

# Faith Leader Survey Results on OCSE



INTERFAITH  
ALLIANCE  
FOR SAFER COMMUNITIES



---

## Abbreviations

|               |  |
|---------------|--|
| <b>OCSE</b>   | Online Child Sexual Abuse and Exploitation   |
| <b>CSAM</b>   | Child Sexual Abuse Material                  |
| <b>IAFSC</b>  | Interfaith Alliance for Safer Communities    |
| <b>KSG</b>    | Knight of the Order of St. Gregory the Great |
| <b>LEA</b>    | Law Enforcement Agency                       |
| <b>NGO</b>    | Non Governmental Organization                |
| <b>OBE</b>    | Officer of the Order of the British Empire   |
| <b>UAE</b>    | United Arab Emirates                         |
| <b>UNICEF</b> | United Nations Children’s Fund               |





|           |  |           |
|-----------|--|-----------|
| <b>1.</b> | <b>Executive Summary</b>                 | <b>5</b>  |
| <b>2.</b> | <b>Introduction to IAFSC</b>             | <b>8</b>  |
| <b>3.</b> | <b>Survey Methodology and Objectives</b> | <b>15</b> |
| <b>4.</b> | <b>Survey Respondents</b>                | <b>18</b> |
| <b>5.</b> | <b>Survey Findings</b>                   | <b>20</b> |
| <b>6.</b> | <b>Workshop Dashboards</b>               | <b>31</b> |
| <b>7.</b> | <b>Faith Dashboards</b>                  | <b>39</b> |
| <b>8.</b> | <b>Conclusions and Recommendations</b>   | <b>44</b> |
| <b>9.</b> | <b>Appendix: Survey Questionnaire</b>    | <b>46</b> |

---



## Disclaimer

The term 'faith leader' is used in the broadest sense to include religious leaders representing diverse traditions.

This survey was limited to faith leaders who were nominated by their organizations or by our partners. Some of those surveyed have been involved in ongoing child protection initiatives, therefore the level of awareness reflected in the survey results may be higher than the awareness across a more general cross section of faith leaders.



# EXECUTIVE SUMMARY

تحالف  
الأديان  
لأمن المجتمعات



INTERFAITH  
ALLIANCE  
FOR SAFER COMMUNITIES

---



## 1.1 Introduction

### **The Problem**

Children and young people represent more than a third of the world's four billion internet users. Their generation is harnessing the power of the internet to explore and learn. Despite all of its benefits, going online exposes them to great risks.

In the fast-developing world of communication that enables us to be connected globally, abuse and exploitation of children online is not merely a risk; it's a reality, taking place at an unprecedented scale.

The range and scope of child abuse and exploitation online is alarming, with cases measured in millions, daily. Violent acts ranging from online harassment, sextortion, to cyberbullying, are common. Vast and growing numbers of sexual abuse images of children and young people are available online. Children are increasingly being exploited, trafficked and sold for sex online, a problem in all corners of the world.

Lack of awareness on the part of both children and their parents has made it easy for predators to prey on children, providing them with a borderless channel for creation, commercialization and distribution of child abuse material.

### **Role of Faith Leaders**

Ever since the beginning of time, faith and spiritual traditions have held played an important role in the lives of people across the world. Faith traditions and sacred texts have provided a moral framework

on how people should act, speak and make decisions in their daily lives. Despite the rapid advances and development in our societies, religions and faith still remain relevant to human and community progress. People look to faith leaders for spiritual and emotional support, as they have high moral stature and influence within their communities. Faith networks also have a wide reach, with religious centres (including temples, mosques and churches) present across the world, from the largest cities to the remotest villages. Consequently, faith leaders are in a unique position to promote behavioural change through both teachings and actions.

### **The Challenge**

Faith leaders have the opportunity to safeguard their communities from the risks posed by OCSE but they require awareness and strategies to achieve it. They need to increase their capacity to protect their communities from the risks posed by OCSE by increasing their awareness of the nature and scale of the problem, as well as the actions that they can take to better protect children and youth.

The Interfaith Alliance for Safer Communities conducted a survey with faith leaders across the world to gauge their levels of awareness and understand the challenges that they face, in order to develop the right tools and knowledge resources to better empower them to build safer communities.

---



## 1.2 Survey Findings

### Approach

The aim of survey was to measure and evaluate the level of awareness faith leaders have about online child sexual abuse and exploitation, and the actions that can be taken to combat it.

The survey was conducted with 124 faith leaders, representing 7 of the world's largest faith communities across 29 countries, who participated in five of the six regional workshops organized by the Interfaith Alliance for Safer Communities, in the Dominican Republic, Egypt, India, Kenya, the Philippines and the United Arab Emirates.

Responses were gathered from 124 faith leaders from 29 countries representing 7 major faiths.

### Findings

The survey revealed that while faith leaders have high levels of awareness regarding traditional forms of child abuse, their awareness is much lower for the online and electronic forms of child abuse such as CSAM, sextortion, live-streaming and other information technology-based crimes and dangers.

Survey results showed the majority of faith leaders agreed that they could play a leadership role in combatting OCSE within their communities. However, they face various challenges including low

levels of awareness and lack of access to relevant information.

In addition, the survey showed that leaders from the same faith tradition and region had varied levels of awareness of OCSE and the actions that can be taken to combat it.

### Recommendations

The survey findings demonstrated the importance of developing educational and awareness materials for faith leaders to increase awareness of OCSE.

Strategies need to be shared with faith leaders, highlighting the actions that they can take to increase awareness, react responsibly to cases of abuse and partner with other stakeholders in their communities.

It is also important for faith leaders to engage with other leaders within and outside of their faith in their regions, to share experiences, knowledge and best practices.



**INTRODUCTION  
TO THE IAFSC**



## 2.1 Background

The Interfaith Alliance for Safer Communities (IAFSC) was established to empower faith leaders to work for the safety and security of our communities, tackling issues such as child sexual abuse, extremism, radicalization and human trafficking. The IAFSC aims to facilitate the building of bridges between key stakeholders including faith communities, NGOs and experts in various domains. The IAFSC is conscious of the importance of empowering faith leaders, both at the institutional and grass-root levels, with knowledge, and to mobilize them to play a more active role in community safety.

The IAFSC is currently focussing on two themes, ‘Child Dignity in the Digital World’ and ‘Hate in our Communities’.



### **CHILD DIGNITY IN THE DIGITAL WORLD**

*(2018 ONWARDS)*

The IAFSC is working to ensure the dignity of children in the digital world, by mobilizing faith leaders and equipping them with the knowledge to effectively combat online child sexual abuse and exploitation (OCSE). The IAFSC has undertaken several initiatives towards this goal, including:

- / Global forums
- / Regional workshops
- / Travelling exposition
- / Global awareness
- / Documentary film
- / Online resources



### **HATE IN OUR COMMUNITIES**

*(2019 ONWARDS)*

Hate speech and hate crimes are posing an increased threat to our communities across the world, both in terms of community safety as well as community prosperity. The IAFSC is working to mobilize faith leaders in combatting hate crimes by fostering interreligious and intercultural understanding in communities as well as models for stakeholder engagement and cooperation.

- / Regional workshops
- / Global awareness

## 2.2 Global and Regional Events

The Interfaith Alliance has organized a number of global forums and regional workshops, and also participated in a number of prominent global events to increase awareness of the role that faith leaders can play in protecting the digital dignity of children.

### Child Dignity in the Digital World Forum

Abu Dhabi, November 2018

The Forum, the first of its type, aimed to foster global faith-based dialogue regarding child protection and child dignity in the digital world, and to be a catalyst for faith-based action, and to mobilize faith communities worldwide to protect the dignity of every child - in every nation and every community.

The forum was attended by 450+ attendees including 200+ faith leaders and representatives from governments, law enforcement agencies, international organizations, NGOs, academia and the private sector.

The two-day forum on Child Dignity in the Digital World concluded with the adoption of the Abu Dhabi Declaration.



### Promoting Digital Child Dignity - From concept to action

Vatican City, November 2019

This forum aimed to build on the outcomes of the Child Dignity in the Digital Work Forum held in Abu Dhabi in 2018 and the Child Dignity Congress held in Rome in 2017.

The forum was organized by the IAFSC in collaboration with the Pontifical Academy of Sciences and the Child Dignity Alliance, and aimed to convert the outcomes of the previous forums into concrete actions.

The event was opened Pope Francis, and was attended by more than 150 senior representatives from faiths, technology industry, financial institutions, international organizations and NGOs.



## 2.2 Global and Regional Events

The Interfaith Alliance has organized a number of global forums and regional workshops, and also participated in a number of prominent global events to increase awareness of the role that faith leaders can play in protecting the digital dignity of children.

### Regional Workshops

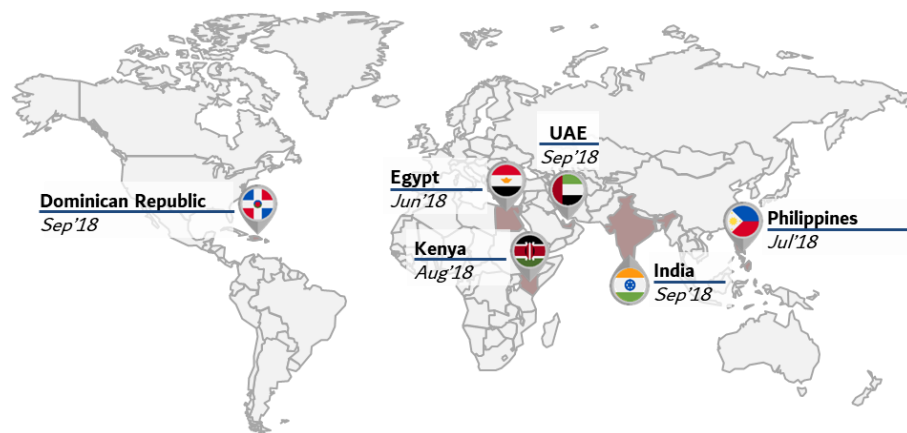
June to September 2018

The Interfaith Alliance organized a series of regional workshops to mobilize faith leaders and increase their awareness of online child sexual abuse and exploitation. The workshops were held in Dominican Republic, Egypt, India, Kenya, Philippines and the United Arab Emirates. The workshops were attended by 270+ faith leaders representing 7 major faiths and more 30 nationalities.

### Global Events

2018

The Interfaith Alliance has participated in a number of global events, including the World Economic Forum at Davos, the World Government Summit in Dubai, the United Nations Human Rights Council General Assembly in Geneva. The Interfaith Alliance also organized events on the sidelines of the United Nations General Assembly in New York



## 2.3 Child Dignity Documentary

The Interfaith Alliance has produced a documentary on child dignity in the digital world. The documentary talks about the issue of online child sexual abuse and exploitation and the impact it has on our communities. Through interviews with experts in the field, it provides a technological and social perspective of the problem. It also features discussions of faith leaders, representing different faiths, on the roles that they are playing within their communities today.

The documentary provides insights from a number of faith leaders and experts.



**Sheikh Ibrahim Lethome**  
*Secretary General, Centre for Sustainable  
 Conflict Resolution*



**Ernie Allen**  
*Chair of the WeProtect Global  
 Alliance*



**Professor Ernesto Caffo**  
*Professor of Child Psychiatrist; Founder of Il  
 Telefono Azzurro; Member of the Pontifical  
 Committee for the Protection of Minors at the  
 Holy See*



**Professor Hany Farid**  
*Berkeley School of Information,  
 University of California*



**Bhai Sahib Bhai Dr. Mohinder Singh OBE KSG**  
*Chairman, Guru Nanak Nishkam Sewak Jatha*



**Sonya Ryan**  
*Founder & Chief Executive Officer,  
 Carly Ryan Foundation*



**Rabbi Diana Gerson**  
*Associate Executive Vice President,  
 New York Board of Rabbis*

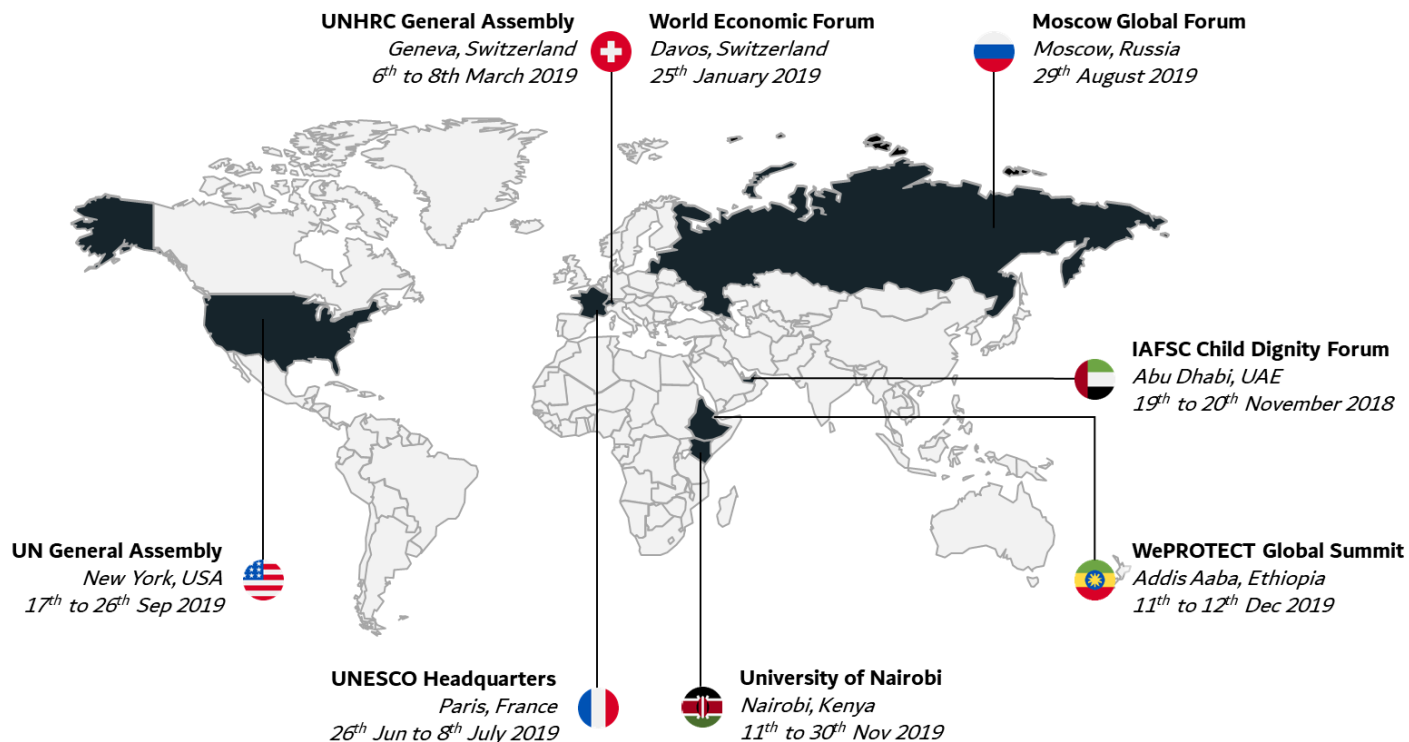



**Francesca Scandroglio**  
*Clinical and Forensic Psychologist,  
 SOS Il Telefono Azzurro Onlus*

## 2.4 Travelling Exposition

The Interfaith Alliance Exposition was developed with the goal of providing an interactive yet simple way of communicating the different aspects of online sexual abuse and exploitation of children. The exposition provides information on the types and magnitude of online child sexual abuse and exploitation, the impact of abuse on children, the global spread of online child sexual abuse and exploitation, and the actions that faith leaders can play in combatting it.

The travelling exposition is being displayed at prominent venues across the world in order to increase global awareness of the risks posed by online sexual abuse and exploitation of children.





**SURVEY  
OBJECTIVES AND  
METHODOLOGY**

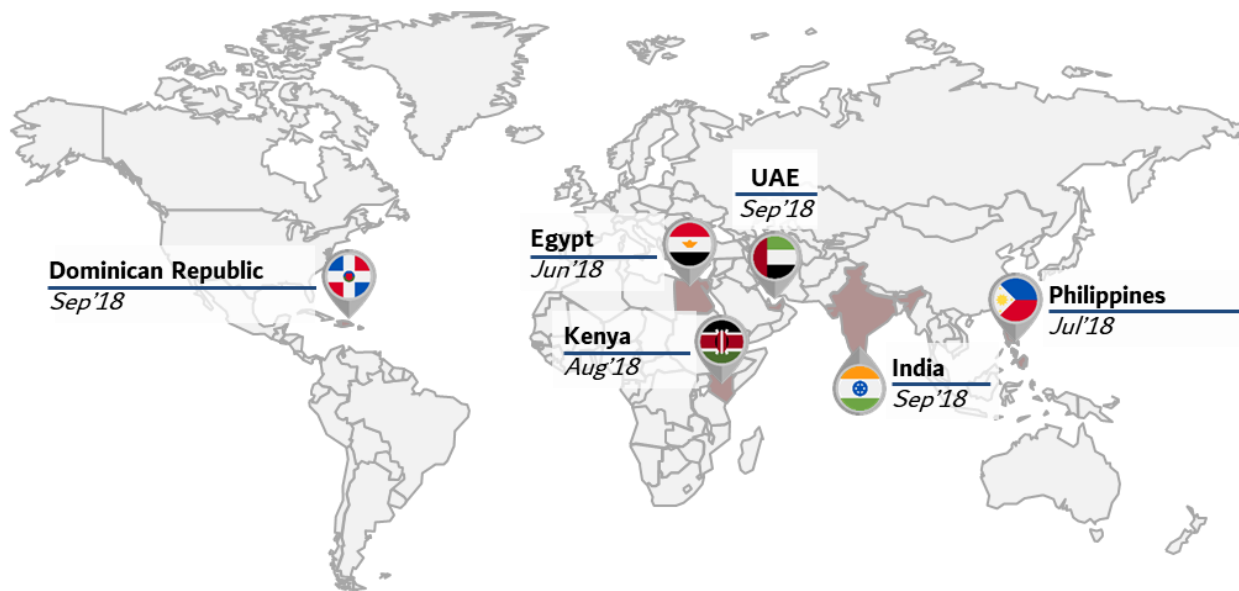
### 3.1 Survey Background and Objectives

In preparation for the first IAFSC Global Forum in Abu Dhabi, a series of regional workshops were conducted in six countries to spread awareness of the threats posed by online child sexual abuse and exploitation, and to identify actions that religious leaders can take to prevent and combat this menace.

Initial interactions with faith leaders showed varying level of awareness on child sexual abuse and exploitation amongst faith leaders, which led to the development of a survey to be completed by attendees at the regional workshops.

The surveys were conducted with three objectives:

- / Tailor the content of future workshops based on the level of awareness of surveyed faith leaders
- / Shape the agenda for the IAFSC Global Forum on Child Dignity in the Digital World (held in Abu Dhabi in November 2018)
- / Identify additional initiatives to be undertaken by the IAFSC to support and better equip faith leaders in the fight against OCSE.



## 3.2 Survey Methodology

The survey was conducted over a three-month period in 2018, targeting faith leaders who attended the pre-event workshops organized by the IAFSC in the Dominican Republic, Egypt, India, Kenya, the Philippines and United Arab Emirates. Survey responses were gathered via a survey questionnaire. The questionnaire consisted of five questions aimed at assessing the awareness of OCSE amongst faith leaders and the actions that could be taken to combat it.

**Awareness of online child sexual abuse and exploitation**  
Survey for faith leaders

This survey is being conducted to understand the awareness of online child sexual abuse and exploitation amongst faith leaders, and the challenges posed by it to our communities.  
Findings from this survey will be used to shape the agenda and content for future workshops and the Interfaith Alliance event on Child Dignity Online, as well as to guide future studies and awareness campaigns on this topic.

Please mention your religion:

Please mention your country:

**Q1. Are you aware of the below types of child abuse?**

|   |                              |                             |
|---|------------------------------|-----------------------------|
| Physical abuse  | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Emotional / mental abuse                                  | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Sexual abuse  | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Production and distribution of child sexual abuse content | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Live-streaming of child sexual abuse                      | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Sexting (Sexual texting)                                  | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Sexortion (sexual extortion)                              | <input type="checkbox"/> Yes | <input type="checkbox"/> No |

Please add comments below (if any):

UAE Ministry of Interior – Faith Leader Survey 1

**Awareness of online child sexual abuse and exploitation**  
Survey for faith leaders

**Q2. Do you agree with the below statements?**

Children usually tell someone that they are being abused  
 Strongly Agree  Agree  Disagree  Strongly Disagree  Can't say

Children are usually sexually abused by strangers  
 Strongly Agree  Agree  Disagree  Strongly Disagree  Can't say

Older men are mostly the perpetrators of child sexual abuse  
 Strongly Agree  Agree  Disagree  Strongly Disagree  Can't say

Majority of sexual abuse cases involve girls  
 Strongly Agree  Agree  Disagree  Strongly Disagree  Can't say

Infants are safe from online sexual abuse and exploitation  
 Strongly Agree  Agree  Disagree  Strongly Disagree  Can't say

Child sexual abuse is linked to homosexuality  
 Strongly Agree  Agree  Disagree  Strongly Disagree  Can't say

It is only child abuse if there is physical contact with the victim  
 Strongly Agree  Agree  Disagree  Strongly Disagree  Can't say

Please add comments below (if any):

UAE Ministry of Interior – Faith Leader Survey 2

**Awareness of online child sexual abuse and exploitation**  
Survey for faith leaders

**Q3. Do you believe that religious leaders can play a major role in fighting online child sexual abuse and exploitation?**

Strongly Agree  Agree  Disagree  Strongly Disagree  Can't say

Please add comments below (if any):

**Q4. Are faith leaders in your country playing an active role to combat online child sexual abuse and exploitation?**

Very active  Somewhat active  Not active  Can't say

Please add comments below (if any):

UAE Ministry of Interior – Faith Leader Survey 3

**Awareness of online child sexual abuse and exploitation**  
Survey for faith leaders

**Q5. What actions can faith leaders take to ensure the safety of their communities?**

Spread awareness during gatherings in places of worship (e.g. Sunday Mass)  
 Strongly Agree  Agree  Disagree  Strongly Disagree  Can't say

Spread awareness during community gatherings through lectures and sermons  
 Strongly Agree  Agree  Disagree  Strongly Disagree  Can't say

Provide counselling and support to victims and their families  
 Strongly Agree  Agree  Disagree  Strongly Disagree  Can't say

Educate parents and children on the types of online child sexual abuse  
 Strongly Agree  Agree  Disagree  Strongly Disagree  Can't say

Increase awareness of the illegality of online child sexual exploitation and abuse  
 Strongly Agree  Agree  Disagree  Strongly Disagree  Can't say

Report suspected cases of online child sexual abuse to the authorities  
 Strongly Agree  Agree  Disagree  Strongly Disagree  Can't say


Engage and collaborate with other stakeholders (e.g. faith leaders from other religions, NGOs, schools, law enforcement, etc.)  
 Strongly Agree  Agree  Disagree  Strongly Disagree  Can't say

Please add comments below (if any):

UAE Ministry of Interior – Faith Leader Survey 4

This survey was limited to faith leaders who were nominated by their organizations or by our partners. Some of those surveyed have been involved in ongoing child protection initiatives, therefore the level of awareness reflected in the survey results may be higher than the awareness across a more general cross section of faith leaders.





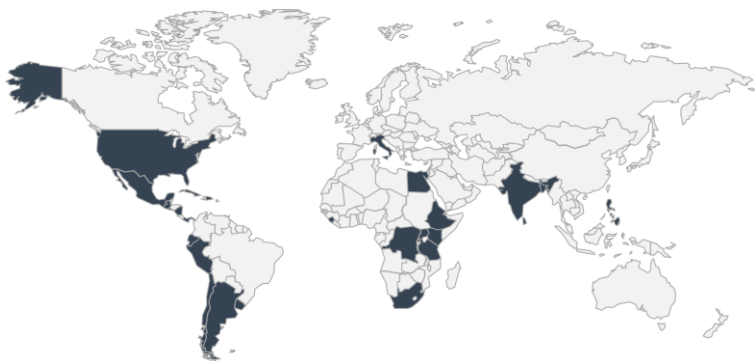
**SURVEY  
RESPONDENTS**

## 4. Survey Respondents







Responses were gathered from 124 attendees at workshops conducted at six locations.

Respondents from 7 religions participated in the survey. The majority of respondents represented major denominations of Christianity (54%), Hinduism (17%) and Islam (13%). Other faiths included Buddhism, Sikhism, Bahá'í and indigenous faiths from Africa.







Respondents included citizens of 29 countries, with a majority from the workshop host countries, namely India (34%), Kenya (15%), Dominican Republic (13%), Philippines (9%), Egypt (6%) and the United Arab Emirates (2%).












### RESPONDENTS BY LOCATION

|   |                             |            |
|---|-----------------------------|------------|
|  | <b>India</b>                | <b>34%</b> |
|  | <b>Dominican Republic</b>   | <b>22%</b> |
|  | <b>Kenya</b>                | <b>20%</b> |
|  | <b>United Arab Emirates</b> | <b>13%</b> |
|  | <b>Philippines</b>          | <b>8%</b>  |
|  | <b>Egypt</b>                | <b>3%</b>  |

### RESPONDENTS BY FAITH

|   |                          |            |
|---|--------------------------|------------|
|  | <b>Christianity</b>      | <b>52%</b> |
|  | <b>Hinduism</b>          | <b>17%</b> |
|  | <b>Islam</b>             | <b>13%</b> |
|  | <b>Buddhism</b>          | <b>4%</b>  |
|  | <b>Bahá'í Faith</b>      | <b>4%</b>  |
|  | <b>Sikhism</b>           | <b>3%</b>  |
|   | <b>Indigenous faiths</b> | <b>1%</b>  |
|   | <b>Others</b>            | <b>6%</b>  |

### RESPONDENTS BY COUNTRY

|   |                           |            |   |                                 |            |
|---|---------------------------|------------|---|---------------------------------|------------|
|    | <b>India</b>              | <b>34%</b> |    | <b>United Arab Emirates</b>     | <b>2%</b>  |
|  | <b>Kenya</b>              | <b>15%</b> |  | <b>United States of America</b> | <b>2%</b>  |
|  | <b>Dominican Republic</b> | <b>13%</b> |  | <b>Panama</b>                   | <b>2%</b>  |
|  | <b>Philippines</b>        | <b>9%</b>  |  | <b>Italy</b>                    | <b>2%</b>  |
|  | <b>Egypt</b>              | <b>6%</b>  |   | <b>20 other countries</b>       | <b>15%</b> |



**SURVEY  
FINDINGS**

## 5.1 Awareness of the Types of Child Abuse

Faith leaders across all locations exhibited high awareness of traditional forms of child abuse such as physical, emotional and sexual abuse (90% + in all locations).

However, when we surveyed online and electronic forms of child sexual abuse such as child abuse material, sextortion, sexting and live-streaming, it was observed that the levels of awareness dropped. The only exception was Philippines, where faith leaders exhibited high levels of awareness for online and electronic forms of abuse.

The level of awareness for production and distribution of child abuse material was 78% across all locations, with Egypt (50%) and Dominican Republic (70%) displaying the lowest levels of awareness.

Live-streaming of child sexual abuse had the least awareness level (69%), with Dominican Republic (59%) and Kenya (64%) having the lowest awareness amongst all locations. The only exception was Manila with awareness of 90%.

Sexting had relatively high awareness (80%), with Egypt (50%) and Kenya (72%) having the lowest awareness in the surveyed locations.

Similar trends were observed for sextortion, with an overall awareness of 78%. Egypt and Kenya exhibited awareness of 25% and 68% respectively.

The survey results clearly indicate the need to increase awareness among faith leaders on the different forms of child sexual abuse, especially online and electronic forms.

| <b>TYPE OF ABUSE</b>                                      | <b>AWARENESS</b> |
|---|------------------|
| Physical abuse  | <b>99 %</b>      |
| Emotional / mental abuse                                  | <b>98 %</b>      |
| Sexual abuse  | <b>95 %</b>      |
| Production and distribution of child sexual abuse content | <b>78 %</b>      |
| Live-streaming of child sexual abuse                      | <b>69 %</b>      |
| Sexting (Sexual texting)                                  | <b>80 %</b>      |
| Sextortion (sexual extortion)                             | <b>75 %</b>      |



## 5.1 Awareness of the Types of Child Abuse

Faith leaders clearly indicated in the survey that the biggest challenges they face are lack of awareness and limited access to information on OCSE. This limited their ability to effectively combat OCSE.

“Despite their intention to act, faith leaders lack access to information and tools, limiting their ability to bring change”

**Democratic Republic of Congo**

“Child abuse has high and major consequences on children. Online abuse is becoming a major form of abuse in the country”

**Kenya**

“Faith leaders are not active because they themselves lack understanding about OCSE, and hence need to be sensitized before they can take action in combatting OCSE”

**Sierra Leone**

“In my country, faith leaders are trying their best, but they do not have the right information to be able to do this better”

**Uganda**

“We need to build the capacity of our faith leaders so that they can respond to the emerging technological issues including the CSAM issue”

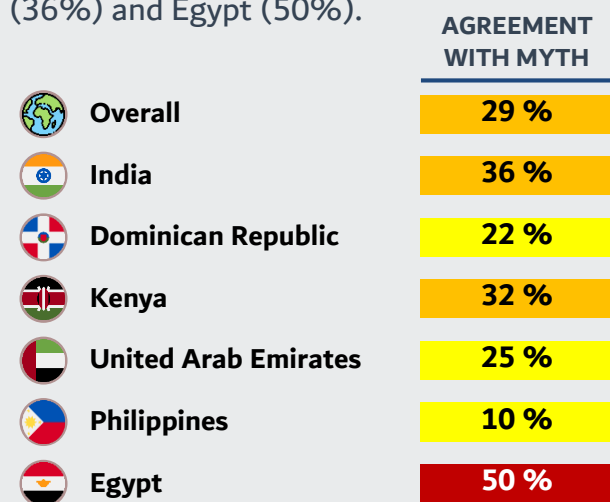
**Kenya**

## 5.2 Common Myths about Child Sexual Abuse

In the survey, we outlined common myths on child sexual abuse and exploitation to assess the awareness of faith leaders. The results highlighted areas of uncertainty and confusion on the common myths of child sexual abuse.

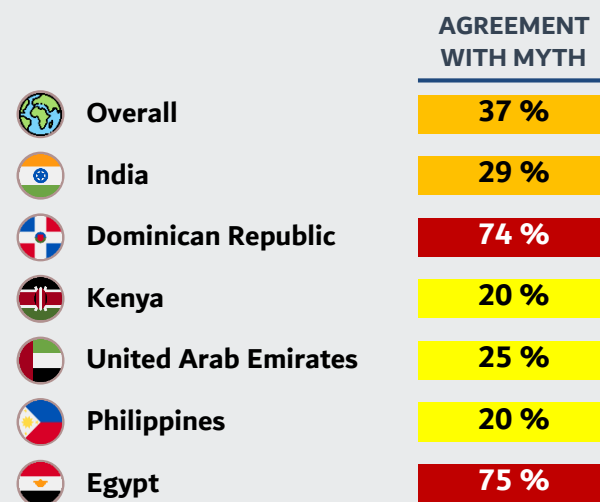
### Hidden victims

Research across the world has drawn attention to the problem of hidden victims, children and their families not coming forward to report abuse due to a number of factors such as social stigma, family pressure, fear, etc. More than a quarter of survey respondents incorrectly agreed with the myth that “children usually tell someone that they are being abused”, with higher levels of agreement in Kenya (32%), India (36%) and Egypt (50%).



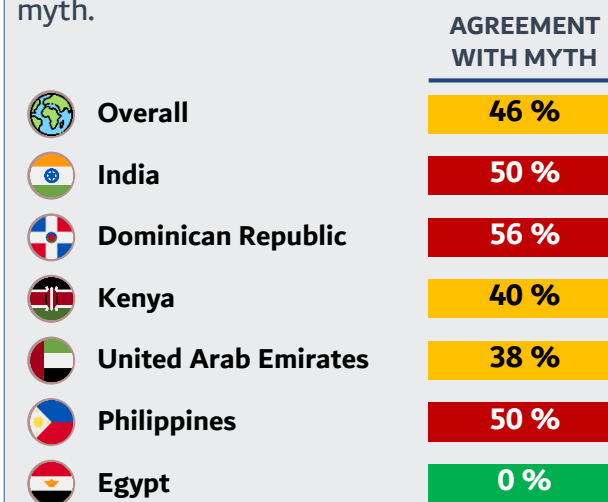
### Who are the abusers

Overwhelmingly, children are abused by trusted individuals closest to them and not by strangers. Thus, it is encouraging that 63% of survey respondents correctly identified who are the common perpetrators of this crime against children. However, a third of respondents overall, and nearly three-fourths in Dominican Republic and Egypt still believe the myth that children are mostly abused by strangers.



### Age of abusers

There was uncertainty amongst respondents regarding statement that “older men are mostly the perpetrators of child sexual abuse.” Evidence points out clearly that many cases of child sexual abuse and exploitation are predominantly perpetrated by younger men. Yet, nearly half the respondents took this myth to be fact. The only exception were respondents from Egypt who correctly identified this as a myth.

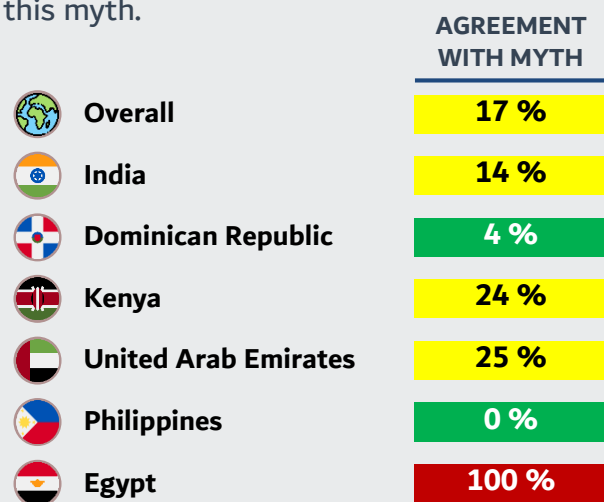


## 5.2 Common Myths on Child Sexual Abuse

In the survey, we outlined common myths on child sexual abuse and exploitation to assess the awareness of faith leaders. The results highlighted areas of uncertainty and confusion on the common myths of child sexual abuse.

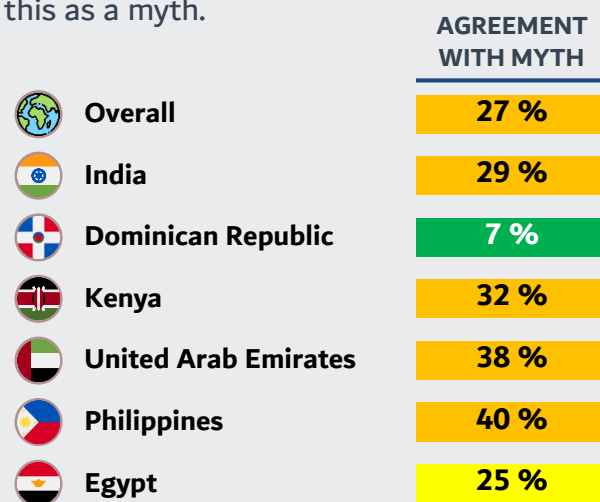
### Young victims

While there is growing evidence regarding the victimization of younger children, including infants, most people believe that victims of child abuse tend to be older children. The recent Global Threat Assessment issued by the WePROTECT Global Alliance pointed to the growing demand for “pre-verbal” children. It is encouraging that more than 80% of respondents were correctly able to identify this myth.



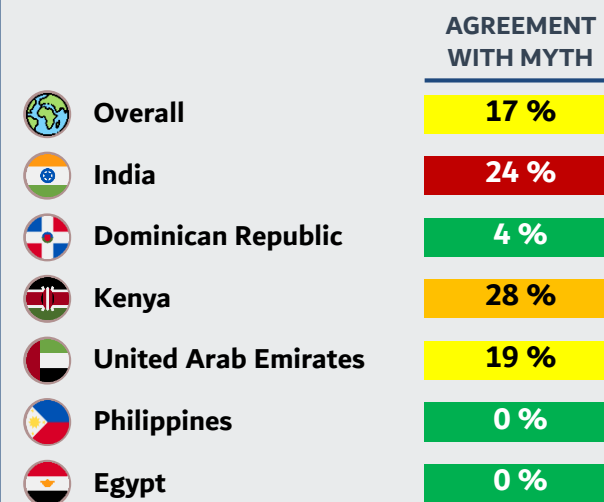
### Homosexuality and child abuse

Evidence is strong that child abuse is not linked with homosexuality, and that the sexual interest in pre-pubescent children is a product of a separate sexual orientation, paedophilia. However, more than a quarter of surveyed respondents believe the myth “child sexual abuse is linked with homosexuality”. The only exception were respondents from South America, where nearly all respondents correctly identified this as a myth.



### Physical contact

In this era of the internet, we are encountering new and more insidious ways for perpetrators to target children for exploitation. A positive sign was that 83% of all surveyed respondents correctly identified the statement “it is only child abuse if there is physical contact with the victim.” as false. In India and Kenya, more than a quarter of respondents agreed with the myth.










### 5.3 Role of Faith Leaders in Combatting OCSE








The survey showed nearly unanimous agreement amongst respondents that faith leaders can play a major role in combatting online child sexual abuse and exploitation within their communities, with unanimous agreement from respondents at the Dominican Republic, Kenya, Philippines and Egypt workshops.

However, respondents felt for faith leaders to become more active in the combatting of OCSE. Overall, only 15% of respondents felt that faith leaders are playing a very active role, while nearly a third of respondents felt that faith leaders are not active. 40% of respondents from the Philippines and 30% from the United Arab Emirates said that faith leaders are playing a very active role in their communities, while in Kenya, respondents felt that faith leaders are only somewhat active in combatting OCSE.

**Do you believe that religious leaders can play a major role in fighting online child sexual abuse and exploitation?**

|  | <u>AGREEMENT LEVELS</u> |
|--|-------------------------|
|  Overall                | 95 %                    |
|  India                  | 88 %                    |
|  Dominican Republic    | 100 %                   |
|  Kenya                | 100 %                   |
|  United Arab Emirates | 94 %                    |
|  Philippines          | 100 %                   |
|  Egypt                | 100 %                   |

**Are faith leaders in your country playing an active role to combat online child sexual abuse and exploitation?**

|  | <u>VERY ACTIVE</u> | <u>SOMEWHAT ACTIVE</u> |
|--|--------------------|------------------------|
|  Overall                | 15 %               | 51 %                   |
|  India                  | 12 %               | 40 %                   |
|  Dominican Republic    | 11 %               | 67 %                   |
|  Kenya                | 0 %                | 52 %                   |
|  United Arab Emirates | 31 %               | 56 %                   |
|  Philippines          | 40 %               | 30 %                   |
|  Egypt                | 25 %               | 75 %                   |



### 5.3 Role of Faith Leaders in Combatting OCSE

During the survey, faith leaders provided their thoughts on the important role that faith leaders can play in combatting OCSE.

“All individuals have the responsibility for fighting against online child sexual abuse and exploitation”

**India**

“This is a global issue. Religious leaders have crucial roles in bringing people together to keep children safe in their communities”

**Philippines**

“This is a universal moral crisis; all religious communities must unite to fill this moral vacuum”

**India**

“Religious leaders are bearers of morality, they have influence over the communities that they serve”

**Philippines**

“Religious leaders have the obligation to guide communities – by enjoining what is good and forbidding evil. They have powerful platforms that can be effectively used to create awareness”

**Kenya**

“Faith leaders have great influence upon their communities at large. Therefore, they have a greater role to play in upholding child dignity”

**India**

“More of ‘Practice what you preach’ across all faiths”

**India**

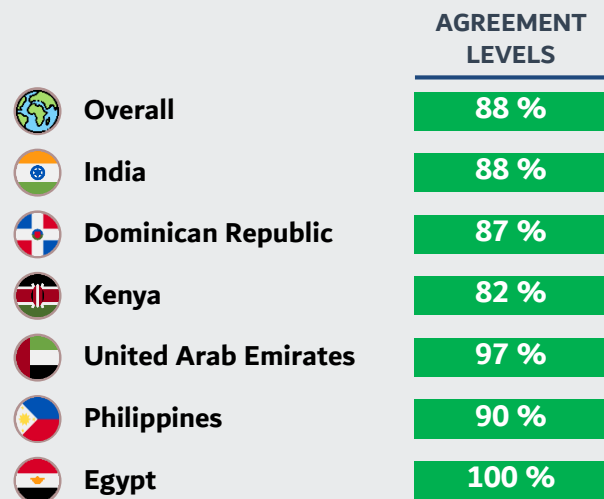


## 5.4 Actions That Faith Leaders Can Take to Combat OCSE

Throughout the survey, respondents exhibited high levels of support for proposed actions that faith leaders can take to combat OCSE.

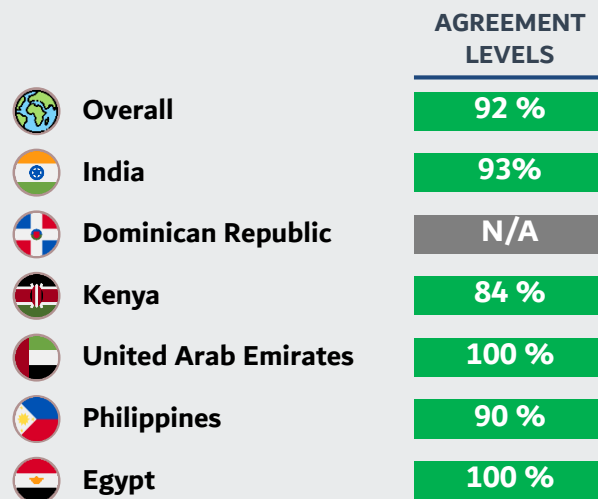
### Using places of worship and community gatherings as awareness platforms

Faith leaders can use gatherings at places of worship (e.g. Mass, Friday prayers, Sunday school, etc.) and community gatherings as platforms to educate their communities. 88% of faith leaders agreed with this, with only 3% disagreeing and 9% not providing a response.



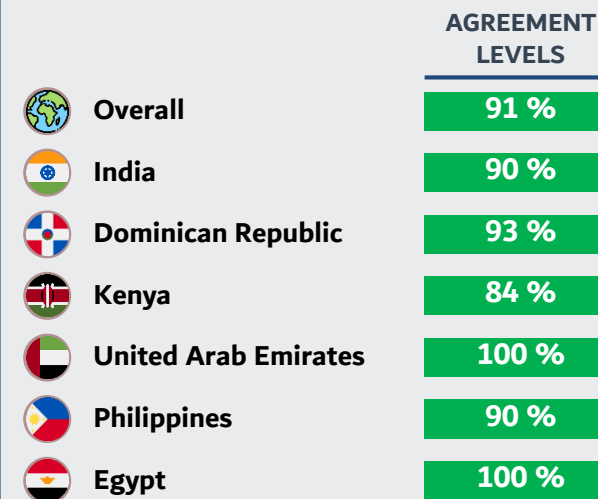
### Awareness of the illegality of online child sexual exploitation and abuse

Faith leaders need to educate their communities on OCSE from a religious and legal perspective. 92% of faith leaders agreed with this, with only 1% disagreeing and 7% not providing a response.



### Educating parents and children on OCSE and how to stay safe

Faith leaders can educate parents and children on the risks posed by OCSE and how to stay safe online. 91% of faith leaders agreed with this, with only 2% disagreeing and 7% not providing a response.





## 5.4 Actions That Faith Leaders Can Take to Combat OCSE

In the survey, faith leaders also provided their thoughts on the importance of spreading awareness of OCSE within their communities.

“The parents/caregivers have wrong perceptions that the clients /customers who demand sex online are not touching their children’s bodies, without knowing that exposing their children is already a violation of their dignity and rights”

**Philippines**

“Action and awareness have to go hand-in-hand”

**India**

“Religious leaders, through their platforms, can enhance sensitization of the public against child sexual abuse”

**Kenya**

“More and more social awareness can be, and should be, generated in schools and colleges”

**India**

“Media and information literacy are critical for greater understanding of issues online.”

**India**

## 5.4 Actions That Faith Leaders Can Take to Combat OCSE

Throughout the survey, respondents exhibited high levels of support for proposed actions that faith leaders can take to combat OCSE.

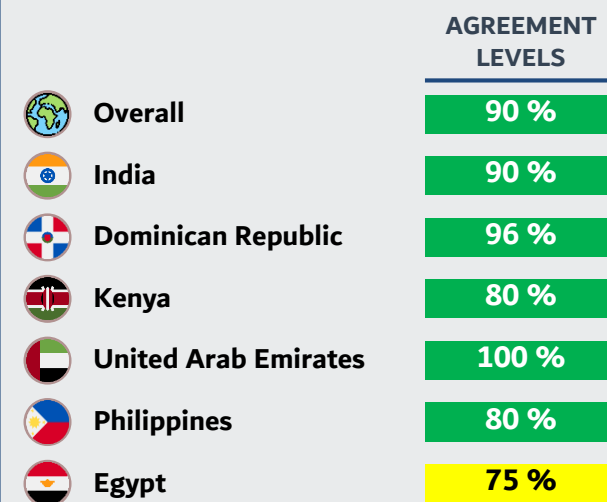
### Supporting victims

Given the trust that communities place in faith leaders, they can play important roles in providing spiritual care and support to the victims and their families. 91% of survey respondents agreed with this statement, with similar trends observed across all locations. Only 1% of respondents disagreed and 8% did not provide a response. Faith leaders observed that they may need training and capacity building to support victims.



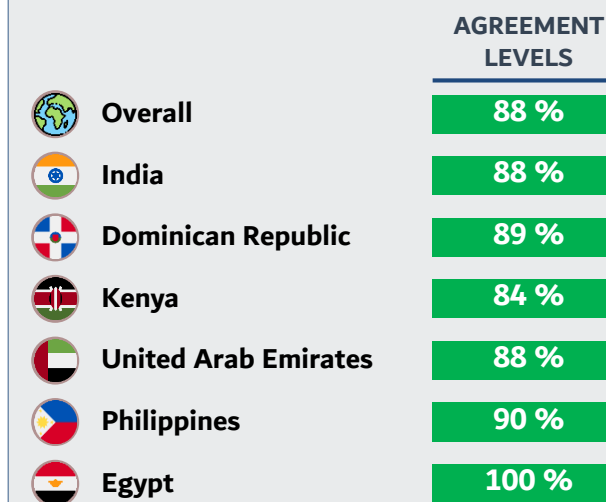
### Reporting abuse

90% of respondents agreed that faith leaders must encourage victims and their families to report suspected cases of child abuse to the authorities, with similar trends across all locations.



### Collaboration with partners

Given the nature of OCSE, faith leaders need to collaborate with partners in their communities, both at the grassroots and institutional levels. 88% of respondents agreed that faith leaders need to partner with other faiths, NGOs, schools, and other institutions. 12% did not provide a response.





## 5.4 Actions That Faith Leaders Can Take to Combat OCSE

In the survey, faith leaders also provided their thoughts on the importance of supporting victims and engaging with partners to combat OCSE.

“Faith leaders need capacity building on areas such as counselling victims, to be able to do their job effectively”

**India**

“It is important to support victims – the victims have to be protected from further exploitation”

**India**

“OCSE is a problem not limited to any community or religion. It is a social problem and requires cooperation between all faiths and communities”

**India**

“Ending OCSE is not a one-man-show. It requires all approaches – top-down, bottom-up, and strengthening of horizontal and vertical relationships.”

**Uganda**

“Faith leaders need to put pressure on government to pass stronger laws, and to enforce those laws in an effective manner”

**India**



**WORKSHOP  
DASHBOARDS**

تحالف  
الأديان  
لأمن المجتمعات



**INTERFAITH  
ALLIANCE**  
FOR SAFER COMMUNITIES

## 6. Summary results across all workshop locations

### AWARENESS OF PROBLEM

#### TYPES OF CHILD ABUSE

Whilst faith leaders have a high level of awareness of traditional forms of abuse, they exhibited much lower levels of awareness for forms of online and electronic abuse.

|   |             |                                      |             |
|---|-------------|--------------------------------------|-------------|
| Physical abuse  | <b>99 %</b> | Live-streaming of child sexual abuse | <b>69 %</b> |
| Emotional / mental abuse                                  | <b>98 %</b> | Sexting (Sexual texting)             | <b>80 %</b> |
| Sexual abuse  | <b>95 %</b> | Sextortion (sexual extortion)        | <b>75 %</b> |
| Production and distribution of child sexual abuse content | <b>78 %</b> |                                      |             |

#### COMMON MYTHS ON CHILD SEXUAL ABUSE

Faith leaders showed varying levels of agreement to common myths surrounding child abuse, clearly indicating the need for measures to increase awareness.

|   |             |  |             |
|---|-------------|--|-------------|
| Children usually tell someone that they are being abused  | <b>29 %</b> | Infants are safe from online sexual abuse and exploitation                                 | <b>17 %</b> |
| Children are usually sexually abused by strangers         | <b>37 %</b> | Child sexual abuse is linked to homosexuality  | <b>27 %</b> |
| Older men are the main perpetrators of child sexual abuse | <b>46 %</b> | It is only child abuse if there is physical contact between the victim and the perpetrator | <b>17 %</b> |

### AWARENESS OF SOLUTIONS

#### ROLE OF FAITH LEADERS

Whilst faith leaders unanimously agreed that they can play a major role in combatting OCSE, they felt that not enough is being done today.

Do you believe that religious leaders can play a major role in fighting online child sexual abuse and exploitation? **95 %**

Are faith leaders in your country playing an active role to combat online child sexual abuse and exploitation?

Very active role **23 %**      Somewhat active role **43 %**

#### ACTIONS THAT FAITH LEADERS CAN TAKE

Faith leaders have shown strong agreement with actions that can be taken to combat OCSE in our communities.

|  |             |  |             |
|--|-------------|--|-------------|
| Spread awareness during gatherings in places of worship (e.g. Sunday Mass) | <b>88 %</b> | Increase awareness of the illegality of online child sexual exploitation and abuse   | <b>92 %</b> |
| Spread awareness during community gatherings through lectures and sermons  | <b>89 %</b> | Report suspected cases of online child sexual abuse to the authorities   | <b>90 %</b> |
| Provide counselling and support to victims and their families              | <b>91 %</b> | Engage and collaborate with other stakeholders (e.g. faith leaders from other religions, NGOs, schools, law enforcement, etc.) | <b>88 %</b> |
| Educate parents and children on the types of online child sexual abuse     | <b>91 %</b> |  |             |



# CAIRO, EGYPT

## Date

4<sup>th</sup> July, 2018

## # of attendees

60 attendees

## Faiths represented

Islam, Christianity

## Countries represented

Egypt

### KEY INSIGHTS

- / There is low awareness of the challenges posed by OCSE in Egypt. Public discourse on the topic of child sexual abuse and exploitation is limited, due to the taboo and stigma associated with it, and also due to other pressing concerns such as poverty and homelessness. In addition, there is limited monitoring and reporting on the magnitude of OCSE. NGOs and international organizations such as UNICEF and ECPAT International are trying to increase awareness on OCSE.
- / Whilst faith leaders have a high level of awareness of traditional forms of abuse, they exhibited much lower levels of awareness for forms of online and electronic abuse.
- / Faith leaders showed varying levels of agreement to common myths surrounding child abuse. More than half of the respondents agreed with the myths on strangers, hidden victims and age of victims, clearly indicating the need for additional measures to increase awareness.
- / Faith leaders in Cairo unanimously agreed that they can play a major role in combatting OCSE, and showed strong agreement with proposed actions that can be taken to combat OCSE in our communities.

### AWARENESS OF PROBLEM

#### TYPES OF CHILD ABUSE

|   |       |                                      |      |
|---|-------|--------------------------------------|------|
| Physical abuse  | 100 % | Live-streaming of child sexual abuse | 75 % |
| Emotional / mental abuse                                  | 100 % | Sexting (Sexual texting)             | 50 % |
| Sexual abuse  | 75 %  | Sextortion (sexual extortion)        | 25 % |
| Production and distribution of child sexual abuse content | 50 %  |                                      |      |

#### AGREEMENT WITH COMMON MYTHS ON CHILD SEXUAL ABUSE

|   |      |  |       |
|---|------|--|-------|
| Children usually tell someone that they are being abused  | 50 % | Infants are safe from online sexual abuse and exploitation                                 | 100 % |
| Children are usually sexually abused by strangers         | 75 % | Child sexual abuse is linked to homosexuality  | 25 %  |
| Older men are the main perpetrators of child sexual abuse | 0 %  | It is only child abuse if there is physical contact between the victim and the perpetrator | 0 %   |

### AWARENESS OF SOLUTIONS

#### ROLE OF FAITH LEADERS

|   |       |
|---|-------|
| Do you believe that religious leaders can play a major role in fighting online child sexual abuse and exploitation? | 100 % |
| Are faith leaders in your country playing an active role to combat online child sexual abuse and exploitation?      |       |
| Very active role  | 25 %  |
| Somewhat active role  | 75 %  |

#### ACTIONS THAT FAITH LEADERS CAN TAKE

|  |       |  |       |
|--|-------|--|-------|
| Spread awareness during gatherings in places of worship (e.g. Sunday Mass) | 100 % | Increase awareness of the illegality of online child sexual exploitation and abuse   | 75 %  |
| Spread awareness during community gatherings through lectures and sermons  | 100 % | Report suspected cases of online child sexual abuse to the authorities   | 100 % |
| Provide counselling and support to victims and their families              | 100 % | Engage and collaborate with other stakeholders (e.g. faith leaders from other religions, NGOs, schools, law enforcement, etc.) | 100 % |
| Educate parents and children on the types of online child sexual abuse     | 100 % |  |       |





# MANILA, PHILIPPINES

### Date

28<sup>th</sup> July, 2018

### # of attendees

25 attendees

### Faiths represented

Islam, Christianity

### Countries represented

Philippines

### KEY INSIGHTS

- / Faith leaders in the Philippines high levels of awareness of OCSE and the role that faith leaders can play in combatting this social menace. This can be attributed to high incidences of child sexual abuse, improved reporting by government agencies and NGOs, and ongoing initiatives to combat it. There are many initiatives undertaken by the government as well as local and international NGOs, such as Save the Children Philippines, The Asia Foundation and UNICEF. The Philippines government is actively collaborating with law enforcement agencies in other countries such as Australia and the United Kingdom.
- / Survey respondents showed varying levels of agreement to common myths surrounding child abuse. Nearly half of the respondents agreed with the myths on the age of abusers and the link between child abuse and homosexuality, clearly indicating the need for additional measures to increase awareness.
- / They unanimously agreed that they can play a major role in combatting OCSE, and felt that faith leaders are already playing an active role in combatting it. 90% of respondents agreed with the actions that can be taken to combat OCSE in our communities.

### AWARENESS OF PROBLEM

#### TYPES OF CHILD ABUSE

|   |       |                                      |       |
|---|-------|--------------------------------------|-------|
| Physical abuse  | 100 % | Live-streaming of child sexual abuse | 100 % |
| Emotional / mental abuse                                  | 100 % | Sexting (Sexual texting)             | 90 %  |
| Sexual abuse  | 100 % | Sextortion (sexual extortion)        | 100 % |
| Production and distribution of child sexual abuse content | 90 %  |                                      |       |

#### AGREEMENT WITH COMMON MYTHS ON CHILD SEXUAL ABUSE

|   |      |  |      |
|---|------|--|------|
| Children usually tell someone that they are being abused  | 10 % | Infants are safe from online sexual abuse and exploitation                                 | 0 %  |
| Children are usually sexually abused by strangers         | 20 % | Child sexual abuse is linked to homosexuality  | 40 % |
| Older men are the main perpetrators of child sexual abuse | 50 % | It is only child abuse if there is physical contact between the victim and the perpetrator | 0 %  |

### AWARENESS OF SOLUTIONS

#### ROLE OF FAITH LEADERS

|   |       |
|---|-------|
| Do you believe that religious leaders can play a major role in fighting online child sexual abuse and exploitation? | 100 % |
| Are faith leaders in your country playing an active role to combat online child sexual abuse and exploitation?      |       |
| Very active role  | 40 %  |
| Somewhat active role  | 30 %  |

#### ACTIONS THAT FAITH LEADERS CAN TAKE

|  |      |  |      |
|--|------|--|------|
| Spread awareness during gatherings in places of worship (e.g. Sunday Mass) | 90 % | Increase awareness of the illegality of online child sexual exploitation and abuse   | 90 % |
| Spread awareness during community gatherings through lectures and sermons  | 90 % | Report suspected cases of online child sexual abuse to the authorities   | 80 % |
| Provide counselling and support to victims and their families              | 90 % | Engage and collaborate with other stakeholders (e.g. faith leaders from other religions, NGOs, schools, law enforcement, etc.) | 90 % |
| Educate parents and children on the types of online child sexual abuse     | 90 % |  |      |



# NAIROBI, KENYA

**Date**

7<sup>th</sup> Aug, 2018

**# of attendees**

43 attendees

**Faiths represented**

Islam, Christianity,  
Hinduism, Sikhism,  
Indigenous religions

**Countries represented**

5 (Ethiopia, Kenya,  
Rwanda, Sierra Leone,  
Uganda)

**KEY INSIGHTS**

- / There is low awareness of the challenges posed by OCSE in Kenya. Public discourse on the topic of child sexual abuse and exploitation is limited, due to the taboo and stigma associated with it. In addition, there is limited monitoring and reporting on the magnitude of OCSE. The Kenyan government has recently undertaken several initiatives such as connecting to the International Child Sexual Exploitation (ICSE) database.
- / Low levels of awareness on OCSE are demonstrated through responses by faith leaders from the region.
- / More than a quarter of faith leaders agreed with all the common myths related to child abuse, clearly indicating the need for measures to increase awareness.
- / Whilst faith leaders unanimously agreed that they can play a major role in combatting OCSE, only 50% respondents felt that not enough is being done today. During discussions during the workshop, they stressed on the need for training and capacity building to enable them to effectively combat OCSE.

**AWARENESS OF PROBLEM**

**TYPES OF CHILD ABUSE**

|   |             |                                      |             |
|---|-------------|--------------------------------------|-------------|
| Physical abuse  | <b>96 %</b> | Live-streaming of child sexual abuse | <b>64 %</b> |
| Emotional / mental abuse                                  | <b>92 %</b> | Sexting (Sexual texting)             | <b>70 %</b> |
| Sexual abuse  | <b>96 %</b> | Sextortion (sexual extortion)        | <b>68 %</b> |
| Production and distribution of child sexual abuse content | <b>80 %</b> |                                      |             |

**AGREEMENT WITH COMMON MYTHS ON CHILD SEXUAL ABUSE**

|   |             |  |             |
|---|-------------|--|-------------|
| Children usually tell someone that they are being abused  | <b>32 %</b> | Infants are safe from online sexual abuse and exploitation                                 | <b>24 %</b> |
| Children are usually sexually abused by strangers         | <b>20 %</b> | Child sexual abuse is linked to homosexuality  | <b>32 %</b> |
| Older men are the main perpetrators of child sexual abuse | <b>40 %</b> | It is only child abuse if there is physical contact between the victim and the perpetrator | <b>28 %</b> |

**AWARENESS OF SOLUTIONS**

**ROLE OF FAITH LEADERS**

|   |              |
|---|--------------|
| Do you believe that religious leaders can play a major role in fighting online child sexual abuse and exploitation? | <b>100 %</b> |
| Are faith leaders in your country playing an active role to combat online child sexual abuse and exploitation?      |              |
| Very active role  | <b>0 %</b>   |
| Somewhat active role  | <b>52 %</b>  |

**ACTIONS THAT FAITH LEADERS CAN TAKE**

|  |             |  |             |
|--|-------------|--|-------------|
| Spread awareness during gatherings in places of worship (e.g. Sunday Mass) | <b>80 %</b> | Increase awareness of the illegality of online child sexual exploitation and abuse   | <b>84 %</b> |
| Spread awareness during community gatherings through lectures and sermons  | <b>84 %</b> | Report suspected cases of online child sexual abuse to the authorities   | <b>80 %</b> |
| Provide counselling and support to victims and their families              | <b>88 %</b> | Engage and collaborate with other stakeholders (e.g. faith leaders from other religions, NGOs, schools, law enforcement, etc.) | <b>84 %</b> |
| Educate parents and children on the types of online child sexual abuse     | <b>84 %</b> |  |             |



## SAN DOMINGO, DR

Date

11<sup>th</sup> -12<sup>th</sup>  
Sep, 2018

# of attendees

40 attendees

### Faiths represented

Islam, Christianity, Bahá'í Faith

### Countries represented

11 (Argentina, Chile, Cuba, Dominican Republic, Ecuador, Guatemala, México, Nicaragua, Panamá, Perú and Uruguay)

### KEY INSIGHTS

- / Dominican Republic faces risks from child sexual abuse in the form of online sexual abuse and exploitation, child trafficking and commercial sexual exploitation. The government has undertaken multiple initiatives including a national action plan to eliminate commercial child sexual abuse. A number of international organizations and NGOs are playing an active role as well, such as UNICEF, International Justice Mission, Arigatou International, Global Network of Religions for Children, etc.
- / Faith leaders at the Dominican Republic workshop had a heightened awareness of traditional forms of abuse. However, they exhibited lower levels of awareness for forms of online and electronic abuse.
- / Faith leaders showed varying levels of agreement to common myths surrounding child abuse. More than half the respondents agreed with the myths on strangers and the age of abusers while nearly a quarter agreed with the myth on hidden victims, clearly indicating the need for additional measures to increase awareness.
- / 100% respondents agreed that faith leaders can play a major role in combatting OCSE, and half of them felt that they are already playing an active role.

### AWARENESS OF PROBLEM

#### TYPES OF CHILD ABUSE

|   |       |                                      |      |
|---|-------|--------------------------------------|------|
| Physical abuse  | 100 % | Live-streaming of child sexual abuse | 59 % |
| Emotional / mental abuse                                  | 100 % | Sexting (Sexual texting)             | 81 % |
| Sexual abuse  | N/A   | Sextortion (sexual extortion)        | N/A  |
| Production and distribution of child sexual abuse content | 70 %  |                                      |      |

#### AGREEMENT WITH COMMON MYTHS ON CHILD SEXUAL ABUSE

|   |      |  |     |
|---|------|--|-----|
| Children usually tell someone that they are being abused  | 22 % | Infants are safe from online sexual abuse and exploitation                                 | 4 % |
| Children are usually sexually abused by strangers         | 74 % | Child sexual abuse is linked to homosexuality  | 7 % |
| Older men are the main perpetrators of child sexual abuse | 56 % | It is only child abuse if there is physical contact between the victim and the perpetrator | 4 % |

### AWARENESS OF SOLUTIONS

#### ROLE OF FAITH LEADERS

|   |       |
|---|-------|
| Do you believe that religious leaders can play a major role in fighting online child sexual abuse and exploitation? | 100 % |
| Are faith leaders in your country playing an active role to combat online child sexual abuse and exploitation?      |       |
| Very active role  | 50 %  |
| Somewhat active role  | 31 %  |

#### ACTIONS THAT FAITH LEADERS CAN TAKE

|  |       |  |       |
|--|-------|--|-------|
| Spread awareness during gatherings in places of worship (e.g. Sunday Mass) | 94 %  | Increase awareness of the illegality of online child sexual exploitation and abuse   | 100 % |
| Spread awareness during community gatherings through lectures and sermons  | 100 % | Report suspected cases of online child sexual abuse to the authorities   | 100 % |
| Provide counselling and support to victims and their families              | 81 %  | Engage and collaborate with other stakeholders (e.g. faith leaders from other religions, NGOs, schools, law enforcement, etc.) | 88 %  |
| Educate parents and children on the types of online child sexual abuse     | 100 % |  |       |



## ABU DHABI, UAE

**Date**

20<sup>th</sup> Sep, 2018

**# of attendees**

19 attendees

### Faiths represented

Islam, Christianity,  
Hinduism, Sikhism,  
Buddhism

### Countries represented

5 (United Arab Emirates,  
India, Sri Lanka, Egypt,  
United States of America)

### KEY INSIGHTS

- / The UAE Government in recent years has undertaken several high-profile initiatives to protect children and increase awareness of different forms of child abuse, including the adoption of a new law on child protection, the establishment of a Federal Child Protection Center, the launch of a child protection hotline as well as public awareness campaigns in public spaces.
- / Faith leaders at the Abu Dhabi workshop had a high level of awareness of traditional forms of abuse as well as online and electronic forms of child sexual abuse.,
- / A quarter of respondents expressed agreement with common myths on child abuse, indicating the need for increasing awareness of faith leaders.
- / Over 80% of respondents agreed that faith leaders can play a major role in combatting OCSE, and felt that they are already playing an active role. They have also shown strong agreement with proposed actions that can be taken to combat OCSE in our communities.

### AWARENESS OF PROBLEM

#### TYPES OF CHILD ABUSE

|   |              |                                      |             |
|---|--------------|--------------------------------------|-------------|
| Physical abuse  | <b>100 %</b> | Live-streaming of child sexual abuse | <b>75 %</b> |
| Emotional / mental abuse                                  | <b>100 %</b> | Sexting (Sexual texting)             | <b>88 %</b> |
| Sexual abuse  | <b>100 %</b> | Sextortion (sexual extortion)        | <b>81 %</b> |
| Production and distribution of child sexual abuse content | <b>81 %</b>  |                                      |             |

#### AGREEMENT WITH COMMON MYTHS ON CHILD SEXUAL ABUSE

|   |             |  |             |
|---|-------------|--|-------------|
| Children usually tell someone that they are being abused  | <b>25 %</b> | Infants are safe from online sexual abuse and exploitation                                 | <b>25 %</b> |
| Children are usually sexually abused by strangers         | <b>25 %</b> | Child sexual abuse is linked to homosexuality  | <b>38 %</b> |
| Older men are the main perpetrators of child sexual abuse | <b>38 %</b> | It is only child abuse if there is physical contact between the victim and the perpetrator | <b>19 %</b> |

### AWARENESS OF SOLUTIONS

#### ROLE OF FAITH LEADERS

Do you believe that religious leaders can play a major role in fighting online child sexual abuse and exploitation? **94 %**

Are faith leaders in your country playing an active role to combat online child sexual abuse and exploitation?

Very active role **31 %**      Somewhat active role **56 %**

#### ACTIONS THAT FAITH LEADERS CAN TAKE

Spread awareness during gatherings in places of worship (e.g. Sunday Mass) **94 %**

Spread awareness during community gatherings through lectures and sermons **100 %**

Provide counselling and support to victims and their families **81 %**

Educate parents and children on the types of online child sexual abuse **100 %**

Increase awareness of the illegality of online child sexual exploitation and abuse **100 %**

Report suspected cases of online child sexual abuse to the authorities **100 %**

Engage and collaborate with other stakeholders (e.g. faith leaders from other religions, NGOs, schools, law enforcement, etc.) **88 %**



## NEW DELHI, INDIA

### Date

26<sup>th</sup> -27<sup>th</sup> Sep  
2018

### # of attendees

90 attendees  
250+ children

### Faiths represented

Islam, Christianity,  
Hinduism, Bahá'í Faith,  
Buddhism, Jainism,  
Sikhism

### Countries represented

5 (India, Sri Lanka,  
Bangladesh, Nepal,  
Myanmar)

### KEY INSIGHTS

- / Taboo and social stigma associated with child sexual abuse remain widespread in India, resulting in very limited public discourse on this critical topic. This stigma coupled with weak enforcement of laws and unsensitized law enforcement officers has resulted in crimes being vastly underreported, especially for male victims. However, due to efforts of NGOs and a number of prominent people speaking about their experiences as children, public awareness is increasing.
- / Whilst faith leaders showed a high level of awareness of traditional forms of abuse, they exhibited much lower levels of awareness for online and electronic abuse. This, coupled with a quarter of respondents expressing agreement with common myths on child abuse, clearly indicates the need for increased awareness.
- / While nearly 90% of respondents agreed that faith leaders can play a major role in combatting OCSE, only 12% felt that faith leaders are playing a very active role in their communities. During discussions during the workshop, they stressed on the need for education and capacity building to enable them to effectively combat OCSE.

### AWARENESS OF PROBLEM

#### TYPES OF CHILD ABUSE

|   |       |                                      |      |
|---|-------|--------------------------------------|------|
| Physical abuse  | 100 % | Live-streaming of child sexual abuse | 71 % |
| Emotional / mental abuse                                  | 100 % | Sexting (Sexual texting)             | 81 % |
| Sexual abuse  | 93 %  | Sextortion (sexual extortion)        | 76 % |
| Production and distribution of child sexual abuse content | 81 %  |                                      |      |

#### AGREEMENT WITH COMMON MYTHS ON CHILD SEXUAL ABUSE

|   |      |  |      |
|---|------|--|------|
| Children usually tell someone that they are being abused  | 36 % | Infants are safe from online sexual abuse and exploitation                                 | 14 % |
| Children are usually sexually abused by strangers         | 29 % | Child sexual abuse is linked to homosexuality  | 29 % |
| Older men are the main perpetrators of child sexual abuse | 50 % | It is only child abuse if there is physical contact between the victim and the perpetrator | 24 % |

### AWARENESS OF SOLUTIONS

#### ROLE OF FAITH LEADERS

Do you believe that religious leaders can play a major role in fighting online child sexual abuse and exploitation? **88 %**

Are faith leaders in your country playing an active role to combat online child sexual abuse and exploitation?

Very active role **12 %**      Somewhat active role **40 %**

#### ACTIONS THAT FAITH LEADERS CAN TAKE

Spread awareness during gatherings in places of worship (e.g. Sunday Mass) **88 %**

Spread awareness during community gatherings through lectures and sermons **88 %**

Provide counselling and support to victims and their families **95 %**

Educate parents and children on the types of online child sexual abuse **90 %**

Increase awareness of the illegality of online child sexual exploitation and abuse **88 %**

Report suspected cases of online child sexual abuse to the authorities **90 %**

Engage and collaborate with other stakeholders (e.g. faith leaders from other religions, NGOs, schools, law enforcement, etc.) **88 %**



**FAITH  
DASHBOARDS**



# Christianity

## # of respondents

65 respondents

### Countries represented

19 (Argentina, Cuba, Democratic Republic of Congo, Dominican Republic, Ecuador, Egypt, El Salvador, Ethiopia, Guatemala, India, Italy, Kenya, Panamá, Perú, Philippines, Rwanda, Sierra Leone, United States of America and Uruguay)

### KEY INSIGHTS

- / Christian respondents covered a number of denominations including Catholics, Protestants, Coptic Orthodox, Evangelicals, Reformed Baptists and Mormons.
- / Whilst Christian faith leaders have a high level of awareness of traditional forms of abuse, they exhibited slightly lower levels of awareness for forms of online and electronic abuse.
- / Christian respondents showed varying levels of agreement to common myths surrounding child abuse. More than a quarter of respondents agreed with the myths on strangers and age of abusers, indicating the need for additional measures to increase awareness.
- / 94% of Christian respondents agreed that they can play a major role in combatting OCSE, and felt that faith leaders are already playing an active role in combatting it.
- / More than three-quarters of Christian respondents were in strong agreement with proposed actions that can be taken to combat OCSE in our communities.

### AWARENESS OF PROBLEM

#### TYPES OF CHILD ABUSE

|   |             |                                      |             |
|---|-------------|--------------------------------------|-------------|
| Physical abuse  | <b>98 %</b> | Live-streaming of child sexual abuse | <b>68 %</b> |
| Emotional / mental abuse                                  | <b>98 %</b> | Sexting (Sexual texting)             | <b>82 %</b> |
| Sexual abuse  | <b>94 %</b> | Sextortion (sexual extortion)        | <b>68 %</b> |
| Production and distribution of child sexual abuse content | <b>75 %</b> |                                      |             |

#### AGREEMENT WITH COMMON MYTHS ON CHILD SEXUAL ABUSE

|   |             |  |             |
|---|-------------|--|-------------|
| Children usually tell someone that they are being abused  | <b>22 %</b> | Infants are safe from online sexual abuse and exploitation                                 | <b>18 %</b> |
| Children are usually sexually abused by strangers         | <b>35 %</b> | Child sexual abuse is linked to homosexuality  | <b>20 %</b> |
| Older men are the main perpetrators of child sexual abuse | <b>37 %</b> | It is only child abuse if there is physical contact between the victim and the perpetrator | <b>9 %</b>  |

### AWARENESS OF SOLUTIONS

#### ROLE OF FAITH LEADERS

|   |             |
|---|-------------|
| Do you believe that religious leaders can play a major role in fighting online child sexual abuse and exploitation? | <b>94 %</b> |
| Are faith leaders in your country playing an active role to combat online child sexual abuse and exploitation?      |             |
| Very active role  | <b>30 %</b> |
| Somewhat active role  | <b>38 %</b> |

#### ACTIONS THAT FAITH LEADERS CAN TAKE

|  |             |  |             |
|--|-------------|--|-------------|
| Spread awareness during gatherings in places of worship (e.g. Sunday Mass) | <b>94 %</b> | Increase awareness of the illegality of online child sexual exploitation and abuse   | <b>71 %</b> |
| Spread awareness during community gatherings through lectures and sermons  | <b>92 %</b> | Report suspected cases of online child sexual abuse to the authorities   | <b>94 %</b> |
| Provide counselling and support to victims and their families              | <b>98 %</b> | Engage and collaborate with other stakeholders (e.g. faith leaders from other religions, NGOs, schools, law enforcement, etc.) | <b>97 %</b> |
| Educate parents and children on the types of online child sexual abuse     | <b>94 %</b> |  |             |



# Hinduism

## # of respondents

21 respondents

## Countries represented

4 (Dominican Republic, India, Tanzania, United States of America)

- KEY INSIGHTS**
- / Whilst Hindu faith leaders have a high level of awareness of traditional forms of abuse, they exhibited slightly lower levels of awareness for forms of online and electronic abuse.
  - / Hindu respondents showed a high degree of agreement to common myths surrounding child abuse, with more than 80% of respondents agreeing with all the myths. This clearly indicates the need for additional measures to increase awareness.
  - / 95% of Hindu respondents agreed that they can play a major role in combatting OCSE, and felt that faith leaders are already playing an active role in combatting it.
  - / Over 80% of Hindu respondents were in strong agreement with actions that can be taken to combat OCSE in our communities.

### AWARENESS OF PROBLEM

#### TYPES OF CHILD ABUSE

|   |              |                                      |             |
|---|--------------|--------------------------------------|-------------|
| Physical abuse  | <b>100 %</b> | Live-streaming of child sexual abuse | <b>81 %</b> |
| Emotional / mental abuse                                  | <b>95 %</b>  | Sexting (Sexual texting)             | <b>81 %</b> |
| Sexual abuse  | <b>95 %</b>  | Sextortion (sexual extortion)        | <b>75 %</b> |
| Production and distribution of child sexual abuse content | <b>81 %</b>  |                                      |             |

#### AGREEMENT WITH COMMON MYTHS ON CHILD SEXUAL ABUSE

|   |             |  |             |
|---|-------------|--|-------------|
| Children usually tell someone that they are being abused  | <b>86 %</b> | Infants are safe from online sexual abuse and exploitation                                 | <b>81 %</b> |
| Children are usually sexually abused by strangers         | <b>86 %</b> | Child sexual abuse is linked to homosexuality  | <b>81 %</b> |
| Older men are the main perpetrators of child sexual abuse | <b>86 %</b> | It is only child abuse if there is physical contact between the victim and the perpetrator | <b>86 %</b> |

### AWARENESS OF SOLUTIONS

#### ROLE OF FAITH LEADERS

|   |             |
|---|-------------|
| Do you believe that religious leaders can play a major role in fighting online child sexual abuse and exploitation? | <b>95 %</b> |
| Are faith leaders in your country playing an active role to combat online child sexual abuse and exploitation?      |             |
| Very active role  | <b>19 %</b> |
| Somewhat active role  | <b>43 %</b> |

#### ACTIONS THAT FAITH LEADERS CAN TAKE

|  |             |  |             |
|--|-------------|--|-------------|
| Spread awareness during gatherings in places of worship (e.g. Sunday Mass) | <b>86 %</b> | Increase awareness of the illegality of online child sexual exploitation and abuse   | <b>81 %</b> |
| Spread awareness during community gatherings through lectures and sermons  | <b>86 %</b> | Report suspected cases of online child sexual abuse to the authorities   | <b>81 %</b> |
| Provide counselling and support to victims and their families              | <b>86 %</b> | Engage and collaborate with other stakeholders (e.g. faith leaders from other religions, NGOs, schools, law enforcement, etc.) | <b>86 %</b> |
| Educate parents and children on the types of online child sexual abuse     | <b>86 %</b> |  |             |





# Islam

## # of respondents

16 respondents

### Countries represented

8 (Bangladesh, Dominican Republic, India, Kenya, Philippines, South Africa, Uganda, United Arab Emirates)

### KEY INSIGHTS

- / Whilst Muslim faith leaders have a high level of awareness of traditional forms of abuse, they exhibited slightly lower levels of awareness for forms of online and electronic abuse.
- / Muslim respondents showed varying levels of agreement to common myths surrounding child abuse. More than a quarter of respondents agreed with the myths on strangers, age of abusers and the link between child abuse and homosexuality. This clearly indicates the need for measures to increase awareness.
- / Muslim respondents unanimously agreed that they can play a major role in combatting OCSE, and felt that faith leaders are already playing an active role in combatting it.
- / More than 75% of Muslim respondents were in strong agreement with actions that can be taken to combat OCSE in our communities.

### AWARENESS OF PROBLEM

#### TYPES OF CHILD ABUSE

|   |       |                                      |      |
|---|-------|--------------------------------------|------|
| Physical abuse  | 100 % | Live-streaming of child sexual abuse | 81 % |
| Emotional / mental abuse                                  | 100 % | Sexting (Sexual texting)             | 81 % |
| Sexual abuse  | 93 %  | Sextortion (sexual extortion)        | 87 % |
| Production and distribution of child sexual abuse content | 94 %  |                                      |      |

#### AGREEMENT WITH COMMON MYTHS ON CHILD SEXUAL ABUSE

|   |      |  |      |
|---|------|--|------|
| Children usually tell someone that they are being abused  | 19 % | Infants are safe from online sexual abuse and exploitation                                 | 6 %  |
| Children are usually sexually abused by strangers         | 25 % | Child sexual abuse is linked to homosexuality  | 44 % |
| Older men are the main perpetrators of child sexual abuse | 63 % | It is only child abuse if there is physical contact between the victim and the perpetrator | 31 % |

### AWARENESS OF SOLUTIONS

#### ROLE OF FAITH LEADERS

|   |       |
|---|-------|
| Do you believe that religious leaders can play a major role in fighting online child sexual abuse and exploitation? | 100 % |
| Are faith leaders in your country playing an active role to combat online child sexual abuse and exploitation?      |       |
| Very active role  | 6 %   |
| Somewhat active role  | 63 %  |

#### ACTIONS THAT FAITH LEADERS CAN TAKE

|  |      |  |      |
|--|------|--|------|
| Spread awareness during gatherings in places of worship (e.g. Sunday Mass) | 88 % | Increase awareness of the illegality of online child sexual exploitation and abuse   | 81 % |
| Spread awareness during community gatherings through lectures and sermons  | 88 % | Report suspected cases of online child sexual abuse to the authorities   | 88 % |
| Provide counselling and support to victims and their families              | 81 % | Engage and collaborate with other stakeholders (e.g. faith leaders from other religions, NGOs, schools, law enforcement, etc.) | 75 % |
| Educate parents and children on the types of online child sexual abuse     | 88 % |  |      |



## Other Faiths

### # of respondents

19 respondents  
 (Buddhist – 6, Bahá'í – 5, Sikh – 4.,  
 Indigenous – 1, Brahma Kumaris – 1, Sai  
 Baba – 1, SeichoNoie - 1)

### Countries represented

7 (Chile, Dominican Republic, India, Kenya, Mexico,  
 Nicaragua, Sri Lanka)

### KEY INSIGHTS

- / Due to the lower number of responses, results for other faiths have been consolidated together.
- / Whilst respondents from other faith traditions have a high level of awareness of traditional forms of abuse, they exhibited significantly lower levels of awareness for online and electronic forms of child sexual abuse.
- / Respondents from other faith traditions showed varying levels of agreement to common myths surrounding child abuse. More than half the respondents agreed with the myth on strangers, while more than a quarter of respondents agreed with the myth on age of abusers. This clearly indicates the need for measures to increase awareness.
- / 94% of respondents from other faith traditions showed strong agreement that they can play a major role in combatting OCSE, and felt that faith leaders are already playing an active role in combatting it.
- / Two-thirds of respondents from other faith traditions agreed with actions that can be taken to combat OCSE in our communities.

### AWARENESS OF PROBLEM

#### TYPES OF CHILD ABUSE

|   |       |                                      |      |
|---|-------|--------------------------------------|------|
| Physical abuse  | 100 % | Live-streaming of child sexual abuse | 53 % |
| Emotional / mental abuse                                  | 100 % | Sexting (Sexual texting)             | 71 % |
| Sexual abuse  | 63 %  | Sextortion (sexual extortion)        | 50 % |
| Production and distribution of child sexual abuse content | 71 %  |                                      |      |

#### AGREEMENT WITH COMMON MYTHS ON CHILD SEXUAL ABUSE

|   |      |  |      |
|---|------|--|------|
| Children usually tell someone that they are being abused  | 18 % | Infants are safe from online sexual abuse and exploitation                                 | 6 %  |
| Children are usually sexually abused by strangers         | 53 % | Child sexual abuse is linked to homosexuality  | 12 % |
| Older men are the main perpetrators of child sexual abuse | 35 % | It is only child abuse if there is physical contact between the victim and the perpetrator | 6 %  |

### AWARENESS OF SOLUTIONS

#### ROLE OF FAITH LEADERS

Do you believe that religious leaders can play a major role in fighting online child sexual abuse and exploitation? **94 %**

Are faith leaders in your country playing an active role to combat online child sexual abuse and exploitation?

Very active role **24 %**      Somewhat active role **35 %**

#### ACTIONS THAT FAITH LEADERS CAN TAKE

Spread awareness during gatherings in places of worship (e.g. Sunday Mass) **67 %**

Spread awareness during community gatherings through lectures and sermons **67 %**

Provide counselling and support to victims and their families **67 %**

Educate parents and children on the types of online child sexual abuse **67 %**

Increase awareness of the illegality of online child sexual exploitation and abuse **67 %**

Report suspected cases of online child sexual abuse to the authorities **67 %**

Engage and collaborate with other stakeholders (e.g. faith leaders from other religions, NGOs, schools, law enforcement, etc.) **67 %**



**CONCLUSIONS  
AND WAY  
FORWARD**

تحالف  
الأديان  
لأمن المجتمعات



**INTERFAITH  
ALLIANCE**  
FOR SAFER COMMUNITIES

## 8. Conclusions and Recommendations

**Based on the survey results, three key insights have been drawn**

**1** Faith leaders have strong awareness about traditional forms of child abuse. However their understanding about online and electronic forms of child abuse such as CSAM, sextortion, live-streaming, et al is considerably lower

**2** Faith leaders are willing to act, however, low awareness and lack of access of information restricts their ability to do so.

**3** Leaders from within the same faith and region showed inconsistent levels of awareness of OCSE and the actions that can be taken to combat it.

**Measures need to be adopted to address the challenges faced by faith leaders**

Educational materials needs to be developed for faith leaders, to increase their awareness and understanding of online child sexual abuse and exploitation.

Guidance needs to be shared with faith leaders highlighting the actions that they can take to: increase awareness; respond to cases of abuse; and to partner with other stakeholders in their communities.

Faith leaders need to connect with colleagues within their faith and from other faiths within their communities, to share experiences and knowledge to safeguard every child.

**The IAFSC has undertaken initiatives to address these challenges**

The IAFSC has developed an information pack on OCSE that provides details on the types and scale of OCSE along with the impact it has on our communities.

The IAFSC is developing a toolkit for faith leaders to provide them with guidance on how they can combat crimes that impact the safety of their communities.

The IAFSC continues to organize global and regional events for faith communities to improve awareness and provide platforms knowledge-sharing and collaboration

**APPENDIX:  
SURVEY  
QUESTIONNAIRE**



## 9. Survey Questionnaire

### Q1. Are you aware of the below types of child abuse?

Physical abuse  Yes  No

---

Emotional / mental abuse  Yes  No

---

Sexual abuse  Yes  No

---

Production and distribution of child sexual abuse content  Yes  No

---

Live-streaming of child sexual abuse  Yes  No

---

Sexting (Sexual texting)  Yes  No

---

Sextortion (sexual extortion)  Yes  No

## 9. Survey Questionnaire

### Q2. Do you agree with the below statements?

Children usually tell someone that they are being abused

Strongly Agree
  Agree
  Disagree
  Strongly Disagree
  Can't say

Children are usually sexually abused by strangers

Strongly Agree
  Agree
  Disagree
  Strongly Disagree
  Can't say

Older men are mostly the perpetrators of child sexual abuse

Strongly Agree
  Agree
  Disagree
  Strongly Disagree
  Can't say

Infants are safe from online sexual abuse and exploitation

Strongly Agree
  Agree
  Disagree
  Strongly Disagree
  Can't say

Child sexual abuse is linked to homosexuality

Strongly Agree
  Agree
  Disagree
  Strongly Disagree
  Can't say

It is only child abuse if there is physical contact with the victim

Strongly Agree
  Agree
  Disagree
  Strongly Disagree
  Can't say

---



## 9. Survey Questionnaire

**Q3. Do you believe that faith leaders can play a major role in fighting online child sexual abuse and exploitation?**

Strongly Agree     Agree     Disagree     Strongly Disagree     Can't say

**Q4. Are faith leaders in your country playing an active role to combat online child sexual abuse and exploitation?**

Very active     Somewhat active     Not active     Can't say



## 9. Survey Questionnaire

### Q5. What actions can faith leaders take to ensure the safety of their communities?

|  |   |                                |                                   |  |                                    |
|--|---|--------------------------------|-----------------------------------|--|------------------------------------|
| Spread awareness during gatherings in places of worship (e.g. Sunday Mass)                               | <input type="checkbox"/> Strongly Agree | <input type="checkbox"/> Agree | <input type="checkbox"/> Disagree | <input type="checkbox"/> Strongly Disagree | <input type="checkbox"/> Can't say |
| <hr/>  |   |                                |                                   |  |                                    |
| Spread awareness during community gatherings through lectures and sermons                                | <input type="checkbox"/> Strongly Agree | <input type="checkbox"/> Agree | <input type="checkbox"/> Disagree | <input type="checkbox"/> Strongly Disagree | <input type="checkbox"/> Can't say |
| <hr/>  |   |                                |                                   |  |                                    |
| Provide counselling and support to victims and their families  | <input type="checkbox"/> Strongly Agree | <input type="checkbox"/> Agree | <input type="checkbox"/> Disagree | <input type="checkbox"/> Strongly Disagree | <input type="checkbox"/> Can't say |
| <hr/>  |   |                                |                                   |  |                                    |
| Educate parents and children on the types of online child sexual abuse                                   | <input type="checkbox"/> Strongly Agree | <input type="checkbox"/> Agree | <input type="checkbox"/> Disagree | <input type="checkbox"/> Strongly Disagree | <input type="checkbox"/> Can't say |
| <hr/>  |   |                                |                                   |  |                                    |
| Increase awareness of the illegality of online child sexual exploitation and abuse                       | <input type="checkbox"/> Strongly Agree | <input type="checkbox"/> Agree | <input type="checkbox"/> Disagree | <input type="checkbox"/> Strongly Disagree | <input type="checkbox"/> Can't say |
| <hr/>  |   |                                |                                   |  |                                    |
| Report suspected cases of online child sexual abuse to the authorities                                   | <input type="checkbox"/> Strongly Agree | <input type="checkbox"/> Agree | <input type="checkbox"/> Disagree | <input type="checkbox"/> Strongly Disagree | <input type="checkbox"/> Can't say |
| <hr/>  |   |                                |                                   |  |                                    |
| Engage and collaborate with other stakeholders (e.g. other faiths, NGOs, schools, law enforcement, etc.) | <input type="checkbox"/> Strongly Agree | <input type="checkbox"/> Agree | <input type="checkbox"/> Disagree | <input type="checkbox"/> Strongly Disagree | <input type="checkbox"/> Can't say |

تحالف  
الأديان  
لأمن المجتمعات



INTERFAITH  
ALLIANCE  
FOR SAFER COMMUNITIES



[iafsc.org](http://iafsc.org)



[info@iafsc.org](mailto:info@iafsc.org)



[Interfaith\\_ASC](https://twitter.com/Interfaith_ASC)



[interfaithalliance](https://www.instagram.com/interfaithalliance)