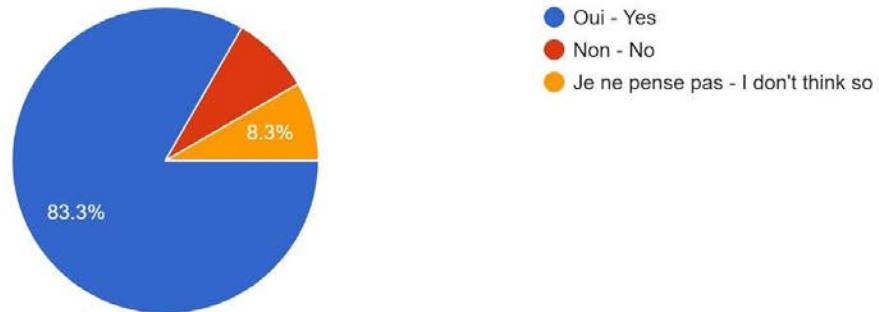


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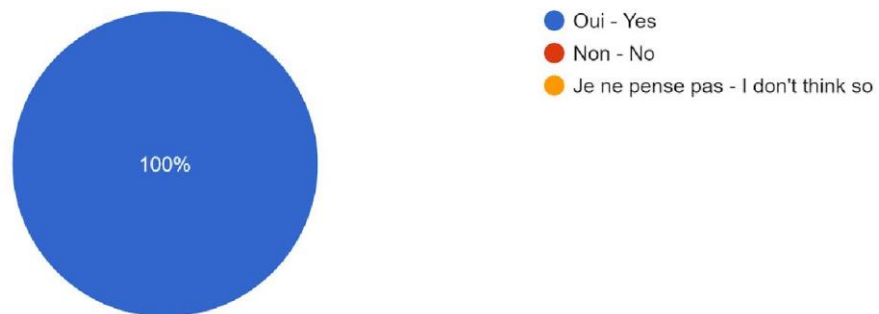
10. Est-ce que tu penses que la crise du coronavirus va changer ta façon de voyager? - Do you think the coronavirus crises is going to change your way of travelling?

12 responses



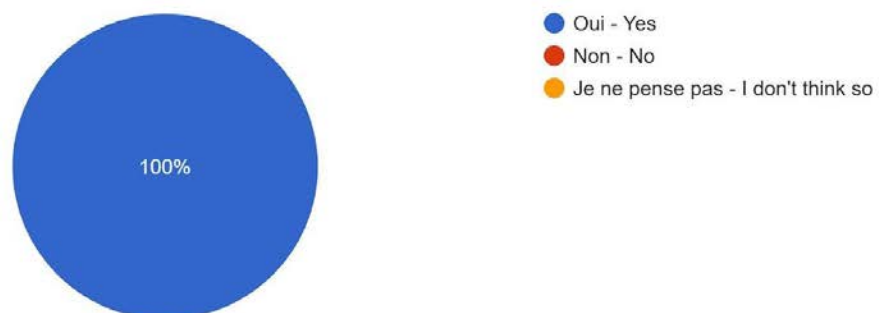
10. Est-ce que tu penses que la crise du coronavirus va changer ta façon de voyager? - Do you think the coronavirus crises is going to change your way of travelling?

12 responses

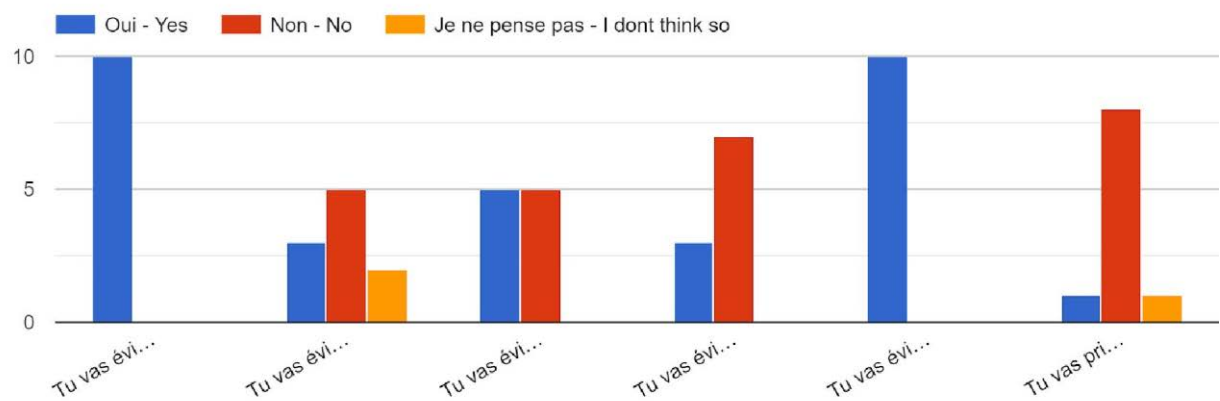


10. Est-ce que tu penses que la crise du coronavirus va changer ta façon de voyager? - Do you think the coronavirus crises is going to change your way of travelling?

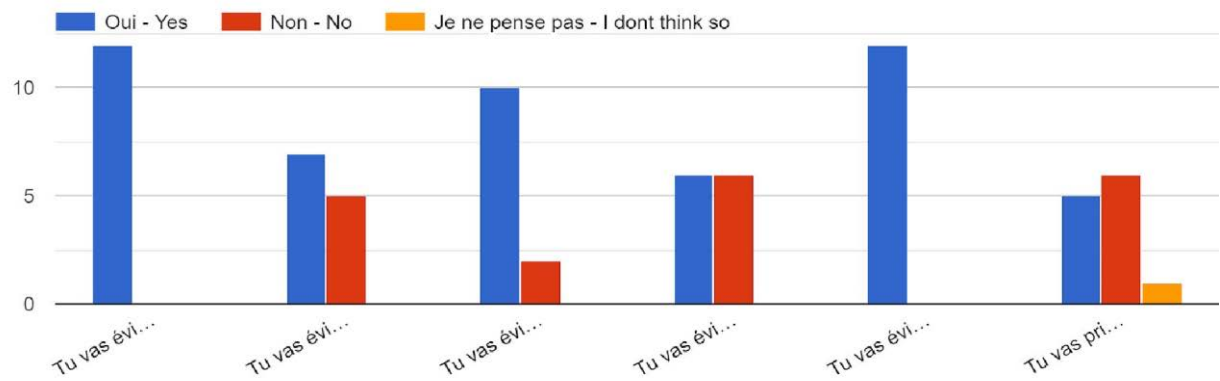
12 responses



Si oui, comment ? - If yes, how?



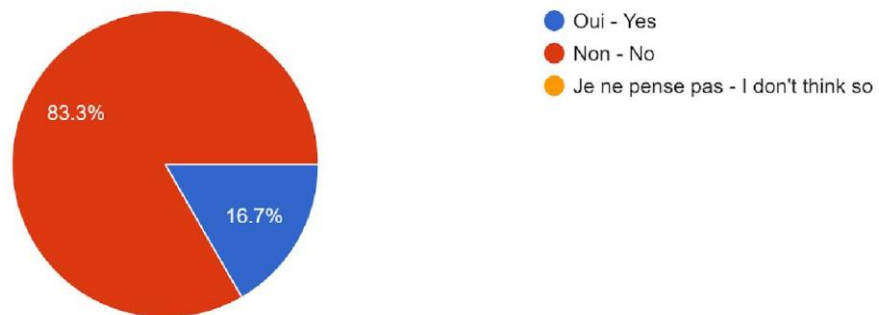
Si oui, comment ? - If yes, how?



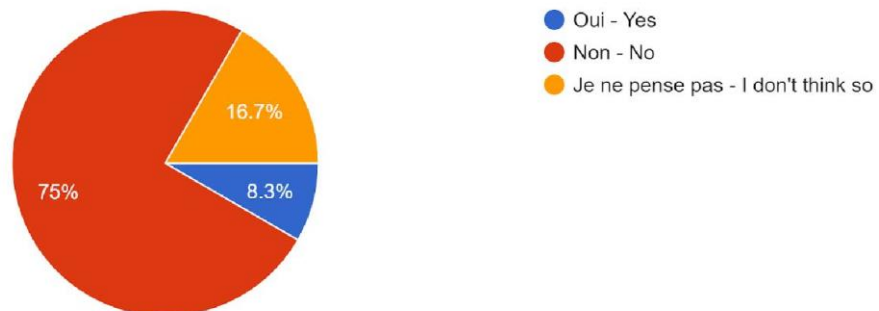
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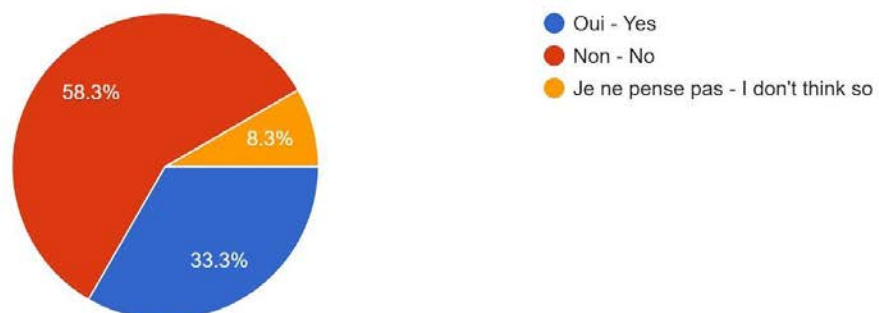
12. Au vue de cette situation, est-ce que cela te gênerait de faire cette activité avec des gens que tu ne connais pas? - In regards to the situation, wo...e this kind of activity with people you don't know?  
12 responses



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12 responses



Ce troisième questionnaire est fini! Merci beaucoup (encore une fois) d'avoir participé et de nous aider à perfectionner notre idée. Si tu aimerais faire une remarque par rapport aux questions posées, n'hésite pas à le faire ci-dessous ou à m'envoyer un message! Merci encore :) - The third survey is over! Thanks a lot for participating (once again) and for helping us to improve our ideas. If you would like to make a comment concerning the questions asked, please feel free to do so below or to send me a message. Thanks again :)

3 responses

La suggestion d'une donation libre avec un prix recommandé est super. Je suis un peu plus sceptique quant à la précaution qu'il faudra prendre si l'activité se fait uniquement avec un groupe de personnes qui ne se connaît pas (port du masque, distanciation sociale). Je pense que cela risque d'être un peu compliqué surtout si l'activité est à l'intérieur...

Je pense que ça me gênerait de faire l'activité avec des gens que je ne connais pas si l'activité est dans un espace intérieur fermé et si le port du masque est obligatoire.

L'activité est-elle extérieure ou intérieure? L'espace est-il assez grand pour accueillir un groupe de touristes en respectant les distances? Le port du masque sera-t-il obligatoire?

1.The suggestion of making a free donation with a suggested price is great! I am a bit more sceptical when it comes to the precautions you will have to take if the activity is people that don't know each other (wearing masks, respecting the social distances). I think it is going to be a bit complicated to organize this activity in an indoor place.

2.I think it would bother me to do this activity with people I don't know if this activity is held in a closed indoor space and requires me to wear a mask.

3.Is the activity inside or outside? Is the space big enough to welcome a group of people and respect the social distances? Will wearing a mask be mandatory?

Je pense que la situation actuelle est un peu trop compliqué pour organiser une activité qui demande de travailler en groupe (surtout lorsqu'on ne connaît pas les gens qui participent). Je trouverai ça dommage de devoir porter un masque et respecter des distanciations.

J'ai pour habitude de faire des voyages organisés et je pense que cela ne me poserait pas de problème de faire l'activité avec les gens du groupe puisque je pense que les organisateurs de voyages vont prendre des précautions nécessaires (test covid, vérifications des normes pour les activités). Mais cela me dérangerait un peu si des personnes extérieures participent à l'activité.

Super les consignes et la politique. Je trouve ça très rassurant connaissant un peu le milieu associatif et les problèmes que les touristes peuvent causer!

Ayant des enfants, je pense que cela serait difficile d'imposer une activité qui requiert le port du masque surtout dans un pays chaud comme le Cambodge.

Je n'aime pas trop l'idée de la donation libre avec un prix recommandé. J'aurais peur de ne pas donner assez et de me sentir obligé de payer plus.

J'ai une question concernant la politique de protection des enfants. Je suppose que cela implique de ne pas déranger les enfants, les prendre en photos etc... Ayant moi-même des enfants, est-ce qu'ils devront respecter ces consignes? Surtout pour les plus jeunes, est-ce qu'ils n'auront pas le droit de jouer avec les enfants de l'association si ils le souhaitent? Comment est-ce que vous abordez ce cas de figure?

1. I think the current situation is a bit too complicated to organise this activity which requires to work in groups (especially when people don't know each other). It would be a pity to wear a mask and have to respect social distances.

2. I usually make organised tours and I think it wouldn't be a problem for me to make this activity with the group I'm travelling with because I guess travel providers will take the appropriate precautions (covid tests, check the activities beforehand). But it would bother me to make it with outside people I don't know.

3. Great for the rules and the policy! I think it is really reassuring knowing the troubles tourists can cause when visiting NGOs.

4. I don't like the idea of a suggested donation. I would be scared to not give enough and feel obliged to pay more.

5. I have a question concerning the child protection policy. I suppose it implies to not bother the children, not take pictures... As I also have kids, do those rules also apply to them? Especially with the younger ones, would they not be allowed to play with the children if they want to? How are you going to manage these case scenarios?

## Appendix 20 – Visitors’ code of conduct

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### Confidentialité et Consentement des visiteurs de Children’s Future International (CFI)

1. Je comprends que je suis un(e) invité(e) de CFI et que je respecterai leurs règles et consignes.
2. J’accepte les conditions suivantes:
  - a. Ne prendre aucune photo des enfants au sein de CFI
  - b. N’envoyer aucun email ou poster aucun contenu sur les réseaux sociaux contenant des informations ou la photo d’un ou plusieurs enfant(s) de CFI
  - c. N’avoir aucun contact inapproprié avec les enfants au sein de CFI, y compris les accolades, câlins, bisous, ou caresses sur les parties génitales. (Aidez-nous à protéger les enfants qui fréquentent notre école en évitant de les prendre ou de les porter; nous risquons de leur apprendre qu’il n’y a aucun risque à avoir ce comportement avec chaque personne étrangère).
  - d. N’avoir aucun discours inapproprié avec des enfants au sein de CFI, y compris des insultes, insinuations sexuelles ou un quelconque langage sexuellement explicite
  - e. Ne pas partir ou être seul avec un ou plusieurs enfant(s) de CFI
3. J’accepte de ne pas me balader seul(e) dans CFI à moins d’être accompagné(e) par un membre du personnel ou être autorisé(e) à le faire.
4. J’accepte d’être respectueux(se) dans mon comportement et mes attitudes lorsque je suis à CFI.
5. Veuillez respecter la culture Cambodgienne:
  - a. Portez des vêtements décents: les épaules et genoux doivent être couverts
  - b. Evitez les contacts physiques en public comme les câlins ou bisous; les Cambodgiens sont pudiques quant aux démonstrations d’affection physiques
  - c. Ne touchez pas les enfants sur la tête car elle est considérée comme la partie la plus sacrée du corps.
6. J’accepte de garder confidentiel les informations des enfants partagées par CFI
7. J’accepte de ne donner aucun cadeau ou bonbon directement aux enfants. Si vous souhaitez faire une quelconque donation, veuillez en parler avec un membre du personnel.
8. Je comprends que s’il y a des allégations d’inconduite, CFI mènera une enquête et fera appel aux autorités judiciaires si nécessaire.

Je comprends et accepte les règles ci-dessus

Nom:

Membre du personnel témoin:

Signature:

Signature:





## Verhaltensregeln und Vertraulichkeitserklärung für Besucher\*innen von Children's Future International (CFI)

1. Ich verstehe, dass ich ein Gast von CFI bin und mich an alle geltenden Regeln zu halten habe. Ich werde jederzeit den Anweisungen der Mitarbeiter\*innen von CFI Folge leisten.
2. Darüber hinaus stimme ich den folgenden Bedingungen im Umgang mit den Kindern und Jugendlichen, welchen ich während meines Besuches begegne, zu:
  - a. Ich werde bei CFI keine Fotos oder Videos von Kindern und Jugendlichen aufnehmen.
  - b. Ich werde keine über Kinder und Jugendliche erlangten Informationen oder Fotos in sozialen Netzwerken oder auf anderen Wegen (z.B. E-Mail, Messenger) veröffentlichen oder weitergeben.
  - c. Ich unterlasse jede unangemessenen Berührungen von Kindern oder Jugendlichen wie z.B. Umarmungen, Küsse oder Berührungen von Genitalbereichen. (*Helfen Sie uns, unsere Schüler\*innen zu beschützen, indem Sie sie nicht hochheben oder herumtragen; Wir möchten verhindern, dass Kinder solch Verhalten gegenüber fremden Personen als normal und sicher erlernen.*)
  - d. Ich werde mich während meines Besuchs einer angemessenen Sprache bedienen und unterlasse die Verwendung unangemessener Wörter, sowie Fluchen, sexuelle Anspielungen oder eindeutige sexuelle Bedeutungen.
  - e. Ich werde mich zu keinem Zeitpunkt alleine mit Kindern oder Jugendlichen aufhalten oder das Gelände mit ihnen verlassen.
3. Ich werde mich nicht ohne permanente Aufsicht durch CFIs Mitarbeiter\*innen auf dem Gelände von CFI bewegen, es sei denn ich wurde ausdrücklich von eine\*r Mitarbeiter\*in autorisiert mich alleine zu bewegen.
4. Ich werde in meiner Sprache und meinem Verhalten jederzeit respektvoll sein.
5. Bitte respektieren Sie die kambodschanische Kultur:
  - a. Tragen Sie bescheidene Kleidung; Schultern und Knie sollten bedeckt sein;
  - b. Vermeiden Sie es, sich in der Öffentlichkeit zu umarmen oder zu küssen - die Menschen in Kambodscha sind bezüglich öffentlicher körperlicher Zuneigungsbekundungen zurückhaltend;
  - c. Berühren Sie keine Kinder oder Jugendliche am Kopf, da dies als der heiligste Teil des Körpers gilt und Berührungen daher als respektlos angesehen werden.
6. Ich werde jegliche Informationen, die ich über Kinder und Jugendliche in den Programmen von CFI erhalte, vertraulich behandeln.
7. Ich werde Kindern und Jugendlichen keine Geschenke oder Süßigkeiten geben. Wenn Sie uns unterstützen möchten, sprechen Sie bitte unsere Mitarbeiter\*innen an.
8. Ich verstehe, dass CFI bei Vorwürfen von irgendeinen Fehlverhalten Ermittlungen einleiten wird und bei Bedarf, die Justiz einschalten kann.



## **Reglas de conducta y declaración de confidencialidad para los visitantes\* de Children's Future International (CFI)**

1. Entiendo que soy un huésped del CFI y debo cumplir con todas las reglas aplicables. Siempre seguiré las instrucciones del personal del CFI.
2. Además, acepto las siguientes condiciones en el trato con los niños y jóvenes que encuentro durante mi visita:
  - a. No tomaré ninguna foto o video de niños y jóvenes en el CFI.
  - b. No publicaré ni compartiré ninguna información o fotos obtenidas sobre niños y jóvenes en las redes sociales o por otros medios (por ejemplo, correo electrónico, mensajería).
  - c. Me abstendré de cualquier contacto inapropiado con niños o jóvenes, como abrazos, besos o tocamientos en las zonas genitales. (Ayúdenos a proteger a nuestros estudiantes\* no levantándolos o cargándolos; queremos evitar que los niños aprendan un comportamiento tan normal y seguro con los extraños).
  - d. Utilizaré un lenguaje apropiado durante mi visita y me abstendré de usar palabras inapropiadas, así como de decir palabrotas, insinuaciones sexuales o significados sexuales explícitos.
  - e. En ningún momento me quedaré a solas con niños o jóvenes o dejaré el local con ellos.
3. No me moveré en los locales del TPI sin la supervisión permanente del personal del TPI a menos que haya sido expresamente autorizado a moverme solo por un miembro del personal.
4. Siempre seré respetuoso con mi lenguaje y mi comportamiento.
5. Por favor, respeta la cultura camboyana:
  - a. Use ropa modesta; los hombros y las rodillas deben estar cubiertos;
  - b. Evitar abrazar o besar en público: la gente en Camboya es reacia a mostrar afecto físico en público;
  - c. No tocar a los niños o jóvenes en la cabeza, ya que ésta se considera la parte más sagrada del cuerpo y, por lo tanto, tocarla se considera una falta de respeto.
6. Mantendré confidencial cualquier información que reciba sobre niños y jóvenes en programas de CFI.
7. No daré regalos o dulces a los niños y jóvenes. Si desea apoyarnos, por favor contacte con nuestro personal\*.
8. Entiendo que el Tribunal de Primera Instancia investigará cualquier acusación de mala conducta y, si es necesario, tomará medidas legales.





## **Zasady postępowania i deklaracja poufności dla odwiedzających Children's Future International (CFI)**

1. Rozumiem, że jestem gościem CFI i muszę przestrzegać wszystkich obowiązujących zasad. Zawsze będę postępował zgodnie z instrukcjami pracowników CFI.
2. Ponadto zgadzam się na następujące warunki w kontaktach z dziećmi i młodzieżą, którą spotykam podczas mojej wizyty:
  - a. Nie będę robił żadnych zdjęć ani filmów z dziećmi i młodzieżą w CFI.
  - b. Nie będę publikował i przekazywał żadnych informacji ani zdjęć uzyskanych o dzieciach i młodzieży w serwisach społecznościowych lub w inny sposób (np. e-mail, komunikator).
  - c. Powstrzymam się od wszelkiego niewłaściwego dotykania dzieci lub młodzieży, np. przytulania, całowania lub dotykania okolic intymnych. (Pomóż nam chronić naszych uczniów i uczennice, nie podnoś ich ani nie noś, nie chcemy, by dzieci uczyły się, że takie zachowania osób obcych wobec nich są bezpieczne i dozwolone.
  - d. Podczas wizyty będę używać odpowiedniego języka i powstrzymam się od używania nieodpowiednich słów, a także przekleństw, podtekstów seksualnych.
  - e. W żadnym momencie nie będę przebywał sam na sam z dziećmi i młodzieżą, ani nie wyjdę z nimi z lokalu.
3. Nie wejdę na teren CFI bez zgody pracowników CFI i nie będę przebywał na tym terenie bez ich stałego nadzoru
4. Będę zachowywał się i wypowiadał z szacunkiem i z zachowaniem kultury
5. Prosimy o szacunek w stosunku do kultury Kambodży:
  - a. Noś skromne ubrania; ramiona i kolana powinny być zakryte;
  - b. Unikaj całowania się i przytulania w miejscu publicznym - ludzie w Kambodży niechętnie okazują uczucia fizyczne w miejscu publicznym;
  - c. Nie należy dotykać dzieci lub młodzieży po głowie, ponieważ jest to uważane za najświętszą część ciała i dlatego jej dotykanie uważane jest za brak szacunku.
6. Będę zachowywał poufność wszelkich informacji, które otrzymam na temat dzieci i młodzieży w programach CFI.
7. Nie będę dawał prezentów ani słodyczy dzieciom i młodzieży. Jeśli chciałbyś nas wesprzeć, skontaktuj się z naszym personelem.
8. Rozumiem, że CFI zbada wszelkie zarzuty dotyczące uchybień i, w razie konieczności, podejmie działania prawne.



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# Cultural communication

## ទំនាក់ទំនងវប្បធម៌

Understanding our misunderstandings  
ការស្វែងយល់អំពីការភាន់ច្រឡំរបស់យើង

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## Part 1 ផ្នែកទី ១

Culture and cultural communication  
វប្បធម៌ និង ទំនាក់ទំនងខាងវប្បធម៌

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## What is this first part about? តើផ្នែកទីមួយនេះនិយាយអំពីអ្វី?

- Being introduced to the notions of culture, cultural differences and cultural communication  
សេចក្តីណែនាំ ចំពោះការកត់សម្គាល់អំពីវប្បធម៌ ភាពខុសគ្នានៃវប្បធម៌ និង ទំនាក់ទំនងផ្នែកសេចក្តី  
ក្តីណែនាំ ចំពោះការកត់សម្គាល់អំពីវប្បធម៌ ភាពខុសគ្នានៃវប្បធម៌ និង ទំនាក់ទំនងផ្នែក
- Have a first glimpse of what cultural communication is and it affects our opinions  
ចូលក្រលេកមើលមុនដំបូងអំពីអ្វីទៅ ដែលគេហៅថា ទំនាក់ទំនងផ្នែកវប្បធម៌ ហើយវា មានឥទ្ធិពលលើគំនិតយើងដូច្នេះ

## What is culture? តើអ្វីជាវប្បធម៌

“Culture is... hum... Like the... hum... វប្បធម៌គឺជា ...វាដូចជា...

**The personality of a group**”បុគ្គលិកលក្ខណៈ របស់មនុស្សមួយក្រុមចឹង

*Liness, 11 years old, French*

What do you think? How would you define it?

What is it made of?

តើអ្នកយល់ដូច

ម្តេច? តើអ្នកផ្តល់និយមន័យអោយវាថាដូចម្តេច? តើវាផ្សំពីអ្វី?



Culture is made of all those components. While growing up, we are taught a certain set of values that influence our behaviors and communication.

វប្បធម៌  
ត្រូវបានផ្សំឡើងពីធាតុទាំងអស់នេះ។ កំឡុងពេលកំពុងរី

## Cultural communication ទំនាក់ទំនងផ្នែកវប្បធម៌

How does culture influence our communication and the way we interpret things?

តើវប្បធម៌ជះឥទ្ធិពលមកលើទំនាក់ទំនងរបស់យើងដោយរបៀបណា ហើយវិធីណា

# Why is it important to talk about cultural communication? ហេតុអ្វីចាំបាច់និយាយលើក យកមកនិយាយអំពី ទំនាក់ទំនងខាងវប្បធម៌ ?

Cultural patterns often impact our perceptions (what we see), cognitions (what we think) and actions (what we do).

ជាញឹកញាប់បែបបទនៃវប្បធម៌

ប៉ះទុះ

ផ្ដាច់ដល់ ការយល់ឃើញរបស់យើង (អ្វីដែលយើងឃើញ) ការយល់ដឹង (អ្វីដែលយើងគិត) និងសកម្មភាពរបស់យើង (អ្វីដែល

The goal of this workshop is to help you to decode these three facets of culture :)

គោលបំណងនៃសិក្ខាសាលានេះ គឺជួយអោយអ្នក យល់ពាក្យសម្ងាត់នៃលក្ខណៈទាំងបីនៃវប្បធម៌ទាំងនេះ

One book inspired this training: *The cultural map* from Erin Meyer. Here is a small video of her talking about this topics:

<https://www.youtube.com/watch?v=zQvqDv4vbEg>

## Let's take an example : COLORS ឧទាហរណ៍អំពីពណ៌



What meanings do these colors have for you?

តើពណ៌ទាំងនេះមានអត្ថន័យដូចម្តេចសំរាប់អ្នក ?

In China those colors mean :

ក្នុងប្រទេសចិន ពណ៌ទាំងនេះមានន័យថា៖



Infidelity

មិនមានភក្តីភាព



Happiness

សុភមង្គល



Royalty

រាជវង្ស

In France those colors mean :

ក្នុងប្រទេសបារាំងពណ៌ទាំងនេះមានន័យថា៖



Luck

សំណាងល្អ



Infidelity

មិនមានភក្តីភាព



Love

ស្រលាញ់

In the Middle East those colors mean :  
នៅមជ្ឈិមបូព៌ាពណ៌ទាំងនេះមានន័យថា៖



Fertility

ដីមានជីជាតិ  
ល្អ



Happiness

សុភមង្គល



Danger

គ្រោះថ្នាក់

Why did we choose this example? ហេតុអ្វីបាន  
ជាយើងជ្រើសរើសយកឧទាហរណ៍នេះ

As you can see, even small details such as colors do not have the same meaning from one culture to another.  
ដូចដែលអ្នក  
ធ្លាប់ឃើញចឹង សូម្បីតែសេចក្តីលំអិតដ៏តូច ដូចជាពណ៌ ក៏មិនមានន័យដូចគ្នាដែរ ពីវប្បធម៌មួយទៅវប្បធម៌មួយ ។

A lot of factors affect our ways of communicating, understanding and interpreting things. From the way we dress up, to the way we nod our heads; everything can be a source of misinterpretation when people aren't aware of cultural differences.

មានក  
ត្តាជាច្រើនដែលជះឥទ្ធិពល ដល់ មធ្យោបាយ ទំនាក់ទំនង ការយល់ និង ការបកស្រាយរឿងរ៉ាវផ្សេងៗរបស់យើង ។ ចាប់ពី វិធី

**Do you have other examples like the one we had with the colors?**  
តើអ្នកមានឧទាហរណ៍ផ្សេងទៀតដូច ឧទាហរណ៍ មួយដែលលើកឡើងពីពណ៌នេះទេ ?



## End of Part 1 - Reflection ចុងបញ្ចប់ផ្នែកទី១ ការឆ្លុះបញ្ចាំង



- Do you think culture and communication affect each other?
- តើអ្នកគិតថា វប្បធម៌ និង ការទំនាក់ទំនង ជះឥទ្ធិពល ទៅវិញទៅមកដែរឬទេ?
- Why do you think it is important to learn about cultural communication and cultural differences?
- ហេតុអ្វីបានជាអ្នកគិតថាវាសំខាន់ ដែលត្រូវយកមកសិក្សាអំពីទំនាក់ទំនងផ្នែកវប្បធម៌ និង ភាសា?



## Part 2 ផ្នែកទី២

Cross cultural fundamentals មូលដ្ឋានគ្រឹះវប្បធម៌ចម្រុះ



## What is the second part about? តើផ្នែកទីពីរនេះ និយាយអំពីអ្វី



- Understanding the different characteristics that impact how we communicate ការយល់ពី  
ចរិតលក្ខណៈខុសគ្នាដែល ប៉ះទង្គិចដល់របៀបដែលយើងទំនាក់ទំនងគ្នា
- Being introduced to cross cultural differences such as our relationship to time or society ការប  
ង្ហាញភាពខុសគ្នាផ្នែកខាងវប្បធម៌ចម្រុះ ដូចជាទំនាក់ទំនងរបស់យើង ចំពោះពេលវេលា ឬ  
សង្គម
- Seeing how those differences affect our work at CFI អោយមើលឃើញពីរបៀបដែលវប្បធម៌  
ទាំងនោះ ជះឥទ្ធិពលមកលើការងាររបស់យើងនៅ CFI ។

## Cross cultural differences ភាពខុសគ្នាខាងវប្បធម៌ចម្រុះ



High context  
បរិបទកំរិតខ្ពស់

VS

Low context cultures

វប្បធម៌បរិបទកំរិតទាប



Individualism  
ឯកត្តនិយម

VS

Collectivism

សមូហនិយម



Monochronic  
ម៉ូណូក្រូមិក

VS

Polychronic

ប៉ូលីក្រូមិក

## High vs Low context cultures បរិបទវប្បធម៌ កំរិតខ្ពស់ ទល់នឹង បរិបទវប្បធម៌កំរិតទាប

Your friend is moving out to another house today, here is the conversation you are having:  
មិត្តភក្តិរបស់អ្នកកំពុងផ្លាស់ទីលំនៅទៅផ្ទះមួយទៀតនៅថ្ងៃនេះ នេះជាការសន្ទនាដែលអ្នកមាន

**Nhan:** Well, I am finally moving to my new apartment. You will be invited to the  
housewarming party!  
ទីបំផុត

ខ្ញុំត្រូវផ្លាស់ទីលំនៅទៅ អគារស្នាក់នៅថ្មីរបស់ខ្ញុំ ។ ហើយឯងនឹងត្រូវបានអញ្ជើញអោយចូលរួម ក្នុងពិធីដំបូលាងឡើង

**Raksa:** How wonderful! When are you moving? ល្អណាស់ ! ពេលណាឯងនឹងត្រូវផ្លាស់ទៅ ?

**Nhan:** This Sunday. I need to start packing. នៅថ្ងៃអាទិត្យនេះ ។ ខ្ញុំត្រូវចាប់ផ្តើម រៀបចំឥវ៉ាន់។

What would you answer?  
តើអ្នកឆ្លើយដូចម្តេចវិញ?

## High vs Low context cultures បរិបទវប្បធម៌កំរិតខ្ពស់ ទល់នឹង កំរិតទាប

In a Low context culture, the conversation would have been the following one:  
ក្នុងបរិបទវប្បធម៌កំរិតទាប ការសន្ទនានឹងត្រូវធ្វើឡើងដូចមួយខាងក្រោមនេះ

**Klaus:** Hey, I'm finally moving to my new apartment. I need to start packing.  
ទីបំផុតខ្ញុំនឹងត្រូវផ្លាស់ទៅអគារស្នាក់នៅថ្មីមួយរបស់ខ្ញុំ ។ ខ្ញុំត្រូវការរៀបចំឥវ៉ាន់។

**Bob:** Wonderful! When are you moving? អស្ចារ្យមែន ! ពេលណាដែលឯងនឹងផ្លាស់ទៅ ?

**Klaus:** This Sunday. I have so many things to move. Could you come and help?  
នៅ

ថ្ងៃអាទិត្យនេះ។ ខ្ញុំមានរបស់ជាច្រើនដែលត្រូវផ្លាស់ចេញ ។ តើអ្នកអាចមកហើយជួយខ្ញុំបានទេ ?

Can you spot the difference?  
តើអ្នកអាច ចាប់ចំនុចខុសគ្នាបានដែរឬទេ ?

## High vs Low context cultures បរិបទវប្បធម៌កំរិតខ្ពស់ ទាបនិង កំរិតទាប

In a Low context culture, the conversation would have been the following one:

ក្នុងបរិបទវប្បធម៌កំរិតទាប ការសន្ទនាអាចនឹងត្រូវធ្វើឡើងដូចខាងក្រោម

**Klaus:** Hey, I'm finally moving to my new apartment. I need to start packing. ហេ! ទីបំផុតខ្ញុំនឹងត្រូវផ្លាស់ទៅអគារស្នាក់នៅថ្មីរបស់ខ្ញុំ។ ខ្ញុំត្រូវរៀបចំឥតវ៉ាន់

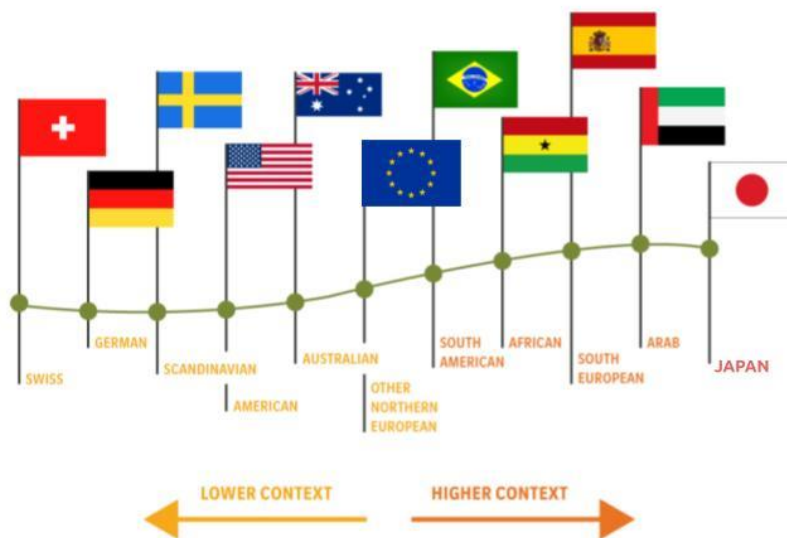
**Bob:** Wonderful! When are you moving? អស្ចារ្យមែន! ពេលណាដែលឯងនឹងត្រូវផ្លាស់ចេញ?

**Klaus:** This Sunday. I have so many things to move. **Could you come and help?**

នៅថ្ងៃអាទិត្យនេះ ។ ខ្ញុំមានរបស់ជាច្រើនដែលត្រូវរើ ចេញ។ ហើយអ្នកអាចមកហើយជួយខ្ញុំបានទេ?

Klaus clearly expressed that he needed some help  
Klaus បានបញ្ជាក់យ៉ាងច្បាស់ថាគាត់ត្រូវការជំនួយ

### HIGH CONTEXT VS. LOW CONTEXT CONTINUUM



Where would  
you position  
Cambodia and  
why?

តើអ្នកនឹង  
តម្រូវដាក់ប្រទេសកម្ពុជា  
នៅទីណាហើយហេតុអ្វី?

## Individualism VS Collectivism ឯកត្តនិយម ទល់ នឹង សមូហនិយម

**Individualistic cultures** are those that stress the needs of the individual over the needs of the group as a whole. វប្បធម៌ ឯកត្តនិយម  
ដែលទាំងនោះគឺបញ្ជាក់ពីតំរូវការ នៃបុគ្គល ទៅលើតំរូវការ នៃក្រុមទាំងមូល។

**Collectivist cultures** emphasize family and work group goals above individual needs or desires. វប្បធម៌សមូហនិយម សង្កត់ធ្ងន់ទៅ  
ក្រុមគ្រួសារ និង គោលដៅក្រុមការងារ ជាង តម្រូវការ និង ការចង់បានរបស់បុគ្គលម្នាក់ៗ។

**Do you think Cambodia is an individualistic or collectivist culture? Why? What about CFI? ?**

តើអ្នកគិតថា  
កម្ពុជាគឺមានវប្បធម៌ ឯកត្តនិយម ឬ សមូហនិយម ? ហេតុអ្វី? ចុះCFI  
យ៉ាងណាដែរ?

## Monochronic VS Polychronic ម៉ូណូក្រូនិក Vs ប៉ូលីក្រូនិក

**Our relationship to time ទំនាក់ទំនងចំពោះពេលវេលា**

**Monochronic people មនុស្សប្រភេទ ម៉ូណូក្រូនិក**

- One things is done at a time រឿងមួយដែលត្រូវតែសំរេចក្នុងពេលតែមួយ
- Meeting deadlines and schedules is very important។ ពេលកំណត់ និង កាលវិភាគប្រជុំ  
មានសារៈសំខាន់ខ្លាំង
- Rigid approach to time មានការតឹងរ៉ឹង ចំពោះពេលវេលាដែលសំរេច
- Strict agenda របៀបរៀបរៀងតឹង
- Not easily distracted មិនងាយរំខាន ឬ មិនធ្វើអោយខកខាន



# Monochronic VS Polychronic

## ម៉ូណូក្រូនិក ទល់នឹង ប៉ូលីក្រូនិក

Our relationship to time ទំនាក់ទំនងរបស់យើងទៅតាមពេលវេលា



### Polychronic people មនុស្សប្រភេទ ប៉ូលីក្រូនិក

- Do several things at a time ធ្វើរឿងរ៉ាវមួយចំនួនក្នុងពេលតែមួយ
- Deadlines are flexible - deadlines are less important ការផុតកំណត់មានភាពបត់បែន ការផុតកំណត់មិនសូវសំខាន់
- Flexible approach to time ការតំរង់ទិសដៅមានភាពបត់បែនទៅតាមពេលវេលា
- Change plans easily ងាយផ្លាស់ប្តូរផែនការ
- Are susceptible to distraction ងាយទទួលរកនូវការរំខាន

Are you a monochronic or polychronic type of person?

What about Lee, Zoey or Sokhors? What about you?

តើអ្នកជាប្រភេទមនុស្ស ម៉ូណូក្រូនិក ឬ ប៉ូលីក្រូនិក?

តើ លី ហ្សូអ៊ី សុខហ័ស ជាមនុស្សប្រភេទណា? ហើយចុះអ្នកវិញ?

## End of part 2 - Reflection ចុងបញ្ចប់ផ្នែកទីពីរ

### ការឆ្លុះបញ្ចាំង



- Do you think culture affects our ways of working and communicating?
- តើអ្នកគិតថា វប្បធម៌ប៉ះពាល់ដល់ដំណើរការងារ និង ទំនាក់ទំនងរបស់យើងទេ?
- What are the advantages and disadvantages of having different cultural backgrounds working together at CFI?
- តើ អ្វីជាគុណសម្បត្តិ និងគុណវិបត្តិ នៃការមានបែបបទវប្បធម៌ខុសគ្នានៃការធ្វើការរួមគ្នានៅ CFI
- How could we reduce those disadvantages?
- តើយើងអាចកាត់បន្ថយ គុណវិបត្តិ ទាំងនោះដោយរបៀបណា?



## បញ្ចប់វគ្គទី ១

## End of the first session

សូមអរគុណអ្នកទាំងអស់គ្នា! តើអ្នកមានសំណួរដែរឬទេ?  
Thanks everyone! Do you have any questions?



## Cultural communication

## ទំនាក់ទំនងវប្បធម៌

Understanding our misunderstandings  
ការស្វែងយល់អំពីការភាន់ច្រឡំរបស់យើង



## Part 3 ផ្នែកទី ៣

ការយល់អំពីទំនាក់ទំនងដោយមិនប្រើពាក្យសម្តី  
Understanding non-verbal communication

What is the third part about?  
តើផ្នែកទី៣នេះនិយាយអំពីអ្វី?

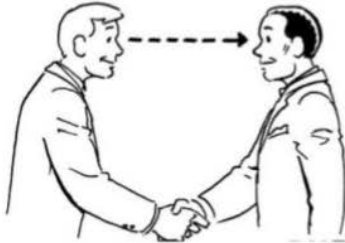


- Have an understanding of nonverbal cues ចង់អោយយល់អំពីសញ្ញាប្រាប់ដោយមិនប្រើពាក្យសម្តី
- Learning to avoid misunderstandings and misinterpretations between us and potential outside visitors ធ្វើការសិក្សាដើម្បីជៀសវាង ការភាន់ច្រឡំ និងការបកស្រាយខុសរវាងយើង និង អ្នកទស្សនៈកិច្ចពិក្រៅ
- Addressing some situations in the best ways possible ដោះស្រាយស្ថានភាពខ្លះអោយទៅជាល្អសើរឡើយតាមតែអាចធ្វើទៅបាន

## Understanding non-verbal communication ការស្វែងយល់ពីទំនាក់ទំនងមិនប្រើពាក្យសម្តី



### 1. Eye contact ទំនាក់ទំនងតាមខ្សែភ្នែក



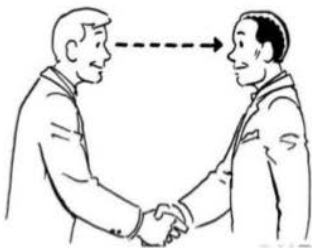
1. How is eye contact interpreted in Cambodia?

តើទំនាក់ទំនងតាមភ្នែក  
ត្រូវបានគេបកស្រាយដូចម្តេច?

## Understanding non-verbal communicationការ ការស្វែងយល់ពីទំនាក់ទំនងមិនប្រើពាក្យសម្តី



### 1. Eye contact ទំនាក់ទំនងតាមខ្សែភ្នែក



In the USA, making eye contact is interpreted as showing interest and paying attention.

ក្នុងសហរដ្ឋអាមេរិក ការធ្វើទំនាក់ទំនងតាមភ្នែក  
ត្រូវបានគេបកស្រាយថា  
ជាការបង្ហាញចំណាប់អារម្មណ៍ និង  
ការយកចិត្តទុកដាក់។

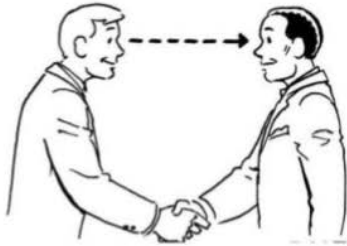


# Understanding non-verbal communication

## ការ វិស័យយល់ពីទំនាក់ទំនងមិនប្រើពាក្យសម្តី



### 1. Eye contact ទំនាក់ទំនងតាមខ្សែភ្នែក



In **Western Europe**, it is considered proper and polite to maintain almost constant eye contact with another person during a conversation.

People looking away are considered as lying or being untrustworthy in France.



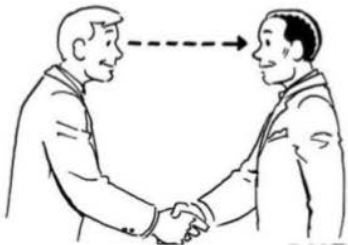
នៅខាងប៉ែកអឺរ៉ុបខាងលិច វាត្រូវបានគេចាត់ទុកថាមានភាព  
តម្រូវត្រូវហើយគួរសមដើម្បីរក្សាស្ទើរតែទំនាក់ទំនងតាម

# Understanding non-verbal communication

## ការ វិស័យយល់ពីទំនាក់ទំនងមិនប្រើពាក្យសម្តី



### 1. Eye contact ទំនាក់ទំនងតាមខ្សែភ្នែក



In the **Middle East**, largely Muslim, there are strict rules regarding eye contact ; these rules are connected to religious laws. Only a brief moment of eye contact is permitted between a man and a woman, if at all. A long eye contact could be considered as flirting.

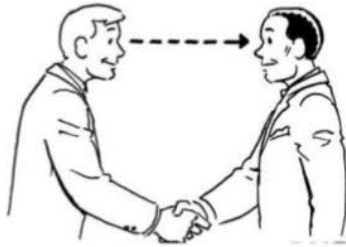
នៅមជ្ឈិមបូព៌ា ពួកមូស្លីមភាគច្រើន មានច្បាប់តឹងរ៉ឹង  
ចំពោះទំនាក់ទំនងតាមខ្សែភ្នែក ។ ច្បាប់ទាំងនេះត្រូវបាន  
ផ្សារ  
ភ្ជាប់ទៅនឹងច្បាប់សាសនា។ ត្រឹមតែការក្រលេកមើលគ្នាមួយភ្លែត  
តែភាគតិចណាស់ដែលកើតមាន។ ការទំនាក់ទំនងដោយខ្សែ  
ភ្នែកគ្នាប្រសិនបើត្រូវបានគេចាត់ទុកថាជាការជឿ។

# Understanding non-verbal communication

## ការស្វែងយល់ពីទំនាក់ទំនងមិនប្រើពាក្យសម្តី



### 1. Eye contact ទំនាក់ទំនងតាមខ្សែភ្នែក



2. How would people feel if we had visitors who would not look you in the eyes while speaking?

២ តើមនុស្សនឹងមានអារម្មណ៍បែបណាប្រសិនបើអ្នកមកទស្សនៈកិច្ចដែលមិនអាចមើលមុខអ្នកបានតាមខ្សែភ្នែកកំឡុងពេលនិយាយគ្នា?

3. In opposition, how would you feel if someone was staring at you all the time?

៣ ផ្ទុយមកវិញ តើអ្នកនឹងមានអារម្មណ៍បែបណាប្រសិនបើនរណាម្នាក់ ចាប់ផ្តើមសំលឹងអ្នកគ្រប់ពេលទាំងអស់?

What can we do about this? តើយើងអាចធ្វើយ៉ាងម៉េចបាន?

# Understanding non-verbal communication

## ការស្វែងយល់ពីទំនាក់ទំនងមិនប្រើពាក្យសម្តី



### 2. Physical contact ទំនាក់ទំនងដោយប្រើរាងកាយ

#### Poll maker question : សំណួរវាស់ស្ទង់មតិ

4. Do you think public physical contact between girls and boys is inappropriate?

៤ តើអ្នកគិតថា ទំនាក់ទំនង ដោយប្រើកាយវិការជាសាធារណៈ រវាងក្មេងស្រីនិងក្មេងប្រុស គឺមិនត្រឹមត្រូវ?

5. What about people from the same gender?

៥ ចុះមនុស្សដែលមាន យិនឌ័រ ដូចគ្នាតើគេត្រូវធ្វើដូចម្តេច?

#### Open discussion : បើការពិភាក្សា

What is considered as inappropriate as regards to physical contact in Cambodia?

តើអ្វីដែលត្រូវបានគេចាត់ទុកថាមិនត្រឹមត្រូវ ចំពោះការទំនាក់ទំនងតាមរាងកាយ ក្នុងប្រទេសកម្ពុជា?

# Understanding non-verbal communication

## ការស្វែងយល់ពីទំនាក់ទំនងមិនប្រើពាក្យសម្តី

### 2. Physical contact ទំនាក់ទំនងដោយប្រើរាងកាយ



Latin America and the Mediterranean region, are considered to be in **high-contact cultures**.

នៅតំបន់ អាមេរិចឡាទីន និង តំបន់ មេឌីទែរ៉ានេ ទំនាក់ទំនងបែបនេះត្រូវបានគេចាត់ទុកថា ជាវប្បធម៌ទំនាក់ទំនងខ្ពស់។

Generally speaking in Western Europe, North America and Latin America, kissing and hugging in public isn't considered as inappropriate. ជាទូទៅ ការនិយាយនៅអឺរ៉ុបខាងលិច អាមេរិចខាងជើង និង អាមេរិចឡាទីន ការថើប និង ការអោបក្នុងទីសាធារណៈ មិនត្រូវបានគេចាត់ទុកថា ជាការមិនត្រឹមត្រូវនោះទេ។



# Understanding non-verbal communication

## ការស្វែងយល់ពីទំនាក់ទំនងមិនប្រើពាក្យសម្តី

### 2. Physical contact ទំនាក់ទំនងផ្នែករាងកាយ



In certain **Arabian and African countries**, men can publicly hold hands or show physical affection as signs of brotherhood or friendship

ជាក់ស្តែង ក្នុងប្រទេស អារ៉ាប៊ី និង អាហ្វ្រិក បុរសអាចចាប់ដៃគ្នានៅទីសាធារណៈ ឬ បង្ហាញសេចក្តីស្រឡាញ់ជាសញ្ញាតាមរាងកាយដែលបង្ហាញអំពីមិត្តភាព ជាបងប្អូន។



# Understanding non-verbal communication

## ការស្វែងយល់ពីទំនាក់ទំនងមិនប្រើពាក្យសម្តី

### 3. Greeting ការគូរសម



One of the common **French customs** of greetings is cheek-kissing, but it is mostly restricted among friends, closer acquaintances, and family members.

មួយក្នុងចំណោមប្រពៃណី ដ៏សាមញ្ញនៃការគោរពគ្នា គឺការថើបថ្ពាល់គ្នា ប៉ុន្តែការធ្វើដូចនេះ ភាគច្រើនត្រូវបានគេហាម ក្នុងចំណោមមិត្តភក្តិ មនុស្សជិតខិត និង សមាជិកគ្រួសារ។

# Understanding non-verbal communication

## ការស្វែងយល់ពីទំនាក់ទំនងមិនប្រើពាក្យសម្តី

### 3. Greeting ការគូរសម



**FUN FACT :** Tibetan monks stick their tongue out to greet people. In New Zealand, people touch their noses. It is called hongi and is a spiritual practice of sharing breath.

រឿងកប្លែង : ព្រះសង្ឃនៅ ទីបេ លានអណ្តាតរបស់គេមកក្រៅ ចាត់ទុកថាជាការគោរពមនុស្ស។ នៅឯប្រទេស ញូវហ្សីឡែន មនុស្សគេគោរពគ្នាដោយការប៉ះច្រមុះ។ ហើយវាត្រូវបានគេ ហៅថា ហុងហ្គី ហើយការធ្វើដូចនេះ គឺជាការអនុវត្តខាងផ្លូវអាម្មណ៍ឬសាសនា អោយចែករំលែកដង្ហើម។

6. How would you react if a monk stuck his tongue out at you or if someone touched your nose with theirs?

៦. តើអ្នកនឹងមានប្រតិកម្មដូចម្តេចប្រសិនបើព្រះសង្ឃលានអណ្តាចេញមកនៅចំពោះមុខអ្នក ឬ និរោណមាត់ប៉ះច្រមុះអ្នកនឹងចម្រើនរបស់គេ?



## Understanding non-verbal communication ការស្វែងយល់ពីទំនាក់ទំនងមិនប្រើពាក្យសម្តី

### 3. Greeting ការគួរសម



#### Open discussion time បើកការពិភាក្សា

As regards to greeting, should visitors adapt to the Cambodian culture or should we adapt to theirs (shaking hands/cheek kissing)?

ចំពោះការគួរសម តើអ្នកទស្សនៈកិច្ច គួរតែ អនុវត្តតាមវប្បធម៌របស់ប្រជាជនកម្ពុជា ឬ យើងគួរតែ អនុវត្តតាម វប្បធម៌របស់គេ (ដូចជា ការចាប់ដៃ / ការម៉ើបផ្តាស់)?

## Understanding non-verbal communication ការស្វែងយល់ពីទំនាក់ទំនងមិនប្រើពាក្យសម្តី

### 4. Clothing ការស្លៀកពាក់



#### Open discussion time បើកការពិភាក្សា

What do you think about these two pictures?

តើអ្នក  
ទាំងអស់គ្នាគិតដូចម្តេចចំពោះរូបទាំងពីរនេះ?



# Understanding non-verbal communication

## ការស្វែងយល់ពីទំនាក់ទំនងមិនប្រើពាក្យសម្តី

### 4. Clothingការស្លៀកពាក់



In **Western countries**, women are allowed to dress up how they want to.

ក្នុងប្រទេសលោកខាងលិច ភ្នំ ត្រូវបានគេអនុញ្ញាតិ ដោយស្លៀកពាក់ តាមដែលគេចង់

The **Middle East** in opposition, has a differing view towards what is socially acceptable clothing. Many women wear the conservative clothing of a hijab or a burka, which is the traditional religious garb of Muslim women.

នៅមជ្ឈិមបូព៌ា មានការផ្ទុយគ្នា មានទស្សនៈខុសគ្នាជាច្រើន ចំពោះ អ្វីដែលសង្គមអាចទទួលយកការស្លៀកពាក់សម្លៀកបំពាក់ស្របតាមទំនៀមទម្លាប់ ដែលគេហៅថា ហាមចាប ឬ ប៊ូកា ដែលជា វិធីស្លៀកពាក់បែបប្រពៃនីសាសនា នៃស្ត្រី សាសនាមូស្លីម។



# Understanding non-verbal communication

## ការស្វែងយល់ពីទំនាក់ទំនងមិនប្រើពាក្យសម្តី

### 4. Clothingការស្លៀកពាក់



#### Poll maker question time សំណួររៀបចំស្ទង់

7.How would you feel if either of these couples turned up at CFI?

៧ តើអ្នកនឹងមានអារម្មណ៍ បែបណាប្រសិនបើ មនុស្សទាំងពីរគូនេះ មកដល់ CFI?

8.Should there be a dress code for people visiting?

៨ តើគួរមាន ការកំណត់សម្គាល់សម្លៀកបំពាក់ សំរាប់មនុស្សដែលមកធ្វើទស្សនៈក៏ចូរដែរឬទេ?



# Understanding non-verbal communication

## ការស្វែងយល់អំពី ទំនាក់ទំនងមិនប្រើពាក្យសម្តី

### 4. Clothing សំលៀកបំពាក់



#### Poll maker questions សំនួរវាស់ស្ទង់

9. Do you think piercings and tattoos are inappropriate?

៩ តើអ្នកគិតថាការចាត់ដាក់ក្រវិលឬគ្រឿងអលង្ការ និង ការចាត់សាក់ ជាការមិនត្រឹមត្រូវ?

10. How would you feel if people with many tattoos came to CFI?

១០ តើអ្នកនឹងមានអារម្មណ៍បែបណា ប្រសិនបើ មនុស្សដែលមានសាក់ពេញខ្លួនមក CFI?

#### Open discussion បើការពិភាក្សា

What about Cambodia? What is considered as appropriate or not ?

តើនៅប្រទេសកម្ពុជាយ៉ាងម៉េចដែរ?  
តើអ្វីដែលត្រូវបានគេចាត់ទុកថាជាការត្រឹមត្រូវនិងមិនត្រឹមត្រូវ?

## End of part 3 - Reflection ចុងបញ្ចប់ផ្នែកទី៣

### ការឆ្លុះបញ្ចាំង



- How can we avoid misunderstandings between visitors and staff members when speaking of non verbal cues?
- តើយើងអាចជៀសវាងការភាន់ច្រឡំ រវាងអ្នកមកទស្សនៈកិច្ច និង សមាជិកបុគ្គលិក ដោយរបៀបណា នៅពេលកំពុងនិយាយគ្នាដោយសញ្ញាដែលមិនប្រើតាមការនិយាយស្តី។
- Would you have the same opinion before reading this powerpoint?
- តើអ្នកមានគំនិតដូចគ្នាឬទេ មុនពេលអាន អត្ថបទនៅក្នុង power point នេះ?



## ផ្នែកទី ៤

### Part 4

ដំណោះស្រាយជារួម  
Agreeing to disagree

#### តើផ្នែកទី៤និយាយអំពីអ្វី What is the fourth part about?



- ស្វែងយល់អំពីកត្តាផ្សេងៗគ្នាដែលនាំអោយយើងមានវិធីសាស្ត្រប្រកាន់យកក្នុងការប្រកាន់យក និង មិនយកចិត្តទុកដាក់
- Understanding the different factors that influence our ways of agreeing and disagreeing
- ការកំណត់ពីរបៀបដែលវប្បធម៌ផ្សេងៗគ្នាបង្ហាញពីការមិនយល់ស្របគ្នាហើយនឹងរបៀបដែលវាត្រូវបានគេដឹងដោយវិធីផ្សេងទៀត
- Identifying how different culture express disagreements and how it is perceived by others
- តើវាអាចមានទេដំណោះស្រាយជារួម?
- Is it possible to agree to disagree?



# ដំណោះស្រាយជារួម Agreeing to disagree

## ១. យល់ពីប្រភពនៃការជំទាស់

### 1. Understanding the source of a disagreement



Misunderstandings and disagreements sometimes happen when different cultures interact with each other. Whether it is because of the language barrier that makes it difficult to express one's opinion, or cultural beliefs, miscommunication and misinterpretations are common everywhere. Some factors also affect those disagreements

ការយល់ច្រឡំនិងការមិនចុះស

មង្គ្រងគ្នាពេលខ្លះកើតឡើងនៅពេលដែលវប្បធម៌ផ្សេងគ្នាធ្វើអន្តរកម្ម

មិនថាដោយសារតែភាសាជាឧបសគ្គដែលបង្កការលំបាក

ក្នុងការបញ្ចេញមតិឬជំនឿវប្បធម៌ទេការភាន់ច្រឡំនិងការបកប្រែ

ក

ក្តាមួយចំនួននេះក៏ជះឥទ្ធិពលដល់ការមិនចុះសម្រុងទាំងនោះផងដែរ

តើអ្នកគិតថាកត្តាទាំងអស់នោះដែលអាចកើតឡើងមានអ្វីខ្លះ?  
What do you think those factors can be?

# ដំណោះស្រាយជារួម Agreeing to disagree

## ១. យល់ពីប្រភពនៃការមិនចុះសម្រុងគ្នា

### 1. Understanding the source of a disagreement



**Ethnocentrism** is the inability to accept other cultures' view because one's culture is considered as knowing better.

Example: "my way is the best way"

**Stereotypes** is about making generalities

Example: "She is like this... because she is American"

**Ethnocentrism** គឺជាភាពមិនអាចទទួលយកបាននូវទស្សនៈវប្បធម៌ផ្សេងពីព្រោះវប្បធម៌របស់នរណាម្នាក់ត្រូវបានចាត់ទុកជាចំណេះដឹងដល់ ប្រសើរមួយ។

ឧទាហរណ៍ "វិធីសាស្ត្ររបស់ខ្ញុំជាវិធីសាស្ត្រដ៏ល្អ បំផុត"

**Stereotypes** គឺជាការធ្វើអោយទៅជាភាពទូទៅ។

ឧទាហរណ៍ "នាងចូលចិត្ត នេះ ចូលចិត្តនោះ..... ដោយសារនាងជាជនជាតិអាមេរិច"

តើ stereotypes អ្វីខ្លះដែលអ្នកស្គាល់?  
What common stereotypes do you know?

## ដំណោះស្រាយជារួម Agreeing to disagree

### ១. យល់ពីប្រភពនៃការមិនចុះសម្រុងគ្នា

#### 1. Understanding the source of a disagreement



**Cultural blindness** is what we are trying to avoid with this training. Cultural blindness is the fact of not taking in account or not being aware of cultural differences.

**វប្បធម៌ឈឺចាប់** គឺជា

អ្វីដែលយើងកំពុងព្យាយាមជៀសវាងជាមួយនឹងការបណ្តុះបណ្តាល វប្បធម៌នេះគឺជាការពិតនៃការមិនបានគិតពិចារណាឬមិនបានដឹងពីភាពខុសគ្នានៃវប្បធម៌។

**Cultural imposition** is the belief that everyone should conform to the dominance. For example, if more than a half of CFI was coming from Australia, people would impose you to agree and conform to their belief.

**វប្បធម៌បែបបង្ខំ** គឺជាការជឿដែលមនុស្សគ្រប់រូបគួរតែគោរពធ្វើតាមឥទ្ធិពល។ ឧទាហរណ៍ប្រសិនបើនៅCFI

ច្រើនជាងពាក់កណ្តាលកំពុងមកពីប្រទេសអូស្ត្រាលី, អ្នកនោះនឹងបង្ខំឱ្យអ្នកគោរព និងធ្វើតាមទៅលើពួកគេ។

## ដំណោះស្រាយជារួម Agreeing to disagree

### ១. យល់ពីប្រភពនៃការមិនចុះសម្រុងគ្នា

#### 1. Understanding the source of a disagreement



#### សំណួរស្ទង់មតិ

#### Poll maker question

១១. តើអ្នកបានដឹងពីហើយឬនៅសម្រាប់ប្រភេទនៃកត្តាទាំងអស់នោះ?

11. Have you already witnessed those types of factors?

#### បើកការពិភាក្សា

#### Open discussion

ប្រសិនបើយល់ព្រម, តើអ្វីខ្លះដែលអ្នកបានដឹង និងមានអារម្មណ៍យ៉ាងដូចម្តេចដែរ?

If yes, what did you witness and how did you feel about it?

## ដំណោះស្រាយជារួម Agreeing to disagree

២ ការបង្ហាញពីភាពមិនចុះសម្រុង  
2. Expressing disagreements



បើកពេលពិភាក្សា, ឆ្លើយតបទៅកាន់ទស្សនៈគ្នាទៅវិញទៅមក

Open discussion time, react to each other's opinions



តើមនុស្សភេទដូចគ្នាអាចរៀបការស្របច្បាប់បានគ្រប់ទីកន្លែងបានទេ?

Should same sex marriage be legal everywhere ?

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## ដំណោះស្រាយជារួម Agreeing to disagree

២ ការបង្ហាញពីភាពមិនចុះសម្រុង  
2. Expressing disagreements



### សំណួរស្ទង់មតិ

#### Poll maker questions

១២. តើប្រជាជនកម្ពុជាបានបង្ហាញពីការមិនស្របយ៉ាងដូចម្តេច?

12. How do people express a disagreement in Cambodia?

១៣. តើអ្នកមានភាពជឿជាក់ទេក្នុងការបញ្ចេញគំនិតទស្សនៈរបស់អ្នកនៅ CFI?

13. Do you feel comfortable expressing your opinion at CFI?

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## ដំណោះស្រាយជារួម Agreeing to disagree

### ២ ការបង្ហាញពីភាពមិនចុះសម្រុង

#### 2. Expressing disagreements

In France, having debates and disagreeing on everything is the national sport! The reason for that is because the French and the Germans are taught from a young age to disagree openly.

In South Korea, people think that expressing your disagreements in public isn't appropriate. The one reason is that some Koreans don't want to say their true opinions in public.

នៅក្នុងប្រទេសបារាំង៖ មានការជជែកវែកញែក

ហើយនិងការជំទាស់អ្វីមួយ មានសេរីភាពនៅ គ្រប់ទីកន្លែង

ដែលវាជាកីឡាជាតិ។ មូលហេតុនោះគឺដោយសារ

បារាំងនិងអាល្លឺម៉ង់ បាន

បង្រៀន

តាំងពីតូចៗលក្ខណៈចំហអោយជំទាស់ទៅលើអ្វីមួយ។

នៅក្នុងប្រទេសកូរ៉េ៖ ប្រជាជននៅទីនោះគិតថា ការ

ប

ង្ហាញពីការជំទាស់អ្វីមួយគឺមិនអាចធ្វើទៅបានទេជាសាធារណៈ។ ម្នេ

និយាយពីទស្សនៈយល់ឃើញរបស់ពួកគេជាធរណៈ។

១៤ តើវាជារឿងធម្មតាទេដែលមានការជជែកវែកញែកទៅលើរឿងអ្វីនៅក្នុងកម្ពុជា? ឬក៏មិនអាច?

14. Is it common in Cambodia to have debates or not?



## ដំណោះស្រាយជារួម Agreeing to disagree

### ៣. ដំណោះស្រាយជារួម

#### 3. Agreeing to disagree



អា

សម្រេចទៅលើការជជែកវែកញែកដែលយើងមានការព្រួយបារម្ភនៃការរៀបការរវាងមនុស្សស្រលាញ់ភេទដូ

Regarding the debate we had concerning same sex marriage

តើអ្នកទាំងអស់គ្នាបានទទួលទស្សនៈរវាងគ្នានិងគ្នាយ៉ាងម៉េចខ្លះ?

How did people accept each other's opinion?

តើមានអ្នកប្តូរផ្លូវគំនិតទេ?

Did some people change their minds?



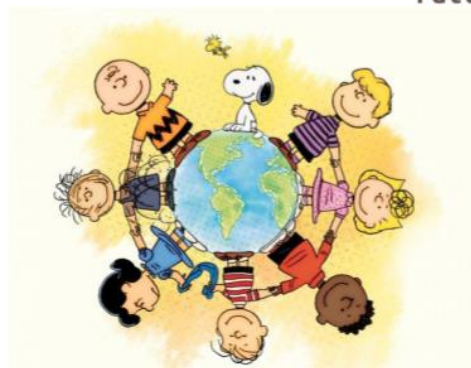
# ដំណោះស្រាយជារួម Agreeing to disagree

## ៣. ដំណោះស្រាយជារួម 3. Agreeing to disagree



រឿងមួយដែលសំខាន់នោះយើងទាំងអស់គ្នា គួរតែមានគំនិតថា “យើងមិនអាចទទួលបានការ យល់ស្របគ្រប់ពេលនោះទេ” វាជារឿងធម្មតា ដែលមានការបដិសេធ ហើយវាក៏រឿងធម្មតាការ ស្វែងរកដំណោះស្រាយជារួម។

One important thing that we should all keep in mind is that **we can't always find an agreement.** It is ok to disagree and it is also ok to agree to disagree.



យើងទាំងអស់គ្នាញញឹមជាភាសាតែមួយ  
We all smile in the same language

# ដំណោះស្រាយជារួម Agreeing to disagree

## ៣. ដំណោះស្រាយជារួម 3. Agreeing to disagree

មនុស្សគ្រប់

គ្នាត្រូវតែទទួលយកយោបល់របស់នរណាម្នាក់ទោះបីជាគាត់, ដោយសារតែ

នៅទីបញ្ចប់ការអប់រំជំនឿទំនៀមទ

ម្លាប់បុគ្គលិកលក្ខណៈនិងវប្បធម៌រួមរបស់យើងបង្ហាញថាយើង

Everyone has to accept someone else's opinion even if he/she doesn't share the same one. Because in the end, our education, beliefs, traditions, personality and overall culture, shapes us in who we are and what we agree or disagree on.



ស្រប។

យើងទាំងអស់គ្នាញញឹមជាភាសាតែមួយ  
We all smile in the same language



សូមថ្លែងអំណរគុណយ៉ាងជ្រាលជ្រៅ:)  
**Thanks for your attention :)**

តើអ្នកមានសំណួរ ឬចង់ចែករំលែកអ្វីទេ ជា រឿងពិតបែបកំប្លែង  
ឬក៏ជាការព្រួយបារម្ភអ្វីមួយ

Do you have any questions or things you would like to share?  
An experience? A fun fact? A concern?



3. 3. ១ ពេលពួកគេមកដល់ តំបន់បង្កើត របស់អ្នកតែងតែ បង្កើន រសកម្ម ពេលវេលា? (សូម ជ្រើសរើស ១) When they arrive in Battambang, do your guests usually have activities planned? (Please choose 1) \* *Mark only one oval.*

- ☐ គ្រប់គ្រង ពេលវេលា មុន មកដល់ All activities organised before
- ☐ មកដល់ បន្ទាប់មក ១ ឬ ២ អំពីអ្វីដែលពួកគេចង់ធ្វើ Have 1 or 2 ideas about what they want to do
- ☐ មិន ផែនការ ឡើយ ពេលពួកគេមកដល់ ហើយមិន មាន ព័ត៌មាន អំពីអ្វីដែល មាន ឡើយ No plans when they arrive and not much information about what is available
- ☐ ពឹងផ្អែក លើ អ្នក ដើម្បី រៀបចំ កម្មវិធី Rely on you to arrange activities

4. 4. ពេលពួកគេ មកដល់ តំបន់បង្កើត របស់អ្នក ពួកគេ ធ្វើអ្វី? (សូម ជ្រើសរើស ៣) What sort of things do your guests do when they're in Battambang? (Please choose up to 3) \*

Check all that apply.

- ☐ រៀបចំ ទូក ដើម្បី ទៅ ទីជនបទ (ឧ. សុខសប យ, ទីជនបទ មេម៉ែ) Organised bike ride in the countryside (eg. Soksabike, Butterfly Tours)
- ☐ ទូក ដើម្បី ទៅ ទីជនបទ (ឧ. ដំណើរ ទូក ក្នុង តំបន់ ជនបទ) tuk tours in the countryside (eg. Half day tour to Ek Phnom)
- ☐ ទស្សនា ទីតាំង ទាក់ទាញ ទូទៅ របស់ ទេសចរ - ដូចជា បេតុង វិញ្ញាណកម្ម Visits usual tourists attractions – bat cave, bamboo train
- ☐ ដើរ ជុំវិញ ក្នុង តំបន់ Walk around town
- ☐ ទស្សនា រង្វង់ ទឹក Circus
- ☐ ទិញ ទំនិញ ផ្សេងៗ Shopping, markets
- ☐ ទៅ បរិភោគ ម្ហូប ផ្សេងៗ Restaurants, bars
- ☐ ទៅ មើល ភាពស្និទ្ធ ភាពស្និទ្ធ Art galleries
- ☐ ជួនកង ដើរ ជុំវិញ ក្នុង តំបន់ Rent bikes and cruise around
- ផ្សេងៗ ទៀត Other

5. 5. តើ អ្នក គិត ថា ពួកគេ មាន គិត ថា មាន កម្មវិធី គ្រប់គ្រង តំបន់ ឬ ទេ? (សូម គូស រង្វង់ លើ ១ ដល់ ៥) Do you think most of your guests think there are enough activities available in Battambang? (Please circle a number on this scale) \* *Mark only one oval.*

one oval.

	1	2	3	4	5	
ពិត មែន គ្រប់ គ្រប់ យ៉ាង ទៅ ទៅ Really not enough to do	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	មិន គិត គិត គិត គិត គិត Not enough time to do everything

6. 6. តើ ចំណុច ណា មួយ ខាងក្រោម ដែល ពួកគេ អាច ចាប់ ផ្តើម ធ្វើ បាន ឬ ទេ? Which of the following might your guests be interested in doing while in Battambang? \*

Check all that apply.

	បាទ/ចា/Yes	ទេ/No
មើល ទេសភាព ជនបទ / ទស្សនា ភូមិ ឃុំ Seeing more countryside / visiting villages	<input type="checkbox"/>	<input type="checkbox"/>
ស្វែងយល់ បន្ថែម អំពី វប្បធម៌ ក្នុង តំបន់ (អាហារ ភាសា) Discovering more about the local culture (food, language)	<input type="checkbox"/>	<input type="checkbox"/>
ស្វែងយល់ បន្ថែម អំពី គម្រោង ក្នុង តំបន់ Learning more about local projects	<input type="checkbox"/>	<input type="checkbox"/>
ការ រៀបចំ ក្នុង អង្គការ គ្រោះ ម្ចាស់ ភាព មួយ Volunteering in an NGO	<input type="checkbox"/>	<input type="checkbox"/>



7. 7. ១៩ នសកម ៣ កំ កំ ម្ហូបយនលេក របស់អកស្តុរហាយចង់េយញេ តំដបងេទ?Are there any specific activities your guests ask about and would like to see in Battambang?

8. តើអ្នកគិត ថា បេសិកករ បំណងចង់ មើលអង្គបុរី ឬ ភិក្ខុ លក់  
សៀវភៅយោងដល់បែបបទព័ន្ធមជ្ឈិមគោតកុំផ្លិច  
ដែរឬទេ? (សូម ជ្រើសរើសលេខ ពី ១ ដល់ ៥) Do you think your guests would be interested in visiting local NGOs and learn more about what they are doing? (Please choose a number on this scale) \* Mark only one oval.

		1	2	3	4	5
អត់ ល្មើតេ	Not at all	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
ប៉ រមណី	Extremely interested					

9. សូមអរគុណ ចំនែងល នចំ យេពាលេឆយសំណួរ របស់យើង។ បសិនបអកចង់បែនមេ បល់ មួយសូម ន មណ្ឌរកយេធុ

បើបងប្អូនអ្នកអរគុណណាស់ចំពោះពេលវេលាដែលអ្នកបានឆ្លើយសំណួររបស់យើង។ បើអ្នកចង់បន្ថែមមតិយោបល់ណាមួយទៀត បងប្អូនអ្នកអាចសេរីសរសេរបាន។

## Residents of Battambang Survey

[illegible]

១. យោង គតិកា បសិនេបអភេនយសន្តរ ដំនេះ កំទងនឹងមីកកកិនីង ចំ គឺ ដែល នមកេលងអក ដំនេះ  
 បរេសបព្វីកំបន់ដេ ដេទ កែន បេនកេម ។

សម្រេច សេចក្តី បញ្ជាក់ ច្បាប់ បំប្លែង មង្គល រចនា ឯកសារ និង កិច្ចការ របស់ រដ្ឋ ។

Please feel free to write comments at the end of the questionnaire. all answers will remain anonymous. \*

Required



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- ☐ ១ យប់ 1 night
- ☐ ២ -៣យប់ 2 - 3 nights
- ☐ ៤-៦ យប់ 4 - 6 nights
- ☐ ៧យប់ៗ ៧+ nights
- ☐ Other: \_\_\_\_\_

3. ៣. ៤ ពេលពួកគេមកដល់ តំបន់ភ្នំពេញ របស់អ្នកតែងតែ បំពេញ រសកម្ម ពេលយប់ ? (សូម ជ្រើសរើស ១)When they arrive in Battambang, do your visitors usually have activities planned? (Please choose 1) \* Mark only one oval.

- ☐ គម្រោង ៣ ដំណើរ ទេសចរណ៍ទូទាំងតំបន់All activities organised before arrival in
- ☐ Battambang នឹងមាន ១ ឬ ២ អ្វីដែល គេចាប់ផ្តើម នៅ បច្ចុប្បន្នHad 1 or 2 ideas about what to do but
- ☐ nothing arranged មិន នៃផែន ការពេលពួកគេមកដល់No plans when they arrive
- ☐ Other: \_\_\_\_\_

4. ៤. ៥ អ្នកទស្សនារបស់អ្នក ធម៌ រំលែកយល់ ៦ ដូចម្តេចអំពីសកម្ម ពេល តំបន់ ដំបូងនៃពេលពួកគេមកដល់ នឹងពេលពួកគេ មកដល់ទីនេះ? (សូម ជ្រើសរើស ៣)How do your visitors usually find out about activities in Battambang, either before they arrive or while they are here? (Please choose up to 3 of the most common sources of information) \*

Check all that apply.

- ☐ អនឡាញ (ទី ប្រឹក ៧ ធនធាន, ប្រភេទធនធាន...)Online (Tripadvisor, travel blogs...) ក សំដី (៧ ភ្នំ)
- ☐ ទស្សនាវដ្តីនៃទេស ភូមិភាគកម្ពុជាWord of mouth (other tourists, friends) ប្រតិបត្តិការទស្សនាវដ្តី ( ភ្នំ
- ☐ ទស្សនាវដ្តី អ្នកដឹកនាំTour operators (tour agencies, bike rentals) ប្រព័ន្ធ ពាណិជ្ជកម្ម (អ្នក ម,
- ☐ ហ្វេសប៊ុក, គ្រីនធីរ៉ាល់Social media (instagram, facebook, pinterest) ស រនិងផ្ទះសំ ភ្នំHotels and
- ☐ guests houses
- ☐ ពួកគេពឹងផ្អែកលើអ្នកដើម ៧ ៨ ទីនេះ បច្ចុប្បន្ន ៩ ១០They rely on you to suggest and organize
- activities. Other: \_\_\_\_\_

5. 5. ៦ អ្នកគិតអ្នកទស្សនា របស់អ្នក គេ ចង់គិតអំពីចំនួននៃនូវ ដែន ទេស តំបន់ដែរឬទេ? (សូមគូសរង្វង់ ៧ ៨ ៩)What do you think most of your visitors thought about the AMOUNT of things available to do in Battambang? (Please circle a number on this scale) \* Mark only one oval.

	1	2	3	4	5	
ពិត មិនគប់ ៧ ៨ ៩ ១០ Really not enough to do	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	មិន នៅពេលគប់ ៧ ៨ ៩ ១០ Not enough time to do everything

6. 6. ៧ អ្នកទស្សនារបស់អ្នក ពេលពួកគេ តំបន់? (៧ ៨ ៩ ១០ ១១)What do your visitors do when they're in Battambang? (Choose the 3 most common activities) \*

Check all that apply.

- ☐ រៀបចំដំណើរទេសចរណ៍ក្នុងតំបន់ (ឧ. សុខសប្បាយ, ទេសចរណ៍មេរៀន)Organised bike ride in the countryside (eg. Soksabike, Butterfly Tours)
- ☐ ទេសចរណ៍តុកតុកនៅទីជនបទ (ឧ. ដំណើរកម្សាន្តកន្លះថ្ងៃទៅឯក្នុង) tuk tours in the countryside (eg. Half day tour to Ek Phnom)
- ☐ ទស្សនាកន្លែងទាក់ទាញទេសចរ - ប្លង់ប្រដៅ ប្លង់Visits usual tourists attractions – bat cave, bamboo train
- ☐ ដើរជុំវិញទីក្រុងWalk around town
- ☐ សៀក Circus
- ☐ ដើរផ្សារ Shopping, markets
- ☐ ភោជនីយដ្ឋាន ,ហាងកាហ្វេ, បារRestaurants, cafes, bars
- ☐ វិថីស្រាវជ្រាវArt galleries
- ☐ ជួលកង់និងជិះទូកក្នុងតំបន់Rent bikes and cruise around

Other: ☐ \_\_\_\_\_

7. 7. តើអ្នកទស្សនា ពេលអ្នក ចំណុះ បំណងចង់អោយ អ្នកដទៃ? Which of the following might future visitors be interested in doing while in Battambang? \*
- Check all that apply.

	បាទ/ចាYes	ទេ No
មើលទេសភាពជនបទ / ទស្សនាភូមិSeeing more countryside / visiting villages	<input type="checkbox"/>	<input type="checkbox"/>
ស្វែងយល់បន្ថែមអំពីវប្បធម៌ក្នុងតំបន់ (អាហារ ភាសា)Discovering more about the local culture (food, language)	<input type="checkbox"/>	<input type="checkbox"/>
ស្វែងយល់បន្ថែមអំពីគម្រោងក្នុងស្រុកLearning more about local projects	<input type="checkbox"/>	<input type="checkbox"/>
ការស្ម័គ្រចិត្តនៅក្នុងអង្គការក្រៅរដ្ឋាភិបាល មួយVolunteering in an NGO	<input type="checkbox"/>	<input type="checkbox"/>

8. 8. តើ មាន កិច្ចការ ណា ក៏ ក៏ មួយដែលអ្នកទស្សនាចង់ឃើញ តើមានទេ? Are there any specific activities visitors ask about and would like to see in Battambang?

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9. 9. តើអ្នកគិតអ្នកទស្សនា បំណងចង់ មើលអង្គការ រឺ លក់ សកម្មភាពសង្គមស្រី ឬសកម្មភាពសង្គមកុមារ ឬសកម្មភាពសង្គមពិការភាព ឬសកម្មភាពសង្គមផ្សេងៗទៀត? (សូម ជ្រើសរើសលេខ លើ រូបសញ្ញាខាងក្រោម) Do you think your visitors would be interested in visiting local NGOs and learn more about what they are doing? (Please choose a number on this scale) \* Mark only one oval.

	1	2	3	4	5	
អត់ ចាប់ផ្តើម ទេNot at all	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	បំណងចង់ ខ្លាំង ទេExtremely interested

10. 10. អ្នកគឺYou are \*

Mark only one oval.

☐ បុរស

☐ ភ្នំ

A man ស៊ី

ភ្នំ

A woman

11. 11. អ្នកគឺ You are

Mark only one oval.

- ☐ ខ្មែរ Khmer បរទេសរស់នៅ កងខេត្ត
- ☐ កំដបង Expat living in Battambang

12. 12. អកតិ You are \*

Mark only one oval.

- |                       | ඉස්සරා             | ඉස්සරා 10 | 18 and less |
|-----------------------|--------------------|-----------|-------------|
| <input type="radio"/> | ඉස්සරා 18 - 24     |           |             |
| <input type="radio"/> | ඉස්සරා 35 - 44     |           |             |
| <input type="radio"/> | ඉස්සරා 45 - 54     |           |             |
| <input type="radio"/> | ඉස්සරා 55 - 64     |           |             |
| <input type="radio"/> | ඉස්සරා 65 - 74     |           |             |
| <input type="radio"/> | ඉස්සරා 75 or older |           |             |

13.	13. សូមអរគុណ ចំនែងល មួយសូម ន រមណីរកយេធា	នចំ យេពាលេឆយសំណួរ របស់យើង។ បសិនបអកចង់បែនមេ	បល់
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🙏 Thank you so much for taking the time to answer our questions. If you would like to add any comments, please feel free to do so

## Restaurants, bars, cafes' survey

Thank you for generously agreeing to participate in a small survey being undertaken by Children's Future International.

As part of a master thesis research and some fact finding for CFI, we are trying to see if we could get involved (or not) in ethical tourism. We are therefore keen to gather some information about visitors to Battambang – what activities they're involved in, and what other activities they might like to see.

We know many visitors ask for information and advice when they visit restaurants, bars and cafes, so we'd like to ask you some questions about your clients.

Please feel free to write comments at the end of the questionnaire, all answers will remain anonymous. \*

Required



- (Please choose a number on this scale) \* *Mark only one oval.*

	1	2	3	4	5	
មិនឆេះឡើយ Never	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	រាល់ពេលដែលអាចកើតបាន Many times every day

- ☐ រៀបចំការដឹកនាំនៅតាមទីជនបទ (ឧ. សុខសប្បាយ, ទេសចរណ៍មេអំបៅ) Organised bike ride in the countryside (eg. Soksabike, Butterfly Tours)
- ☐ ទេសចរណ៍តុកតុកនៅទីជនបទ (ឧ. ដំណើរកម្សាន្តកន្លះថ្ងៃទៅឯកង្កែប) Tuk tuk tours in the countryside (eg. Half day tour to Ek Phnom)
- ☐ ទស្សនាគន្លែងទាក់ទាញភ្ញៀវទេសចរ - ព្យាបាលជ្រូក ឆ្នាំងប្រដេវ ឆ្នាំងប្រដេវ Visits to specific sites – bat cave, bamboo train
- ☐ សៀក Circus
- ☐ ដើរផ្សារ Shopping, markets
- ☐ ជួលកង់ ឬ ម៉ូតូ Moto or bicycle rental
- ☐ ភោជនីយដ្ឋាន, ហាងកាហ្វេ, បារ Restaurants, cafes, bars
- ☐ វិថីរូបភាពសិល្បៈ Art galleries

Other: ☐

2. 2. តើសកម្មភាពអ្វីដែលភ្ញៀវចង់សួរអ្នកបំផុត? (ជ្រើសរើសចម្បង ៣ ក្នុងចំណោម ៥) Which activities are your guests most likely to ask you about? (Choose up to 3 of the most common) \*

Check all that apply.

3. 3. តើអ្នកគិតថា ភ្ញៀវចង់សួរអ្នក គេ ច្រើន តិច ឬ មិន គ្រប់គ្រាន់ ក្នុងការផ្តល់ព័ត៌មាន?  
(សូមគូសរង្វង់លេខដែលសមស្របបំផុត) Do you think most guests think there are enough activities available in

Battambang? (Please circle a number on this scale) \* Mark only one oval.

	1	2	3	4	5	
មិនគ្រប់គ្រាន់ ឡើយ Really not enough to do	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	មិន គ្រប់គ្រាន់ ឡើយ Not enough time to do everything

4. 4. តើ មាន ឬ មិន មាន ម្តាយសាច់ប្រពន្ធមកសួរអំពី បុរស ឬ ស្រី ណាមួយ ដែល មិន មាន ក្នុង បច្ចុប្បន្ន ក្នុង តំបន់ បាត់ដំបង? (សូមផ្តល់ព័ត៌មានលម្អិត) Are there any activities your customers ask about that are not currently available in Battambang? (Please give details)

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5. 5. សូមគូសចំណុច ម្តាយសាច់ប្រពន្ធមកសួរអំពី កិច្ចការ ណាមួយ ដែល ពួកគេ ចង់ ធ្វើ ក្នុង អំឡុងពេល មក ទស្សនា តំបន់ បាត់ដំបង? Please tick any of the following you think future visitors might be interested in doing while in Battambang? \*

អត់ ឡើយ Not at all	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	បំផុត រមែង ណា ខ្លាំង ណា មែន Extremely interested
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Check all that apply.

	Yes	No
មើលទេសភាពជនបទ / ទស្សនាភូមិ more countryside / visiting villages	<input type="checkbox"/>	<input type="checkbox"/>
ស្វែងយល់បន្ថែមអំពីវប្បធម៌ក្នុងតំបន់ (អាហារ ភាសា) Discovering more about the local culture (food, language)	<input type="checkbox"/>	<input type="checkbox"/>
ស្វែងយល់បន្ថែមអំពីគម្រោងក្នុងស្រុក Learning more about local projects	<input type="checkbox"/>	<input type="checkbox"/>
ការស្ម័គ្រចិត្តនៅក្នុងអង្គការក្រៅរដ្ឋាភិបាល Volunteering in an NGO	<input type="checkbox"/>	<input type="checkbox"/>

6. តើអ្នកគិតអំពីការទទួលបានបំណង របស់ លោក លោកស្រី ឬ មនុស្ស ផ្សេងៗ ដែលមក មើលអង្គបុណ្យ របស់ លោក លោកស្រី ឬ មនុស្ស ផ្សេងៗ តើពួកគេនឹងចាប់អារម្មណ៍ ដល់ ការងារ របស់ លោក លោកស្រី ឬ មនុស្ស ផ្សេងៗ ដែរ ឬ ទេ? (សូម ជ្រើសរើសលេខ លើ កម្រិត ១ ដល់ ៥ ដោយ គ្រាន់តែ ដាក់ ចំណុច លើ ខ្សែ ក្រហម តែប៉ុណ្ណោះ) Do you think your visitors would be interested in visiting local NGOs and learn more about what they are doing? (Please choose a number on this scale) \* Mark only one oval.

1 2 3 4 5

7. សូមអរគុណ ចំពោះ ពេលវេលា របស់ លោក លោកស្រី ឬ មនុស្ស ផ្សេងៗ ដែល បាន ចំណាយ ពេលវេលា មក មើល អង្គបុណ្យ របស់ លោក លោកស្រី ឬ មនុស្ស ផ្សេងៗ ហើយ បើ លោក លោកស្រី ឬ មនុស្ស ផ្សេងៗ មាន ការ បន្ថែម អ្វី មួយ ទៀត ទាក់ទង ជាមួយ ការងារ របស់ លោក លោកស្រី ឬ មនុស្ស ផ្សេងៗ តើ លោក លោកស្រី ឬ មនុស្ស ផ្សេងៗ អាច បន្ថែម បាន ឬ ទេ? Thank you so much for taking the time to answer our questions. If you would like to add any comments, please feel free to do so

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☐ ដំណេញទស្សនាវិទ្យាល័យ នៃកម្ពុជា Tour to Ek Phnom

☐ ថ្ងៃលើចេញ ភ្នំសំប៉ៅ និង ត្រពាំងទឹក Sunset at Phnom Sampau and bat cave

☐ សិល្បៈបង្ហាញ Circus

☐ ដំណេញទស្សនាវិទ្យាល័យ មជ្ឈមណ្ឌលវប្បធម៌ខ្មែរ នៃកម្ពុជា Half-day countryside tour to various sites

☐ ដំណេញទស្សនាវិទ្យាល័យ មជ្ឈមណ្ឌលវប្បធម៌ខ្មែរ នៃកម្ពុជា Full-day countryside tour to various sites

☐ រថភ្លើង Bamboo train

☐ វត្ត បាណាន Wat Banan

Other:

Mark only one oval.

- Mark only one oval.

6. ៦. តើចំណុច ៦ ដទៃ មេនៈ មួយដល់អករស របស់អ្នក បែបណា បំ រមណ៍ចង់ទេតែពេល តំដំបង? Which of the following might your visitors be interested in doing while in Battambang? \*

Check all that apply.

	បាទ/ចាស៍Yes	ទេ No
មើលទេសភាពជនបទ / ទស្សនាភូមិ Seeing more countryside / visiting villages	<input type="checkbox"/>	<input type="checkbox"/>
ស្វែងយល់បន្ថែមអំពីវប្បធម៌ក្នុងតំបន់ (អាហារ ភាសា) Discovering more about the local culture (food, language)	<input type="checkbox"/>	<input type="checkbox"/>
ស្វែងយល់បន្ថែមអំពីគម្រោងក្នុងស្រុក Learning more about local projects	<input type="checkbox"/>	<input type="checkbox"/>
ការស្ម័គ្រចិត្តនៅក្នុងអង្គការក្រៅរដ្ឋាភិបាល មួយ Volunteering in an NGO	<input type="checkbox"/>	<input type="checkbox"/>

350

8. តើអ្នកគិតអ្នកកាន់សកល បំរើ រយៈពេល ១ ខែ ឬ មើលអង្គប្រជុំ រឺ ក៏ លក់  
សកលយោងសង្គមប្រើប្រាស់អ្វីដែលពួកគេកំពុងធ្វើ  
នេះឬទេ? (សូម ជ្រើសរើសលេខ ១ ល ១ ដល់ ១០ នេះ) Do you think visitors would you be interested in visiting local NGOs and  
learn more about what they are doing? (Please choose a number on this scale) \* Mark only one oval.

		1	2	3	4	5		
អត់	សំខាន់	Not at all	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	បំផុត Extremely interested

9. ១.តើអ្នក បំរើការងារ ណាមួយ នឹង បំរើ ឬ គឺ លក់ សេវា  
 ដែលយល់បានពីអ្វីដែលពួកគេកំពុងធ្វើ  
 ដែរឬទេ? (សូម ជ្រើសរើសលេខ ១ ដល់ ៥) Would YOU be interested in bringing tourists to local NGOs to  
 learn more about what they are doing? (Please choose a number on this scale) \* Mark only one oval.

1 2 3 4 5

អត់ បំផុត Not at all ☐ ☐ ☐ ☐ ☐ ច្រើន បំផុត Extremely interested

10. សូមអរគុណ ចំនែកនេះ យោងលើការឆ្លើយរបស់យើង។ បើសិនជាអ្នកចង់បន្ថែម បន្ថែម មួយសូម ឆ្លើយតបយើង
- ប្រសិនបើ Thank you so much for taking the time to answer our questions. If you would like to add any comments, please feel free to do so

## Appendix 26 – Responsible travelers' leaflet

### 1) EAT AT ONE OF THEIR SOCIAL ENTERPRISE RESTAURANTS

In Battambang:

- **Jaan Bai**, is the social enterprise restaurant opened by the NGO Cambodia Children's Trust. It provides skills and employment for youth in Battambang
- **Kinyei Cafe** features local arts and supports disadvantaged youths by learning valuable work skills
- **The Lonely Tree**, part of the NGO S.A.U.C.E, the Lonely tree is a restaurant as well as a craft boutique selling handicrafts made by locals who are physically disabled due to landmine accidents or victims of poliomyelitis.

In Siem Reap: The New Hope vocational Restaurant, Sala Bai or the Bayon Pastry School

In Phnom Penh: The Friends Restaurant



### 2) BOOK TOURS AND ACTIVITIES WITH AN ETHICAL TOUR COMPANY

In Battambang:

- **Soksabike**, Next to Kinyei Cafe you'll find the social enterprise Soksabike. This tour company proposes sustainable and educational bicycle and walking tours around rural Battambang
- **Butterfly tours**, this social enterprise proposes walking and cycling tours managed and run by students. They promote sustainable tours with an environmental focus.

In Siem Reap: Ayana Journey, the Grasshopper Adventures, Charity Tours or Kompong Khleang Floating Village: Community Based Tours



[www.childrensfuture.org](http://www.childrensfuture.org)

INFO@CHILDRENSFUTURE.ORG  
1031 33RD STREET, SUITE 174  
DENVER, CO 80205

 /childrensfutureinternational



[www.childrensfuture.org](http://www.childrensfuture.org)

### 6 TIPS TO TRAVEL RESPONSIBLY AND HELP LOCAL NGOS WHEN LIMITED IN TIME.



### 3) PARTICIPATE IN AN NGO WORKSHOP

In Battambang:

- **Who runs the world? Girls!** at CFI: Learn more about the challenges of growing up as a young girl in rural Cambodia and help Bopha take the right decisions to find her way out of the maze that is her life.
- **Half day and full day circus and art workshops at Phare Circus**: Spend half a day or a whole day at Phare Circus' school and participate in a circus or art workshop. The workshops are animated by Phare's students and enable them to share their art and earn additional revenue. From \$35 to \$80

In Siem Reap: A Mile in Serey's Shoes at Free To Shine, Rehash Trash with Green Gecko, Contemporary Jewellery with AMMO, Cooking Class with Baby Elephant

In Phnom Penh: Crafting and cocktail making with Friends International



### 6) BUY LOCAL SOUVENIRS AND CRAFTS

In Battambang:

- **The Lonely Tree**: As said previously, The Lonely Tree is not only a restaurant but also a souvenir shop where people can buy unique handicrafts made by locals who are physically disabled due to landmine accidents or victims of poliomyelitis.
- **Phare Circus Boutique**: Phare Circus has its own art and craft boutique selling its students' projects. The money collected goes directly to the artist.

In Siem Reap: Buy crafts at Artisans d'Angkor and support Cambodian Fairtrade or buy souvenirs at Cambolac Art and Souvenirs employing artisans from the poorest communities of Angkor's park

In Phnom Penh: Friends'n'Stuff Boutique and Mékong Quilts

FIND OUT MORE ON THE FAIR TRIP APP

### 4) PRACTICE GREEN TOURISM AND RENT A WHITE BICYCLE IN SIEM REAP

The White Bicycles is a non-profit charity providing over 50 rental bicycles to 9 hotels and guesthouses in Siem Reap. Proceeds from bicycle rentals support clean water, education and other projects like the Giant Puppet project in 2014.

### 5) FIND RELAXING AND FUN ACTIVITIES HELPING A GOOD CAUSE

In Battambang:

- **Get the best massage at the Lemongrass**: the LG aims to help their team build a better future for themselves and their families. They provide a 3 month training course to underprivileged people coming from some of the poorest provinces of Cambodia.
- **Enjoy a Phare Circus show and support education**: All the revenue generated supports the free education, professional arts training and social programs of Phare Ponleu Selpak





APRIL 2020

# STEP 1- INTERVIEW SUMMARY

WHY AND HOW SHOULD CFI  
GET INVOLVED IN ETHICAL  
TOURISM?

Prepared by: Alisha Frappé  
Operation Team Intern  
**For internal use**

**01**

## ABOUT THE STEP 1 - QUALITATIVE STUDY

For the first step of this project, it was important to understand why CFI should, or should not get involved in ethical tourism. It was therefore necessary to connect with other NGOs, tour providers and social enterprises, to have an overview of what is already been made, what works and what doesn't. The aim was to have an insight of what it means to deal with tourists, and what it implies.

## PARTICIPANTS

NGOs, tour providers and social enterprises from Battambang, Siem Reap and Phnom Penh participated in this study.

1. Lina - Phare Circus
2. Moritz - Komar Rikreay
3. Fiona - Free to Shine
4. Michael - ConCERT
5. Claudia - Cambodian Children's Fun
6. Stacie - Children in Families / Rok Kern
7. Nhan - Charity Tour Cambodia
8. Raksa - First Cycling Tour
9. Renay - Friends International / ChildSafe
10. Brett - Social Cycles

Due to the situation 6 interviews had to be postponed.



## RESPONSIBLE TOURISM

*“I definitely define it as tourism which has a do no harm approach. Something that is beneficial for the community, but also is in partnership with the community that it works in.”*

**Claudia, volunteer and partnership manager at CCF**

With the improvement of transportation, new technologies and the reduction of travel barriers, travelling has never been easier. The number of tourists travelling each year has known a rapid growth; having unprecedented impacts on our environment and culture. Institutions, governments and tour providers are now working on implementing more responsible tourism practices in order to reduce the negatives impacts of mass tourism. While codes of good conduct and charts are being implemented by the UNWTO, responsible tourism still hasn't been defined officially.

According to 6 of the participants, responsible tourism is a form of tourism that has a do no harm approach on the country visited. It is about reducing our impact on the environment by reducing our plastic consumption, and respecting the local culture. One of the participants also mentioned that responsible tourism is about having a fair distribution of tourism profits. To him, tourism should be beneficial and empower local communities.

## 03

## INTERNATIONAL VOLUNTEERING

**When helping hurts.**

One of the responses to responsible tourism has been the emergence of alternative travelling practices such as international volunteering. Westerners started to come to lesser develop countries to help local communities and make their travels more useful. What initially came from good intentions, quickly shifted to a business opportunity. Fake orphanages were massively created to respond to the demand and Cambodia became one of the most affected countries.

According to one of the participants, there are ways to volunteer responsibly and ways to be a responsible tourist. Thus, depending on the length and type of missions, volunteering can be a responsible or harmful tourism practice. Most of the participants agreed that in most cases, the shorter the volunteering period is (going from 1 day up to a week), the more negative impacts are noticeable. Most commonly referred to as voluntourism, those type of volunteering missions are the once that are most commonly putting local communities at risk.

Furthermore, volunteers having a direct interaction with children, such as in orphanages or schools, are proven to be very harmful. Yet, orphanage tourism was; and is still very common in countries like Cambodia. For Claudia (CCF), volunteers are not aware of all the negative impacts they can have despite their good intentions.

*“I don’t necessarily believe that it is possible to volunteer for one or two weeks in ways that are healthy for the community.”*

Stacy, general manager at Rok Kern



## 04

PROS OF INTERNATIONAL  
VOLUNTEERING

*“I think this is one of the biggest part of a volunteering year, which most people don't have in mind : your volunteering year really starts when you get back.”*

**Moritz, volunteer at Komar Rikreay**

As Michael from ConCERT said, international volunteers are helping Cambodia to engage with the wider world. They enable organizations to upskill their local teams and help in capacity building. Foreign professionals are able to train and mentor local teams in fields like physiotherapy, psychology or mass teaching. Furthermore, volunteers also have the advantage of having English as their first or second language. They are therefore able to help in communication, writing reports or proposals. For Stacy (Rok Kern), they are also valuable to help with donor relationships.

But the local impacts volunteers have, are nothing compared to the long term impacts a volunteering mission can have on them. Moritz, volunteer at Komar Rikreay noticed a clear change between the beginning and the end of his mission at Komar Rikreay. And this change is something he will bring back to Germany, and share with his friends and family. My volunteering mission in Tel Aviv led me to Cambodia and encouraged me to do this thesis research.

International volunteering is not only about providing a punctual help, but creating long term advocates!

## 05

## CONS OF INTERNATIONAL VOLUNTEERING

“

*There is always going to be so many layers of culture that are influencing values and decisions making that we just don't understand.*

”

**Stacy, general manager at Rok Kern**

Even if having international volunteers has a lot of advantages, they can also bring a lot of misunderstandings and challenges. Claudia from CCF recognized the fact that the most common problem they have with volunteers is due to cultural misunderstandings, whether it is because of the language barrier or volunteers' expectations. In many cases, volunteers "think they know better" (Michael, ConCERT) and expect to have high positions involving decision making. They often have the feeling that their professional experience isn't being properly utilized but don't take in account that they wouldn't be able access those positions in their own country.

Stacy from Rok Kern, also mentioned that foreign volunteers, because they aren't native and don't speak Khmer, will never be able to understand all the different layers of culture that are influencing values and decisions making. According to her, it takes years to peels of those layers and, build trust and understanding. Letting a foreign volunteer, who doesn't understand the culture and the context, take decisions, has never been successful and healthy for local communities.

## 06

## HELPING PEOPLE TO HELP

## PROVIDING ALTERNATIVE OPTIONS

*"We can't stop people from wanting to help, but we can help them to do it in an appropriate way"*

**Michael, founder and executive director at ConCERT**

As mentioned above, we can't, and SHOULDN'T prevent people from helping. Whether it is on short-term or long-term volunteering missions, people mostly come with very good intentions but very few knowledge about the local situation and the potential harm of their actions.

Phare Circus, ConCERT and Rok Kern are working every day to give people the right information to see the bigger picture and to help in an appropriate way. They organize workshops, provide online sessions, welcome visitors and are trying to raise awareness.

Those alternatives have both sided impacts:

- They educate travelers and contribute to safer tourism practices.
- They provide a financial support without harming local communities.

Other initiatives can also be implemented to raise funds and awareness. Free to Shine decided to launch a 'Shine and Dine' campaign in partnership with Cambodian and Australian restaurants. For one month, partner restaurants designate a Shine and Dine dish, and for every dish sold, a percentage is directly donated to F2S.

All those little actions give people opportunities to help local NGOs without getting involved in a potentially harmful volunteering mission.

## 07

## HOW CAN CFI CONTRIBUTE TO THAT?

### FINDING THE RIGHT ALTERNATIVE

*"It is also about us, associations, to help tourists to adopt good practices while travelling and meeting with other cultures"*

**Lina, workshop and event manager at Phare Circus**

A lot of NGOs are present in Cambodia and are dealing with challenging situations. They are all a part of Cambodia's culture and history, that visitors should have the opportunity to see.

Protecting our beneficiaries and their families, also implies educating people who would like to help them. Opening CFI to visitors would enable people to learn more about what local NGOs are doing and how they can best support them.

Even if it would be a great financial support for CFI, it is also about sharing, not only money or value, but knowledge and understanding to improve our society.

We yet have to figure out how we can do it in the safest and most appropriate way possible.

## RECOMMENDATIONS

**1. Clear objectives** – identify what we are trying to achieve and implement it in the safest way possible.

**2. Being upfront** – have clear guidelines and communication strategy to manage expectations. Also being upfront of what we allow people to do or not.

**3. Staff allocation** - having people in charge and leading the project.

**4. Cultural communication training** – for every staff who is going to be involved with visitors.

**5. Remain in control** – not letting ourselves being pushed away from our work.

**6. Two folded benefits** – having something that doesn't only benefit us, but also participants.

**7. Creating partnerships** - working hand in hand with other partners

All the participants agreed on the fact that when a project is well implemented, the negative impacts are almost imperceptible. The most important thing is to be clear on what we want to do, and how we want to do it. Once this is clear, our communication needs to be flawless! Whether it is with visitors or with our staff, communication is the key to understanding and to a successful project!



## CONCLUSION AND NEXT STEPS

### WHO RUN THE WORLD?... GIRLS!

After gathering those first information and thinking of different alternatives, our first idea would be to propose a workshop where participants would learn more about the challenges of being a girl in Cambodia.

The topics would cover education, job opportunities, traditions VS modern society and gender inequality. In groups, participants would have to discuss and react to different scenarios. The aim would be to open a dialogue and give people a better understanding of what our team is dealing with.

We still have to gather empirical data in order to understand what people are looking for while being in Battambang. We are therefore going to make a quantitative research by using surveys.

We are also going to share the first results with our staff in order to gather their opinion, advices and concerns. The aim is to have everyone on board and involved in this new project.





MAY 2020

# **STEP 2 - QUANTITATIVE AND QUALITATIVE RESEARCH**

**TOURIST AND  
STAFF SURVEY**

Prepared by: Alisha Frappé  
Operation Team Intern  
**For external use**

**01**

## **ABOUT STEP 2 - QUANTITATIVE AND QUALITATIVE STUDY**

For the second step of this project, it was important to understand what travellers are looking for and what type of profiles Battambang is attracting. It was therefore necessary to gather people's opinion about Battambang and its existing activities, what people missed while being there, their interest in helping local NGOs and their profile and travel habits. The aim was to have an insight of what people are looking for while being on site and have a better understanding of customers' needs/interests.

## **THE SURVEYS**

We decided to create different surveys according to the people we wanted to partner with: tourists, expats, tour providers, hotels/hostels and restaurants/cafes. Unfortunately, due to the current situation (COVID-19), we've only focused on tourists and staff surveys. In order to gather travellers' opinions, we've shared the survey:

1. On Facebook pages such as backpacking groups, expats groups, les Français au Cambodge...
2. On CFI's official FB page by writing a post about it
3. By email to internal contacts
4. On an article in the Battambang Travellers' online newspaper
5. By sharing it on our personal FB pages and people we've met while being in Battambang.

The staff survey was shared internally on email.



# 1. GENERAL OVERVIEW

## A both sided research

For this quantitative/qualitative research we decided to create surveys in Google Forms in order to collect online data. Due to the current situation (COVID-19), this type of administration was the most suitable for our study.

### TOURIST SURVEY

Concerning the tourist survey, we had an ongoing collection of data for around a month. We extended the length of survey in order to gather as many responses as possible. The survey targeted both people who had already stayed in Battambang or planned to stay there in the future.

After one month, we had gathered 44 responses. Even though the number of responses was lower than expected, it still helped us to have clear answers to our questions.

### STAFF SURVEY

Our staff survey was created in order to gather CFI's opinions and concerns. It was shared internally via email and on our private Facebook page. 26 staff members participated in the survey.

The aim was to make sure that all our staff felt comfortable with the idea of having visitors coming to CFI and were keen about our workshop project.

CFI makes its staff a priority in every decision, without exception. Deciding if CFI should, or not, get involved in ethical tourism remains a collective internal decision.

## 2. BATTAMBANG

### The fifth most visited city in Cambodia

According to the latest available data from the Ministry of Tourism, Battambang is Cambodia fifth most visited city. The city welcomed in 2015 close to 600,000 visitors (including 95,000 international travellers) and stands behind Phnom Penh, Siem Reap, Sihanoukville and Kampot.\* The city benefits from a very good location along the main road axis linking Thailand to Siem Reap and Phnom Penh. A factor which already is reflected in public transport: Battambang is one of the few destinations to be linked by regular bus services to Bangkok as well as regular domestic services to Phnom Penh, Poipet and Siem Reap. Regular bus services have helped to attract visitors.

In the last few years, Battambang emerged as an alternative destination for tourists interested in colonial architecture. The city gained special fame with the presence of Phare Ponleu Selpak Circus, an NGO initiative which started in the early 1990s with art and music courses for traumatized abandoned children.

And it is now the Cambodian government, which is starting to look closely at Battambang's potential. Recently, Cambodia's Minister of Tourism Thong Khon mentioned studies conducted in cooperation with Hungary to find ways to develop the city into a new heritage tourist destination. The historical town revolves around the old Governor's House with the provincial museum and a couple of historical temples. Battambang is currently applying for UNESCO world heritage status.



*\*Latest data found on the Tourism Cambodia, consulted Thursday 21st of May 2020 website, <https://www.tourismcambodia.com/tourist-information/tourist-statistic.htm>*

## 04

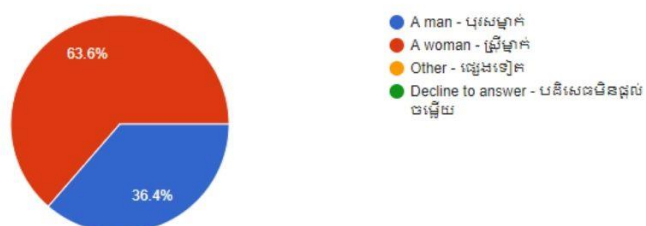
### 3. TRAVELLERS' PROFILE

#### A majority of young individual travellers.

Out of 44 respondents, we collected data from 28 (63,8%) women and 16 men (36,4%). Even if the majority of respondents are women, this result can't allow us to conclude that a majority of travellers coming to Battambang are women.

14. You are - ម្ចាស់

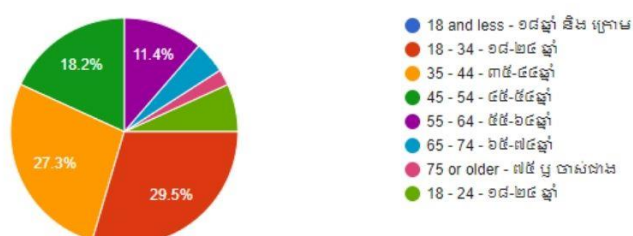
44 responses



Concerning the age of the respondents, half of them were between 18 and 44 years old with respectively 29,5% for the 18 to 34 and 27,3% for the 35 to 44 years old. Once again, this might not reflect the reality as the survey was exclusively shared via Internet and social media. Even if we tried to reach as many people as possible, the survey's access was a limitation.

15. You are - . ម្ចាស់

44 responses



## 05

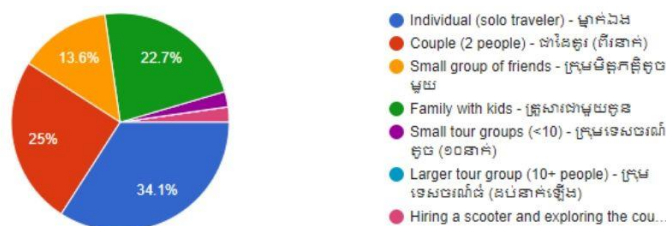
## 3. TRAVELLERS' PROFILE

## A short term destination

According to the survey results, Battambang tends to mainly attract individual travellers either travelling alone or in couples, and families with kids. Small and larger tour groups only account for a small portion of the travellers who've been in Battambang or are planning to come.

1. Which best describes how you are travelling WHILE IN BATTAMBANG (Please choose 1 answer) - តើអ្វីដែលជាការពិពណ៌នាល្អបំផុត អំពីរបៀបដែលអ្នកកំពុងធ្វើដំណើរខណៈពេលនៅទីក្រុងបាត់ដំបង (សូមជ្រើសរើសចម្លើយ ១)

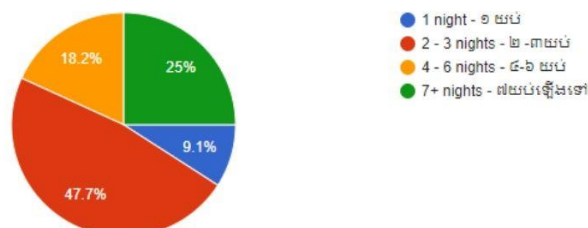
44 responses



Half of the respondents stayed or were planning to stay an average of 1 to 3 nights. Battambang remains a destination that attracts short term visitors.

2. How long are you staying or were you planning to stay in Battambang? (Please choose 1 answer) - តើអ្នកស្នាក់នៅបាត់ដំបងរយៈពេលប៉ុណ្ណា? (សូមជ្រើសរើសចម្លើយ ១)

44 responses



## 06

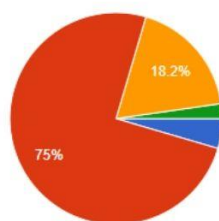
## 4. ACTIVITIES

## Flexible travellers relying on word of mouth

75% of the survey's respondents had 1 or 2 ideas about what they wanted to do while being in Battambang but, nothing arranged or booked ahead. This factor is an opportunity as travellers might not hear from us before arriving but could be made aware of our program via hotels and other tourist hotspots. The fact that people remain flexible in their travel plans leaves us a door open to catch their interest during their stay.

3. Did you have activities planned or booked when you arrived in Battambang? - តើអ្នកមានសកម្មភាពដែលបានរៀបចំផែនការទុកឬបានកក់ទុកពេលមកទៅដល់បាត់ដំបងឬទេ?

44 responses

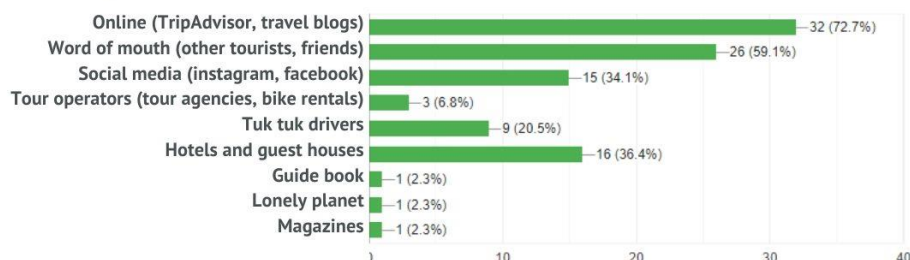


- All activities organised before arrival in Battambang - គ្រប់សកម្មភាពទាំងអស់បានរៀបចំទុកមុនពេលមកដល់បាត់ដំបង
- Had 1 or 2 ideas about what to do but nothing arranged - មានគំនិត ១ ឬ ២ អំពីអ្វីដែលត្រូវធ្វើប៉ុន្តែគ្មានអ្វីបានរៀបចំទុកទេ
- No plans when I arrived and little information about what is available - មិន...
- Previous resident of BTB. Had no activities planned but knew what my o...

Not so surprisingly, most respondents looked online for information about Battambang's activities. Another high percentage relied on word of mouth and social media. Customer satisfaction and having a good visibility online will equally be important for the success of the project.

4. How did you find out about activities in Battambang, either before you arrived or while you were here? (Please tick up to 3 of the most common sources of information) - តើអ្នកដឹងអំពីសកម្មភាពនៅបាត់ដំបង មុនពេលមកមកដល់ឬក្នុងពេលមកនៅទីនេះដោយរបៀបណា (សូមជ្រើសរើសបីក្នុងចំណោមប្រភពព័ត៌មានទូទៅបំផុត)

44 responses





## 07

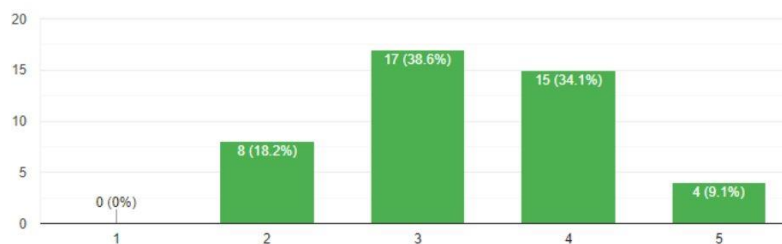
## 4. ACTIVITIES

## A door open for new activities

Most of the respondents seem to be mainly ok with the amount of activities available in Battambang. Though, as the majority was not fully happy, we believe that adding a new activity might not overload the existing offerings.

5. Are you happy with the amount of activities available or have you been looking for more things to do in Battambang? (Please choose a number on this scale) - តើអ្នកសប្បាយចិត្តនឹងចំនួនសកម្មភាពដែលមានឬក៏អ្នកកំពុងតែស្វែងរកអ្វីដែលត្រូវធ្វើបន្ថែមទៀតនៅខេត្តបាត់ដំបង? (សូមជ្រើសរើសលេខនៅលើការឆ្លើយតបនេះ)

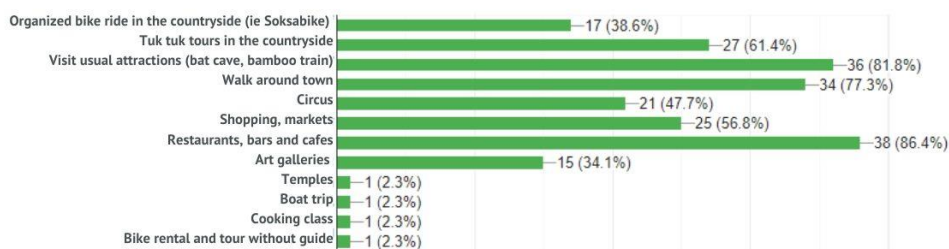
44 responses



The main activities undertaken by the survey's respondents were visiting the usual tourist activities (Bamboo Train, Bat Caves), as well as walking around the town and taking a tuk tuk tour in the countryside.

6. What activities have you done, or are you planning to do WHILE IN BATTAMBANG? (Please tick any you have done already, or that you plan to do) - តើសកម្មភាពអ្វីដែលអ្នកបានធ្វើឬអ្នកគ្រោងនឹងធ្វើនៅពេលដែលនៅក្នុងខេត្តបាត់ដំបង? (សូមគូសដីកអ្វីដែលអ្នកបានធ្វើរួចហើយឬដែលអ្នកមានគម្រោងធ្វើ)

44 responses

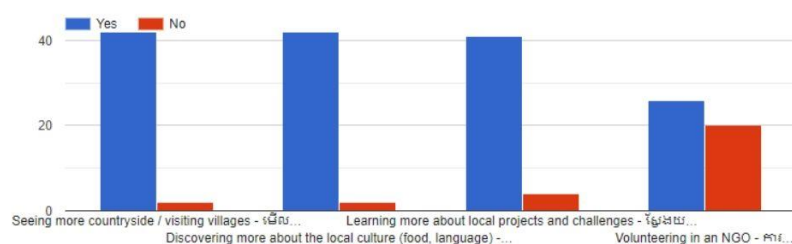


## 5. INTEREST IN NEW ACTIVITIES

### High interest in discovering the local culture and local projects

On the graph below, we can see that participants would have been or are interested in seeing more countryside, discovering the local culture but also local challenges and projects. A very positive result for us! 26 people would also consider volunteering in an NGO while being in Battambang. People are willing to help out which represents a good opportunity for us to catch them.

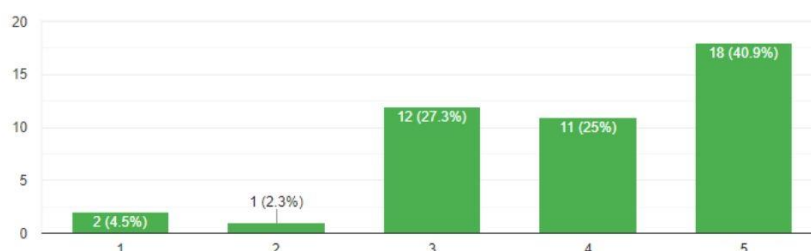
7. Please tick any of the following you might have been interested in doing while in Battambang? - សូមគូសដីកន្លែងខាងក្រោមណាមួយដែលអ្នកប្រហែលជាចាប់អារម្មណ៍ចង់ធ្វើពេលនៅខេត្តបាត់ដំបង?



We can definitely confirm this trend by looking at the results below. 40% of respondents would be interested in visiting a local NGO and learn more about what they are doing. Opening an activity at CFI would enable us to respond to this demand.

9. Would you be interested in visiting local NGOs and learn more about what they are doing? (Please choose a number on this scale) - តើអ្នកចាប់អារម្មណ៍ចង់ទៅមើលអង្គការក្រៅរដ្ឋាភិបាល ក្នុងស្រុកនិងស្វែងយល់បន្ថែមអំពីអ្វីដែលពួកគេកំពុងធ្វើដែរឬទេ? (សូមជ្រើសរើសលេខនៅលើការថ្លឹងថ្លែងនេះ)

44 responses



## 09

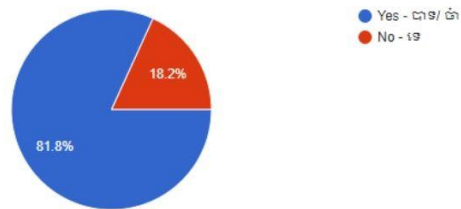
## 6. THE WORKSHOP

## A positive and encouraging feedback

After clearly identifying an interest in helping local NGOs, we wanted to know if our first idea of launching a workshop was something travellers would consider doing. Out of 44 respondents, 36 would be interested in participating in such a workshop.

11. We would like to propose a half day workshop where participants would have to put themselves in the shoes of a Cambodian girl and work in groups on different topics / challenges we are dealing with at CFI. Would you be interested in participating in such a workshop? - ពួកយើងសូមស្នើឱ្យមានសិក្ខាសាលារយៈពេលកន្លះថ្ងៃដែលអ្នកចូលរួមត្រូវដាក់ខ្លួន ឱ្យខ្លួនជាស្រីកម្ពុជា ហើយធ្វើការងារក្រុមលើប្រធានបទផ្សេងៗ / បញ្ហាប្រឈម ដែលយើងកំពុងដោះស្រាយនៅ CFI ។ តើអ្នកចាប់អារម្មណ៍ចូលរួមសិក្ខាសាលាបែបនេះទេ?

44 responses



It was also important for us to identify the topics people would like to learn more about. As we can see, the three main topics are girls' education, tradition VS modern society and job opportunities for girls.

12. If yes, which topics would you be interested in? (Please choose up to 3 answers) - ប្រសិនបើ យល់ព្រម តើអ្នកចាប់អារម្មណ៍លើប្រធានបទមួយណា? (សូមជ្រើសរើសចម្លើយចំនួន បី)

35 responses





## 10

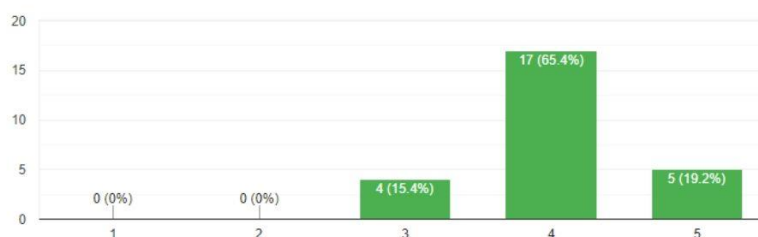
## 6. THE WORKSHOP

## Cross analysis with staff survey

As we've seen before, travellers would be interested in participating in an educational workshop. Yet, at CFI, staff's well being comes before anything else. We therefore wanted to make sure that our staff was also excited about this project. We created a survey to gather their opinions and concerns. We can see below that our staff are also keen about this idea..

7. សំរាប់បង្កើត គំនិតដំបូងគួរតែត្រូវបង្កើតនោះគឺ សិក្ខាសាលា ដែលម្នាក់ចូលរួមគួរ យកចិត្តទុកដាក់ ដាក់ក្នុង ចិត្តរបស់ ក្មេងស្រីកម្ពុជា ហើយធ្វើការជាគ្រូម លើប្រធានបទផ្សេងគ្នា ដែល CFI កំពុងដោះស្រាយ។ - For now, the first idea would be to create a workshop where participants would have to put themselves in the shoes of a Cambodian girl, and work in teams on different topics CFI is dealing with. How do you feel about this idea?

26 responses



Concerning the potential topics, our staff would like us to cover in priority gender inequality, girls' education and employment opportunities. With a similar interest as travellers, our topics will reflect our work at CFI and try to answer visitors' questions.

8. តើប្រធានបទអ្វីដែលម្នាក់ចង់អោយយើងដាក់នៅមុខគេ? (សូមជ្រើសរើសចម្លើយ អោយបាន៤) - What topics would you like us to cover? (Please choose up to 4 answers)

26 responses



## 11

## 7. STAFF FEEDBACK

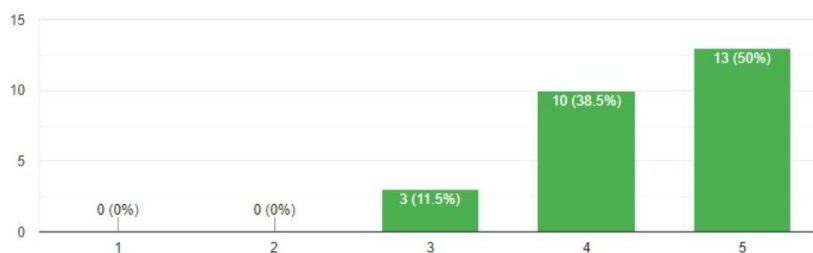
## CFI and ethical tourism

After clearing up the fact that this project would attract visitors, it was important for us to make sure that our staff would feel comfortable with this idea. First of all, it is important to say that our staff liked the idea of CFI being involved in ethical tourism.

1. តើអ្នកពេញចិត្តទៅនឹងគំនិត របស់ CFI ក្នុងការចូលរួម ក្នុង គម្រោងក្រមសីលធម៌ទេសចរណ៍ឬទេ?

- Do you like the idea of CFI being involved in ethical tourism? (see definition above)

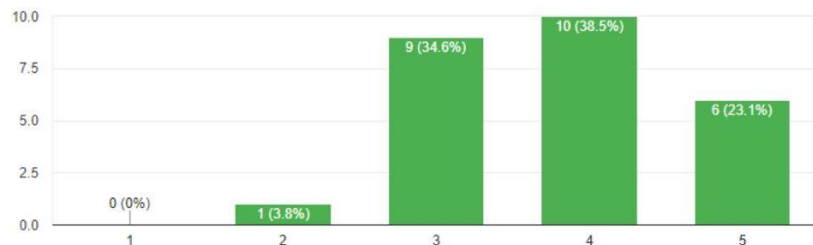
26 responses



The majority would feel comfortable with visitors coming to CFI which is also a positive result.

2. តើអ្នកមានអារម្មណ៍សុខស្រួលទេ នៅពេលមានភ្ញៀវ មកលេងនៅ CFI ? - Would you be comfortable with visitors coming to CFI?

26 responses



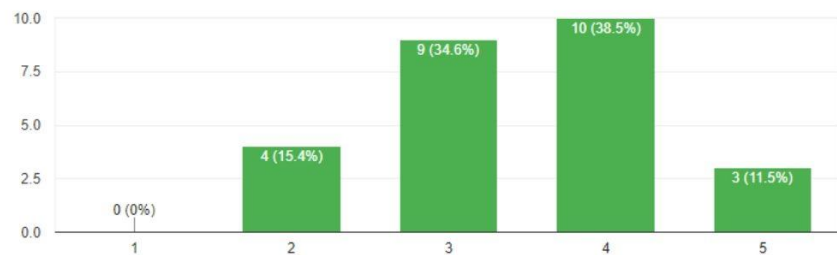
## 7. STAFF FEEDBACK

### Happy about interaction but less about distraction

Yet, even if most of our staff feel comfortable with having visitors coming to CFI, less feel comfortable with having people visiting their office. As a result, we are planning to open discussions with the team in order to understand if it is a matter of privacy, potential disruption or something else that concerns them.

3. តើអ្នកមានអារម្មណ៍ស្រួលទេនៅពេលមានមនុស្សមកលេងការិយាល័យរបស់អ្នក? - Would you be comfortable with people visiting your office?

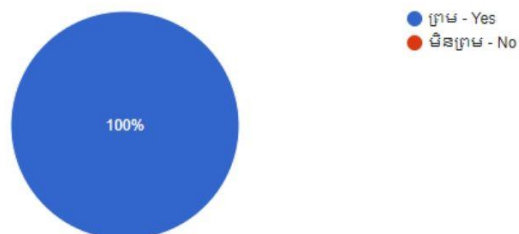
26 responses



Because funnily enough, all our staff would be happy to speak with visitors.

4. តើអ្នកយល់ស្រប ក្នុងការនិយាយជាមួយពួកគេទេ? - Would you accept to chat with them?

26 responses



## 13

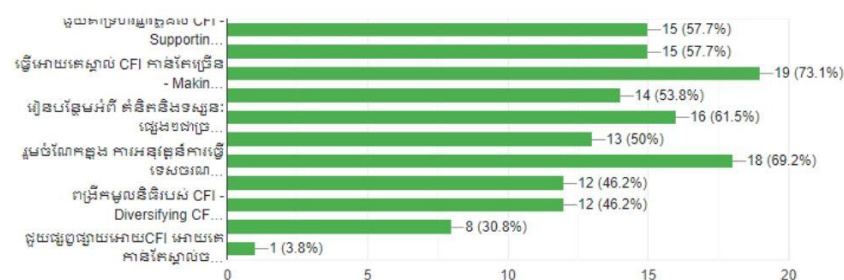
## 7. STAFF FEEDBACK

## Advantages and disadvantages

We have also wanted to know what benefits it would have to welcome visitors at CFI. According to our staff it would increase our visibility, enable us to share our work with others and give us the opportunity to learn more about different points of views.

5. ដោយយោងទៅលើការសម្ភាសន៍មួយចំនួន តើអ្នកស្រឡាត់អ្វីជាប្រយោជន៍អ្វីខ្លះ ដែលមានម្ចាស់មកលេងនៅ CFI? ( សូមជ្រើសរើសចម្លើយពីមួយដល់បួន ) - According to you, what would be the benefits of having visitors at CFI? (Please choose up to 4 answers)

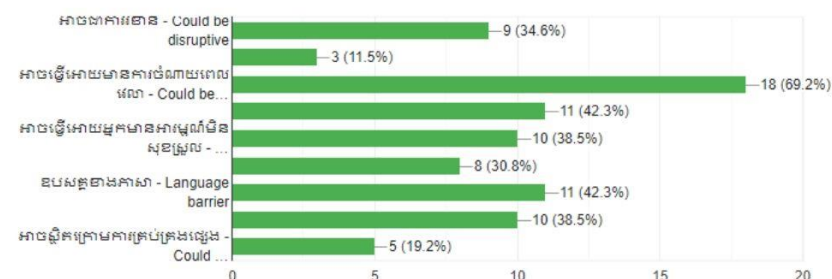
26 responses



On the other hand, our staff strongly fear that it could be too time consuming, could harm our beneficiaries or could be difficult because of the language barrier. Once again we are planning to open a discussion with the team to find out more about those concerns and think of solutions to minimize or avoid them.

6. យោងតាមគំនិតរបស់ម្ចាស់ តើអ្នកគិតដូចម្តេចខ្លះដែលអាចជា គុណវិបត្តិ ដែលមានម្ចាស់មកលេងនៅ CFI? ( សូមជ្រើសរើសចម្លើយពី មួយ ដល់ បួន ) - According to you, what do you think could be the disadvantages of having visitors at CFI? (Please choose up to 4 answers)

26 responses



## CONCLUSION AND NEXT STEPS

### POSITIONING AND TARGETING

After gathering these pieces of information and identifying a clear interest from potential visitors in helping local NGOs and participating in an educational workshop, we will pursue this idea and start the planning and designing.

From the workshop components, to the targeting, positioning, distribution, pricing and promotion, we will start putting all the pieces together to respond appropriately to the travellers' needs and market trends.

As mentioned in the report, we are also going to open discussions with our team in order to have a deeper understanding of the survey's results. We also plan on preparing and delivering a cultural communication training in the next few weeks to raise awareness around cultural differences and potential misunderstandings.

Concerning the workshop, we have attributed one topic to each team at CFI in order to discuss potential scenarios and create an activity as realistic as possible.





MAY 2020

# **STEP 3 - PRESENTATION OF THE PROJECT**

**WHO RUNS THE WORLD...?  
GIRLS!**

Prepared by: Alisha Frappé  
Operation Team Intern  
**For external use**

**01**

## ABOUT THE STEP 3- MARKETING MIX

For the third step of this project, it was important to have an overview of the product, target and segmentation, distribution and pricing strategies in similar settings. This document will help us to understand the core elements of the workshop; its objectives, positioning and expected outcomes by using the marketing mix.

The marketing mix refers to the set of actions, or tactics, that a company uses to promote its product in the market.

## COMPONENTS

The 4Ps make up a typical marketing mix - Price, Product, Promotion and Place. However, nowadays, the marketing mix increasingly includes several other Ps like Packaging, Positioning, People and even Politics as vital mix elements. The Ps that we decided to focus on are:

1. Product: characteristics and benefits
2. People: segmentation and targeting
3. Place: distribution and points of sales
4. Pricing: pricing factors and strategies

The aim is to propose the right service, for the right people, at the right price and the right time.



## 02

## 1.PRODUCT

### AN EDUCATIONAL INTERACTIVE WORKSHOP

*"You are here for a limited time but want to help a local NGO?  
You want to have a better understanding of the local culture but have  
been hindered by the language barrier?"*

#### JOIN US AT CFI FOR AN INTERACTIVE EXPERIENCE"

##### What is it?

"Who runs the world?" is a half-day educational workshop where participants have to put themselves in Bopha's shoes, a Cambodian girl living in Ek Phnom. After learning more about Bopha's family and situation, participants will be divided in two groups. They will have to react to different scenarios and choose the option that seems the best for her family and herself. Inspired by the game The Labyrinth, participants will then know how many steps they can take in the maze to reach their final goal. They will be helped along the way by CFI, a local NGO supporting girls like Bopha.

##### What people will experience

Participants will learn about the challenges of growing up as a girl in rural Cambodia. Moving through topics like gender inequality, education, marriage, trafficking and prostitution, to illegal migration; the topics covered reflect real situations dealt with at CFI. Participants will also discover local snacks made and purchased in Battambang and Ek Phnom.

##### What they'll take back

- A deeper understanding of life in rural Cambodia
- An opportunity to interact with CFI's team and learn more about our work and how to best support us
- Tips and advice to help the community in a safe way while travelling with a limited time

##### How they'll contribute

By supporting our beneficiaries financially with this activity  
By sharing their experience with other people to raise awareness  
By contributing to more responsible and ethical travelling practices  
By becoming donors or fundraisers in their home country



## 03

## 1. PRODUCT CHARACTERISTICS AND BENEFITS

**1) Core** – This is the first level to be defined and explored. What is the main or core benefit that our service offers to our consumers? In the case of a camera, they are able to capture memories forever through the purchase of a product

For the workshop, the core benefit is to propose an **alternative to short term volunteering**. The aim is to give travellers the opportunity to help local NGOs without participating in potentially harmful volunteering activities.

**2) Actual** – Here, any additional benefits are added on to differentiate the product and highlight its Unique Selling Proposition. In the previous example, all cameras offer the same core benefit. But any additional features or strong branding can offer a better product.

The actual benefit of the workshop is that it has an **educational approach** when compared to normal short term volunteering activities such as teaching English or helping out in an orphanage. Participants will not only help out by taking part in the workshop, they will also learn more about how local NGOs work, what challenges they face and which solutions they provide. It is about having a deeper understanding of the local culture that an afternoon at an orphanage or school won't be able to give. And doing so in a way that causes no harm to the participants.

**3) Augmented** – Finally, there needs to be an assessment of what further benefits can be offered to the customer to ensure a loyal purchasing customer or in our case, engage with long term donors.

The augmented benefits of this activity should be multiple. First, it will help **raise awareness** of the harms of voluntourism and short term volunteering activities. We hope that we will be able to contribute to safer tourism practice by giving people an understanding of the local situation and ways for them to help in an appropriate way. We strongly believe that participants can become advocates and share their knowledge once they will go home. We might not be able to completely prevent people from volunteering on a short term basis, but we'll be able to participate in a new form of social impact activities. Thus, **creating long term advocates** and, if possible, **develop long term donors**.

# 04

## 2. PEOPLE SEGMENTATION AND TARGETING

The first and most important thing to take in account for the segmentation and the targeting strategy of a project, is to understand customer needs in order to meet them. Without having an overview of what people would be interested in, we won't be able to provide the right customer experience. This is why we undertook quantitative and qualitative research by inviting people to complete a survey. The results helped us to understand what people were looking for while visiting Battambang, but also to have an overview of people's profile, age, CSP (socio-professional category), and length of stay. (see report STEP 2 - QUANTITATIVE RESEARCH)

### MAIN TARGETS

#### 1) TO GROUPS

Even if Battambang tends to attract more individual travelers than groups, partnering with a tour operator like Intrepid or G Adventures, would allow us to have a more steady flow of people. Intrepid and G Adventures promote small groups adventure tours with a big focus on local experiences. Social impact activities are integrated or can be added in their itineraries. Their customers already have this interest and understanding of how their travel impacts the country they are visiting and are looking for local experiences that do no harm. As compared to other tour providers like TUI, they do not attract the typical mainstream traveler but people willing to travel differently.

#### 2) INDIVIDUALS

According to the survey results, Battambang attracts mainly individual travelers as 26 of the 44 respondents were either solo travelers or couples. 50 % of them are in Battambang for a short period of time (from 1 to 3 nights). Those travellers are also the ones that are most likely to look for short term volunteering activities. In fact, Battambang tends to attract travelers that have already visited Cambodia before or who are looking for more local experiences.

## 05

## 2. PEOPLE

### SEGMENTATION AND TARGETING

#### Advantages and disadvantages of the targeted segments

##### 1) TO GROUPS

###### *Advantages*

- Steady flow of travelers + number of participants
- More predictable
- Easier to interact with a group that already know each other (and supposingly like minded people if partnering with Intrepid or G Adventures)
- Less logistics
- Lower marketing budget
- Benefit from a TO experience and help

###### *Disadvantages*

- Less control
- More mainstream travellers (content should be adapted to the public)
- Less personal
- If part of social impact tour, might be difficult to engage donors
- Might feel like a zoo

##### 2) INDIVIDUALS

###### *Advantages*

- More personal
- More likely to become donors
- Less mainstream travellers

###### *Disadvantages*

- Less predictable
- Number of participants (could we maintain the workshop if we only have 5 participants, or less, signed in?)
- More logistics

## 06

## 3.PLACE

### DISTRIBUTION AND POINTS OF SALE

#### SELECTIVE DISTRIBUTION

The distribution and points of sale refer to the places where we would like to market our service. As we have decided to target two different segments; TO groups and individuals, we will have to think of a distribution strategy best suited for each of them. For our workshop, a selective distribution remains the best positioning strategy. A selective distribution method will allow a small number of chosen tour providers and travel agencies to distribute our service. By having this personal selection, we will be able to collaborate with like minded organizations, sharing the same objectives and philosophy.

#### INDIRECT AND DIRECT DISTRIBUTION

##### 1) INDIRECT DISTRIBUTION

An indirect distribution involves distributing our product by the use of an intermediary for example TO, TA...

This would be the type of distribution we would have for TO groups if we decide to partner with a tour operator such as Intrepid or G Adventures. It can also be the case for our individual target, if we decide to sell our activity through a local tour provider such as First Cycling Tour.

The main advantages of this of distribution are the reduced costs of advertising, reduced logistics, the ability of reaching more customers and being associated with others brands. On the other side, an indirect distribution also means less control over the product and a poor knowledge of customer needs.

##### 2) DIRECT DISTRIBUTION

A direct distribution involves distributing directly to consumers without using intermediaries (either by having a reservation platform on our website or by having an email address to book the activity directly with us). This is the second type of distribution we could have for individual travelers. It would give us a higher control, avoid commissions and have a better understanding of consumers needs. Yet, this type of distribution is more expensive mostly due to a higher marketing budget, relies on more logistics and can suffer from a lack of visibility.



## 07



## 3.PLACE

### DISTRIBUTION AND POINTS OF SALE

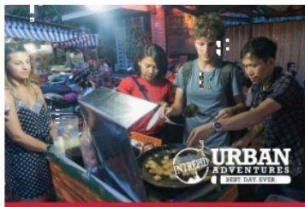
#### INDIRECT DISTRIBUTION OPTIONS

#### INTREPID AND URBAN ADVENTURE

Intrepid is a tour operator specializing in sustainable small group travels offering more than 2700 trips on every continent and through four tour operator brands: Intrepid, Peregrine, Urban Adventure and Peak.

They are committed to giving back to the people and places they visit and empower travellers to do the same. In 2002, Intrepid decided to launch the Intrepid foundation. This foundation supports local organisations across the world to improve the livelihoods of vulnerable individuals and communities through sustainable travel experiences.

They are already working with Friends International, Rehash Trash and All Ears in Cambodia.



#### Urban Adventures

Run by passionate locals in more than 170 cities around the globe, Urban Adventures showcase both the world famous sites and local hotspots that make a place tick. From home-cooking classes to history lessons, or cycling excursions to social enterprises, Urban Adventures were created to give travellers a taste of what an Intrepid small group adventure feels like and can be as short as a couple of hours, or as long as a whole day.

[Find out more](#)


#### Peregrine

We specialise in providing premium adventures with a genuine focus on immersive local experiences. Hand-picked accommodation, private transport, local guides, a more relaxed pace – Peregrine is for travellers who enjoy travelling in small groups to savour every step of their journey. With more than 300 different itineraries in over 80 countries around the globe, when it comes to selecting your perfect premium adventure, the world is your oyster.

[Find out more](#)


#### The Intrepid Foundation

We're committed to having a purpose beyond profit: supporting the economies and people of the communities we visit, reducing our global footprint by carbon-offsetting our trips, and respecting local customs and culture. Responsible travel is a big reason we do the things we do. It's why, way back in 2002, we set up The Intrepid Foundation. Its purpose was pretty simple: to empower travellers to make a difference and to help communities in the places we visit. We cover 100% of the administration costs and for every \$1 a traveller donates we double it.

[Find out more](#)

## 08



## 3.PLACE

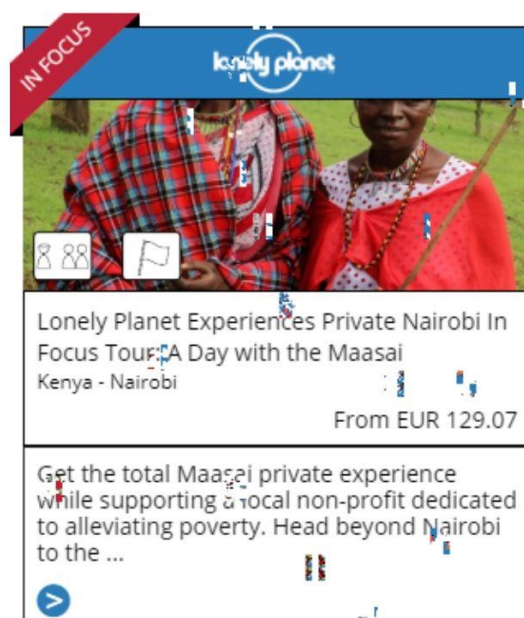
### DISTRIBUTION AND POINTS OF SALE

#### INDIRECT DISTRIBUTION OPTIONS

##### INTREPID AND URBAN ADVENTURE

Urban Adventure, one of Intrepid's Partners, has launched its "INFOCUS TOURS" and SOCIAL IMPACT TOURS. These tours are run in partnership with non-profit organisations and support responsible tourism and sustainable development.

Those tours enable participants to travel in a way that helps local communities by experiencing activities initiated and run by local NGOs and social enterprises.



## 09



## 3. PLACE

### DISTRIBUTION AND POINTS OF SALE

#### INDIRECT DISTRIBUTION OPTIONS

#### G ADVENTURES

G Adventures is also a tour operator offering small groups tours with a focus on local experiences.

G Adventures' founder established in 2003 the **Planeterra foundation**. For each destination, G Adventures has introduced its "G for GOOD" section where they propose their Planeterra foundation activities with social enterprises and NGOs. Ranging from community guesthouses, to youth-led walking tours in New Delhi, Women on Wheels (airport pickup by women drivers in India) or cooking classes.

#### G FOR GOOD

### Sthree Craft Shop & Café

Local Meal & Handicraft Demonstration • Kandy, Sri Lanka

Sthree Craft Shop and Café is a social enterprise created in partnership with Planeterra and The Women's Development Centre which supports training and work opportunities for local women and disabled youth. Indulge in a traditional lunch and a handicraft-making demonstration from a female entrepreneur from the shop's training program. Learn about the program while enjoying a taste of homemade rice and curry.

### Amba Estate

Community Guesthouse & Organic Farm • Banderawela, Sri Lanka

Tucked into the hills of Ella Rock, Amba Estate is an organic tea plantation that provides the local community with meaningful employment opportunities and fair wages. During your two-night stay at Amba Estate, learn about traditional hand-rolling techniques used in tea production along with preparing (and eating) delicious local food.



#### G FOR GOOD

### Moshi Mamas

Spa & Handicrafts Co-operative • Moshi, Tanzania

In Tanzania, an overwhelming amount of girls grow up without an education. The Give a Heart to Africa school provides free classes to adult women, and offers graduates a stable place from which to launch their own businesses. One of these businesses is the Moshi Mamas, a spa and co-operative created with help from a kickstarter grant from Planeterra. Travellers can receive post-Kilimanjaro trek massages through Moshi Mamas from women trained in massage therapy, or shop for locally made crafts designed at the co-operative.



## 10

## 4. PRICING

## PRODUCT VALUE AND PRICING STRATEGIES

In order to propose the best price for our activity, different pricing factors have to be taken into account:

1) Company's objective

Running this activity and getting involved in ethical tourism is mostly to propose a safe alternative for people to help out locally. As compared to other tourism experiences, the main objective is not to make profit, but to contribute to safer tourism practices through education. As one of the objectives of CFI is also to reduce dependency, this project will diversify CFI's funds and create an added value without taking over or replacing any other income stream.

2) The fixed and variable costs

Fixed costs

- Staff salary
- Advertising costs
- Video support
- Maze board game.

Variable costs

- Commissions
- Operational expenses
- Taxes

3) "Competition" and Partners

Social impact tours and social enterprises are slowly emerging around South East Asia. From cooking classes to educational centers, the options are multiple and requested by travellers. A market study will help us to identify the different projects available and determine our position on the market. Rather than considering other NGOs and social enterprises as competitors, we believe that we should be complementary and align ourselves to avoid unnecessary competition.

4) Targeted groups and willingness to pay

While speaking with staff from Urban Adventure, she clearly mentioned the fact that people participating in their tours were middle class travellers, mostly with a good income and willing to pay more to have local experiences and give a percentage back to charity. Urban Adventure mostly relies on loyal customers, who have travelled repeatedly with them and are aligned with their vision.



## 11

## 4. PRICING

### PRICING STRATEGIES

**1. Penetration pricing** – setting a lower price to increase sales and market share. Once the market share has been captured the organization may increase the price.

**2. Premium pricing** – setting a high price to reflect the exclusiveness of the product

**3. Competition pricing** - setting a price in comparison with competitors (lower, same or higher)

**4. Skimming pricing** – setting an initial high price and then slowly lowering the price to make the product available to a wider market.

**5. Psychological pricing** – for example 11,99 instead of 12

**6. Optional pricing** – selling optional extras along with the product to maximise turnover

**7. Donation** - the organization gives an estimated price of donation but people can pay what they want.

The pricing strategy that would be the most suitable for this project would be the **competition pricing** by aligning our prices to the ones of existing activities.

It could also be interesting to start the project with a donation strategy in order to assess how much people would be willing to pay. As it ensures when international travellers will be able to attend, starting with a donation approach would be the best way to go for the first sessions. It will ensure we get people to attend - so we can gather real time feedback on our product and future pricing.

## 12

## CONCLUSION AND NEXT STEPS

### MARKET STUDY

This marketing mix enables us to have an overview of the activity's characteristics, the market we would like to target, the distribution options and existing pricing strategies.

In order to continue the project, we now have to clearly position ourselves to make appropriate decisions. To have an accurate positioning strategy, we will pursue our work with a detailed market study by comparing existing social impact activities around South East Asia. From their prices, target markets, distribution channels, to marketing strategies, every detail will be analysed.

With this market study, we will have the right tools and information to position ourselves on the market without creating unnecessary competition between NGOs and social enterprises. Our aim is to propose a complementary activity, aligned with already existing projects.





JUNE 2020

# **STEP 4 - MARKET STUDY**

## **SOCIAL IMPACT ACTIVITIES AND SOCIAL ENTERPRISES IN SOUTHEAST ASIA**

Prepared by: Alisha Frappé  
Operation Team Intern  
**For external use**

**01**

## **ABOUT STEP 4 - MARKET STUDY**

For the fourth step of this project, it was important to have an overview of the existing activities and social enterprises in Southeast Asia. This document will help us to understand tourism trends, the type of activities popular in different destinations and where these activities stand as regards to their price and targeted market.

It was necessary to conduct this market study to determine the best positioning for our activity.

## **COUNTRIES STUDIED**

Asia has a lot of famous destinations, further or closer to Cambodia. As part of this market study, we've decided to focus on Cambodia's neighbouring countries. As noticed in several travel brochures and tour operators' websites, Cambodia tours are likely to be joined with those destinations. That is why we are going to have a closer look to:

1. Thailand, the first destination for elephant tourism
2. Laos starting to grow as an ecotourism destination
3. Vietnam, where agritourism activities contribute to responsible tourism practices
4. Cambodia, trying to work against its orphanage voluntourism

The aim is to have a better understanding of the market and enter it without adding up or overlaying existing offers.

## 02

# 1. THAILAND

## THE LAND OF SMILE

### Tourism trend

Tourism is an economic contributor to the Kingdom of Thailand. More than 39 million tourists visited the Kingdom in 2019 and it is estimated to reach 79 million in 2030 according to Thailand's Ministry of Tourism and Foreign Affairs. Tourists mainly come from China, Malaysia, and India. However, Thailand also attracts a large number of Russian and American travelers who are respectively ranked at the 7th and 8th position.

### Social enterprises (SE)

Thailand has always endorsed the concept of SE, and with support from civil society and private sector, policies and relevant laws have been developed since 2010 when the Thai Social Enterprise Office (TSEO) was set up to promote social enterprises and develop a network.

The Thai Cabinet approved a new draft bill to encourage businesses to conduct more activities for the benefit of society, which will help develop communities and ease environmental problems.

In Thailand, there are around 300 social enterprises and the government expects another 10,000 [1] to be created in the next decade. The country's modern social-enterprise movement can be traced back to 1974, when the Cabbages and Condoms restaurant was set up [1].

However, a founder of a number of impact-driven initiatives and social enterprises in Thailand says: "In Thailand, not many people understand the concept of a social enterprise. Some people would ask "Why is this company trying to do good for society?"[2]

Today, a younger generation is developing new products and services for social impact. HiveSters and LocalALike.com, for instance, support innovative community based sustainable tourism. The HiveSters team works with local communities and social enterprises in its incubation program to create and promote activities that can bring more income to the local population, protect the environment and preserve what the founders call Thailand's disappearing cultural heritage. Amongst the most popular social enterprises in Thailand, are training restaurants such as the Cabbage and Condoms restaurants. Or, others like Courageous Restaurant which also proposes cooking workshops.

[1] Cabbages & Condoms (C&C) was established on the backbone of an NGO called Population and Community Development Association (PDA)

[2] These Five initiatives are paving the way for impact entrepreneurship in Bangkok, Nov 2019, retrieved from <https://startupguide.com/these-five-initiatives-are-paving-the-way-for-impact-entrepreneurship-in-bangkok>



## 03

## 1. THAILAND ELEPHANT TOURISM

More than half of Thailand's 7,000 elephants live in captivity [3]. It's been that way since 1989, when the country suspended almost all of the commercial logging that had employed them for generations. Jobless elephants, often with their keepers, ended up on the streets, wandering across farmlands or taking shelter in dangerous spots like highway underpasses.

Today almost all of the captive animals work to entertain tourists, often in remote clearings, for small-scale operations with no more than 15 elephants, similar to roadside farms in the U.S. that have emerged as tourist destinations. Sometimes visitors simply wander among and feed the elephants. But many of the so-called elephant camps let visitors bath and ride them. And larger, more touristy sites present displays that range from a few circus-style tricks to Vegas-like pageants with costumes, scripted narratives and light shows. New understanding about how to handle Asian elephants, a global craving for ethical and sustainable travel, pressure from the rest of the world's travel industry and the glare of negative publicity have driven improvement in the lives of Thailand's elephants. Responsible travel activities including the preservation of elephants are now booming in Thailand, making it one of the first destination for such activities.

**Save Elephant Foundation** is a Thai non-profit organization dedicated to providing care and assistance to Thailand's captive elephant population through a multifaceted approach involving local community outreach, rescue and rehabilitation programs, and educational ecotourism operations. One of the sanctuaries part of the Save Elephant Foundation is located on is the Elephant Nature Park located in the North of the country.

- Elephant Nature Park is one of the best-known elephant conservation projects in Thailand. The centre was founded in 1995 and is located near Chiang Mai, in North-Thailand. More than 35 elephants live there freely, and many of them have been saved from torturous camps that exploit elephants for tourism or logging purposes. The centre is also home to dogs, cats, and other rescued animals. There are a few different ways to visit Elephant Nature Park, with both single day or overnight stays available. Amongst the activities proposed, visitors can watch them bath in the river, help at feeding time and stay a night to spend more time with the animals. Longer volunteer placements are also available.

[3] *In Thailand you can ride an elephant, but should you?* June 2019, Retrieved from <https://www.nytimes.com/2019/06/19/travel/thailand-elephant-tourism-humane.html>

## 04

## 2.CAMBODIA

### WHERE ANCIENT AND MODERN WORLDS COLLIDE

#### Tourism trend

Tourism is one of the most important sectors in Cambodia's economy. In 2018, Cambodia welcomed over 6 million tourists mostly coming from neighbouring countries such as China, Vietnam, Laos and Thailand. But also, a high percentage traveling from the United States and France. Within a year, the tourism sector has increased its number of arrivals by 10,7%.

Every year, more than 2 million tourists visit Angkor Wat in Siem Reap, the first tourism attraction in Cambodia. Since the 1990s, Angkor Wat has become a major tourist destination. In 1993, there were only 7,650 visitors to the site, by 2004, government figures show that 561,000 foreign visitors had arrived in Siem Reap province that year, approximately 50% of all foreign tourists in Cambodia. The number reached over a million in 2007 and 2.6 million by 2018. Amongst the major tourism attractions are also the floating villages in Tonle Sap, the unspoilt and preserved islands of Koh Rong and Koh Rong Samloen, as well as the province of Kampot.

#### Social enterprises

Cambodia is home to a wide range of social enterprises. However, social enterprises are not legally recognised in Cambodia. An entity can be registered either as a company or as an NGO but, there is no legal definition for a social enterprise yet. The law stipulates that "charitable activities and charity-linked activities are tax-exempt". In theory, an NGO can have commercial activities without paying taxes provided that these activities are directly linked with its mission (such as a restaurant focusing on Food & Beverage vocational training might be granted a tax-exempt status). The closer the activity is to the core mission of the NGO, the more likely it is to be tax-exempt.

Instead, social entrepreneurs have to decide whether to operate their enterprises as a company or as an NGO.

Nevertheless, a website dedicated to social enterprises in Cambodia has been created, enabling travelers to locate social enterprises all over the country and get to know them. <https://socialenterprisecambodia.org/>

## 05

## 2.CAMBODIA

### ORPHANAGE TOURISM

Orphanage tourism is one of the most popular among volunteer travelers coming to Cambodia. According to a UNICEF report, three out of four Cambodian orphans in orphanages, have one or both living parents [4]. The volunteer tourism market is part of a system that is unfortunately fueling this separation of children and their parents, to respond to a growing tourism demand. This is why over 80% of children living in orphanages have at least one living parent, with poverty being the main underlying reason children are placed in care. Other common reasons include, disability, access to education, abandonment, and discrimination. Children with disabilities are at high risk of being abandoned and placed in orphanages. This is often due to stigma or because families do not have access to the social, health and educational services they need to support their children. Children with disabilities are also more likely to experience violence or abuse in orphanages[5].

In recent years, Cambodia has become the first destination for orphanage voluntourism and most of the orphanages that house these kids are funded through overseas donations. Tourists are actively encouraged to donate "for the children's sake", or even asked to volunteer as short-term caregivers in these orphanages.

However, it is important to note that Cambodia is trying to slowly shift to a new model with NGOs working together to make Cambodia a ChildSafe country. Awareness campaigns, the ChildSafe Movement initiated by Friends International, NGO workshops and educational centers have started to flourish to contribute to safer tourism practices. A few examples are:

- **A Mile in Serey's Shoes**, an interactive educational activity opened to everyone and initiated by the NGO Free To Shine. Suggested donation of \$55USD
- **Rok Kern**, educational center providing lessons and trainings to groups and (and individual via online lessons) around several topics such as voluntourism, initiated by Children in Families
- **ConCERT**, child protection workshop and visitors' center to help visitors see the bigger picture and find appropriate ways for them to help. 8\$
- The **ChildSafe Movement** with their ChildSafe Traveler initiatives. Targets international tourists, expats but also locals.

[4] UNICEF, *Cambodia's orphans, not really orphans*, retrieved from <https://www.dw.com/en/unicef-cambodias-orphans-not-really-orphans/a-6481673>

[5] Mulheir. (2012.) *Deinstitutionalisation. A human rights priority for children with disabilities. The Equal Rights Review*. Vol. 9. 2012. Retrieved from, [http://www.equalrightstrust.org/ertdocumentbank/err9\\_mulheir.pdf](http://www.equalrightstrust.org/ertdocumentbank/err9_mulheir.pdf).



## 06

## 3.LAOS

## UNSPOILT NATURE AND UNIQUE WILDLIFE

*Tourism trend*

Laos has become a popular tourism destination in Southeast Asia. Last year it recorded 4.18 million foreign visitor arrivals, an increase of 8.2 per cent compared to 2017, according to the Tourism Development Department, Ministry of Information, Culture and Tourism.

The number of total visitors from Asia-Pacific region increased by 8.4 % to 3.94 million, and that from Europe rose by 3 % to over 165,000.

*Ecotourism and cultural preservation*

“Laos will become a world renowned destination specializing in all forms of sustainable tourism that, through partnership and cooperation, will benefit natural and cultural heritage conservation, local socio-economic development, and spread knowledge of Laos' uniqueness around the world.”[6]

Laos has a low population density, diverse ethnic lifestyles and traditions and perhaps the richest, most extensive network of ecosystems on the Indochina Peninsula. More than 800 species of birds and 100-plus large mammals have been identified with new species being discovered every year. Some of the better-known species are tigers, clouded leopards, douc langur, gibbons, the Irrawaddy dolphin, hornbills, peafowls, ibis, crested Argus and silver pheasants.

In place to protect and conserve these irreplaceable resources is a network of 20 National Protected Areas (NPA), often cited as one of the best designed Protected Area Systems in the world.

In addition to the country's vast protected forests and aquatic resources, Laos has two UNESCO World Heritage Sites - the ancient city of Luang Prabang and the pre-Angkorian Vat Phou temple complex. There is also the mysterious Plain of Jars, a soon to be nominated World Heritage Site that is of significant archaeological, historical and natural value. Eager to position Laos as a premier ecotourism destination, the Lao National Tourism Administration, related government agencies and the private sector are working hard to realize the ambitious vision put forth in the country's National Ecotourism Strategy and Action Plan[7].

[6] *Ecotourism Laos, GMS Sustainable Tourism Development Project in Lao PDR* retrieved from <http://www.ecotourismlaos.com/index.php/lao-ecotourism>

[7] Available on <http://extwprlegs1.fao.org/docs/pdf/lao163645.pdf>

## 07

## 3.LAOS

### ECOTOURISM AND CULTURAL PRESERVATION

Ecotourism in the Nam Et-Phou Louey National Protected Area (NEPL NPA) is supported by the NGO Wildlife Conservation Society and has been designed to create positive impacts by encouraging local people to protect endangered wildlife such as tigers and their prey. The economic benefits to local communities from ecotourism activities in NEPL NPA are directly linked to the continued existence of wildlife as each reported sighting of wildlife by tourists results in a financial reward for the local guides (all former hunters and fisherman) and other villagers involved in the ecotourism project.

Social enterprises and NGOs working to preserve Laos' culture are multiple. The first and most famous one is Ock Pop Tok. Ock Pop Tok is a social enterprise located in Luang Prabang, and is one of the most important textiles fabric, along with art, institutions in Laos and Southeast Asia. Ock Pop Tok has two shops and the iconic Living Crafts Centre (LCC) situated along the banks of the beautiful Mekong River. It was founded on the principles of fair trade and sustainable business practices and the original concept was to bring people together through textiles to exchange knowledge and ideas.

Ock Pop Tok gives weavers the ability to make weaving a sustainable source of income for their families, and communities as much as possible. By opening a venue where visitors can see and practice their craft they are able to educate visitors about the cultural and artistic value of the textiles which in turn, increases the economic value of the work.

Another major social impact experience is The Living Land Farm Experience (\$35) just outside Luang Prabang. It is a unique way to experience traditional culture, engage with the locals and understand everything about the rice production in the country. This farm also offers employment opportunities to people with little education, many of whom would otherwise struggle to find work.

Visitors learn rice farming techniques step-by-step and cooking methods, but also get to experience how it is to plough a field with a water buffalo, chop down rice with an old fashioned Sycle, and wade through muddy rice fields at different stages of cultivation. It enables them to get a better understanding of Laos' rural life and keeps local traditions and farmers safe.

There are also opportunities to learn other skills such as bamboo weaving, or blacksmithing where you use fire from the ground, bellows, stones to sharpen a blade and a water bucket to cool the metal down.

## 08

## 4. VIETNAM

### THE LAND OF BLUE DRAGON

#### Tourism trend

In 2019, Vietnam received 18 million international arrivals, up from 2.1 million in the year 2000. The Vietnam National Administration of Tourism is following a long-term plan to diversify the tourism industry, which brings foreign exchange into the country. Tourism is important in Vietnam. For backpackers, culture and nature lovers, beach-lovers, military soldiers and veterans, Vietnam has become a new tourist destination in Southeast Asia. Local and international tour operators offer tours to ethnic minority groups, walking and bicycle tours, photography tours, kayak trips and multi-country trips in particular with neighboring Cambodia, Laos and Thailand. Vietnam attracts mainly Chinese, South Korean and Russian tourists, followed closely by Japanese and Americans.

#### Social enterprises in Vietnam

The term 'social enterprise' gained legal recognition in the country in Vietnam only a few years ago. Before 2012, the term social enterprise attracted little attention in Vietnam. It was not until 2014 that the term social enterprise was officially recognised as a distinct type of organisation in Vietnam's Enterprise Law [8], thereby paving the way for a more developed ecosystem of social enterprise support.

Nowadays, 19,000 social enterprises have been formed [8] and are working in different fields of activities ranging from vocational training restaurants, to social impact tours providers, or crafts and souvenirs shops selling local handicrafts. In addition, the flourishing social enterprise platform LocalAlike.com has set foot in Vietnam to propose several social impact activities to visitors.

Local Alike works hand in hand with local people to promote 'community-based tourism' to provide travelers with authentic and meaningful travel experiences. As a result, Vietnam is promoting its growing social impact activities, with a focus on agritourism.

[8] Vietnam's vibrant social enterprise sector has more to give, April 2019, retrieved from <https://www.pioneerspost.com/news-views/20190409/vietnam-s-vibrant-social-enterprise-sector-has-more-give>



## 09

## 4. VIETNAM

### AGRITOURISM

Agriculture is the sector that has the majority of social enterprises, accounting for around 35% [9] of the total number of social enterprises located in Vietnam. This is perhaps no surprise given that agriculture contributes a quarter of the country's GDP, employs over 70% of the population and 90% of the poor living in rural areas, according to the Overseas Development Institute [9]. According to statistics, as of early 2016, Vietnam had 23 million people working in agriculture. Each region has its own characteristics that create local cultural identities which is very attractive to visitors. Currently, agritourism is mainly developed by households. Tourists will be able to experience countryside living and working environments and daily activities such as catching, gathering, cooking and enjoying by spending time as part of a homestay.

Dr Tran Van Khoi, Acting Director of the National Agricultural Extension Centre, said, "The combination of sustainable agricultural production and ecological tourism has created ground-breaking innovations to enhance production performance, increase income for farmers and contribute to sustainable agricultural development." [10] Thus, agricultural tourism is directly engaged by local people who manage, provide and guide services to be the biggest beneficiaries in the field.

As mentioned previously, [LocalALike.com](http://LocalALike.com) supports innovative community based sustainable tourism. As a result, a wide range of full day, half day, and workshops around agritourism initiated by local NGOs and social enterprises are offered. Among those activities we can find:

- **The Thang Dong Organic Farm**, where participants can learn how to harvest vegetables and enjoy a meal prepared and cooked with local farmers. \$52
- **The Mini Cam Thanh Cooking Class**, which is a day trip to an agricultural village in the outskirts of Hanoi, where visitors learn about the farming techniques and participate in a cooking class. \$54
- **Coffee making process in Buon Me Thuot**, empowering local farmers to crop coffee and provide them with an additional income.

[9] Vietnam's vibrant social enterprise sector has more to give, April 2019, retrieved from <https://www.pioneerspost.com/news-views/20190409/vietnam-s-vibrant-social-enterprise-sector-has-more-give>

[10] Agritourism: In need of good strategy, October 2017, retrieved from <http://vccinews.com/news/35220.html>

## 10

## MARKET STUDY CONCLUSION

In the last decade, Southeast Asia has seen its social enterprise and social impact activities grow at a rapid pace. Working towards giving back and empowering local communities, these entities are trying to pave the way of a merge between the non profit and for profit sectors. With vocational restaurants and craft shops being the most common form, Southeast Asian countries have developed their own niche responding to local needs and issues.

Whether it is Thailand with a focus on elephant sanctuaries, Cambodia fighting against orphanage voluntourism, Laos working towards ecotourism and cultural preservation or Vietnam promoting agritourism, activities and initiatives are multiple but specific to each destination.

With prices ranging from donation based activities to full day workshops for \$55 USD, prices remain very much aligned from one country to another and a feeling that SE and NGOs are working together rather than competing against each other, as is common within the tourism industry.



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<b>ATES</b>	Association for an equitable and solidarity tourism	<b>AVI</b>	Australian Volunteers International
<b>BTB</b>	Battambang	<b>CSR</b>	Corporate social responsibility
<b>CCC</b>	Cooperation Committee of Cambodia	<b>CCT</b>	Cambodian Children Trust
<b>CFI</b>	Children's Future International	<b>CIF</b>	Children in Families
<b>FI</b>	Friends International	<b>F2S</b>	Free To Shine
<b>GDP</b>	Gross domestic product	<b>NGO</b>	Non gouvernemental organisation
<b>TA</b>	Travel agency	<b>TO</b>	Tour operator
<b>SE</b>	Social enterprise	<b>VR</b>	Virtual tourism
<b>VSO</b>	Voluntary Service Overseas	<b>UN</b>	United Nations
<b>UNWTO</b>	World tourism organisation	<b>WTTC</b>	World Travel & Tourism Council



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## Résumé

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Le tourisme solidaire est une forme de tourisme alternatif émergente depuis plusieurs années. Reposant sur un esprit d'entraide et de solidarité, ce tourisme a pour objectif de placer la communauté locale au centre de son séjour et, de participer au développement durable d'un territoire. Qu'il soit social, économique ou environnemental, ce développement est initié par les communautés locales afin de répondre à des besoins présents et futurs. Participant au désenclavement et à l'essor des destinations, le tourisme solidaire semble cependant présenter quelques limites. Quand vente d'un produit touristique et aide aux populations locales sont entrelacés ; altruisme, hédonisme et objectifs commerciaux s'entrechoquent. Est-il alors possible que le tourisme solidaire puisse être facteur de développement d'un territoire et objet de commercialisation touristique ? Quelles alternatives au volontariat international une NGO peut mettre en place pour contribuer à des pratiques touristiques plus responsables et diversifier ses fonds ?

Mots clés : Tourisme alternatif, tourisme solidaire, volontourisme, volontariat international, développement, responsable, durabilité.

## Abstract

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Solidarity tourism has been an emerging form of alternative tourism throughout the last few years. Based on the principals of mutual aid and solidarity, its objective is to put the local community in the spotlight of projects, undertaken to enhance a sustainable development of their territory. Whether it focuses on a social, economic, or environmental development, those projects are initiated by local communities according to their present and future needs. While solidarity tourism participates to the opening-up and growth of destinations, it still presents some limits. When the selling of a tourism product and the support of local populations are intertwined; altruism, hedonism and business objectives collide. In those circumstances, is it possible that solidarity tourism can be a factor of development when at the same time, being a commercialized tourism product? Which alternatives to international volunteering can an NGO put in place to contribute to safer tourism practices and diversify its income?