

POV

Community
Engagement & Education

DISCUSSION GUIDE

The Storm Makers

A Film by Guillaume Suon



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Filming From the Perspective of Traffickers

Would you sell your neighbor, or even your own child, to a trafficking network in order to save your family? Which one of your children would you sacrifice? How would you feel when you realize that the people you have recruited are being enslaved, exploited and beaten because of you? What becomes of your humanity once you decide to exploit another human being for profit?

These are the first questions I asked myself when I started to film the traffickers. I wanted to understand what kind of persons they were. My purpose was neither to judge them nor to reduce their responsibility. I wanted to focus on the personal reasons that led them to sell human beings. I wanted to give the audience the opportunity to delve into traffickers' daily lives. Therefore I filmed them face to face, with the idea that the more we get into their minds, the more we can understand their motives and actions.

The raw—and sometimes cruel—vision the storm makers have of their victims offers a unique perspective on the place that migrant girls hold in Cambodian society. I intended to give a broad overview of the trafficking business while zooming in on the individuals involved in the process of selling human beings.

The film offers a rare political perspective on the economic, social and ethical crisis that has disturbed Cambodia dramatically. It reveals a shocking perspective on the relentless exploitation of the rural population to feed Cambodia's hunger for economic development. How can a country come to lose sight of its own values? How can Cambodians accept bargaining with the lives of their own relatives? How did contemporary Cambodian society become so entrenched in greed and profit?

In this era of globalization, I want to show that—to quote Nobel Prize-winning economist Gerard Debreu—"the right to life cannot always be assured, for reasons of cost."

Filming the Victims in the Mirror of Their Traffickers

I wanted to free the young migrants of their status of merchandise, to which they have been reduced by the traffickers, giving them the possibility to speak out and tell their own stories in detail.

Aya does not dare to speak to anyone about her traumatic experience. Her participation in the film is a way of finding some sense of closure to what happened to her in Malaysia. How can Aya continue to live when the memory of the violence she experienced during two years of slavery haunts her every single day?

Cambodian migrants have been reduced to the status of slaves. They exist only through the images of poverty and decline provided by the media. They are transparent, or worse, completely invisible.

Nobody asks them about their experiences abroad, neither the villagers nor their own families. Shame prevents them from fighting back. They remain silent about the abuse they have suffered: the rapes, the beatings, the humiliation and insults, the exploitation. They have to recover alone, and in silence. Back home, the psychological shock can be so intense that some of them give in completely. Several girls have committed suicide; others have gone mad. Others would even migrate again, sometimes only a few days after their return, in a sort of suicidal mission. They are trapped into a dual exile: slaves abroad, silent victims at home.

I want migrants like Aya to feel free in front of the camera, allowing words to serve as therapy and an escape from the past.



Filmmaker Guillaume Suon.

Photo Tipasa Production, Bophana Production

Guillaume Suon

Director/Writer, **The Storm Makers**



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Aya working on a construction site.

Photo courtesy of Tipasa Production, Bophana Production

A chilling exposé of Cambodia's human trafficking underworld, **The Storm Makers** (52 min.) weaves the story of 16-year-old Aya with the stories of powerful traffickers (known as "storm makers" for the havoc they wreak) who use deception to funnel a stream of impoverished and illiterate people across the country's borders.

Behind the personal stories, the film is an eye-opening look at the cycle of poverty, despair and greed that fuels this brutal modern slave trade. We see systemic sexism in action when Aya's mother blames her daughter for returning from Malaysia with a baby, and when Aya admits to abusing the son who is a constant reminder of her rapist. We meet parents wracked with guilt over having sold their daughters, even though their decisions were the result of desperate economic need. And we are introduced to those who exploit these people, seemingly unconcerned about ever being held accountable.

It's an emotional journey that swings between rage and sympathy, making **The Storm Makers** an excellent springboard for discussions about combatting human trafficking and its support structures: sexism, poverty, corruption and illiteracy.

The Storm Makers is well suited for use in a variety of settings and is especially recommended for use with:

- **Your local PBS station**
- **Groups that have discussed previous PBS and POV films relating to human rights, human trafficking, poverty or Southeast Asia including *Enemies of the People, The Flute Player, Girl Model* and *Sacrifice***
- **Groups focused on any of the issues listed in the Key Issues section**
- **Academic departments and student groups at colleges and universities**
- **Faith-based organizations and institutions**
- **Cultural, art and historical organizations, institutions and museums**
- **Civic, fraternal and community groups**
- **High school students, youth groups and clubs**
- **Community organizations with a mission to promote education and learning, such as local libraries.**

The Storm Makers is an excellent tool for outreach and will be of special interest to people looking to explore the following topics:

- **abolitionism**
- **Asia/East Asia/Pacific**
- **Cambodia**
- **corruption**
- **globalization**
- **human rights**
- **human trafficking**
- **illiteracy**
- **internalized oppression**
- **labor issues**
- **Malaysia**
- **mental health**
- **migrant workers**
- **modern slave trade**
- **poverty**
- **prostitution**
- **psychology**
- **rape culture**
- **rural populations**
- **sexism**
- **sexual violence**
- **Taiwan**
- **trauma**
- **Thailand**
- **women's rights**
- **women's studies**

USING THIS GUIDE

This guide is an invitation to dialogue. It is based on a belief in the power of human connection, designed for people who want to use **The Storm Makers** to engage family, friends, classmates, colleagues and communities. In contrast to initiatives that foster debates in which participants try to convince others that they are right, this document envisions conversations undertaken in a spirit of openness in which people try to understand one another and expand their thinking by sharing viewpoints and listening actively.

The discussion prompts are intentionally crafted to help a wide range of audiences think more deeply about the issues in the film. Rather than attempting to address them all, choose one or two that best meet your needs and interests. And be sure to leave time to consider taking action. Planning next steps can help people leave the room feeling energized and optimistic, even in instances when conversations have been difficult.

For more detailed event planning and facilitation tips, visit www.pov.org/engage



Koeun Sokun Pisey.

Photo courtesy of Tipasa Production, Bophana Production

What Is Human Trafficking?

The Storm Makers shines a light on the widespread practice of human trafficking, showing that slavery is still prevalent in modern-day society. The United Nations Office on Drugs and Crime defines human trafficking as the “recruitment, transportation, transfer, harboring or receipt of persons, by means of threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power, or of a position of vulnerability or the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation.”

There are many different forms of human trafficking, but the most common today are forced labor and sexual exploitation. Other forms of human trafficking include the forced removal of organs, child labor and debt bondage. Debt bondage also affects victims in forced labor and sexual exploitation situations, as recruiters charge for things like transportation, food and the provision of documentation and then often tack on exorbitant fees and interest rates. In situations of debt bondage, recruiters in-

sist that victims must pay these fees before they can be free to leave whatever service they’re performing, whether it be forced labor or prostitution.

The vast majority of human trafficking victims are from developing countries. Most often, traffickers and recruiters are from the same country as their victims. Because the act of recruiting depends upon deceptive tactics, the recruiter is most successful when they can identify with the victim, gaining trust through shared nationality.

Although the factors that lead to human trafficking vary from country to country, there are a number of commonalities, including “poverty, oppression, lack of human rights, lack of social or economic opportunity, dangers from conflict or instability...militarism, civil unrest, internal armed conflict, natural disasters,” and more, according to the United Nations. All over the world, parents like Aya’s sell their children to local traffickers due to one or more of these factors. Be-

**Aya at work.**

Photo courtesy of Tipasa Production, Bophana Production

yond the money that can be gained from selling their children, many parents hope that their actions will allow their children to escape poverty and make better lives for themselves in a new country.

After the international drug trade, human trafficking is tied with illegal arms dealing as the second largest criminal industry in the world.

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Human Trafficking Worldwide

Human trafficking is illegal under international law. As of 2008, there were 119 parties to the United Nations protocol against human trafficking and 112 parties to the United Nations protocol designed to protect against the smuggling of migrants. Despite these treaties and the many countries that have signed them, human trafficking as seen in **The Storm Makers** occurs all over the world in alarming numbers.

Accurate data on human trafficking is nearly impossible to ascertain due to the underground nature of modern slavery (compared to the careful records and logs kept during historical slavery in America, for example) and the fact that it is infrequently reported. On its website, the United Nations Office on Drugs and Crime explains that “the question of magnitude of the trafficking problem—that is, how many victims there are—is hotly debated as there is no methodologically sound available estimate.” In fact, estimates range from 2.4 million victims to as many as 35.8 million victims worldwide. Sexual exploitation is likely the most common form of human trafficking, representing 79 percent of all human trafficking cases, followed by forced labor at approximately 18 percent of human trafficking cases.

Human trafficking affects the victims, their families and their communities in every corner of the world, including industrialized countries such as the United States. Although the United States complies fully with minimum standards for the prevention of human trafficking (as set by the U.S. Department of State), human trafficking occurs within its borders. In 2014, the National Human Trafficking Resource Center hotline received reports of 3,598 sex trafficking cases that took place in the United States. Forms of trafficking are not limited to illegal activities, such as prostitution, and this is especially evident in the United States, where trafficking occurs in industries from agriculture, to brothels, to legal escort services. Human trafficking victims in the United States have been identified as immigrants (documented and undocumented), as well as United States citizens. LGBTQ individuals—youth in particular—are especially vulnerable, as they face greater threats of discrimination and violence and may find themselves homeless after being ostracized or disowned by their families. According to the U.S. Department of State, “The cumulative effects of homophobia and discrimination make LGBT persons particularly vulnerable to traffickers who prey on the desperation of those who wish to escape social alienation and maltreatment.”

NGOs and international nonprofits provide the majority of recovery services for victims of human trafficking. Most victims of human trafficking have experienced severe emotional, physical and psychological trauma, and the healing process can take years, or even a lifetime. For more information regarding the prevention of human trafficking worldwide and the services available for victims, please visit the **Resources** section of this guide.

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Koeun Sokun Marina & Ming Dy.

Photo courtesy of Tipasa Production, Bophana Production

The Traffickers

In the film, Aya says that human traffickers are referred to as “storm makers” because, “when they arrive in a village, they bring the storm and tears with them.” For traffickers, a primary incentive for getting involved in the business is financial, as the exploitation of humans can be lucrative. Profits are split between the recruiter—such as Pou Houy in **The Storm Makers**—the transporter, and the broker who earns the trust of the victims. The recruiter takes most of the profit.

Exploiters like Ming Dy in **The Storm Makers** are often women. In fact, females make up approximately 30 percent of traffickers. In some cases, former victims become participants in the trade as a way to escape their own situations. In others, women act as brokers because their husbands or romantic partners are also involved in the industry.

Traffickers often choose the industry as an alternative to higher risk criminal endeavors, such as the drug trade.

Human trafficking is a relatively low-risk crime for traffickers because the industry is so poorly monitored in most countries. Few traffickers are ever convicted, in part

due to a lack of anti-human trafficking legislation in many countries. Furthermore, instances of victimization and abuse are rarely reported, as those who are trafficked fear the police may end up charging them with crimes such as prostitution or illegal immigration.

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Aya.

Photo courtesy of Tipasa Production, Bophana Production

Human Trafficking in Cambodia

Cambodia is a constitutional monarchy with an elected government and a population of approximately 15 million people. High poverty rates, government corruption and under-trained law enforcement all play significant roles in Cambodia's role as a human trafficking hotspot. At the roots of these issues is Cambodia's dark past, and the tyrannical reign of the Khmer Rouge from 1975 to 1979. Cambodia's infrastructure was devastated by the Khmer Rouge, and the country has yet to recover fully.

In 1975, after a five-year insurgency, Pol Pot and communist Khmer Rouge forces captured Cambodia's capital city of Phnom Penh. A Vietnamese invasion that lasted from 1978 to 1979 eventually drove out the Khmer Rouge, but not before almost 2 million Cambodians had died in what came to be known as Cambodia's "killing fields." Rather than stabilizing the country, the ongoing Vietnamese occupation sparked a 13-year civil war. The 1991 Paris Peace Accords officially ended the war, though skirmishes continued. In 1993, the United Nations aided Cambodia in conducting national elections that established a multiparty

democracy led by the monarchy. Subsequent years have seen minimal violence during elections and some degree of stability, but the nation still struggles economically and is heavily dependent on foreign aid.

Present-day Cambodia continues to reflect this period of instability. In Cambodia, 17.7 percent of the population lives below the poverty line, and close to 23 percent of the population is illiterate. Cambodia's annual GDP per capita is \$1,084 (compared to a GDP of \$54,629 a year in the United States). Chronic poverty in Cambodia is just one of many factors that has led to its human trafficking situation. Law enforcement and government officials have been known to accept bribes to look the other way in instances of human trafficking, and even non-corrupt officials lack the training to monitor trafficking cases adequately. Additionally, more than half of the population in Cambodia is under the age of 25, making it difficult for young people to find legitimate, sustainable work.



Aya and a crowd crossing the train tracks.

Photo courtesy of Tipasa Production, Bophana Production

Cambodia's 2008 Law on Suppression of Human Trafficking and Sexual Exploitation criminalizes human trafficking. The text of the law states that the punishment for a person who "sells, buys, or exchanges another person for the purpose of profit making, sexual aggression, production of pornography, marriage against the will of the victim . . . or any form of exploitation" is seven to 15 years in prison. If the victim is a minor, the punishment is 15 to 20 years in prison. However, even with these laws in place, Cambodia does not comply with minimum international standards to prevent human trafficking, according to the U.S. Department of State. Cambodia is both a source and destination country for human trafficking—meaning that Cambodians are lured into migrant work in Thailand and Vietnam, while at the same time, foreign workers (primarily Vietnamese women and children) are transported to Cambodia under equally coercive circumstances. Furthermore, Cambodia frequently fails to convict offenders of human trafficking laws, and conviction rates have actually declined in recent years, even as the trafficking industry continues to thrive.

Cambodia is making some efforts to improve its

stance on human trafficking. In 2015, it began implementing a national plan of action written up by the National Committee to Counter Trafficking-in-Persons and the United States Agency for International Development, with help from national and international NGOs. It calls for "a strengthening of relevant laws and policies, better prevention strategies and gender- and age-appropriate support for trafficking victims," in addition to more robust police training, and stricter border control.

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Ming Dy and a local girl discuss working abroad.

Photo courtesy of Tipasa Production, Bophana Production

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Selected People Featured in **The Storm Makers**

Aya – a teenager who returned from Malaysia after two years of exploitation and rape that resulted in the birth of her son



Pou Houy – a trafficker who claims to be Christian, despite owning a recruitment agency based in Phnom Penh that takes credit for having sold more than 500 girls



Ming Dy – a 50-year-old woman with a disability; she sold her own daughter to Pou Houy and has earned bonuses for bringing him other girls from her village



Immediately after the film, you may want to give people a few quiet moments to reflect on what they have seen or pose a general question (examples below) and give people some time to themselves to jot down or think about their answers before opening the discussion:

- If you could ask anyone in the film a single question, whom would you ask and what would you ask them?
- If a friend asked you what this film was about, what would you say?
- What did you learn from this film that you wish everyone knew? What would change if everyone knew it?
- Describe a moment or scene in the film that you found particularly disturbing or moving. What was it about that scene that was especially compelling for you?

Ming Dy on her way to visit a girl who was sold into slavery and returned.

Photo courtesy of Tipasa Production, Bophana Production



A local village.

Photo courtesy of Tipasa Production, Bophana Production

Understanding the Systems and Beliefs Beneath the Surface of Human Trafficking

Were you surprised that Aya's mother was unapologetic about her decision to send Aya to Malaysia? How do you think the lack of economic options influenced her thinking? What role does poverty play in families choosing to send children to work abroad?

Ming Dy says that she shouldn't have sold her daughter, but then asks, "How else could I earn a living? My husband and I are both disabled. I have no land. I don't have any other income." What is happening structurally that leads so many landless peasants to incur such significant debt that it compels them to send their children away to work abroad?

What creates the market for the labor and people that Pou Houy sells?

Did you see anything in the film that was familiar? How were the people in the film like the people in your community? What was different?

Some of the fathers express regret over the circumstances of their daughters, but they didn't prevent their daughters from leaving. Why do you think

they didn't resist more strongly?

Aya's mother is angry, calling her daughter "worthless" and "a slut" for returning from Malaysia with a baby. What underlying beliefs or ideologies make this type of blaming-the-victim possible? How do these ideologies contribute to a culture in which rape is common and victims rather than rapists are held to account?

Aya's mother laments, "I tried to make her a good girl, but she didn't listen to me." How does the construct of good girl/bad girl create a no-win situation for Aya?

Why do the traffickers target rural and illiterate populations? Why might those Cambodians be more vulnerable to the lies told by Pou Houy and the recruiters than more educated, urban, or wealthier Cambodians? What do you think would change if every child in Cambodia attended school long enough to earn the equivalent of a high school diploma?

Aya describes abuse at the hands of her Malaysian "owner," summarizing the indignities by saying, "I was no longer a



Aya and her son.

Photo courtesy of Tipasa Production, Bophana Production

human being.” Yet, she reports that he was praying for his mother when she ran away. What conditions make it possible for one human being to de-humanize another, while having seemingly normal relationships with other people in his life?

Understanding the Impact of Human Trafficking

What is the significance of the film’s title?

Aya accuses her mother, saying, “You prefer money to your children. Did you ever love me?” What did you learn from the film about the cost of human trafficking to families like Aya’s?

What did you learn from the film about the mental health effects of being trafficked? What toll does it take on villages and families when young men and women with trauma-based problems return home?

Aya says, “My suffering . . . I can’t forget it. But I can’t talk about it with my family. Pain remains deep inside

me.” In a brutally honest moment, she also admits to abusing her son: “When my heart remembers, I hit this child.” How does Aya’s repressed pain perpetuate the violence she experienced? What do you think might change if Aya found comfort in her family or community?

We see Aya work hard as a maid in order to earn money to feed her son. Why do you suppose her mother thinks she is lazy or assumes that she is prostituting herself to earn money?

If we are to believe Pou Houy’s story, he was once an illegal worker who overcame violence and incarceration. How does this play into the perpetuation of the system of human trafficking that now provides him with wealth?

According to the film, entire villages are sold to the traffickers. If the traffickers were honest and they continued this pattern of helping people migrate to find work, what would the long-term impact be on Cambodia?



Pou Houy.

Photo courtesy of Tipasa Production, Bophana Production

Thinking About Responses

What did you learn from the film about the techniques that traffickers use to entrap people and keep them in abusive situations? What could governments or NGOs or local communities do to render those techniques ineffective?

Who is responsible for holding participants in trafficking accountable? What do you think the punishment should be? If you were responsible for sentencing, what mitigating factors, if any, would you take into account?

When Aya's mother complains that the baby is "one more mouth to feed," Aya responds, "You're the one who sent me there . . . You got what you deserved!" In your view, what did she deserve? What responsibility do parents bear in the Cambodian system of human trafficking? On a scale of one to 10, how does that level of responsibility compare to that of local recruiters, agency owners or those who purchase people as slaves?

Ming Dy goes to the home of a recruit who returned, asking if she wants to file a complaint. The recruit and her mother decline. They do, however, suggest that

they will exact retribution on Ming Dy: "But the one who cheated us won't get away with this just like that. You said it would be easy. You lied to us and you will regret it." What keeps families from filing complaints? Why would they take revenge on the recruiter, but not those above her in the hierarchy of traffickers?

Ming Dy sells her daughter and then asks if her daughter is angry with her for doing so. Her daughter responds, "It's too late to be angry." What might transform the daughter's resignation into resistance? What alternatives might be created to provide daughters with other ways to contribute financially to their families?

Aya was raped after running away, and the Malaysian police arrested her rapist. But they also jailed her as an illegal worker. If you could advise the Malaysian government, what would you suggest they do with Aya?



Aya's family eating a meal together.

Photo courtesy of Tipasa Production, Bophana Production

What do you think gave Aya the courage to run away?

Ming Dy's husband says, "Buddha condemns those who sell people like animals . . . This money will bring us bad luck." Pou Houy proudly boasts of being a Christian, which requires him to be an honest man. Why do those who claim to be people of faith engage in human trafficking, even though it goes against their beliefs? What role could religious institutions play in ending the trafficking?

Aya says, "There is no justice. It's always rich people and traffickers that win." What could you say or do to give her hope?

**Additional media literacy questions are available at:
www.pbs.org/pov/educators/media-literacy.php**

- **Identify organizations in your state or region that aid victims of human trafficking and find out how you can help. To locate initiatives in the United States, you could check www.fbi.gov/about-us/investigate/civilrights/human_trafficking. See the Resources section for global initiatives.**
- **Use social media to inform friends, family, neighbors, elected officials and policy makers about the need for all children to have access to education. Include information about the links between educating girls and eliminating poverty (see the Resources section). To find initiatives in specific regions or countries, check www.campaignforeducation.org.**
- **Create an event and/or awareness campaign around violence against women. As part of the event/campaign, explore the attitudes or institutions in your community that contribute to the acceptance of a “rape culture” in which rape is denied, dismissed or blamed on the victim.**
- **Meet with people from Cambodia or of Khmer heritage to learn about the rich and positive aspects of Cambodian life and culture. Think about how Westerners could help Cambodians build on these strengths so that Cambodians can improve their own lives.**
- **The film notes that most of the men sold into slavery end up working in shrimp production in Thailand. The shrimp is intended for Western markets. Investigate the role of Westerners in perpetuating human trafficking in places like Cambodia. Discuss what you learn with elected representatives and share your thoughts on the role that Western nations could or should play in ending this modern-day slave trade. To personalize this further, visit slaveryfootprint.org. This website provides information regarding the ways in which everyday goods, products and services are cultivated using slave labor and guides consumers in making ethical purchases.**
- **Track legislation that addresses human trafficking in the United States. Let your legislators know how you’d like them to vote on pending bills.**
- **For additional ways to take action around human trafficking, take a look at the U.S. Department of State’s “20 Ways You Can Help Fight Human Trafficking”: <http://www.state.gov/j/tip/id/help/>.**

FILM-RELATED WEB SITES

THE STORM MAKERS

www.tipasaproduction.com/thestormmakers/en

The filmmaker's website offers basic information about the film, as does the film's Facebook page:

www.facebook.com/thestormmakersthefilm

Original Online Content on POV

To further enhance the broadcast, POV has produced an interactive website to enable viewers to explore the film in greater depth. The **The Storm Makers** website—www.pbs.org/pov/thestormmakers—offers a streaming video trailer for the film; an interview with the filmmaker; a list of related websites, articles and books; a downloadable discussion guide; a standards-aligned lesson plan with streaming clips; a downloadable reading list; and special features.

Human Trafficking

ALLIANCE TO END SLAVERY AND TRAFFICKING

<https://endslaveryandtrafficking.org/>

The Alliance to End Slavery and Trafficking is a U.S. based coalition convened by Humanity United that advocates for solutions to prevent and end all forms of human trafficking and modern slavery around the world.

ANTI-SLAVERY INTERNATIONAL

<http://www.antislavery.org/english/>

A nonprofit organization seeking to eradicate slavery worldwide, Anti-Slavery International is based in the United Kingdom. Founded in 1839, it is the world's oldest international human rights organization.

COALITION AGAINST TRAFFICKING IN WOMEN

<http://www.catwinternational.org/>

This organization has coalitions in all the major world regions and has been successful in setting up a worldwide network against trafficking and prostitution.

FREDERICK DOUGLASS FAMILY INITIATIVES

<http://www.fdfi.org/>

This abolitionist organization focused on education and awareness was founded by direct descendants of civil rights activists and former slaves Frederick Douglass and Booker T. Washington. It creates curriculum and brings human trafficking prevention education into secondary schools throughout the United States.

FREEDOM NETWORK USA

<http://freedomnetworkusa.org/>

Freedom Network USA is a national alliance of experienced advocates working with survivors of all forms of human trafficking to ensure that trafficked persons have access to justice, safety and opportunity.

NOT FOR SALE

<http://notforsalecampaign.org/>

A nonprofit organization that works to eradicate modern-day slavery and human trafficking, Not for Sale provides survivors and at-risk communities with shelter, health care, legal services, education and job skills training and seeks to create long-term employment opportunities for survivors and at-risk communities.

POLARIS

<http://www.polarisproject.org/>

This nonprofit organization, one of the largest anti-trafficking organizations in the United States, works directly with victims, hosts tip and crisis hotlines and offers assistance to those victimized by human trafficking, including transitional housing and career services.

SAFE HORIZON

<http://www.safehorizon.org/index.php>

Safe Horizon provides services for victims and survivors of human trafficking, including intensive case management, shelter, legal services and mental health care.

UNITED NATIONS ACTION FOR COOPERATION AGAINST TRAFFICKING IN PERSONS

un-act.org

United Nations Action for Cooperation Against Trafficking in Persons was established in 2014 to ensure a coordinated approach to combatting trafficking in persons in the greater Mekong area and beyond more strategically and effectively.

Trafficking in Cambodia:

un-act.org/countries/cambodia/

Tools and Guidelines:

un-act.org/background/tools-guidelines/

UNITED NATIONS OFFICE ON DRUGS AND CRIME: “HUMAN TRAFFICKING”

**www.unodc.org/unodc/en/human-trafficking/
what-is-human-trafficking.html**

This office's site provides general information, including legal definitions.

U.S. DEPARTMENT OF STATE:

“TRAFFICKING IN PERSONS REPORT 2014”

http://www.state.gov/j/tip/rls/tiprpt/2014/

Each year the U.S. Department of State releases a report on human trafficking. This link is to the 2014 report. Of special interest is the section of the report on Cambodia:

www.state.gov/j/tip/rls/tiprpt/countries/2014/226693.htm

Girls' Education and Poverty

GLOBAL PARTNERSHIP FOR EDUCATION

http://www.globalpartnership.org/

The Global Partnership for Education aims to increase gender parity and enrollment overall; provide strong incentives, technical and financial support to include gender strategies in education sector plans; support the enrollment of out-of-school girls into primary school; and ensure that girls make the crucial transition from primary to secondary school.

MALALA FUND

http://www.malala.org/malala-fund/

The Malala Fund champions the voices of girls, highlighting what works in girls' education and calling on leaders to do more.

ROOM TO READ: “CAMBODIA”

www.roomtoread.org/Cambodia

The Cambodia page on this literacy-focused charity's website offers statistics on the status and benefits of educating girls in that country.

THE WORLD BANK:

“GETTING TO EQUAL: HOW EDUCATING EVERY GIRL CAN HELP BREAK THE CYCLE OF POVERTY”

web.worldbank.org

This World Bank report covers the education of female students and how it improves quality of life overall.

WORLD EDUCATION

www.worlded.org

World Education's programs help girls enroll and stay in school and foster educational, financial and social resources.

Cambodia

CAMBODIAN EMBASSY

www.embassyofcambodia.org/links.html

The site for the Cambodian embassy in the United States offers official Cambodian government perspectives and links to government agencies, media outlets and more.

CAMBODIAN INFORMATION CENTER

www.cambodia.org

This site aggregates links to a wide range of content related to Cambodia.

HOW TO BUY THE FILM

For information on how to purchase **The Storm Makers**, visit <http://www.tipasaproduction.com/thestormmakers/en>



Produced by American Documentary, Inc., POV is public television's premier showcase for nonfiction films. The series airs Mondays at 10 p.m. on PBS from June to September, with primetime specials during the year. Since 1988, POV has been the home for the world's boldest contemporary filmmakers, celebrating intriguing personal stories that spark conversation and inspire action. Always an innovator, POV discovers fresh new voices and creates interactive experiences that shine a light on social issues and elevate the art of storytelling. With our documentary broadcasts, original online programming and dynamic community engagement campaigns, we are committed to supporting films that capture the imagination and present diverse perspectives.

POV films have won 32 Emmy® Awards, 18 George Foster Peabody Awards, 12 Alfred I. duPont-Columbia University Awards, three Academy Awards®, the first-ever George Polk Documentary Film Award and the Prix Italia. The POV series has been honored with a Special News & Documentary Emmy Award for Excellence in Television Documentary Filmmaking, two IDA Awards for Best Continuing Series and the National Association of Latino Independent Producers (NALIP) Award for Corporate Commitment to Diversity. More information is available at www.pbs.org/pov.

POV Digital www.pbs.org/pov

Since 1994, POV Digital has driven new storytelling initiatives and interactive production for POV. The department created PBS's first program website and its first web-based documentary (*POV's Borders*) and has won major awards, including a Webby Award (and six nominations) and an Online News Association Award. POV Digital continues to explore the future of independent nonfiction media through its digital productions and the POV Hackathon lab, where media makers and technologists collaborate to reinvent storytelling forms. @povdocs on Twitter.

Front cover: Aya.

Photo courtesy of Tipasa Production, Bophana Production

POV Community Engagement and Education

POV's Community Engagement and Education team works with educators, community organizations and PBS stations to present more than 650 free screenings every year. In addition, we distribute free discussion guides and standards-aligned lesson plans for each of our films. With our community partners, we inspire dialogue around the most important social issues of our time.

American Documentary, Inc. www.amdoc.org

American Documentary, Inc. (AmDoc) is a multimedia company dedicated to creating, identifying and presenting contemporary stories that express opinions and perspectives rarely featured in mainstream media outlets. AmDoc is a catalyst for public culture, developing collaborative strategic engagement activities around socially relevant content on television, online and in community settings. These activities are designed to trigger action, from dialogue and feedback to educational opportunities and community participation.

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You can follow us on Twitter @POVengage

for the latest news from
POV Community Engagement & Education.

