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GENDER & INCLUSIVE DEVELOPMENT ANALYSIS

Women|LGBTI|People with Disabilities|Cham|Vietnamese|Indigenous Peoples

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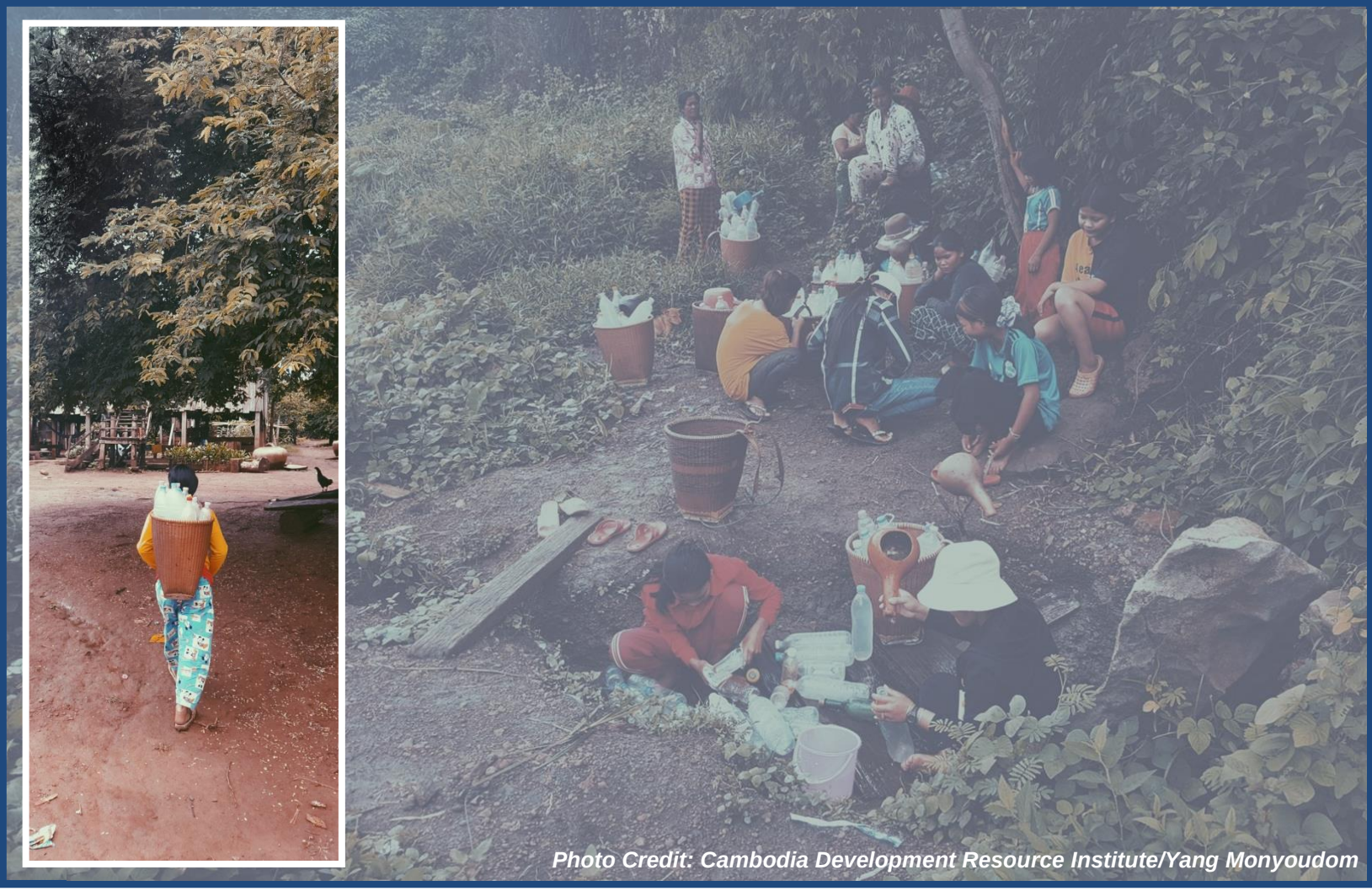

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ACRONYMS AND ABBREVIATIONS

ADHOC	Cambodian Human Rights and Development Association
CCIM	Cambodian Center for Independent Media
CDCS	Country Development Cooperation Strategy
CSO	Civil Society Organization
DAC	Disability Action Council
DCA	DanChurchAid Cambodia
DO	Development Objective
ELC	Economic Land Concession
FGD	Focus Group Discussion
GIDA	Gender and Inclusive Development Analysis
IP	Indigenous Population
KII	Key Informant Interview
LGBTI	Lesbian, Gay, Bisexual, Transgender, and Intersex
MoWA	Ministry of Women's Affairs
MVi	My Village Organization
NGO	Non-governmental Organization
SDG	Sustainable Development Goal
STEM	Science, Technology, Engineering, and Mathematics
TPO	Transcultural Psychosocial Organization
UNDP	United Nations Development Programme
USAID	United States Agency for International Development
VIC	Veterans International Cambodia
VOD	Voice of Democracy

CONTENTS

EXECUTIVE SUMMARY

This study reports the results of a comprehensive gender and inclusive development analysis (GIDA) to inform the United States Agency for International Development (USAID)'s workplans regarding Cambodia's Country Development Cooperation Strategy (CDCS) for 2020–2025. The GIDA uses a combination of quantitative and qualitative methods to identify macro and sectoral level gender gaps, social inequalities, and barriers that exclude minority groups from accessing basic services and enjoying their rights. This report provides results and recommendations on how to address gender and inclusive development gaps and barriers in the CDCS based on information about groups that are particularly disadvantaged due to an intersection of identities that are discriminated against in the Cambodian context. Three elements of this GIDA stand out: the inclusion of people of Vietnamese descent living in Cambodia, the undertaking of an intersectional analysis, and the use of participatory photography.

The inclusion of people of Vietnamese descent in this study is groundbreaking: no other noticeable international development efforts are operational in this community. The recent government census of Vietnamese populations living in Cambodia since 2015 led to the deportation of some Vietnamese people; the majority were recognized as legal foreign residents of Cambodia. Despite having legal status, people of Vietnamese descent continue to be denied access to Cambodian nationality/citizenship, even though as long-term residents (e.g. those living in Cambodia pre-1975 or earlier) they should be considered under relevant provisions of Cambodia's Nationality Law. People of Vietnamese descent included in this study are long-term resident populations who are currently not recognized as citizens in Cambodia and await assessment for naturalization as explained in Section 1.1. Meanwhile, academic studies on the group (Sperfeldt 2020; Rumsby 2020; Canzutti 2018; Sperfeldt and Nguyen 2012), and the recent UN rapporteur's report (United Nations 2019) have emphasized the risk of statelessness among the group, especially among children who lack birth certificates.

The intersectional analysis of this research is based on quantitative data from a household survey conducted in 16 provinces, and qualitative data from interviews conducted with key and relevant stakeholders and focus group discussions with target groups. The combination of quantitative and qualitative data allows for an analysis that not only identifies gaps in inclusive development, but also provides a systematic approach to understanding the social, political and economic mechanisms driving these gaps. The merit of an intersectional analysis is that it draws attention to the variation of experience among groups of the six domains studied in this GIDA. The six domains cover (1) laws, policies, regulations and institutional practices; (2) cultural norms and beliefs; (3) roles, responsibilities and time use; (4) patterns of power and decision making; (5) access to and control over assets and resources; and (6) personal safety and security.

Participatory photography was used in the Cham community of Chheu Teal Phlous village in Kratie province, and the indigenous community of Bou Sra village in Mondulkiri province. The use of participatory photography is particularly useful in understanding micro-level issues that interrupt people's daily lives. Unfortunately, time did not permit us to roll out this method across all groups, yet the data derived from *handing over the lens of enquiry* revealed concerns about the education of girls, waste management, and the unequal distribution of aid as laid out in Section 3.1.

Our findings highlight that despite progress towards awareness and inclusion of marginalized groups in Cambodia, there are still substantive gaps across a number of issue areas. Overall, these gaps are sustained by different forms of discrimination that exist at the policy, system and community level. Discrimination in this sense refers to the socioeconomic opportunities and inequalities within and between groups, a group's access to education and other government services, and a group's ability to participate fully and freely in domestic and civic life. Identity markers, such as ethnicity, gender, disability and class, revealed insights into what conditions allow for participation and what factors perpetuate exclusion.

This executive summary presents the evidence that supports the most important recommendations in this report. A full discussion of the results is presented in Section 3 and points towards the immediate, medium and long-term recommendations presented in Section 6.

The Cambodian government recognizes the need to ensure that no one is left behind as it pursues the ambition to become an upper-middle-income country by 2030 (World Bank 2020). In the Cambodian Sustainable Development Goals (CSDGs) Framework 2016–2030, the government notes that "the principle of leaving no one behind, and the need to address goals, and areas or population groups, which lag behind others is a foremost consideration" and that "going forward, emerging disparities and inequalities will be a key marker in identifying priorities" (RGC 2018, 41). In Cambodia, certain groups – women; lesbian, gay, bisexual, transgender, and intersex (LGBTI) people; people with disabilities; the Cham; people of Vietnamese descent; and indigenous peoples (IPs) – experience barriers that prevent them from fully participating in the nation's political, economic and social life. Members of these groups are often marginalized and excluded through many practices, including stereotypes, stigma, legal exclusion, and identity-based discrimination, which make them susceptible to ongoing poverty and insecurity.

Cross-cutting among the abovementioned groups are youth. Since the mid-1980s, Cambodia has experienced a demographic boom, with over two-thirds of the country's population of 16.8 million under the age of 35. Youth in Cambodia are legally defined as people between 14 and 30 years old, yet they are also characterized as those who are premarital, independent and can play an influential role in social change in terms of how they respond to current historical and cultural conditions (Estes 2019). Data in this report shows that youth populations face a specific set of challenges relative to their social, cultural, economic and citizenship-based context.

In a context of modernity, youth in Cambodia face a crossroads of either continuing cultural practices and tradition or making a break with the past. This is particularly evident in the data gathered to explore cultural norms and beliefs (domain 2 of GIDA). Adolescent girls in IPs face the challenge of early marriage, while ethnic Khmer women are expected to marry at a younger age than their male counterparts. Qualitative data showed concerns across communities that early marriage has implications for women's employment and educational futures.

While the government has initiated a number of strategies aimed at improving the rights of women, addressing violence against women and gender-based violence, and advancing the cause of equality, gender stereotyping, particularly within the family and communities, remains common. Cultural norms socialize men and women differently across Cambodian society, placing restrictions on how far women can travel from the family, the education they can receive

and at what age they are expected to marry. As discussed in Section 3 under GIDA domains 2 and 3, cultural norms and attitudes towards women influence the responsibilities women are presumed to have and the activities that women and girls should give their time to. Cultural beliefs and norms about the types of roles women and girls are expected to have, and what opportunities they should have access to, are restricted to the domestic sphere. Relative to each group's context, social, cultural and religious beliefs defined women as caretakers of the home and caregivers to children and the elderly. If women are limited to the domestic realm (which included working close to the village), then programs and interventions that target women must consider implementing these locally.

In contrast to men, women were also less likely to participate in civic decision-making infrastructure at the subnational level. Women who did participate were more likely to be able to articulate their development needs. If women who participate in decision-making infrastructures are able to articulate their needs in terms of social, economic and political development, then the case for women's greater participation is paramount to equitable gender development. For women who did not participate, lack of opportunity, lack of invitation to join, and the lack of expectation for women's voices to be heard were presented at reasons for absence. For women, and men, of Vietnamese descent, participation is impossible based on their exclusion from civic life. Women with a disability are less likely to be invited to participate in local commune meetings, and there is a feeling that association with a person with a disability, especially a woman, reduces a person's social acceptability. This renders women with a disability doubly marginalized. Examples such as these highlight the merit of an intersectional analysis. Section 3 on GIDA domain 4 offers a full reflection on patterns of power and decision-making.

Within our GIDA analysis, ethnicity revealed itself as a salient factor in identifying who is at risk of "being left behind".[1] It is helpful to consider the ethnic Cham and ethnic Vietnamese together as doing so highlights the differential impact of discrimination and exclusion an individual or groups of people experience based on their ethnic identity. Our results show that despite both groups being defined as ethnic minorities in Cambodia, the lived experience of each group is starkly different based on their identities. Crucially, our research shows the domino effect legal exclusion has on preventing people of Vietnamese descent from participating in, benefitting from, and contributing to sustainable and inclusive development. Legal exclusion strongly influences access to and control over assets and resources and the personal safety and security of marginalized groups. The Cham as Cambodian citizens have been integrated into the Khmer community while the longstanding communities of Vietnamese descent are living on the socio-political, legal and economic margins (Ehrentraut 2013, 2011). We found that most programs that work through local government or non-government intermediaries simply do not extend development aid-funded projects to communities of Vietnamese descent.

The intersectional analysis also highlights the varied differential impact of discrimination and exclusion among ethnic minorities and IPs. Research findings reveal the impact of inert legal protections on environmental safety, productivity and control. For IPs, the experience of rapid economic and environmental change as a result of foreign direct investment not only complicates livelihood strategies, but also disrupts religious practices and feelings of safety. Such rapid

[1] The distinction between the categories of ethnic minority and indigenous populations is defined in the Overview Section.

changes as a result of logging and deforestation, and a disregard for democratic processes and legal protection of cultural heritage, have created an incredibly insecure economic milieu for IPs, resulting in poverty and indebtedness. For further discussion see Section 3.

It is relevant to note that Cambodia has accepted key UN treaties relevant to prohibiting discrimination as discrimination is still a factor that hinders inclusive development. Signed treaties guarantee the rights and freedoms without discrimination on the basis of race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Other treaties aimed at eliminating discrimination against specific groups across a range of rights and freedoms have also been ratified by Cambodia. Non-discrimination reflects the fundamental concept of universal rights and freedoms. The Cambodian government and international aid providers have an opportunity to contribute to the overall equality and inclusive development of all groups. More rigorous implementation of inclusive development as laid out in ratified international conventions and the CSDGs would help lift the people of Cambodia out of poverty, provide secure working conditions, and offer opportunities for all communities to contribute to Cambodia's economic, social and cultural life.

In the report, specific recommendations are provided for all proposed development objectives (DOs) and the intermediate results, in addition to illustrative indicators that could be used to integrate gender and social inclusion into CDCS 2020–2025 and future projects and activities. The following is a summary of our recommendations:

DO 1: Democracy and Governance

1. USAID to work with both government and private entities to advance the principles of non-discrimination and equality at all levels of Cambodian society. The Ministry of Women's Affairs (MoWA) is meeting with all stakeholders to set a national definition of LGBTI and discuss specific legal frameworks. USAID to be involved in this process.
2. Women, young people and minority leadership in infrastructures of decision making is low. USAID's leadership training programs are an opportunity to effectively engage and nurture a broader base of community leaders.
3. People of Vietnamese descent who are long-term residents in Cambodia experience exclusion from participating in civic life and do not have legal or social protections. USAID could advocate for the implementation of the Ministry of Interior's circular from July 2019 stating that Vietnamese with permanent residence cards should have access to birth certificates. There is a need to define the rights that holders of permanent resident cards are entitled to, so as to ensure access to basic human rights such as the right to education, employment, justice, legal protection in the justice system (such basic things do not have to be reserved for nationals).
4. People living with physical and psychosocial disabilities are not supported to experience full inclusion and effective participation in society on an equal basis with others and are ignorant of the laws that secure their social protection. USAID is to work with NGOs and other partners to strengthen the rights of persons with disabilities in the country. This includes advocating for the adoption of a human rights approach towards people with a disability.

USAID Local Level Programing:
Target interventions specifically to marginalized groups.

- ❑ USAID/Cambodia to provide technical assistance to MoWA so that it can generate momentum and commitment among other ministries regarding the implementation of Neary Rattanak V 2019–2023.
- ❑ USAID/Cambodia to work with local partners to enhance their capacity to train and support leaders at the subnational level in their implementation of Neary Rattanak V 2019–2023.
- ❑ USAID/Cambodia to continue its support of regional exchanges of women leaders to promote the sharing of lessons learned in increasing the role and leadership skills of women in politics, and in ensuring the representation of women's issues in the policy agenda. Intersectionality and identity to be considered in the design of interventions.
- ❑ USAID/Cambodia to take an intersectional approach to future program design so that the effectiveness of program delivery can be evaluated to include how gender identity intersects with other identities.

DO2: Health and Education

1. Access to good quality health and education inequalities remain an issue for all marginalized groups. USAID is to focus on closing gaps in accessing health and education services by increasing women's leadership and voice within the community and health systems, encouraging respectful and customer-oriented provider behavior so that women and men are encouraged to use health services and to make their own decisions related to their healthcare.
2. USAID/Cambodia is to engage in advocacy efforts with the Ministry of Education to promote education programs to reduce discrimination. Cultural rights, including language traditions, should be reflected in education (SDG 4.7) and local culture and products (with consent) to be promoted (SDG 8.9; 12.b).
3. USAID/Cambodia to expand programs and support in the areas of health and education with a focus on providing technical assistance to civil society organizations that try to both fill information gaps and demand the application of the rule of law, to prevent gender-based discrimination. In particular, to advocate to include homosexuality in the school curriculum to reduce discrimination for LGBTI people.

USAID Local Level Programing:
Prioritize interventions that disproportionately benefit members of marginalized groups

- ❑ Support mental health service delivery and de-stigmatization through educational/ workforce development initiatives among marginalized communities
- ❑ Building on existing gender integration approaches in program design, USAID/Cambodia should consider advancing inclusive development approaches, reinforcing non-discrimination and do-no-harm principles to its staff in order to ensure careful integration and implementation of these principles in future program design and development.
- ❑ Many public services remain inaccessible, including some health, to people living with disabilities. USAID to work at the commune level to ensure the needs of people living

with disabilities are included in the local development plan. Physical accessibility remains an issue as does access to persons able to communicate with deaf and deaf-blind persons at the sub-regional level and in healthcare environments.

DO3: Pathways out of Poverty

1. People of Vietnamese decent are currently excluded from development aid-funded projects to Vietnamese communities that are delivered through local government or non-government intermediaries. USAID to raise the issue in donor coordination meetings to raise awareness among other bilateral and multilateral donors.
2. Different groups have different levels of ownership over assets. USAID to foster resilience at the group level by supporting community-level economic groups and cooperatives.
3. IPs are still waiting for land titling disputes to be resolved. USAID to offer technical support to the Ministry of Land Management, Construction and Urban Planning in delivering its ambitious plan to resolve all land titling disputes by 2023.

<u>USAID Local Level Programing</u>:
Develop better tools for targeting

- ❑ Educational programs for community management of natural resources and modern agricultural practices
- ❑ Work with local partners to close gaps in ID Poor and other programs by identifying underserved poor communities
- ❑ Work to identify and remove the implicit barriers (e.g., citizenship, legal status, literacy) to participation and help marginalized groups obtain legal documents.

1. BACKGROUND INFORMATION

1.1. OVERVIEW

Cambodia is a post-war country that has experienced several civil wars since it gained independence from the colonial French Protectorate (1863–1953). Included in Cambodia's tumultuous modern history is the infamous period of the Khmer Rouge regime (1975–1979). Since the ousting of the Khmer Rouge, Cambodia has worked towards peace and restoring a country that had been beset by violence and tyranny. The Paris Peace Accords of 1991 saw the re-establishment of the monarchy and government and began the work of establishing democratic processes. Countrywide development has been the goal of nation seeking to grow economically strong. This process has included the bilateral support of international development partners and aid organizations. The promotion of gender equality and inclusive development has discursively taken center stage. The inclusion of marginalized groups – women; lesbian, gay, bisexual, transgender, and intersex (LGBTI) people; people with disabilities; the Cham; people of Vietnamese descent; and indigenous peoples (IPs) – into development planning will lead to better and sustainable outcomes. It is for this reason that this study is pertinent. Its results and recommendations offer guidance on the future trajectory of development plans that will feed into Cambodia's Country Development Cooperation Strategy (CDCS) 2020–2025.

The Executive Summary highlighted the evidence supporting the most pertinent findings. In this section, we offer a brief description of the background of each group. The aim is to illustrate each group's status in Cambodia, their historical experiences of inclusion, and the mechanisms that disrupt socioeconomic and political development. We begin with a discussion of gender as it is experienced among the ethnic Khmer population. Thereafter, we expand on the background of the other marginalized groups' experiences in turn.

Gender

Cambodia has given much attention to issues related to gender inclusion. The promotion of gender equality and women's empowerment is believed to help alleviate poverty, improve good governance and social development, and strengthen the economy at large (ADB 2015). Since the last 10 years, the Royal Government of Cambodia (RGC) has, in fact, been trying to shrink gender gaps in politics, education, employment, and healthcare services (RGC 2019). According to the Global Gender Gap Report 2020 published by the World Economic Forum (WEF 2019), however, Cambodia ranks 89th out of 153 countries in the Global Gender Gap Index – still below its neighboring countries, such as Thailand (75th), Vietnam (87th) and Laos (43rd).

Female participation in economic activities remains a concerning gender issue, and existing data paints an unclear picture. Although women make up 62 percent in micro-business initiatives (NIS 2013), women tend to face a wide range of obstacles when it comes to employment, including low wages, poor working conditions, and mismatch between demand for and supply of jobs. Women also have limited access to finance and technical and vocational trainings. All these conditions could be due to the unavailability of affordable child-care centers, the lack of a fully enabling and supporting working environment, and non-progressive views about gender (MoWA 2014; 2019).

In political decision making, women also seem to be ignored. The same report by the WEF (2019) shows that women's empowerment in politics is limited due to a lack of female representation. Among 153 countries, Cambodia stood in 119th place in the Political Empowerment Sub-index. According to the Secretariat General of the National Assembly (SGNA 2020), female officials hold just around 25 percent of management positions at central and provincial government level. The number of women in high-level positions, ranging from undersecretary of state to deputy prime minister, remains low, accounting for less than 20 percent in each position. The number of female senators has increased only by one percentage point (from 15 percent to 16 percent) since the first mandate. In the country, women are often perceived as inferior to men or noncompetitive to be high-level leaders or managers (MoH 2018). This makes it clear that when it comes to political decision making, men are the prominent power holders.

At household level, spouses are seen to share their decision-making power on simple things such as the purchase of automobiles, home appliances, or children's education. Decisions outside of the domestic realm are usually taken by men (SGNA 2020). Women are constrained by stereotypes and long-embedded traditional gender norms and social discrimination that define their roles and responsibilities within and outside the family. As clearly seen in *Chbab Srey* (traditional code of conduct for women),[2] there are many socially acceptable rules that girls and women are expected to follow (USAID 2016; UNIFEM et al. 2004). For example, women are to stay at home to manage household chores and look after children. This practice has long been believed to be the responsibility of girls and women, while men are considered heads of the household who work to provide for their families (USAID 2016). In addition, domestic violence within households remains a persistent issue regardless of the existence of relevant national regulatory frameworks. Domestic violence takes different forms including physical, sexual and emotional violence. According to the Cambodia Data Sheet on Intimate Partner Violence (MoWA 2016), more than 30 percent of women have experienced physical, sexual or emotional violence at the hands of intimate partners. Given that women are likely to experience domestic violence, have limited decision-making power, face economically disadvantaged circumstances, and have unequal access to education and healthcare services, it is important to unearth the norms and beliefs that perpetuate women's second-class status in Cambodian society.

The healthcare situation for women has improved only in some areas, leaving other areas lagging. To illustrate, progress on improving women's and children's nutritional status has been slow, as shown in Cambodia Demographic Health Survey (CDHS) 2014. Maternal mortality rates have also steadily decreased in the past two decades. However, the remote parts of the country need more investment in healthcare facilities and professional health workers (UNFPA 2017). In terms of access to healthcare services, CDHS 2014 reveals that 75 percent of women had trouble accessing them due to financial difficulty, concern about personal safety when travelling, long distance from home to a healthcare facility, and the need to get permission (National Institute of Statistics, Directorate General for Health, and ICF International 2015).

[2] *Chbab Srey* (traditional code of conduct for women) defines what it means to be a girl and a woman. Although there is a similar code for men (*Chbab Proh*), both codes reinforce a patriarchal structure which can constrain women in- and outside the domestic sphere. For further details on the codes, see Fulu et al. (2015).

LGBTI people

It is difficult to accurately quantify the number of LGBTI people who make up Cambodia's population. According to the 2014 country report by UNDP and USAID, men who have sex with men, and transgender women normally gather in larger cities and provincial capitals as the locations are more anonymous and can offer them more networking and job opportunities. Lesbians and transgender men, on the other hand, are residing easier in the provinces, particularly when they already have partners living together for some time. Exact figures are likely to remain unknown as stigma and discrimination have created feelings of trepidation for LGBTI people when it comes to disclosing their identity (Blomberg 2019).

There are clear challenges faced by LGBTI people in Cambodia. One is that there are no specific laws protecting their rights. There is no legislation that supports or proscribes transgender people's right to be legally recognized according to their self-defined gender.[3] There are only some general human rights and gender equality provisions (see Annex 4) which do not mention LGBTI people. The absence of regulatory frameworks contributes to their suffering discrimination in family, school and other social groups. Experiences of bullying and harassment, for example, are common among LGBTI people. They also have limited access to jobs and often feel excluded in the workplace because of their gender identity. In 2014, Ministry of Women's Affairs (MoWA) five-year strategic plan noted that bisexual women and transpersons face a higher risk of discrimination, stigma, and gender-based violence. Almost a third of those interviewed indicated facing discrimination at work (CCHR 2016).

Same-sex marriage is another issue that still sparks debate between supporters and opponents. Same-sex marriage is not legally permissible in Cambodia. The Cambodian Constitution determines that marriage is between a "husband" and a "wife", which effectively excludes the possibility of same-sex marriage. This means that LGBTI couples are also denied numerous rights and privileges arising from marriage, including in relation to joint ownership of property, custody of children, taxation, inheritance, and protection from domestic abuse.[4] The same report by UNDP and USAID (2014) raises incidents of forced separation of same-sex couples as demanded by parents. Moreover, the report provides evidence related to incidents of forced marriage. This has traumatizing consequences for LGBTI people who experience high levels of depression and suicide (RoCK 2019).

People with disabilities

There are approximately 301,629 people with disabilities in the country, equivalent to around 2.06 percent of the total population. The statistics account for former militants, civilian survivors from civil wars, people exposed to land mine and explosive remnants of war, people with accident-related disabilities, and people with disabilities present from birth. Among these people, there are 157,008 men and 144,622 women, and 32,056 are children with disabilities aged below 14 (NIS 2013). The Global Partnership for Education study found that 10.1 percent of Cambodian children had a disability, with cognitive and speech impairments being the most common (Huebner 2012, 45). Despite already having a clear definition and classification of

[3] A/HRC/42/60/Add.1, pp 11-13.
[4] A/HRC/42/60/Add.1, para 57.

disabilities (see Annex 1), many people still have a narrow view of disabilities such that intellectual or psychosocial impairment is often neglected (Hruby 2014). People with disabilities altogether have been considered a marginalized group as they have limited access to information, healthcare services, education, and labor and vocational training (ILO 2009).

The amount of the national budget support dedicated to the disability sector is around US$8 million per year (MoSVY 2008). There are several ministries and government institutions working on disability issues such as the Ministry of Health, the Ministry of Social Affairs, Veterans and Youth Rehabilitation, the Ministry of Education, Youth and Sport (MoEYS) and the Disability Action Council (DAC). The DAC is the advisory body in coordinating and implementing the National Strategic Development Plan (NSDP) and working closely with stakeholders, donors, non-governmental organizations (NGOs), and private sector actors. The Cambodian Disabled People's Organization is one of the recognized representative NGOs with its Disabled People's Organizations across the country.

The institutional structures being formed to serve the interests of people living with disabilities are an important first step. However, there is still a way to go in ensuring people living with disabilities can participate fully in society in an equal way. The UN Special Rapporteur on the situation of human rights in Cambodia found issues preventing children with disabilities attending school, including lack of transport, social discrimination, lack of assistive devices, physical barriers, teachers' lack of skills in appropriate teaching methodologies, and the need for children to help with housework (Chean et al. 2009). In Cambodia, very few organizations exist to provide services and support for children with intellectual disabilities, and their families face significant stigma and discrimination. With respect to blind and deaf-blind children, issues remain with translating school books into braille and ensuring blind children are trained in reading braille. The MoEYS has secured a braille printer, but logistical issues remain.[5] Adequate teacher training remains a countrywide issue. Children living with disabilities especially suffer, for example, children with intellectual disabilities and children with autism spectrum disorders are often not diagnosed and therefore not offered suitable support to enable them to enter and remain in school. The UN Special Rapporteur has received reports of families fearing stigmatization and unable to find "appropriate specialists to identify any disability and advice on appropriate support. Learning needs are rarely identified."[6] Children risk leaving education early and remaining hidden from wider Cambodian society.

Ethnic Minorities and Indigenous Peoples of Cambodia

In simple terms, the groups that reside in Cambodia can be divided into two categories: those deemed to be 'homeland' communities and those who have historically migrated to Cambodia (Ehrentraut 2011). Cambodia's historical national constitutions, statues and relevant legislation are the preliminary basis from which to identify and distinguish between ethnic minorities and indigenous peoples. Cambodia's first postcolonial ruler, Prince Norodom Sihanouk, devised an ethnic classification scheme in the 1960s. Minority groups, including the Kouy who lived in the northeastern provinces, were labeled "Khmer Loeu" ("upland Khmer"); the Muslim Cham who speak an Austronesian language and live mostly in the central area of the country were labeled

[5] A/HRC/39/73, para 18.
[6] A/HRC/42/60/Add.1, pp 11–13.

"Khmer Islam"; and Khmer-speaking ethnic Khmer living in the Mekong delta but on the other side of the Vietnamese border were labeled "Khmer Krom" (or lowland Khmer". The ordinary "Khmer" (without any adjectival modification) were the vast majority of Cambodians living in the center and most of the country (Ehrentraut 2011; Trankell and Ovesen 2004). These categories are still operational in popular discourse today. The Vietnamese have historically been perceived as foreigners and thus have never been included in a Khmer typology. The Land Law of 2001 forced a definition of what is considered an "indigenous community" (literally "original ethnic minority" in Khmer) for purposes of the legislation. The concept of indigenous peoples that has emerged in Cambodia is linked to indigenous land rights movements (see Baird 2011, 167). A list of groups that fall within the indigenous category of this study can been found in the Annex 1.

The Cham

Cham is a term used to designate three separate Muslim groups, most of whom are Sunni, collectively making up 1 percent to 2 percent of the population. Cham communities have lived in Cambodia since 1456, many tracing their ancestry to the medieval Hindu kingdom of Champa. (Headley and Robert 1990). There are around 320,000 to 700,000 Cham people in Cambodia. Most of them live along or near rivers in six major locations, namely Phnom Penh, Kampong Cham, Kampot, Kampong Chhnang, Pursat, and Battambang (KAPE 2008). The government designates Cham as *Khmer Islam*; although this reduces their ethnicity to a religious designation that is essentially Khmer, this term is preferred by some of the groups. Their communities have a strong connection with major Muslim organizations in Muslim countries, such as Malaysia and the United Arab Emirates (specifically, Dubai). They typically receive funding from those organizations to construct mosques and conduct other religious activities. Such support allows the Cham to be less excluded socially when compared to other ethnic minorities (Moffett et al. 2018).

People of Vietnamese descent

In the pre-colonial era (1620–1863), what is now known by Cambodians as Kampuchea Krom (Lower Cambodia) was inhabited by the first Vietnamese speakers who set up villages in the Mekong Delta in the 1620s. The southward expansion of the territory of Vietnam[7] climaxed in the annexation and occupation of Cambodia between 1835 and 1845 (Ehrentraut 2013) and the failed but desired "Vietnamiziation" of Cambodia by Emperor Minh Mang (Gottesman 2004, 160). For Cambodians, the discourse of historical Vietnamese domination is formative. From the colonial to the post-colonial post-war period, the Vietnamese in Cambodia have experienced a long history of marginalization. Exacerbated at times of political insecurity, anti-Vietnamese sentiment has been used as a political ideology to reinforce Cambodian national unity and Khmerness (Canzutti 2018; Frewer 2016; Amer 2006; Strangio 2014; Amer 2013). The

[7] For the sake of ease, we use the terms Vietnam and Cambodia to refer to a long period of time inclusive of the different forms the two states have taken. Vietnam was not a nation state in the colonial era; at the time of the conquest of Vietnam by France in 1862 there were three French colonies – Tonkin (North Vietnam), Annam (Central Vietnam) and Cochinchina (South Vietnam). In 1863, the French established the French Protectorate of Cambodia. In 1887 these territories were brought together as French Indochina with the French Protectorate of Laos joining the union in 1893 (Goscha 1995).

Yuon, as the Vietnamese are often pejoratively called (Oesterheld 2014), have become "the bogeymen of the Cambodian political imagination. Again, and again they would resurface as a cruel and rapacious enemy, inexorably bent on 'swallowing' the rest of Cambodia's land, just as they did Kampuchea Krom" (Strangio 2014, 5). The need to regain this territory has been a theme running through the ideology of many Cambodian regimes.

Presently, the Vietnamese minority in Cambodia represent a multifaceted group, including affluent businesspeople of more recent immigration in Phnom Penh, and marginalize long-term residents who live as non-citizens in Cambodia (Sperfeldt 2020). The wording of Cambodia's 1993 Constitution suggests an ethnicity-based conception of citizenship. All rights involved in the Constitution are provided to "Khmer citizens" only. In contrast to the multiculturalist and civic understandings of "Khmer citizenship", the Constitution, "taken at its most literal reading, baldly denies basic human rights to anyone so unfortunate as to be labelled non-Khmer" (Ehrentraut 2011, 788). The 1994 Law on Immigration similarly generated concern. Vietnamese residents who have lived in Cambodia for generations, based on the law, could be categorized as "aliens" and subsequently deported without a just trial (Berman 1996). The law considers an "alien" to be "any person who does not have Cambodian nationality"[8] and stresses the importance of residence cards.[9]

The 1996 Law on Nationality (which was amended in 2018 mainly in relation to provisions governing the acquisition of Cambodian nationality through investment, despite introducing a *jus soli* provision) limits access to citizenship by stating that "[…] shall obtain nationality/citizenship by being born in the Kingdom of Cambodia […] any child who is born from a foreign mother and father (parents) who were born and living legally in the Kingdom of Cambodia".[10] It follows that ethnic Vietnamese children born in Cambodia could acquire Cambodian nationality insofar as their parents can prove that they were either born or have lived legally in the country. However, no further explanation was given on the meaning of and the documents related to "living legally" (Sperfeldt and Nguyen 2012). In addition, many people of Vietnamese descent living in Cambodia lost their papers after fleeing from the Khmer Rouge, and when they returned to the country no documents were given as a proof of residence before the adoption of the 1994 Immigration Law; consequently, their children are not considered citizens (Ehrentraut 2011). There exists a presumption of foreign status that is difficult to overcome.

In theory, Cambodian nationality can also be acquired through naturalization. The candidate should present "a paper certifying that such person has her/his residence in the Kingdom of Cambodia and has been living continuously for seven years from the date of reception of a residence card which was issued under framework of the Law on Immigration".[11] As noted by Nguyen and Sperfeldt (2012), this requirement is problematic in a number of ways: first, as the Immigration Law was only introduced in 1994, applications for naturalization were only possible

[8] Art., 2 of Cambodia Law on Immigration.
[9] Art., 14 and 16 of Cambodia Law on Immigration. However, despite the significance attached to residency permits in both the 1994 Law on Immigration and the 1996 Law on Nationality, local authorities met multiyear delays in the issuance of cards to "immigrant aliens", the earliest a person could apply for one being 2001 (Sperfeldt 2017).
[10] Art., 4 (2) of 1996 Cambodia Law on Nationality.
[11] Art., 8 of the 1996 Cambodia Law on Nationality.

from 2001; second, the actual issuance of residence cards by local authorities began many years after the Law was adopted; third, the formality and procedure for applying for naturalization are still not clear because no sub-decree[12] establishing them has yet been passed. In addition to these limitations, the application for naturalization "can be rejected by a discretionary power" (Sperfeldt and Nguyen 2012).[13]

The Vietnamese minority are at a crossroads of inclusion. They are approaching the date set by the government for an eligibility assessment for naturalization having begun the process of securing residence in 2014 (many got residence cards 2 to 3 years later). Meanwhile they are excluded from full participation in civic, economic, social and political life. This is not a new phenomenon. Longstanding Vietnamese communities, like the ones interviewed in this research, have lived in Cambodia for long enough that they would have qualified for citizenship under previous citizenship laws. There is a chance for change if the process of legal integration is administered in a just and transparent way.

Indigenous peoples

Around 10 percent of the total population are ethnic minorities which include the Cham, people of Vietnamese descent, the Chinese, and 17 other ethnic groups or IPs (NIS 2017). There are 200,216 IPs residing in the northeastern and northern parts of Cambodia. The top five provinces with the highest populations of IPs are Ratanakiri (83,492), Kratie (37,566), Mondulkiri (28,850), Preah Vihear (18,089) and Kompong Thom (13,044) (MRD et al. 2019). The languages, traditions and cultures of these IPs are different from those of the majority of Khmer people (MRD 2009).

Compared to the Khmer, IPs face many unfavorable conditions in terms of healthcare services, education, and land use rights issues (Abjorensen 2014). Access to healthcare services remains a problem for IPs due to the remoteness of healthcare centers or clinics. Access to education is still also one of their main problems. The barrier to educational attainment used to be the diversity of languages, but the government has recently introduced bilingual education programs for IPs. Still, IPs have a considerably low rate of educational attainment (CIPA et al. 2019).[14] Regarding land issues, IPs have to confront illegal land grabbing, deforestation, difficult land-title registration, and illegal mining (NGO Forum 2006).

Illegal land grabbing in particular has become a sensitive issue among IPs. They face three types of large-scale land grabbing: economic land concessions (ELCs), mining concessions and hydropower plant projects. Many ELC projects come into the country ostensibly to construct large-scale factories or to engage in investment activity, resulting in great demand for large swathes of land. Mining and hydropower plant projects also harm the harmonization and

[12] A legislative document signed by the Prime Minister.
[13] Art., 7 of the 1996 Cambodia Law on Nationality.
[14] The data from the Education Statistics & Indicators (2013) show that the provinces that are home to the indigenous people – Ratanakiri, Mondulkiri, Kratie, Kampong Cham, and Stueng Treng – have a lower rate of educational attainment from primary school to secondary school level compared to the Cambodian average. For example, in Ratanakiri province, which is the most populous in terms of IPs, had lower completion rates of around 60 percent vs. 90 percent for primary school, 20 percent vs. 40 percent for lower secondary school, and 10 percent vs. 30 percent for upper secondary school. For more details, see Abjorensen (2014).

originality of IPs. All of these projects negatively affect IPs' inherited ritual sites and farmlands alike in addition to their traditions. They have lost their farmlands, ancestral forests, water sources, and shelters, although a number of relevant regulatory frameworks (see Annex 4) already exist and state clearly the protection of rights of IPs (Pen and Chea 2015).

Since the 14th century, ethnic Lao have arrived in Cambodia from northern Laos. Despite their presence in Cambodia for generations, they are still not considered an indigenous group under the 2001 Land Law. They are considered Lao "foreigners" or non-Lao Khmer (Baird 2016). A study by Singh (2016) on the ethnic Lao people in Sekong village indicates that they are a low-status group constrained by poverty and marginalization from the dominant Khmer population. Consequently, they have been involved in lucrative and illegal logging for luxurious timber in Laos.

1.2. SNAPSHOT OF CIVIL SOCIETY EFFORTS

Civil society organizations (CSOs) have been working hard for decades to promote gender and inclusive development in Cambodia. For gender, the elimination of domestic violence and other forms of gender-based violence has been a core focus of many development partners and local NGOs. Efforts have been made in collaboration with relevant ministries to build national policies and laws, ensuring that the voices and concerns of the victims are included.

Interventions include awareness-raising training, rights-based approaches, public forums, advocacy, and dissemination of information via media and social media networks (Facebook, YouTube). Men and women are invited to attend both training programs and forums to gain knowledge about existing laws and regulations on the protection of women's rights, roles and responsibilities, and gender-based violence prevention efforts. In addition, youth and other stakeholders, such as village chiefs, local police and commune councilors, are also encouraged to participate in the programs.

For instance, Media One Cambodia, a local NGO funded by USAID, has been working on promoting the use of media as a means to share knowledge and information on gender equality, women's empowerment, LGBTI persons, indigenous women, and youth empowerment. The organization produces radio programs, TV shows, dramas, roundtable discussions, and public service announcements to promote gender equality, rights and challenges of LGBTI, and youth empowerment. There was a program for girls and LGBTI persons/youth to learn how to take photos or videos to capture what they face in their life. They could then use these to tell their stories to audiences.

Moreover, the organization also has community outreach programs to engage with local authorities by providing trainings on gender equality promotion, domestic violence, and basic rights of indigenous people. Women's empowerment is an on-going effort. Women are being encouraged to take part in commune development plans and political activities, hoping to increase the number of women participating in communities and holding political positions.

Women Peace Maker has been providing women with leadership and empowerment training. The organization empowers women to participate in community investment plans and become

leaders at the community and national levels by providing capacity-building training. However, the number of women leaders at the subnational level is still low. The scope of CSOs in Cambodia also includes HIV/AIDs prevention and elimination, increased access to education for girls and women, and promotion of reproductive health.

Inclusive development is now recognized as an important cross-cutting issue that is increasingly being embedded by CSOs in their project designs. Marginalized groups, including persons with disabilities, LGBTI, ethnic minorities, and indigenous people, face particular challenges and types of social exclusion. That is why donors including USAID and Oxfam, and others from Germany, UK and Japan, provide funds to local CSOs to promote social inclusion among the groups.

The challenges faced by indigenous people have been also integrated into CSOs' program development. For instance, the Cambodian Indigenous Youth Association is an NGO working with IP to deal with violations of their rights and livelihoods. The organization provides legal training to indigenous youth to enable them to play roles as rights defenders in their communities.

1.3. INCLUSIVE DEVELOPMENT PROJECTS BY OTHER DONORS

The 2030 Agenda for Sustainable Development Goals (SDGs) is a global promise and commitment to create a better world by eradicating poverty, putting an end to all forms of discrimination and exclusion, and reducing inequalities and vulnerabilities among all human beings, clearly stated by the United Nations. The pledge "Leave No One Behind" has become an integral mission of the UN and all member states to achieve sustainable and inclusive development.

Consequently, in Cambodia and other developing nations, there are new shifts in both conceptual and operational paradigms for organizations under the umbrella of the UN and other NGOs on how they work and implement activities (United Nations Development Group 2017). Persistent forms of discrimination, including gender-based discrimination, are a major cause of leaving people behind and marginalized in a society.

To achieve the goals set in the SDGs, Cambodia has adopted the Cambodia Sustainable Development Goals (CSDGs) as the national framework based on the universal SDGs, under the technical lead of the UNDP Cambodia Accelerator Hub in collaboration with the Ministry of Planning. UNDP's Strategic Plan 2018–2021 covers three broad development contexts: eradicating poverty; structural transformation; and resilience building. Achieving gender equality and empowering women and girls is still a key area of the strategic plan.

The remainder of this report is divided into five sections. Section 2, briefly outlines the research design. Section 3 discusses the major findings by development objective (DO). Section 4 covers gender equality and inclusive continuum frameworks. Section 5 investigates intervention challenges. The last section presents concluding remarks and recommendations for the United States Agency for International Development Mission to Cambodia (USAID/Cambodia).

2. RESEARCH DESIGN

2.1. RESEARCH OBJECTIVES

Growth without inclusiveness can lead to inequality which impedes poverty reduction because distribution mainly benefits top-income earners, and it can even harm social cohesion. In this regard, the CSDGs Framework 2016–2030 aims to ensure that no one is left behind. This framework spells out Cambodia's SDGs, which include (1) eradicating extreme poverty and hunger, (2) achieving universal primary education, (3) promoting gender equality and empowering women, (4) reducing child mortality, (5) reducing maternal mortality, and (6) combating HIV/AIDS and malaria (RGC 2018).

There has been no nationwide study providing both gender analysis[15] and inclusive development analysis.[16] Having a more holistic analysis and understanding of the discrimination and exclusion an individual or groups of people experience based on their identities is an important step towards addressing barriers that prevent people from participating in, benefitting from, and contributing to sustainable and inclusive development. In Cambodia, to promote gender equality and social inclusion, it is essential to understand the inequalities and disparities that exist between males and females as well as between and within marginalized populations. In particular, this study will focus on the experiences of women, people living in poverty, people with disabilities, LGBTI people, ethnic and religious minorities, and indigenous communities. Furthermore, while the literature on inclusion tends to focus on formal rules and access to resources, there are also important social and community-level determinants of inclusivity. As a result, this study extends the analysis of institutional factors by exploring how marginalized groups are perceived in their communities, together with differential access to social networks and community resources.

This study fills a gap in current research by conducting a gender and inclusive development analysis (GIDA) combining qualitative and quantitative approaches. The GIDA is intended to inform USAID's workplans for Cambodia's Country Development Cooperation Strategy (CDCS) 2020–2025 by providing a rationale, data and recommendations regarding how to address gender and inclusive development gaps and barriers in the CDCS.

2.2. GIDA DOMAINS

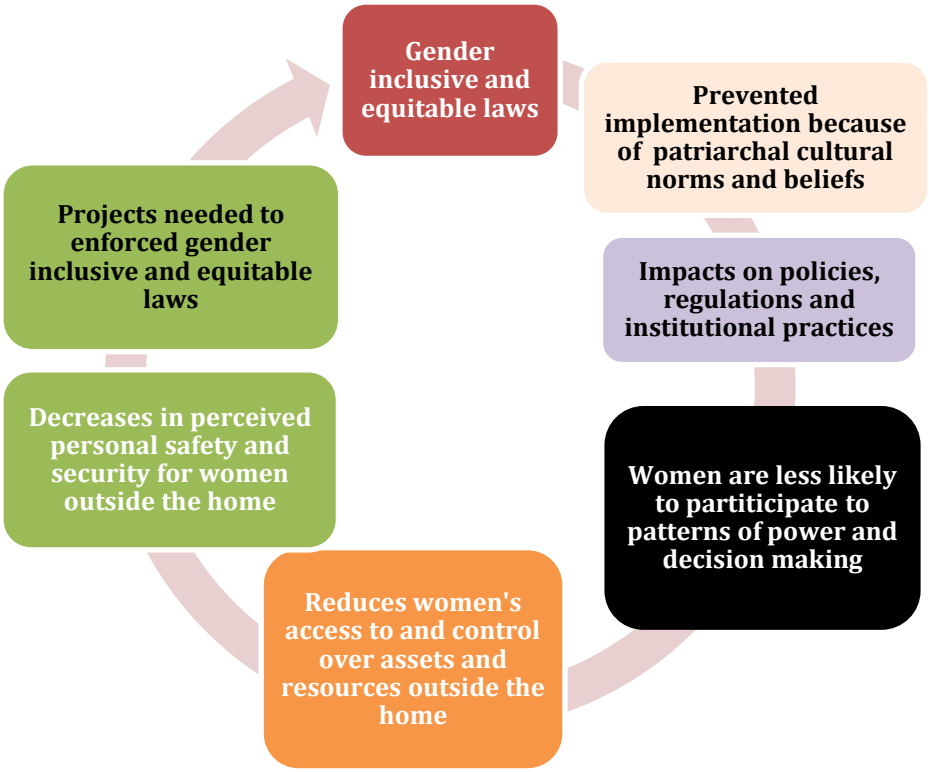
The six domains of gender analysis, adapted from USAID ADS 205, are (1) laws, policies, regulations and institutional practices, (2) cultural norms and beliefs, (3) roles, responsibilities and time use, (4) patterns of power and decision-making, (5) access to and control over assets and resources, and (6) personal safety and security. These domains were used as a thematic guide for questions asked in the quantitative survey and qualitative interviews.

[15] According to USAID Automated Directives System (ADS) 205, gender analysis is used to identify, understand, and explain gaps between males and females.

[16] According to USAID Policy on Promoting the Rights of Indigenous Peoples (final draft), inclusive development analysis is used to identify, understand, and explain gaps among marginalized groups such as lesbian, gay, bisexual, transgender, and intersex (LGBTI) people; people with disabilities; religious minorities; the poor; and indigenous communities.

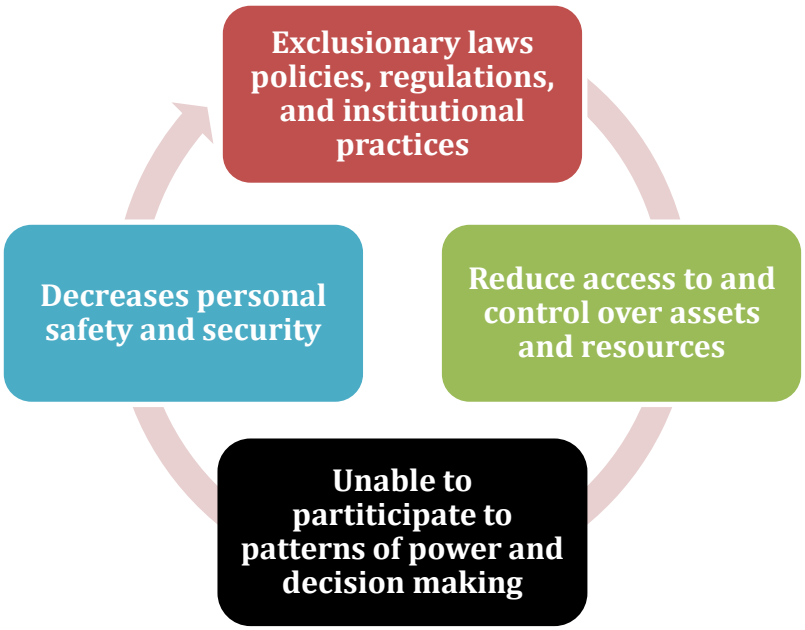
Figure 2.1 and Figure 2.2 summarize how the six domains relate to one another as shown in the results and discussion section. Important to note is how cultural norms and beliefs influence the level of gender equality and inclusive development outside the home. For instance, despite the existence of gender inclusive and equitable laws in Cambodia, barriers to their implementation remain because of the persistence of patriarchal cultural norms and beliefs. This then impacts on policies, regulations and institutional practices. As illustrated in the next section, our results show that civil servants and commune-level leaders who have a weak or no understanding of gender empowerment are slow to create an environment that supports the involvement of women, which in turn impedes the promotion of women in local-level decision making. If women are prevented from being involved in decision making because of how norms and beliefs impact on the gendered division of labor or because of explicit, or implicit, biases towards men or people within a majority population, then women and minority groups have less access to and control over resources which ultimately impacts on their feeling of safety outside the home.

Figure 2.1: Impact of cultural norms and beliefs on inclusive development



The above is applicable to the case of the longstanding Vietnamese community in this study, yet they face a unique situation. For people of Vietnamese descent, it is the knock-on effect of laws, policies, regulations and institutional practices that exclude, discriminate against, induce deprivation and disempower the minority group (see Figure 2.2).

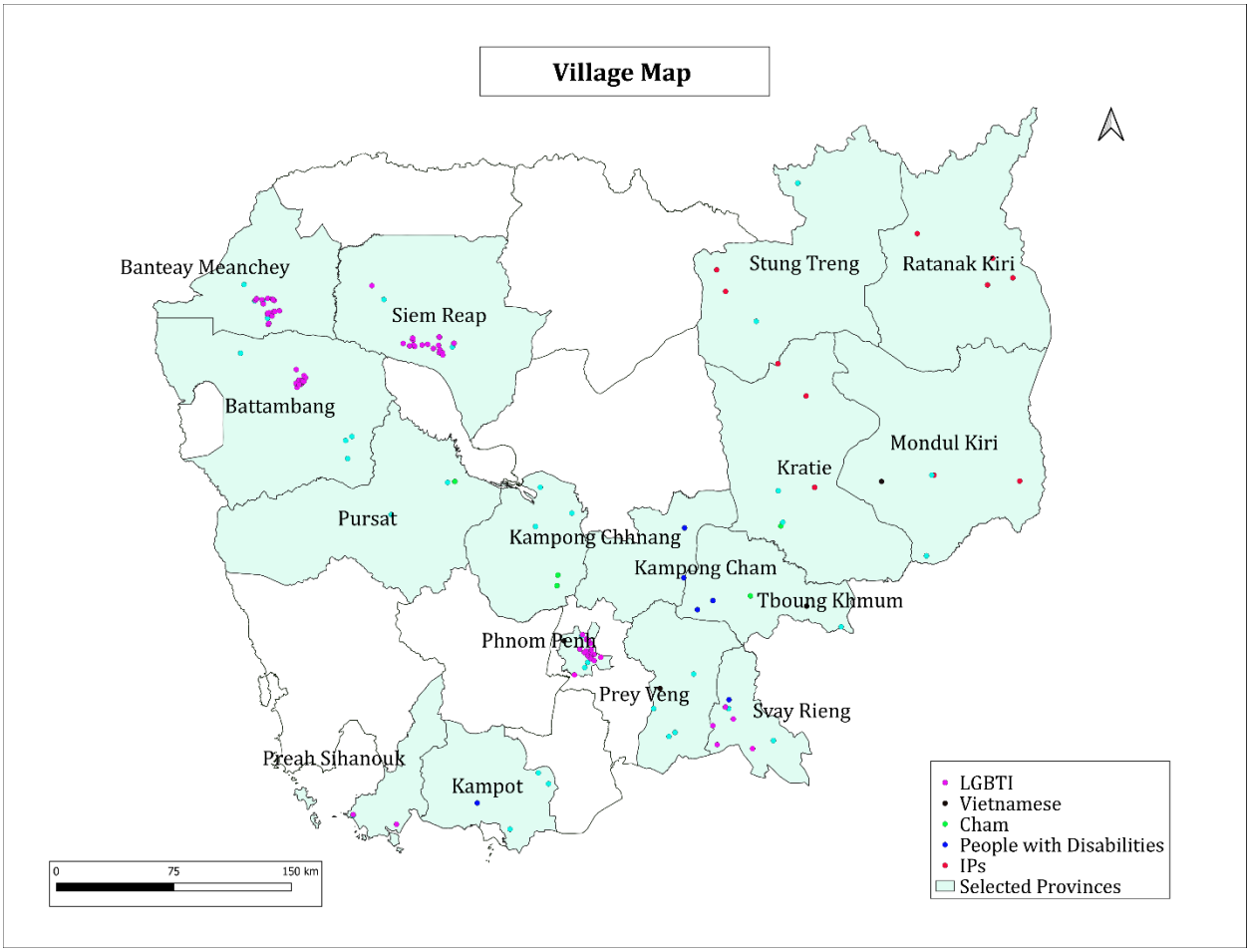
Figure 2.2: Exclusionary laws drive cycle of deprivation and inequality among Vietnamese



2.3. RESEARCH METHODOLOGY AND DATA

The study employed a mixed methodology by combining both quantitative and qualitative approaches. The approaches were specifically designed so that each part of the analysis would inform the results and interpretation for the other part. For the quantitative survey, as shown in Figure 2.3, we conducted a countrywide household survey of 1,542 households across 172 villages and 134 communes in 16 provinces of Cambodia. Among 1,542 respondents from different households, there were 721 males, 682 females, and 139 LGBTI people. Disaggregating the respondents by group, we had 134 respondents from households of people with disability, 121 from Cham households, 107 from Vietnamese households, and 191 from households with ID Poor cards. Altogether, these groups and LGBTI people are considered the marginalized group, which was compared with the majority group (850 respondents or households). See Annex 2 for a more detailed data disaggregation.

Figure 2.3: Sample villages



The sampling strategy for the survey data collection was based on village-level information from Cambodia Socio-Economic Survey 2017 estimated by the National Institute of Statistics (NIS 2017). Some provinces that used to be the same province were grouped together (e.g. Palin and Battambang, Tboung Khmum and Kampong Cham, and Kep and Kampot). Within these provincial groups, samples were selected using probability proportional to size sampling method, which ensures that households in populous provinces have an equal probability of being included in the sample as households in smaller provinces. This sampling method is well-suited to studies in which administrative units vary in size. After identifying the sample villages, the next step was to select households. Twenty households within each sample village were randomly selected from the corresponding village list of households obtained from local authorities. The sample for people with disabilities was calculated at the village level to ensure proper oversampling. In some cases, if there was an insufficient number of people with disabilities in a village, respondents were drawn from other villages to achieve the sample size.

The survey instrument modules were framed using the six domains explained above. These modules allow us to capture information about access to assets, resources, services and social networks which can provide us with indicators (or proxies) to examine the existing gaps between men and women, and between the majority and marginalized groups. The survey questionnaire

has two parts. Part 1 concerns household information. It was completed by the head of household. Part 2 concerns the perceptions, experiences and other personal information (e.g. social network and social influence within the community) of the individual respondent. It is critical that responses to Part 2 be representative of the whole adult population of Cambodia. Before this survey began, enumerators had to attend a five-day training course. The training covered the details and purpose of the survey and in-depth instructions for each question to ensure the enumerators had the same understanding about the survey questions. The training also familiarized the enumerators with the use of a tablet for data collection, which is time-efficient for data entry and cleaning.

In analyzing the quantitative data collected, we use descriptive statistics that present comparisons of respondents by group: men compared to women, people with disabilities compared to people without disabilities, ethnic and religious minorities to the majority groups, and LGBTI people to the majority groups. We also use a number of regressions to control for socioeconomic factors in order to identify which gaps persist between men and women as well as between the marginalized and majority groups even when accounting for other differences and potential mechanisms. These regressions take the general forms of:

$$Y_{ij} = \alpha + \beta_1(Female_i) + \beta_2(Controls_i) + \gamma_j + \varepsilon_{ij}$$
$$Y_{ij} = \alpha + \beta_1(Marginalized_i) + \beta_2(Controls_i) + \gamma_j + \varepsilon_{ij}$$

where:

- Y_{ij} is a vector of outcome variables for respondent i in province j , corresponding to the six domains. These outcome variables are defined and explained in the following sections.
- $Female_i$ is an indicator taking the value of 1 if the respondent is female and 0 otherwise.
- $Marginalized_i$ is an indicator taking the value of 1 if the respondent is part of a marginalized group and 0 otherwise.
- $Controls_i$ are a vector of control variables for socioeconomic status that may explain differences in the outcomes.
    - These controls include individual respondent age, education (two indicator variables for no education and finished primary school), household income, whether the household qualifies for ID Poor, and the walking time from home to the nearest road.
- Province-specific unobservables are represented by γ_k (province fixed effects) and ε_{ij} is the standard error term.

Further, the study relies on qualitative data to generate an in-depth understanding that complements the quantitative findings. The qualitative approach involved a desk study aimed at understanding laws, policies, regulations and institutional practices in relation to gender equality and inclusive development. We also used key informant interviews (KIIs) in combination with focus group discussions (FGDs) and participatory photography as additional qualitative tools. The KIIs followed the format of semi-structured interviews to understand the current situations of the marginalized groups in recent Cambodian government and development partners' development programs and implementations, and how certain groups are either included or excluded, and to identify key barriers and opportunities as well as recommendations to promote

more inclusive development outcomes. The FGDs used small groups of around five targeted participants led by two facilitators using a set of guided questions to gather information pertaining to the six domains. For the participatory photography, we gave phone cameras to participants for them to take pictures of issues pertinent to them. We asked them four corresponding questions about the photographs they had taken: 1) what do they want to say about each photo? 2) Why it is important? 3) How does it relate to their lives, concerns and priorities? and 4) What can they do to address the problems they are facing?

In total, we conducted KIIs with 30 NGOs, 15 local authorities, five ministries, and four development partners. Up to 39 FGDs were conducted among respondents from households belonging to groups that we categorized for the survey so that our qualitative findings can consistently supplement our quantitative results. Particularly, we conducted 11 FGDs with the Khmer, 4 with LGBTI people, 4 with people with disabilities, 7 with the Cham, 5 with people of Vietnamese descent, and 8 with IPs.[17] We also did the participatory photography twice, first with the Cham and then with IPs.[18]

[17] Considering gender sensitivity, we conducted FGDs with men and women groups separately. See Annex 1, Table A1.4 for number of men and women FGDs by group.
[18] Considering gender sensitivity, we divided the participants into men and women groups each time.

3. RESULTS AND DISCUSSION

This section contains our results and discussion as corresponds to the development objectives (DOs): (1) strengthened credible voices to promote fundamental democratic principles and human rights, (2) improved health and education status of vulnerable populations, and (3) strengthened sustainable and resilient pathways out of poverty. For each DO, we first introduce the context of the DO which is then followed by our discussion of findings relevant to the DO. The six domains are integrated into this discussion.

3.1. DO 1: DEMOCRACY AND GOVERNANCE

In August 2018, USAID/Cambodia made amendments to DO 1 in response to recent shifts in Cambodia's political climate. Due to increased scrutiny of civil society actors, USAID has "developed alternative approaches to improve democracy and governance in Cambodia's current environment, focusing on the next generation of leaders." DO 1 is now focused on "promoting credible voices in a range of non-governmental enterprises and organizations as a fundamental building block for democracy" (USAID/Cambodia 2018). DO 1 and its related intermediate results (IRs) are summarized in Table 3.1: DO 1 and IRs (USAID/Cambodia 2018).

Table 3.1: DO 1 and IRs (USAID/Cambodia 2018)

DO 1	Strengthen credible voices to promote fundamental democratic principles and human rights
IR 1.1	Promote and protect human rights.
IR 1.2	Build strong, resilient and politically engaged civil society groups through support to strengthen the organizational and technical capacity of CSOs, business associations, trade unions, the private sector, and individuals to effectively advocate for and engage in policy reforms and government accountability.
IR 1.3	Build a new generation of informed, independent and pro-western leaders through supporting women's and youth's empowerment and entrepreneurship to promote constructive civic engagement.

The GIDA yielded several findings that are directly relevant to DO 1. These findings, highlighted in Table 3.2 and discussed in full detail underneath the table, show persistent discrimination against and disempowerment of women and members of the marginalized groups. This makes it clear that the promotion of democracy and human rights in Cambodia is still a work in progress. Insufficient implementation of laws and regulatory frameworks and non-progressive cultural norms and beliefs remain as potential barriers to social equality both at home and in the community.

Table 3.2: DO 1 highlights of key findings

1. Existing national laws and official government policies promoting equal rights and non-discrimination are insufficiently implemented
2. The issue related to gender roles and norms has improved significantly, but women and the older generation still hold non-progressive views on roles and norms
3. People from marginalized groups view their identity in very different ways from non-marginalized groups
4. Gender and minority identities influence patterns of participation and decision making
5. Discrimination against marginalized groups prevents the promotion and protection of human rights

Domain 1 – Laws, Policies, Regulations, and Institutional Practices

Finding 1: Existing national laws and official government policies promoting equal rights and non-discrimination are insufficiently implemented

At the international level, Cambodia has accepted the key UN treaties relevant to prohibiting discrimination[19] as discrimination is a factor that hinders inclusive development. These treaties prohibit discrimination and guarantee the rights and freedoms without discrimination on the basis of race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.[20] Other treaties aimed at eliminating discrimination against specific groups across a range of rights and freedoms have also been ratified by Cambodia. [21]

At the national level, the government has issued multiple regulatory frameworks to promote social inclusion and protect women and marginalized groups. The Cambodian Constitution, for example, states that "men and women have equal rights before the law and enjoy equal participation in political, economic, social and cultural life (Article 35)" in addition to "equality in employment and equal pay for equal work" while explicitly prohibiting "all forms of discrimination against women (Article 45)." At the ministerial level, MoWA has set out Neary Rattanak V 2019–2023, in which the ministry serves as a facilitating leader, catalyst and coordinator to reverse the entrenched discrimination against women ensuring that women can enjoy equal civic and legal protections. The policy itself focuses on gender mainstreaming and behavioral change in each sector through engagement in research analysis, law and policy design. It seeks to advance women's participation in entrepreneurship and science, technology, engineering and mathematics (STEM) fields while giving them legal protection, healthcare, and resilient institutions.

[19] Cambodia accepted the International Convention on the Elimination of All Forms of Racial Discrimination on 28 November 1983, the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights on 26 May 1992, the Convention on the Rights of the Child and the Convention on the Elimination of All Forms of Discrimination against Women on 15 October 1992, and the Convention on the Rights of Persons with Disabilities on 20 December 2012.

[20] Article 2 International Covenant on Economic, Social and Cultural Rights, Articles 2 and 26 International Covenant on Civil and Political Rights, Article 2 UN Convention on the Rights of the Child.

[21] International Convention on the Elimination of All Forms of Racial Discrimination, Convention on the Elimination of all forms of Discrimination Against Women, Convention on the Rights of Persons with Disabilities.

In addition to these gendered frameworks, the Law on Protection and Promotion of Disabled People's Rights (2009) aims to protect the rights and freedoms of people with disabilities; protect the benefits of the people; prevent, reduce and eliminate discrimination against the people; and provide physical and intellectual rehabilitation to ensure participation. Sub-Decree 137 (2011) on Social Fund for Poor People with Disabilities at Communities was passed to provide social funds to poor people with disabilities. Several other ministerial decrees, particularly from the Ministry of Social Rehabilitation, the Ministry of Health and the Ministry of Social Affairs, have also been in place to further assist poor people with disabilities. For IPs, the country has the Land Law (2001), the National Policy on the Development of Indigenous Peoples (2009), and the Sub-decree on the Procedure of Indigenous Land Registration (2009), all intended to protect the rights of IPs. See Annex 4 for the full list of the country's existing regulatory frameworks supporting gender and social inclusion.

Despite having laws and regulatory frameworks in place, a gap remains at the stage of implementation. At the national level, even though there is a gender mainstreaming action group in each line ministry, the responsibilities of dealing with gender awareness and the promotion of gender equality (as defined in international and national laws and regulations) seems to have been actioned only by MoWA despite gender equality being a cross-cutting issue. This concentration of responsibility, to MoWA reduces the capacity available to provide technical assistance and capacity building at the subnational level. This creates several challenges: first, local authorities lack knowledge/awareness of gender and inclusive development concepts and practices. At the subnational level, few gender-related development projects are funded by the government, leaving leaders at the village and commune level ill equipped to implement the mission of MoWA. Moreover, the topic of gender empowerment is seldom found in the development plans of local authorities, revealing its priority. Responsibility is not transferred from MoWA to local leaders, leaving a gap that is only partially filled by NGOs.

A few communes have women and children committees, but our qualitative and quantitative data show a lack of action and commitment, including no budget or human resources available for large-scale implementation. It is thought that gender inequality is no longer an issue. The impact of this challenge has varied results across groups, especially in how women and girls are protected from domestic violence.

The lack of law enforcement and reliability of the judicial system leaves women and girls vulnerable to ongoing violence in the home. Addressing the issue of ignorance among leaders of the laws and regulations already in place is an important step forward. For instance, most of the commune leaders and village chiefs within the 16 provinces included in this research are men (16 out of 18). Participants from one IP Women FDG in Mondulkiri province shared that their leaders are not responsive to the issue of violence against women and girls. For instance, women from Women FGD in Ratanakiri province who engaged in the qualitative side of the project research shared concerns that when there is a case of domestic violence, a village chief often tries to broker a compromise between the spouses instead of finding justice. This proves problematic as women are unable to negotiate or present their case without their husbands being present, according to the same FGD in Mondulkiri and another Cham Women FGD in Tboung Khmum.

Second, where interventions have taken place to integrate Neary Rattanak V 2019–2023, there are still some aspects of the interventions of the government and CSOs that need rethinking. The first concerns the level of engagement and participation in decision-making infrastructures, which is expanded upon in the discussion on domain 4 but is worth mentioning here. Some issues prove impervious to the conventional approach, especially face-to-face training, which is generally ineffective because (1) women are less likely to participate because of the bias towards men being decision makers at the subnational level; (2) men who hold positions of power and decision making are ignorant of Neary Rattanak V 2019–2023; and (3) typically, the interventions do not cover enough targeted participants. As a matter of convenience, an NGO might choose villagers living along national or main roads. This attracts a narrow demographic. This is not the only issue highlighted at the implementation stage. There is a lack of needed cooperation from all relevant stakeholders. When CSOs conduct training/meetings/forums related to human rights or democracy, there is frequently pressure from the government and local authorities/police. Therefore, CSOs cannot freely and effectively implement activities in an environment where the government politicizes their activities and perceives them to be opposing the government. According to the KII recordings, the interviewed NGOs did not mention exactly which provinces they had such experiences. They just mentioned that in some provinces and districts, they were banned or disturbed when conducting their activities. The most severe pressure was during before the previous national election. The DanChurchAid Cambodia (DCA) mentioned that many of their activities were delayed due to banning from the government. And when the government withdrew license from the Voice of Democracy (VOD), DCA had to cancel some of their radio programs with VOD and used Facebook lives instead. The Cambodian Center for Independent Media (CCIM) also faced similar pressure from the local governments in some provinces. They were asked for permission letter to conduct their activities in villages in the provinces. The Cambodian Human Rights and Development Association (ADHOC) also clearly stated the challenges from local authorities. Before conducting any activities in a province, ADHOC always request for permission letter from Ministry of Interior. However, the local authorities (district/commune levels) still insisted on permission letter from provincial level. The question was raised whether MoI or provincial government that the organization should follow. The interviewee also mentioned that sometimes local police officers gathered around, making our participants feel scared or reluctant to join the activities.

The ineffective implementation of Neary Rattanak V 2019–2023 is revealed in the issues that women and men deem to be important. Survey data across all groups showed that women were more likely than men to rank women's rights, sexual violence, food prices and drug use as important issues that the government should address, yet were less likely than men to prioritize land rights, fair elections, corruption or the environment. In addition, there were clear gender differences in policy preferences within groups.

Policy Preferences

Consistent with the general similarities in social views discussed in the next section, women also have largely similar policy preferences to men. By contrast, other marginalized groups have different policy preferences, with greater emphasis on security standing out as a commonality. LGBTI individuals, for example, have largely similar views on policy preferences, with the exception of increased spending on peace and security and decreased spending on agriculture.

Ethnic minorities differ substantially from the rest of the population in terms of their policy preferences and the services they wanted the government to provide in their communes. Both the Vietnamese and the Cham prioritize security spending more than the general population, and the Cham prioritize infrastructure and community facilities spending as well. The Vietnamese rank health services lower than the rest of the population, while the Cham rank agricultural assistance and irrigation lower (see Annex 3, Figure A3.1).

While poor respondents[22] hold generally similar social views and values to non-poor respondents, they have very different policy and government spending priorities. They would prefer the government to spend more on health, education and business programs. They would prefer less spending on agriculture and peace and security. Interestingly, they want less spending on direct assistance programs, which suggests that while these programs are designed to help the poor, they might not be perceived by the poor as accessible (see Annex 3, Figure A3.2). The government of Cambodia has been sending cash transfers to ID Poor households to alleviate the economic distress caused by the COVID-19 pandemic, but many recipients are using the transferred funds to pay down microfinance loans that they took out to make health, education and business investments (Jaime 2020; Wendy and Tong 2020). This may explain their stated preferences – direct government investment in those areas could cut out the need for microfinance debt at the household level.

One such program is ID Poor, and results vary substantially when comparing survey- and enumerator-identified poor households and households in the ID Poor program. ID Poor participants, for example, want increased spending on these direct forms of assistance, presumably because they benefit from them. Another group with largely similar social views and values to the general population but differences in policy preferences are people with disabilities. Respondents with disabilities are more likely to prioritize community facilities and events, and less likely to prioritize education funding (see Annex 3, Figure A3.3).

Social Issues

In general, members of marginalized groups were more likely to prioritize social issues rather than institutional or political issues. As for the results for social values, LGBTI respondents again had the most striking differences in their perception of which social issues were most important for the government to address. They were more likely to prioritize sexual violence, discrimination and mental health, and less likely to emphasize food prices, drug use and corruption (see Annex 3, Figure A3.4).

While women have largely similar policy preferences to men, they have different views on which social issues are important for the government to address. Women are more likely to prioritize women's rights, sexual violence, food prices and mental health, and less likely to prioritize fair elections, corruption, land rights or the environment (see Annex 3, Figure A3.5).

[22] Poor respondents refer to ID Poor holders. For further details of ID Poor, refer to "ID Poor: A Poverty Identification Programme that Enables Collaboration across Sectors for Maternal and Child Health in Cambodia by Kaba, M. W. et al. (2018).

The Cham and people of Vietnamese descent were also more likely to prioritize discrimination as an important issue, and both less likely to prioritize land rights. The Cham were also less likely to prioritize sexual violence and road safety, and more likely to prioritize corruption. People of Vietnamese descent, by contrast, were more likely to prioritize security (see Annex 3, Figure A3.6).

Indigenous people are significantly more likely to prioritize food prices, land rights and the environment and less likely to prioritize mental health and drug use. FGDs found that they rely heavily on agricultural income while normally the price of their agricultural outputs is de-valued by intermediaries. KIIs and the desk review also found land conflict to be the most common issue for indigenous people. As discussed in the Overview, private sector developments and land concessions have harmed their environment and their precious agricultural land and even their homes. Previous interventions concentrated on solving land conflicts while neglecting assistance for agriculture, which is important for their livelihoods.

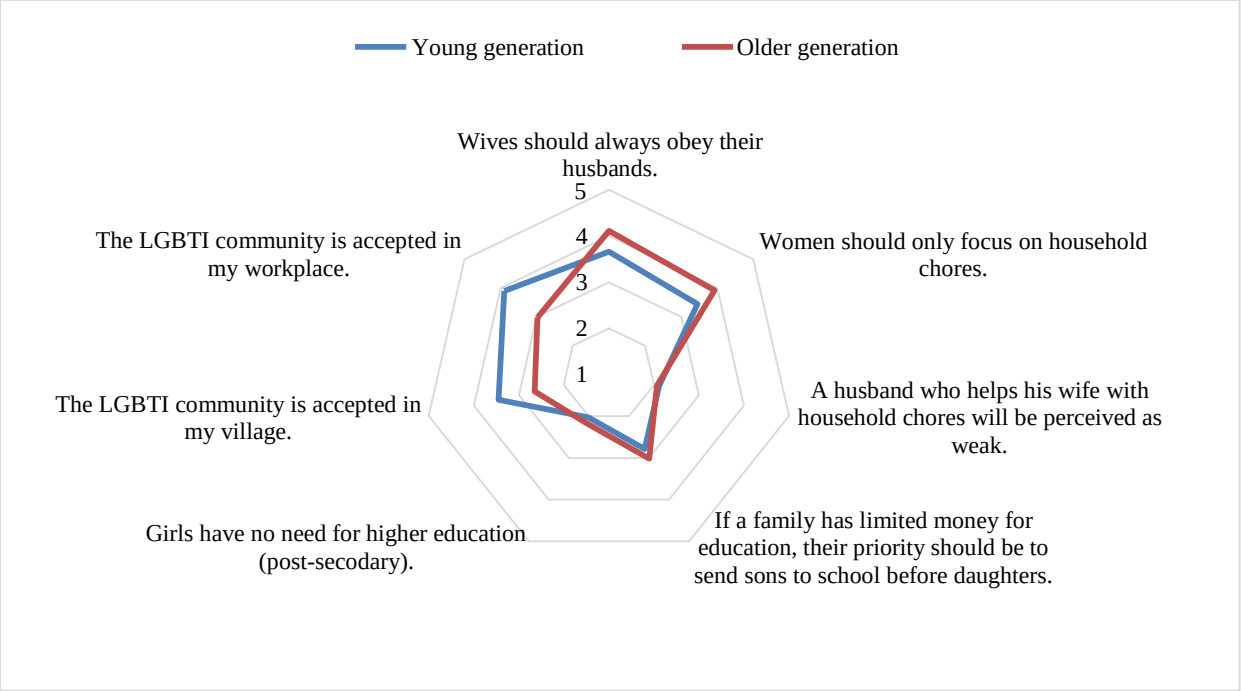
People with disabilities and poor respondents have largely similar policy priorities as people without disabilities and non-poor respondents, with just one exception each. People with disabilities were more likely to indicate that discrimination was an important issue (a result that is driven by women with disabilities), while poor individuals were more likely to indicate that land rights were important.

Domains 2 and 3 – Cultural Norms and Beliefs, Roles and Responsibilities, and Time Use

Finding 2: The issue related to gender roles and norms has improved significantly, but women and the old generation still hold non-progressive views on roles and norms. Some social/cultural beliefs and practices are also in conflict with the promotion of human rights.

This section expands on the evidence that highlights the differential application of traditional gender norms and values. Survey and qualitative data revealed that able-bodied, Khmer majority women, as well as women within the Cham Islam community, hold heteronormative values that include a gendered division of labor. Moreover, as will be explained, the patriarchal structure of IP communities in Cambodia puts an extra burden on women and girls from IP communities who are less likely to be seen as needing education, are unable to go far from their villages and typically marry young. The picture for women with a disability is complex. Although they hold conservative views, they are also more likely to feel excluded from participating at the commune level because of their disability. In addition, women with a disability viewed themselves as having less choice when it came to marriage and divorce because of their disability. The complex intersection of religious discourse and the pervasive adoption of *Chbab Srey* influence social relations and gender equality in everyday interactions. The interventions recommended must therefore pay attention to this intersectional experience.

Figure 3.1: Perception of social norms by young and older generations



Note: This graph shows how the young generation perceives social norms differently from the older generation. The numbers indicate how strongly both groups agree or disagree to the norms, with 1 means disagree and 5 means agree.

When considering views towards gender norms (e.g., role of women and men, women‟s rights, education for girls) and different practices (e.g., sexual and marriage practices, use of controlled or illegal substances), our results suggest that cultural norms and beliefs differentially impact each group depending on the relative religious, customary and social norms of the group. The social acceptability of those gender norms and different practices varies across different genders, ethnicities and age groups. Data reveals age to be a salient factor when it comes to making value judgements. For example, the older generation hold longstanding cultural norms regarding women‟s behaviors and roles and responsibilities in their families and their communities, as displayed in Figure 3.1.

Age, as shown inFigure 3.1, has the strongest influence on the acceptability of identities that are not defined by heteronormative boundaries in the workplace and in the village. However, on the whole, while the younger generation has made a significant shift in accepting that there are a plurality of gender identities and sexual preferences, the gendered roles and responsibilities of male and female are still akin to *Chbab Srey* laws and norms that girls and women are socially expected to

follow. This means that even though girls are presently receiving higher levels of education than boys, the expectation that married women will adopt a domestic role still prevails. In addition, while more girls might be enrolled in school than boys at national level, data from our FGDs showed a preference for boys to be educated over girls if a choice had to be made, see Table 3.3. According to the qualitative results, women are still constrained by gender roles and norms (Table 3.3). They are generally encouraged to get married at a younger age than men[23] on the rationale that youth is associated with physical appeal and good reproductive health, but it also means that women have less opportunity to pursue higher education. Similarly, traditional views that women are physically weaker or more sexually vulnerable (as shown in Figure 10) can imply limitations on the ability to take educational or work opportunities when they are far from their village. This is particularly salient in rural areas, where access to higher education requires travel far from home, limiting opportunities for women. Table 3.3 illustrates the most common and oft repeated phrases used to describe the men and women in FGDs including their opinions on gender and access to education.

While Table 3.3 is not a complete picture, it supports other qualitative findings which were further differentiated depending on whether the interview was conducted in a rural or urban environment. In FDGs with Khmer women, older participants raised their concern that women are more likely than men to find themselves in a dangerous situation, for instance experiencing sexual harassment and crime. This concern is intertwined with the aforementioned reluctance to allow girls to pursue higher education. In rural areas, to pursue higher education means to travel far from home, so it is prohibiting for girls. According to the qualitative interviews, household responsibilities are seen to be the responsibility of women and girls, while men are considered the breadwinners of the family. This view was particularly prominent in rural areas. This does not mean women did not work. Many women reported working in garment factories or as market sellers. However, women stated they still carry the weight of the domestic burden.

Table 3.3: Significant Gendered Words/Phrases from FGDs

Focus Group	How they described men in conversation	How they described women in conversation	What they said about gender and access to education
The Khmer	"do have to worry about safety" "brave and can go far"	"might sleep with someone" "looked down upon" "sending daughter to faraway places is inappropriate, might get pregnant"	Education should be equal.

[23] According to the Cambodia 2014 Demographic and Health Survey (NIS 2014), 25 percent of women aged between 25 and 49 are married by the age of **18**, compared to just 9 percent of men in the same age group. Half of Cambodian women are married by the age of 21, while the median age at first marriage among men is 23.

LGBTI people	"more educated, honest, and brave"	"women are empowered and loyal, could better concentrate on working, and could take the leadership role too"	Preference for women who can understand them, so there is a sense that men are not as empathic.
People with disabilities	"go far away" "Proactive" "inherit the leading role of the family"	"she can take care of chores" "do housework" "obedient"	Prioritize boys
The Cham	"men more flexible" "more efficient"	"housework" "chores"	Cham women think that education should be equal more than Cham men.
People of Vietnamese descent	"could go far"	"equal rights" "both as income earners"	Equal education
IPs	"pay bride price" "can go anywhere"	"can take care of them when they get old" "help with household chores "take family name" "obedient"	Equal education

Gendered norms are not perpetuated by men alone (see Annex 3, Figure A3.7). Women are significantly less likely to agree with the statement that wives should work in the home, but other than that, they are not significantly more likely to agree or disagree with statements such as "wives should always obey their husbands" or "girls have no need of higher education" than men. These views also extend to the lack of prioritization for girls' education across groups. The most common reason stated for keeping girls or women at home is a perception that they are the only ones who can manage the household or perform chores and childcare tasks. However, there are also gendered barriers to boys completing their education due to expectations around their expected role as "breadwinners" (UNICEF Cambodia 2020).

Quantitative survey results show that the Cham community are more accepting of conservative views about women's roles. For example, they believe that wives should obey husbands and often do the bulk of the household tasks and that boys' education should be prioritized over that of girls (see Annex 3, Figure 3.8). While the survey results reveal more conservative social norms among the Cham community, Cham women in FGDs said they were satisfied with the arrangements in the household. What is unknown is how LGBTI youth within Cham communities access services and assistance. No mention was made of LGBTI youth in the Cham communities. Therefore, further research is required into this specific issue.

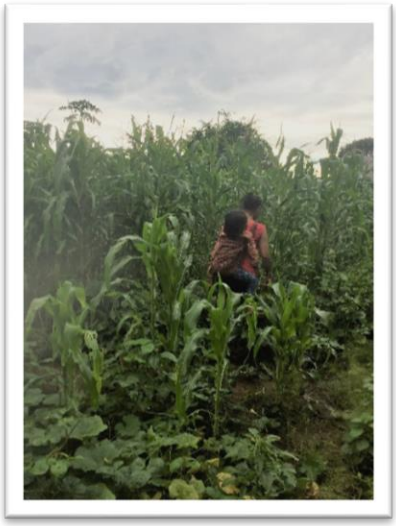
Quantitative survey results show a variation between indigenous men and indigenous women in whether they agree with various statements about social norms.[24] In this analysis it becomes clear that indigenous men are driving the positive results for "Women should only focus on household chores," "Girls have no need for higher education," and "If a family has limited money for education, their priority should be to send sons to school before daughters" – they are much more likely to agree with these statements than the rest of the population, while indigenous women agree at the same rate as the rest of the population. Qualitative data, both FGDs and participatory photography, emphasized the burden of work for women. Photographs taken by IP women emphasized the socialization of young girls into the norm of women's work. Photo 1 is a picture of a young girl aged 11 helping with household chores and was taken by an IP woman who explained:

> Women work on household chores from 5 am to 7am, and then go to farm with their husbands until 4pm-5pm, and after that they must do the cooking again. Men do not usually help. If men go out drinking, they come back home between 7 pm and 9 pm.

Photo 1

Photo 2

Photo 3



Additional photographs visualized the contexts for work, and the need to farm for food. Photo 2 is of a farm plot that has pumpkins, red beans and corn. Women explained it is "women's work" to grow and harvest farm products behind their houses. The products are for eating when there is no money or because they are wary of chemical use in agriculture. Sometimes women have to carry their young children along. It is even harder when children cry (see Photo 3). Men in our FGDs also said it is true that generally women do the household chores and take care of children.

[24] "Wives should always obey their husbands" / "Women should only focus on household chores" / "A husband who helps his wife with household chores will be perceived as weak" / "If a family has limited money for education, their priority should be to send sons to school before daughters" / "Girls have no need for higher education (post-secondary)" / "The LGBTI community is accepted in my village" / "The LGBTI community is accepted in my workplace".

Moreover, the patriarchal structure of IP communities puts an extra burden on women and girls from IP communities who are less likely to be viewed as needing education, are unable to go far from their villages and typically marry young. Cultural norms in IP communities do not differ substantially from those in the Khmer population. Yet, unlike the Khmer, divorce resolution is two-fold for IPs as it involves both traditional and legal procedures. Women in IP communities have less favorable attitudes towards divorce which might on the surface appear to be correlated with traditional or pious practices. But taken in the context of mandatory dowry repayment upon divorce, and an already limited avenue for IP women to generate income because of structural inequalities, IP women are doubly constrained.

Perceptions and views of social norms relating to marriage and sex tend to be very similar across the different groups, with the exception of LGBTI, who have much more progressive views than any other group (see Annex 3, Figure A3.7).

For non-LGBTI respondents, these social views differ considerably with the results from the qualitative interviews, where around half of respondents – both male and female – stated that homosexuality is acceptable, on the rationale that it is the person's right and that others should not discriminate. However, in the quantitative findings, over half (63 percent) of non-LGBTI respondents indicated that homosexuality is "never justifiable," with fewer than 1 percent indicating that homosexuality is "always justifiable." One possible reason for the difference is the age demographic of the quantitative vs. qualitative interviews, and the fact that the quantitative results control for age. Another possible reason is that the two interview settings may have had different effects on social desirability bias. In the qualitative interviews, the prior discussions may have framed the issue for participants, while in the quantitative interviews, homosexuality was just one of a number of items in the module (the main concern there would have been misunderstanding the scales, but then we would expect them to make similar mistakes on the other items).

Negative perceptions against homosexuality still exist in multiple forms in Cambodian family units. For example, the value of heterosexual couples is important to families for the reproductive responsibility of each generation. Some parents also believe they would be embarrassed in social circles if they were to have LGBTI children. Some people also perceive LGBTI people to be disloyal life partners. From one FGD in Kratie province, a participant said "Their [refer to LGBTI people] relationships do not last long. It is only normal that after a short period of time being in the relationships, they would break up." Another KII participant in Siem Reap province also said "MSM and transgender women frequently change their partners. Many of them do not really care about long-term relationships."

In the qualitative and quantitative findings, there is no significant difference in opinion between people living with a disability and able-bodied people regarding various statements about social norms.[25] However, the quantitative survey showed that people living with disabilities are less

[25] "Wives should always obey their husbands" / "Women should only focus on household chores" / "A husband who helps his wife with household chores will be perceived as weak" / "If a family has limited money for education, their priority should be to send sons to school before daughters" / "Girls have no need for higher education (post-secondary)" / "The LGBTI community is accepted in my village" / "The LGBTI community is accepted in my workplace".

accepting of some taboo behavior than able-bodied people, with a higher proportion of women disagreeing with divorce than men (see Annex 3, Figure A3.10).

In Ou Reussey village, Kratie province, FGDs revealed that that women with disabilities are less likely to be invited to participate in local commune meetings, and there is a feeling that association with a person with a disability, especially women, reduces the social acceptability of a person. An example given by a woman in the group referred to her experience as an assistant to a secretary at the commune hall. The participant said she did not "sit at the table during meetings because I was afraid of lowering people's value." In the same FGD, women shared their experiences of discrimination, which included feelings of isolation and not being befriended. Women in this group shared that neighbors have verbally abused them, using such phrases as "**មី កំបាក់**" towards a woman with a physical disability in a ruthless way, saying nothing is special about her and that her children will have a disability like her from birth. Women also reported that in general both husband and families still think that **ស្ត្រីបង្វិលចង្ក្រានមិនជុំ** (a Khmer proverb that means women just need to work on household chores).

<u>Finding 3:</u> People from marginalized groups view their identity in very different ways from non-marginalized groups

With the exception of people with disabilities (a result also confirmed by the qualitative analysis), people from marginalized groups view their identity in very different ways from non-marginalized groups. The Vietnamese and Cham ethnic minority groups tend to articulate civic identities (national and local) at the expense of other identities (see Annex 3, Figure A3.11). Civic identities define rights and access to government services, perhaps suggesting that for these groups, articulating an identity is important for the purposes of asserting entitlements.

By contrast, women, LGBTI and indigenous individuals are more likely to emphasize their non-civic identities, such as ethnic, religious or gender identities (see Annex 3, Figure A3.12). These types of identities are less associated with formal rights and access to services and are more about belonging to social groups.

There are also interesting differences among the marginalized groups. LGBTI and indigenous individuals are less likely to articulate a national identity than non-LGBTI and ethnic Khmer individuals, while the Cham and the people of Vietnamese descent are more likely to say that national identity is important to them. Vietnamese and poor individuals place more emphasis on their local identities, while Cham individuals place relatively less emphasis on local identity. Indigenous and poor households are more likely to articulate an ethnic identity, while women are less likely to do so. The Vietnamese and the poor are less likely to emphasize their religious identity, while LGBTI are more likely to emphasize it. LGBTI and women are also more likely to emphasize their gender identity, while the Vietnamese are less likely to do so.

While most groups have similar levels of trust to their comparison groups, LGBTI individuals demonstrate markedly different levels of trust than non-LGBTI individuals. In addition, women and indigenous respondents were significantly less likely to trust people they did not know, even

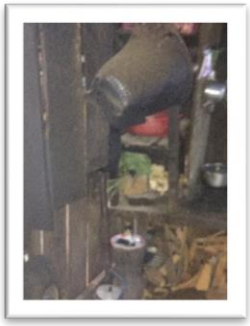
if they were just as likely to trust people in their circle (see Annex 3, Figure A3.13). This could be related to feelings of safety discussed under domain 6.

Socioeconomic changes have altered IPs' traditional ways of living and in turn made them feel alienated and emphasized the need to protect their ethnic identity. That is, from the qualitative data, various development projects have been implemented in Ratanakiri and Mondulkiri which were previously inhabited by mostly IPs. These economic opportunities have attracted a great influx of Khmer into the indigenous communities over there in the last decade. IPs, who once were the majority in the areas, now have become the minority. IPs, who once lived dependently on the forest, now have been exposed to many concepts alien to them such as corporate structure, specific agricultural practices, business transactions, and the use of currency, to name a few. From the qualitative data, the new economic structure is dominated by the Khmer. Trying to adapt to these changes also creates pressure on IPs to compromise some of their traditional practices. Photo 5 is a picture of a man making traditional material called *sas* or *kapha* from bamboo or *pdav*. There is only one person left in the village who knows how to do it. He could not even produce enough to meet the demand from people in the village. There was a concern that young people would find it harder to find the materials in the village and make the products than to work as hired labor. Photo 6 portrays a similar sentiment. The community said no one in the village knows how to make scarves. When they need a scarf, they buy one from the market. The community expressed a desire to learn, and the need for a place where people can volunteer to learn. Photo 7 features another traditional material called *seav*. Unlike *kapha,* which are worn on the shoulders, *seav* are worn around the waist. These images reveal the desire for IP communities to have the time to invest in their cultural heritage. However, barriers exist for this kind of knowledge transfer. Particularly how to teach traditional methods of making materials. There has been a history of NGO (GIZ) intervention which seems as if the approach was ill considered/did not generate the participation that the community wanted. The regularity with which the topic of identity came up in the participatory project shows that indigenous identity is an important topic for IP who are trying to navigate the changing environment, economic insecurity and lack of education.

Photo 5

Photo 6

Photo 7



Domain 4 – Patterns of Power and Decision Making

Finding 4: Gender and minority identities influence patterns of participation and decision making

The regression results based on our survey data indicate that women have considerable economic decision-making ability compared to men – especially decisions about how loans are to be used (see Annex 3, Figure 3.14). This is consistent with the Cambodian tradition of women being responsible for household wealth and economic transactions while men fundamentally are breadwinners. For instance, our survey data reveals that 34 percent of men consulted their spouse when contracting or using loans, while 29 percent of women did so. It should be noted that this result is largely driven by Vietnamese women, who differ the most from men in their input into loan decisions. Indigenous and Cham women do not differ significantly from men (see Annex 3, Figure 3.15). In addition, compared to men, women have considerable household decision-making ability, especially in matters relating to family size and disciplining children, as confirmed in Annex 3, Figure 3.16. A possible explanation is that women are more involved with in-house activities such as childcare and household chores.

However, women have less input than men in decisions regarding group memberships, their own employment, and vehicle purchases which are fundamentally activities outside of the household (see Annex 3, Figure 3.16). Women have smaller village social networks than men, and fewer daily social in-person social interactions (see Annex 3, Figure 3.17). They also have fewer direct ties to politicians/leaders outside of their commune (see Annex 3, Figure 3.18). Women attend village meetings at the same rates as men, but they are less likely to speak at meetings (see Annex 3, Figure A3.19).

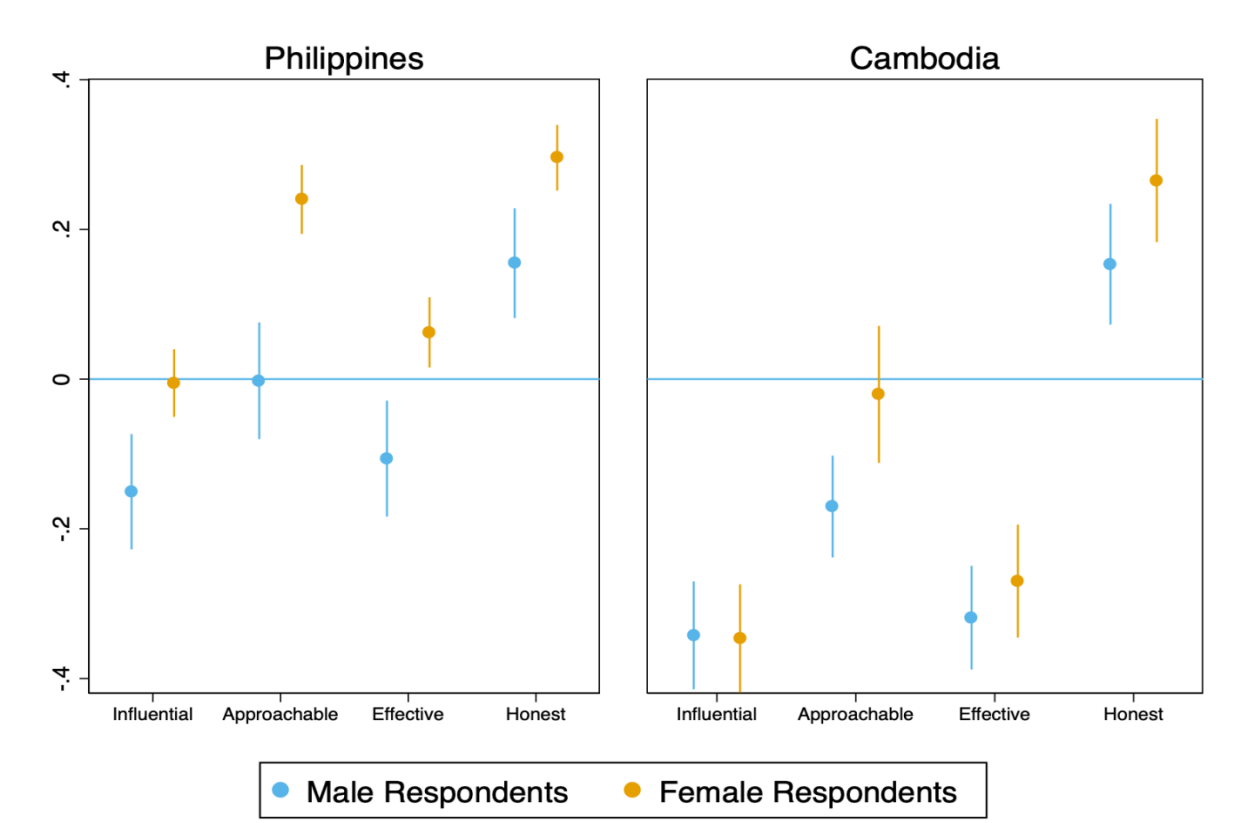
In addition, we found from our survey experiment that female candidates are less preferred and often perceived to be less effective/influential leaders than male candidates, even by female respondents. By contrast, in countries such as the Philippines, the differences are largely driven by the perceptions of male respondents. This finding can be explained by both the qualitative results as well as the social context of Cambodia. From the perspective of some older people, women are inferior to men in terms of leadership and tasks outside of their households. One elder in one FGD in Pursat province said "Men have more flexibility than women. They [men] do not bear children and do household chores. Women cannot do like men because when they have children, they would have to take care of their children." Another elder in the same FGD also expressed a similar perspective. See detail in the case-study box below.

Case Study: Women Not Seeing Other Women as Good Leaders

This is the survey experiment, in which both women and men were asked to rate, between men and women, who make better leaders while accounting for their political or community experience. We found that female political candidates are perceived as less influential, effective, and less preferred than male candidates regardless of different levels of political or community experience. However, what is interesting is that in the Philippines, which has similar levels of female representation in politics to other countries in the region, this overall effect is driven by men's perceptions. In Cambodia, however, other women also perceive women candidates to be less desirable. See the comparison in Figure 3.2. However, it is also notable that female candidates are considered more honest than their male counterparts by both female and male participants alike, and this result can serve as an encouraging sign for having women in

leadership positions to combat corruption. Up to 60 percent of the participants voted in favor of female political candidates when it comes to honesty. Among them, roughly 63 percent were female, and 56 percent were male (Table 3.4).

Figure 3.2: Survey experiment results



Note: The survey experiment in the Philippines was conducted in 158 villages in two provinces in the northern part of the country, Ilocos Norte and Ilocos Sur, in 2016. The total sample size was 3,476 among which 2,109 (61%)

	Female Leader		Male Leader	
Percentage of respondents chose	60.06		39.94	
Percentage of respondents by sex	Female respondents	Male respondents	Female respondents	Male respondents
	50.65	49.35	43.24	56.76

were female, and 1,366 (49%) were male. For more details on the experiment, refer to "Gender, Social Recognition, and Political Influence" by Cesi and Charis (2019).

Table 3.4: The most honest leader

As for LGBTI people, their voice is not included at the community level. If there are LGBTI candidates for election in the community, they will not get support because of their exclusion from social development in the community. Both the survey and qualitative data show that LGBTI people are less likely to attend village meetings. This is an important finding as village meetings are important in local communities and provide opportunities to build relations with local authorities.

LGBTI people tend to live collectively because they are marginalized, and they need a focal person to stand for them. If the focal person is older, they will call them *mae* for gay or *ouv* for lesbian and consider them to be "parents of the group". For the most part, the focal person is the activist of the group and always has a specific role in supporting organizations such as the Cambodian Center for Human Rights, Rock, and Media One. LGBTI people's voices are only heard through the support of these organizations and their groups. The survey shows that LGBTI people are more likely to belong to a women's organization and to emphasize their non-civic identities, such as ethnic, religious or gender identities. These types of identities are less associated with formal rights and access to services and are more about belonging to social groups.

For people with disabilities, women are less likely to be invited to participate in local commune meetings, and there is a feeling that association with someone with a disability, especially a woman, reduces a person's social acceptability. As an illustrative example, an assistant to a secretary at a commune hall said she cannot sit at their table during meetings because she is afraid of lowering people's value. The survey shows that people with disabilities are less likely to attend and speak at meetings than people without disabilities, a pattern that is largely experienced by women with disabilities. They have similar ties and relationships to politicians, but women with disabilities have significantly fewer relatives in elected office and are less likely than women without disabilities to know politicians at the local level.

Data from FDGs and participatory photography in Chheu Teal Phlous and Bou Sra villages illustrates the intersection of gender with religion and civic engagement. These two communities are distinct in many aspects regarding identity, livelihood options, cultural practices, beliefs and religion. Cham (*Khmer Islam)* people are recognized as a national minority and IPs as a national ethnic minority. By its name, the former maintains Islamic practices as a set of cultural beliefs while the latter practices Animism.

Chheu Teal Phlous village is inhabited by the Khmer Islam community. FGDs revealed there was no obstruction to the Cham community's political participation at the commune level for women or men based on their ethnic identities. But within the community, the religious bias towards men as leaders and decision makers has marginalized the voices of women and girls. Rather than seeing politics as affecting everyone equally, there was a sense among younger female participants that they were not knowledgeable enough to raise issues or make a request to the commune/village chief. For example, the Cham community in Chheu Teal Phlous is in receipt of aid from NGOs, yet the pictures taken by women reflected their concerns about the safety and quality of the development they have received. To improve the implementation of projects and assure quality assurance, initiatives that encourage projects to be completed safely is imperative.

Photo 8

Women in Chheu Teal Phlous village raised the issue of incomplete projects and were concerned about their safety. Communicating these concerns to the appropriate leaders was not straight forward. Younger women felt "too young" or that they "did not know enough". Positions of influence are held by religious leaders who are men. This hierarchy of power is accepted by the community who have a strong commitment to their religious practices. Yet the process of selecting leaders has changed. One participant put it like this: "there is zero cooperation in my village. Before, the religious leader was elected through voting by villagers. Now, the leader is appointed by some influential Muslims high in the hierarchy." Women also discussed a sense of economic insecurity, with people willing to "take what they are given" by donors. This does not result in facilities being suited to the needs of the community. For instance, Photo 8 is a picture taken by a woman of a toilet that was built with the financial support of the Cambodia Islamic Association. She said the association provided a limited list of toilet construction materials, including cement and toilet, but not doors which have be built by the recipients themselves. However, for this poor woman, the door was not affordable. Albeit a "small" issue, participants felt it was reflective of the restrictions village leaders face in giving assistance. They know what is needed but do not have the resources. Women also shared that raising these issues with leaders was seen as disruptive.

In addition to the difficulties of civic participation, women and girls also spoke of the difficult choices facing them regarding employment and education. One participant in Chheu Teal Phlous village shared her experience:

> I cannot join meetings because sometimes I migrate to Steung Treng to work in a banana factory over there. Anyone can find a job work there as long as they can work; there is no age restriction. The reason is it is not a heavy job. I can earn about 20,000 riels per day. While I was studying, I was thinking of becoming a teacher after completing my education. Now, because I have quit, I only think of helping my younger siblings because they do not have their parents anymore.

In Bou Sra village the results of the participatory photography revealed a similar tension between customary laws that contribute to gender inequality. The first corresponds to early marriage for girls, the second concerns the gendered division of labor. The village vice-chief in Bou Sra participated in photographic data collection. He took a picture of the girl below who is 11 years old and in 5th grade. The village vice-chief said when young girls get older and get married, they will not be able to continue their studies because so many tasks will keep them busy. If they want to study after marriage, that could lead to quarrels between them and their husbands and divorce soon after. Presently, education for girls is limited. There are 18 primary schoolteachers in total in the whole commune. Because of the pandemic, teachers have been teaching students in their

home. Only five students from the village have been selected to study and these students are not rotated so other students miss the chance to study.

Photo 9

The image in Photo 9 was taken by a woman in Bou Sra village. It is a picture of a young girl aged 11 helping with household chores. She is not one of the five selected students, so she cannot go to study and instead works at home. When explaining the picture, the participant explained "young boys do not do household chores. Boys work with cattle raising, come back home when done, and then go for a walk/potter around". It was difficult to ascertain the selection criteria for students' education; village members did not know what guidance had been set by the Ministry of Education. Other pictures taken by women revealed the burden of domestic work women face which leaves them with little time for other activities. These pictures and discussion are in the next section.

The photographs taken in Chheu Teal Phlous and Bou Sra villages highlight the intersection of religious and customary laws with gender equality. In Cham communities, women and girls are not able to be religious leaders, a position reserved for men, and therefore women cannot become community-level decision makers. This dents the self-confidence needed to participate fully in decisions that impact their daily lives. In Bou Sra we encountered the consequences that the gendered division of labor has on educational opportunities. Opportunities present themselves in both communities for USAID to provide technical assistance to NGOs on how to work towards attitudinal change for women's participation and also girls' early years education for economic improvement in the long term.

IPs are considerably active in civic participation (i.e. village meetings) yet underrepresented in the leadership sphere. The quantitative data shows that IPs attend village meetings more than the rest of the population but are less likely to have relatives in the government. This does not mean there are no indigenous people with titles and positions, simply fewer than other groups, which undermines the power of those few indigenous people. As the qualitative data found, local authorities of indigenous ethnicity are not taken seriously by the Khmer under their leadership. Qualitative data found that because men are usually the main income earners, opportunities present themselves for indigenous women to attend the program in their stead. Yet women who do join local meetings instead of their husbands, or women who are encouraged to join training sessions provided by government agencies and CSOs, often think their participation might be useless. Therefore, time spent away from their routine tasks such as looking after children, cooking or farming is calculated as unprofitable. Hence, self-discouragement and ingrained gender norms make it hard for government agencies and CSOs to intervene and improve the current situation.

The quantitative data showed the people of Vietnamese descent are less likely to have asked the village chief for assistance, applied for a birth certificate or marriage certificate, tried to register land or a vehicle, or used public health services. This is because they often simply have no access to these mechanisms. This raises barriers to development and concerns over the pathway

to self-determination. Without an identification card, birth certificates for children born in Cambodia, marriage certificates for those married, or access to land ownership or sustainable education, it is incredibly difficult for Vietnamese communities to fulfill the requirements of naturalization. According to our quantitative survey, Vietnamese men and women worked more than any other group yet were less likely to own land or livestock. The resulting durable poverty and inequality experienced is likely to be passed on to Vietnamese children who cannot obtain birth certificates and face barriers to attending school.

Low participation in microfinance makes sense in the case of the Cham, because Islam prohibits the lending of money with interest and warns against acquiring debt. However, Cham women have less input into even household decision making.

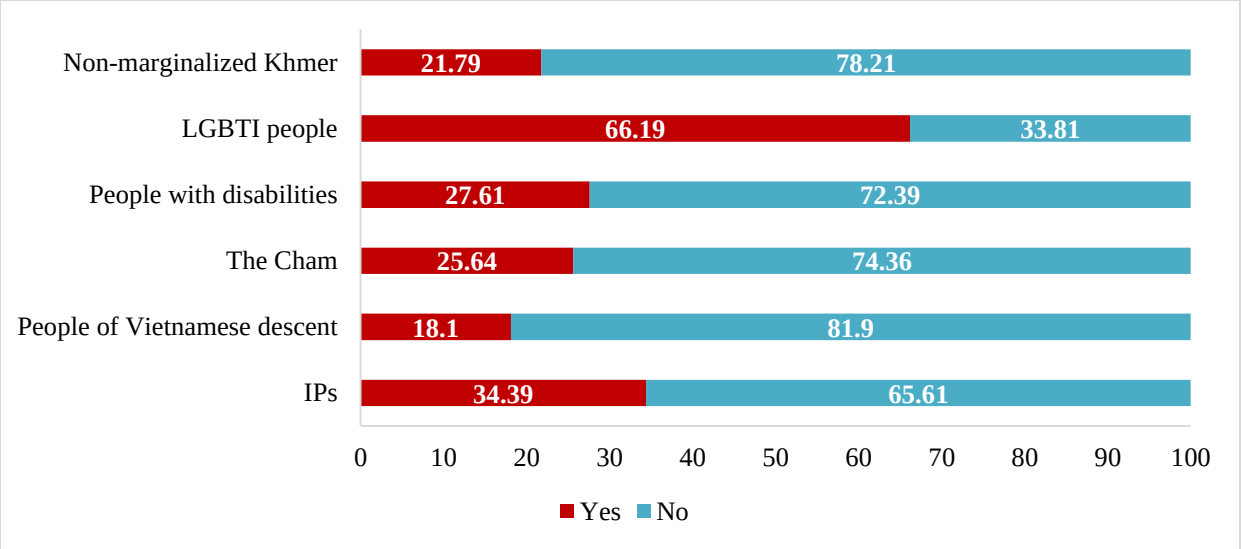
In contrast to the Cham, people of Vietnamese descent are excluded in communities. The survey shows that the Vietnamese are less likely to attend or speak at village meetings. They have fewer social ties in their villages than the rest of the population. They also have fewer ties to politicians and government officials than the rest of the population. In addition, they are less likely to belong to a political party. The FGDs also confirm, in terms of access to information, that strong Khmer language skills are essential. However, it is hard for them to access to information about development issues in their communities. The Vietnamese are rarely called to join commune and village meetings because they are not included in community development. The KIIs also mention that the Vietnamese are treated unequally in society (no social integration and systematic discrimination), compared to the general population.

Domain 6 – Personal Safety and Security

Finding 4: Discrimination against marginalized groups remains an important barrier to social inclusion.

As seen in Figure 3.3, all of the marginalized groups experience some degree of discrimination. Among them, LGBTI people are the most discriminated against. They feel less safe when walking outside regardless of the time of day. They also experience much more crime, especially sexual harassment. They also tend to go to NGOs more often for assistance because of crime victimization and are less likely to rely on village or commune leaders.

Figure 3.3: Percentage that have been discriminated against or treated unfairly by group



The survey shows differences in feelings about safety and bullying/discrimination reported by people with disabilities. People with disabilities are slightly less likely to have experienced cyber-bullying. They are also more likely to feel safe walking at night. However, they are more likely to experience discrimination than people without disabilities.

There is islamophobia in Cambodia. The survey and FGDs show that the Cham have rarely been excluded or discriminated against by the Khmer people because of their religious identity**.** The most recent case of discrimination was during the early period of the COVID-19 pandemic, during which most cases occurred among Muslim people who had returned from Malaysia. The fear of the virus infection fueled the discrimination, but it was short-lived, and normality quickly returned.

People of Vietnamese descent self-report crimes (assault, domestic violence and land disputes) less than the rest of the population. However, FDGs confirmed the experience of discrimination cited in the academic literature (Sperfeldt 2020; Rumsby 2020; Canzutti 2019; Parsons and Lawreniuk 2018; Ang, Natta and Holm Hansen 2014; Ang, Chan and Weill 2014; Amer 2013b). Participants, male and female, referred to the discrimination they face. For instance, in Tboung Khmum, Mondulkiri and Prey Veng provinces, women discussed the bullying their children face, specifically being called *Yuon*, a derogatory term used towards the Vietnamese (Oesterheld 2014), at school in addition to being called "fatherless". Women also said that they are not given access to maternity services or informed about birth registration; one woman said she is threatened by the police to the extent that she "feels scared", and has had her "documents taken by the commune leader". This incident of confiscation is not unique. A recent report by the UN special Rapporteur[26] noted that people of Vietnamese descent have been maltreated as Cambodian officials routinely treat ethnic Vietnamese as "foreign nationals" or "immigrants", despite their strong claims to Cambodian citizenship. Often their documentation (including proof of citizenship) was lost during their displacement, confiscated by the authorities, or is viewed with suspicion. Moreover, the Human Rights Committee was concerned about reports of discriminatory and violent acts perpetrated against ethnic Vietnamese persons and recommended that Cambodia strengthen its efforts to combat racist attacks against such persons and consider

[26] A/HRC/42/60/Add.1, paras. 49 and 50.

developing a national action plan against racial discrimination.[27] Men in our FDGs in Prey Veng and Kampong Chhnang shared how they are charged for fishing when Khmer people are not. Men also reported not wanting to speak in local meetings because of their accent and having to pay the police for assistance when they need help.

IPs experience crime at similar rates as the rest of the population, but indigenous men experience more discrimination and bullying and feel less safe walking during the day or night than non-indigenous men. Although the statistics on reported crime among IPs and the other groups are similar, IPs mistrust strangers more than the rest of the population. Being marginalized, as both the quantitative and qualitative data convey, could explain this high level of mistrust. Whatever the reason, if not resolved, such mistrust implies that IPs will continue to distance themselves from a wide range of outside opportunities.

[27] CCPR/C/KHM/CO/2, para. 8.

3.2. DO 2: HEALTH AND EDUCATION

According to USAID/Cambodia's most recent Country Development Cooperation Strategy, "DO 2 posits that if the mechanisms for the delivery of health services are strengthened and adequately financed, then the health of Cambodians will improve and these improvements will be sustained into the future" and that "healthier and better educated Cambodians will be more productive and decrease the economic burden of poor health, the impediment of malnutrition to the ability to learn, and of an under- and unemployed labor force." Although the GIDA was not designed to directly measure health or education indicators, it did yield many insights about variations in access to health and education services between groups in Cambodia. DO 2 and its related intermediate results (IRs) are summarized in Table 3.5.

Table 3.5: DO 2 and IRs (USAID/Cambodia 2018)

DO 2	Improved health and education status of vulnerable populations
IR 2.1	Quality and availability of maternal and child health services improved.
IR 2.2	Capacity and accountability of healthcare service delivery systems strengthened.
IR 2.3	Effectiveness and efficiency of infectious disease control programs improved.
IR 2.4	Protection and education of children and youth improved.

The GIDA yielded several findings that are directly relevant to DO 2. These findings are highlighted in Table 3.6 and show persistent health and education inequalities between men and women as well as between the majority and marginalized groups. Non-progressive views along with insufficient regulatory frameworks make certain personal identities a challenge when accessing information and public services. Physical barriers to access have also yet to be resolved.

Table 3.6 : DO 2 highlights of the key findings
1. Women are not statistically significantly different from men on average regarding access to information and public services, including health. However, difficult access to quality healthcare and education remains an issue for women and all marginalized groups alike. 2. The groups with lowest average years of education are the Vietnamese, indigenous people, people with disabilities, and the Cham. Women's educational attainments still lag behind those of men.

Domain 5 – Access to and Control over Assets and Resources

Finding 1: Women are not statistically significantly different from men, on average, regarding access to information and ease of access to public services, including health. However, difficult access to quality healthcare and education remains an issue for women and all marginalized groups alike.

Overall, men and women access sources of information at the same rate (see Annex 3, Figure A3.20). Women also reported a similar level of ease to men regarding access to public services, including health services (see Annex 3, Figure A3.21). However, some persistent structural, physical and cultural barriers still make it difficult for women and members of marginalized groups to benefit from quality healthcare and education. For example, women are more likely than men to have used (or tried to use) public health services (see Annex 3, Figure A3.22). This statistic indicates a great need of women for quality public health services that in fact surpasses current public healthcare provision. As the qualitative data shows, public health services are inefficient, especially in rural areas where healthcare facilities, well-trained doctors and medical supplies are lacking. Mental health resources are not widely available due to the lack of human resources and are less of priority than other health issues Some people also reported that some public referral hospitals gave them the same prescription for different illnesses, and some of the healthcare providers have unpleasant manners.

Female enrollment rates have increased recently, although the numbers are still short of the targets set for female students in remote areas and in higher education. One of the root causes is parents' awareness and limited perception of the benefits of girls' education, according to National Strategic Development Plan 2019–2023). Adding to the barriers, school protection and safety are still limited for female students; and in some remote areas, schools are located far from home which can mean it is hard for girls to travel to school. Moreover, women's choice of skills and jobs is influenced by family and society, meaning they tend not to consider skills such as STEM. Therefore, the number of women with the skills demanded in the job market remains low (Neary Rattanak V 2019–2023).

For people with disabilities, they get news from fewer sources than people without a disability. The lack of necessary facilities for people with disabilities is a pressing need. The quantitative data shows that people with disabilities want the government to invest in community goods[28]. The lack of facilities coupled with discrimination hinders access to needed health and education services among people with disabilities, especially girls and women. The data also illustrates that women with disabilities have a stronger need for investment in community facilities and have experienced more discrimination than men with disabilities (see Annex 3, Figure A3.23).

According to Rock-Factsheet-UPR 2018, the HIV prevalence rate[29] among LGBTI people is high owing to lack of accessibility to education and prevention services because of discrimination, difficulties accessing healthcare services, lack of health and hygiene training, lack of access to reproductive-health knowledge, and unprotected sexual intercourse with multiple partners.

LGBTI individuals agreed in the survey that discrimination is a major issue. They reported experiencing significant bullying and discrimination and feeling less than safe. They experience much more crime, especially sexual harassment. Societal disapproval of various sexual identities has negative consequences and contributes to LGBTI people feeling that they do not fit into

[28] community facilities (e.g. multipurpose halls, basketball courts, etc.)

[29] One study by BMJ Open (2017) finds that the HIV prevalence among the transgender women in Cambodia is as high as 5.9%, with those who dress as women are twice as likely to get infected than those who doesn't. See more at (Chhim et al. 2017).

society, school and healthcare settings. From the qualitative data, LGBTI people would prefer gender-neutral approaches[30], which are seemingly missed in both school and healthcare settings. In addition, LGBTI people are less likely to attend village meetings, implying that they are less likely not only to receive certain information but also to voice these issues.

The Cham benefit from Cambodian citizenship in terms of public health services in a similar way to the Khmer majority. They can also access the same state schools as the general Khmer population. In a study by KAPE in 2008, 76 percent of respondents reported that they have gone to an Islamic school.

Health inequalities among IPs were raised in NGO interviews and have been reported in the academic literature. Health inequalities were also raised during our FGDs in IP communities. Issues raised include inadequate prescribing from doctors and geographical barriers to accessing healthcare centers and schools due to poor road infrastructure. These challenges help explain IPs' prioritization of roads and education and their emphasis on the environment as an important issue. Further, the quantitative survey data shows that indigenous respondents find it harder to register a vehicle than the rest of the population. Moreover, the patriarchal structure of IP communities, in addition to the above, puts an extra burden on women and girls from IP communities who are less likely to be seen as needing education and are unable to go far from their village. This is further enabled by the fact that many typically marry young.

Domain 5 – Access to and Control over Assets and Resources

Finding 2: The groups with the lowest average years of education are the Vietnamese, indigenous people, people with disabilities and the Cham; and women's educational attainment still lags behind that of men.

From the survey, people of Vietnamese descent have the lowest years of schooling on average (2.25), followed by IPs (2.39), people with disabilities (3.19), and the Cham (4.04). At 2.91 years, the mean years of schooling for women still lags far behind that of men (4.77 years) for across groups and the overall population (see Table 3.7).

Table 3.7: Average years of schooling across marginalized groups

Group	Within Group	Male	Female
Non-marginalized Khmer[31]	5.10	5.78	4.43
LGBTI people	8.33	8.76	3.36
People with disabilities	3.19	3.43	2.83
The Cham	4.04	5.38	2.70
People of Vietnamese descent	2.25	2.45	2.12
IPs	2.39	2.83	1.99

[30] Many LGBTI participants in our FGDs, for example, said they prefer separate toilets in schools and healthcare services that are catered solely for their community.

[31] Non-marginalized Khmer refers to the rest of the Khmer in this study.

3.3. DO 3: PATHWAYS OUT OF POVERTY

In August 2018, USAID/Cambodia made amendments to DO 3 "in order to emphasize a new approach to poverty reduction based on building the resilience of the near poor so that they can adequately weather economic shocks." Amendments were also made to "reflect the growing importance of effective natural resource management and its impact on sustaining the gains of people who have pulled themselves out of poverty." The GIDA research included direct inquiries into respondents' vulnerability to economic shocks, access to productive assets, and access to natural resources. The findings are directly relevant to DO 3. DO 3 and its related intermediate results (IRs) are summarized in Table 3.8.

Table 3.8: DO 3 and IRs (USAID/Cambodia 2018)

DO 3	Sustainable and resilient pathways out of poverty strengthened
IR 3.1	Improved inclusive management of targeted landscapes.
IR 3.2	Poverty reduced within targeted populations and landscapes.

The GIDA yielded several findings that are directly relevant to DO 3. These findings highlighted in Table 3.9 and discussed in detail underneath the table show that similarly to access to information and public services, non-progressive views and the lack of necessary supporting policies constrain women's and marginalized groups' access to employment opportunities. Poverty, as a result, could hinder the achievement of full social inclusion.

Table 3.9 : DO 3 highlights of the key findings

1. All marginalized groups and women still face barriers because of their identity, constraining access to employment opportunities.
2. Vietnamese ethnic minorities have the lowest relative access to productive assets, and indigenous people have the lowest ease of access to natural resources.
3. LGBTI people are most likely to have experienced economic shocks from COVID-19.

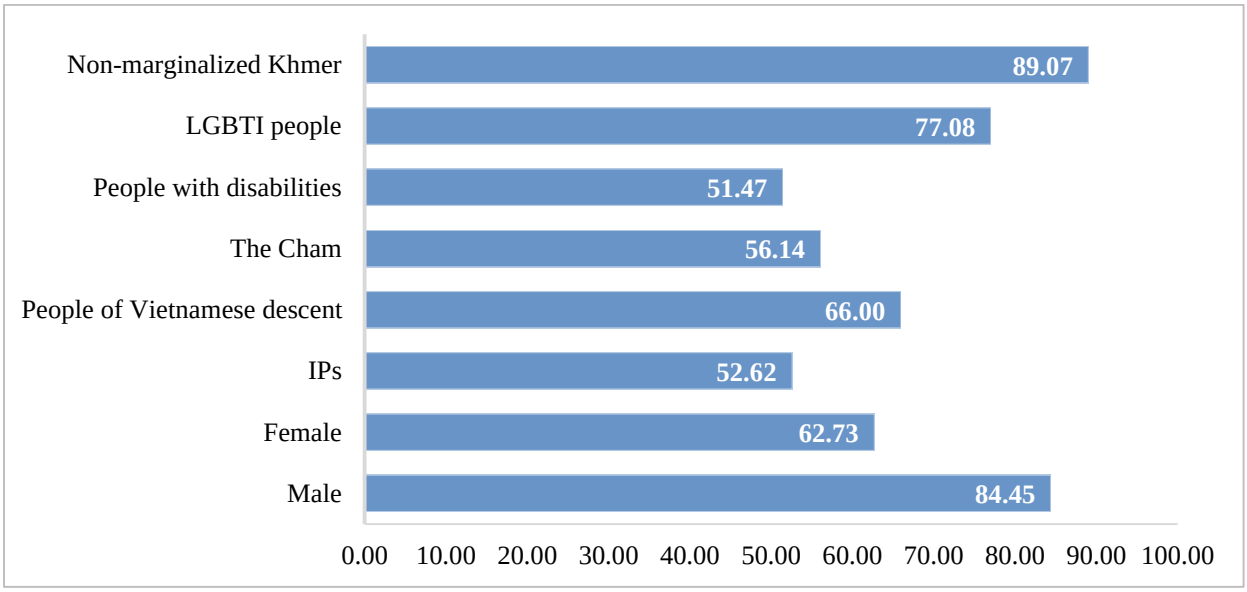
Domain 5 – Access to and Control over Assets and Resources

Finding 1: All marginalized groups and women still face marginalized identity and gender barriers, constraining access to employment opportunities.

From the quantitative data, women tend to spend more time on household and domestic tasks than men with less time on paid work. Women also earn less than men on average because many of them have seasonal jobs near home, for example, cutting grass and washing clothes. Men's average monthly wage is $84.45 while women's is only $62.73 (see Figure 3.). Discrimination makes it very difficult for people with disabilities to find employment, even more so for women with disabilities. In relation to the sub-decree on "Quota and Recruitment Process of People with Disabilities" (2010), research has found that private sector employers would rather pay a fine than hire people with disabilities. It is therefore not surprising that people with disabilities tend to spend less time on paid work than the rest of the population (see Annex 3, Figure A3.24). For

LGBTI people, discrimination against them discourages them from working in fields outside the entertainment industry, where they feel more accepted.

Figure 3.4: Monthly wage (USD)



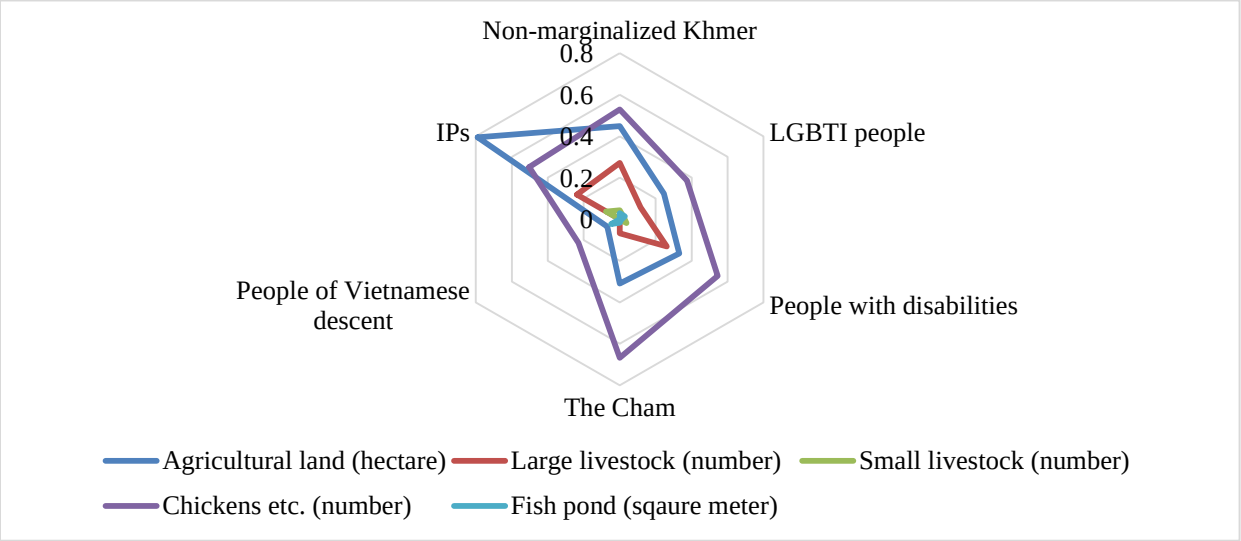
While the Cham have somewhat similar employment opportunities to the Khmer majority, ethnic Vietnamese without Cambodian citizenship status are denied many formal employment opportunities. Vietnamese children cannot be enrolled in schools and therefore have a lower chance of securing decent work in the future. The influx of outsiders to indigenous lands has impeded job opportunities for IPs and made their access to natural resources harder than before. From the survey, all the marginalized groups earn less than the non-marginalized group on average. Whereas the non-marginalized earn a monthly average wage of $89.07, LGBTI earn $77.08, the Vietnamese $66.00, the Cham $56.14, the indigenous $51.47, and people with disabilities $52.62 (see Figure 3.). Education inequality as discussed earlier, in addition to barriers to accessing training opportunities, could help explain this disparity in wages.

Domain 5 – Access to and Control over Assets and Resources

Finding 2: The group with the lowest relative access to productive assets is the Vietnamese, and the group with the lowest ease of access to natural resources is the indigenous.

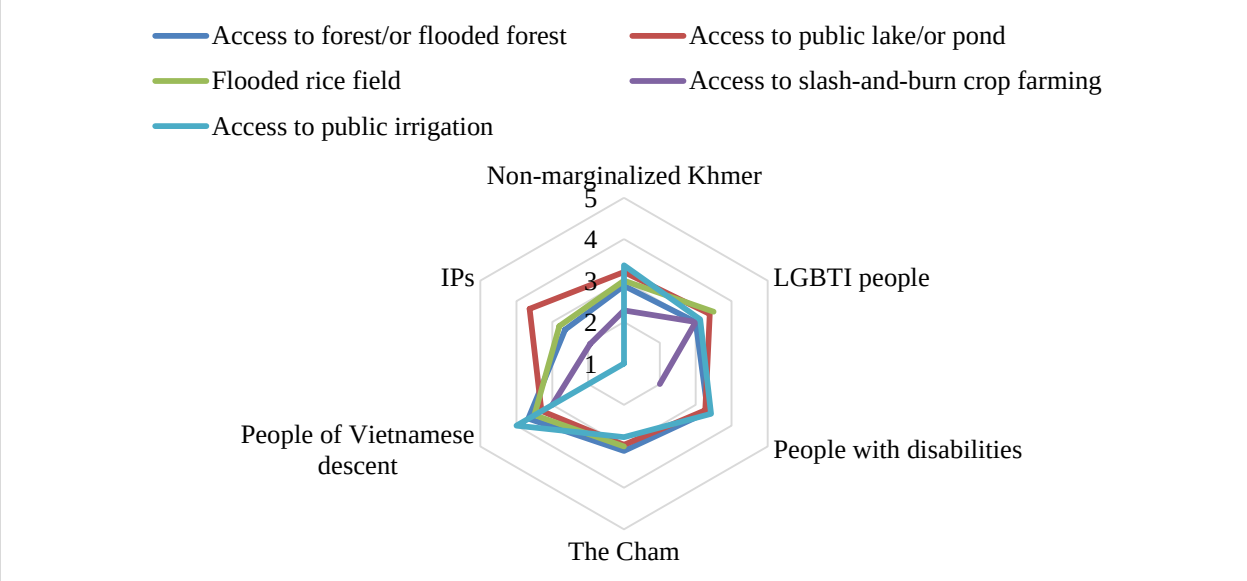
People of Vietnamese descent have the lowest relative access to productive assets. Without Cambodian citizenship, people of Vietnamese are denied ownership of land and access to bank loans in Cambodia. Regarding natural resources, the indigenous have the least access, especially to public irrigation.

Figure 3.5: Productive assets by group (Proportion: 0/1)



Note: This figure shows how much productive assets each group has, with 0 indicates none.

Figure 3.6: Level of perceived ease of access to natural resources (1 to 5)



Note: This Figure shows different groups perceive their ease of access to natural resources from 1 (very difficult) to 5 (very easy).

Domain 6 – Personal Safety and Security

Finding 3: The group most likely to have experienced economic shocks from COVID-19 is LGBTI.

From the survey, many LGBTI people were found to be working in the service sector. Specifically, about 16 percent of the LGBTI survey participants work in accommodation and food service activities. As a result, among all the marginalized groups, LGBTI people are the most affected group by the COVID-19 pandemic. Due to business closures intended to curb the

spread of the virus, many LGBTI people were reported to have lost their jobs, forcing them to migrate to other provinces, find new jobs or return home.

Figure 3.7: Becoming unemployed after COVID-19 outbreak (percent)

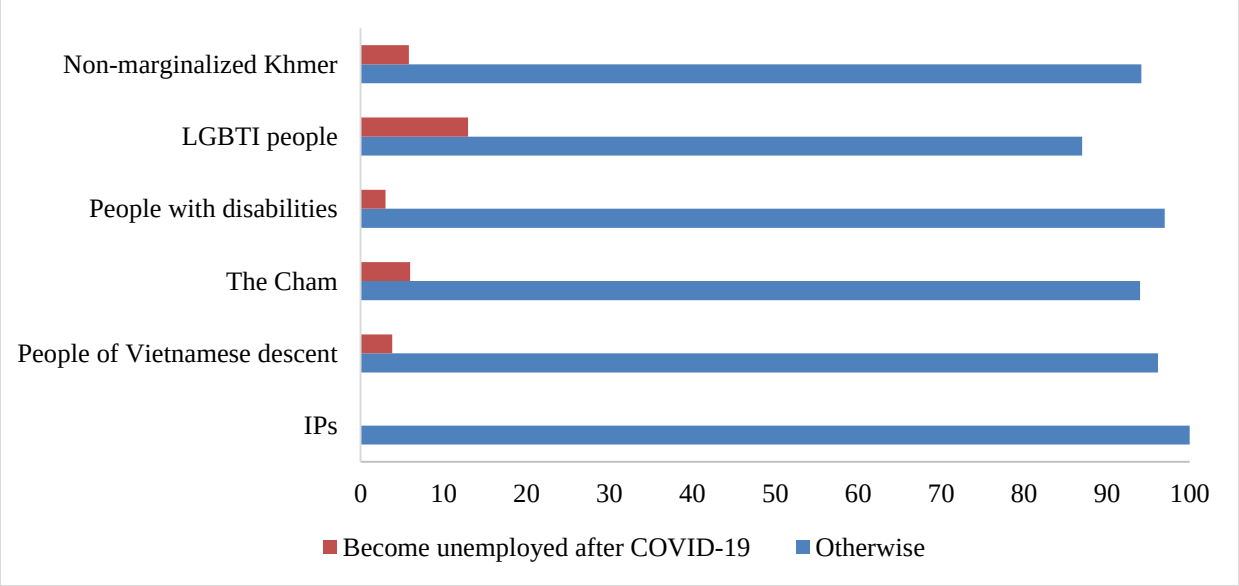
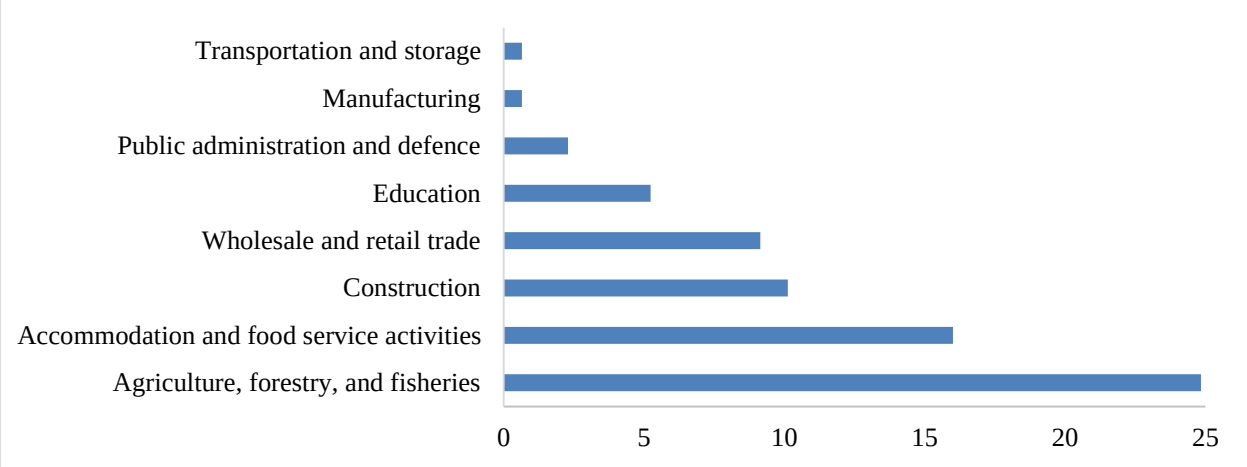


Figure 3.8: Sectors with high frequency (percent) of LGBTI employees



4. CONTINUUM FRAMEWORK[32]

To determine where the processes and programming of USAID/Cambodia are in the continuum frameworks of gender equality and inclusive development, we used USAID's Gender Equality Continuum Tool and Foundation Consortium framework for inclusive governance.

4.1. GENDER EQUALITY CONTINUUM FRAMEWORK

The Gender Equality Continuum Tool[33] "takes users from gender-blind to gender-transformative programs, towards the goal of equality and better development outcomes. Awareness of the gender context is often a result of a pre-program/policy gender analysis. "Gender aware contexts allow program staff to consciously address gender constraints and opportunities and plan their gender objectives." as mentioned in Gender Integration Continuum by Interagency Gender Working Group.[34]

We used the checklist to understand the difference between a gender-blind and gender-aware program, and between a gender-exploitative, accommodating and transformative program. The checklist helped determine where the (USAID) programs sit along the gender equality continuum. There are two to three questions for each section of the checklist and the respondents' answers to those questions determine where the programs are located on the continuum.

We administered the checklist to a number of USAID staff and USAID-supported NGOs. We concluded that USAID and USAID-funded projects stand at **gender-accommodating** for two main reasons. First, USAID and USAID-funded projects demonstrate understanding of gender norms and dynamics and the interventions are designed to level the playing field between women and men in terms of program participation and social activism. Gender analysis must precede program development. It recognizes the distinct needs and difficulties of women and informs the program workplan about how to promote women's and girls' participation in program activities. The NGOs selected for funding by USAID are required to have gender assessment and statement.

Second, they "work around existing gender differences and inequalities" towards becoming transformative ones. The programs acknowledged the role of gender norms, and USAID applied adaptive management in the strategy or plan to compensate. The programs are designed based on the gender statement and situation analysis and include sex disaggregation. However, most of these programs did not try to foster critical examination of gender norms and dynamics. Nor did they create a system that supports gender equality and strengthens as well as creates equitable gender norms and dynamics.

[32] Only 6 of USAID's partners were included based on their responsiveness. This makes it difficult to generalize our conclusion about all of their projects. It is recommended for USAID to follow-up and conduct a more comprehensive assessment in the future.
[33] www.igwg.org/wp-content/uploads/2017/05/FG_GendrIntegrContinuum.pdf.
[34] The training module was adapted from materials created by IGWG and funded by USAID.

Table 4.1: Gender equality continuum framework

Gender equality continuum			Overall
First tier	**Gender blind Gender aware**	1) Did the programs define a set of economic, social and political roles, responsibilities, rights, entitlements and obligations associated with being female and male? 2) Are there any power dynamics between and among women and men, girls and boys in the programs?	
Second tier	**Exploitative**	1) Do the programs or activities reinforce or take advantage of unbalanced gender norms, roles and relations? 2) Do the programs or activities provide privilege to men over women, boys over girls? 3) In order to reach the program goals, does one sex enjoy more rights or opportunities than the other?	
	Accommodating	Overarching questions: 1) Do the programs or activities acknowledge the role of gender norms, working around or trying to adjust the strategy or plan to compensate for these norms and inequalities during program activities? 2) Do programs or activities try to limit the harmful impact on gender relations but not seek to change the underlying structures and norms that perpetuate inequalities?	USAID and its partners stand at this level because: first, they display understanding of gender norms and dynamics and seek to promote gender equality accordingly. Second, most projects did not achieve gender transformation. There is space for future small- and large-scale projects to include components on creating systems that support gender equality and work to forward making regulations/policy as country level.
	Transformative	1) Do the programs or activities allow for critical examination of gender norms and dynamics? (assessment, observation before designing the program) 2) Do the programs or activities strengthen or create systems that support gender equality? 3) Do the programs or activities work to change inequitable gender norms and dynamics? (make regulations/policy as country level for gender equality)	

4.2. INCLUSIVE CONTINUUM FRAMEWORK

For the Inclusive Continuum Framework, there is no universally accepted analytical framework. The framework used in this study is adapted from the Foundation Consortium, as suggested by USAID. We designed a checklist for each area (nine areas) to capture the degree of the

program's inclusiveness. We decided to perform the analysis of inclusive[35] and overall projects[36] separately because the former were primarily designed to achieve inclusiveness, and to see to what extent typical projects incorporate the element of inclusivity.

The green cells in Table 4.2 represent where the answers fall, which varies by area. In the commitment area, we would like to know if the current program or activities defined a set of economic, social and political roles, responsibilities, rights, entitlements and obligations associated with being marginalized. Overall USAID projects stand at the "Potential Exists for Exclusion or Inclusion" because in most of them, "social inclusion" was neither a topic in team discussion nor a standing topic. However, for inclusive projects, most have clear policies and frameworks to include many marginalized groups, for example, within IP communities (e.g., women, youth, people with disabilities), in their activities in promoting equality between genders and equality between IP and other groups.

Table 4.2: Inclusive continuum framework

Program areas	Inclusive Continuum				
	Active exclusion	Passive exclusion	Potential exists for exclusion or inclusion	Working towards inclusion	Full inclusion
1. Commitment					
USAID-overall			"Social inclusion" is not a topic in team discussion/ standing topic.		
Inclusive					There are discrimination policies and other mechanisms that promote recruitment and protect equal rights
2. Access to information					
USAID-overall			Information about the program/project distributed to all groups in many ways such as languages, verbal forms, pictures		
Inclusive					
3. Meeting culture					
USAID-overall				Meeting facilities and translation culturally and linguistically appropriate	
Inclusive					Voices of marginalized groups generally accepted in decision-making meetings
4. Membership					
USAID-overall				Efforts made to invite marginalized groups to be members	
Inclusive					The created groups consist of members from different marginalized groups

[35] Inclusive project refers to USAID-funded projects that work towards achieving the socioeconomic inclusion of marginalized groups such as people with disabilities, LGBTI and indigenous people.

[36] The USAID-overall project refers to USAID-supported and USAID projects implemented in areas such as environment, health and education.

5. Decision-making power and perspectives					
USAID-overall				Decision making in the program/project done based on inputs from survey	
Inclusive					Family and community members from the different ethnic groups participate in a democratic decision-making process
6. Community need assessment					
USAID-overall			Results of the community assessment shared with members of the broader community		
Inclusive				Efforts made to ensure the assessment captures needs and strengths of different groups and their families	
7. Outcomes					
USAID-overall			Mid-term assessments of the project to reflect shared priorities across different groups in the intervention community		
Inclusive				Outcomes represent shared priorities across different groups in the intervention community	
8. Resource Allocation					
USAID-overall					Has a resource allocation mechanism that ensures there is no inequality in the results obtained from other groups
Inclusive					
9. Accountability					
USAID-overall				Evaluation results shared to the broader public and the intervention community	
Inclusive					

In the access to information component, we ask questions to determine if the information provided by the current program or activities is not only widely distributed but also easily understood and available in the home languages of the different ethnic groups who make up the community. USAID and USAID-funded overall projects stand at the "Potential Exists for Exclusion or Inclusion" because most information about the program/project was not distributed to all groups in a variety of ways such via multi-lingual materials/translations, verbal forms, and pictures. Most inclusive projects are the same. However, some tried "Working towards Inclusion".

With regards to the meeting culture section, overall projects stand at “Working towards Inclusion” and inclusive projects are at “Full Inclusion”.

In the membership and decision-making power and perspectives area, the overall projects also stand at “Working towards Inclusion” and inclusive projects are at “Full Inclusion”. Some programs organize networks and groups at the community level based on their working areas.

Regarding the community need assessment area, we want to know if people from the community are actively involved in designing, collecting and analyzing information from the assessment of community needs and strengths, and whether the results of the community need assessment have been shared with members of the broader community. The collected information was analyzed to reveal differences as well as similarities in the conditions that different groups and their families face. USAID and USAID-sponsored overall projects also stand at “Potential Exists for Exclusion or Inclusion” and inclusive projects at “Working towards Inclusion”. For example, in inclusive projects, the community need assessment was conducted to formulate the new strategic plan. However, only the village chiefs and influential people in the community were interviewed for inputs. Some USAID-funded overall projects rely on quick assessment via constant and direct communication with the target community to understand their conditions and needs.

Similar to community need assessment, in the outcome section, USAID and USAID-financed overall projects also stand at “Potential Exists for Exclusion or Inclusion” and inclusive projects at “Working towards Inclusion”. Most did not have mid-term assessments to reflect shared priorities across different groups in the intervention community and/or outcomes to represent shared priorities across different groups in the intervention community. In the resource allocation section, both are at “full inclusion” because they have a resource allocation mechanism, which ensures that there is no inequality in the results obtained from other groups.

Accountability assessment found both inclusive and overall projects to stand at “Working towards Inclusion” largely because evaluation results have been shared to the broader public and the intervention community. The USAID overall projects share assessments with the public as well.

Overall, we concluded that USAID overall projects stand at “Potential Exists for Exclusion or Inclusion”. Even though there are many inclusive projects under USAID, not all of them have mainstreamed the inclusive aspects of the nine areas very well yet. Mainstreaming inclusivity into projects should be the top priority. Given its relatively new introduction into development programs in Cambodia, it will require more commitment and time from both donors and implementers before it can be embedded in projects in the same way that gender issues have been mainstreamed.

5. CONCLUSION AND RECOMMENDATIONS

The intersectional analysis of this report has drawn attention to the importance of context and nuance in understanding the needs of marginalized groups in Cambodia. To that end, we have two sets of cross-cutting recommendations to address all of the development objectives.

5.1. CROSS-CUTTING

Recommendation 1: Multifaceted approach to human rights should be applied

- Prioritize programs to reduce discrimination
- Invest in both social and legal forms of assistance and recourse

Research findings suggest a broad and multifaceted approach to understanding human rights is required. This implies that in addition to advocating for human rights within the legal and institutional spheres, human rights interventions should also consider and address how social norms or informal practices can further disadvantage marginalized groups. This includes partnering with organizations and groups that form supportive communities for marginalized groups, and actively working with government ministries to ensure transparency in how the law is implemented[37].

Recommendation 2: Consider intersectionality and identity in the design in interventions

- Political engagement has different benefits and risks for marginalized groups
- Groups have different social and political goals

Intersectionality refers to the fact that these different social categories – such as ethnicity, gender, religion, disability, economic status – can overlay each other. This creates not only overlapping disadvantages or propensities for discrimination, but also intersections and interactions with identity and incentives. For example, women members of marginalized groups face additional challenges or have perspectives different from Khmer women.

Even within marginalized groups, men and women may have different incentives and face different barriers to participating in interventions. An important consideration, especially for interventions in the area of human rights and political engagement, is the fact that the risks of engagement and advocacy can vary among groups. Even if interventions are designed to allow for equal participation among marginalized groups, the existing political context in Cambodia may impose differential risks and penalties on these groups for participating.

One of the most important conclusions from both the quantitative and qualitative analysis is that marginalized groups are not uniform and monolithic; in fact, they often have very different needs and challenges which are relative to their social location. Consequently, our cross-cutting

[37] Refer to the table A5.1 in Annex 5 for highlights the intersectional findings comparing men and women across groups and the implications these findings have for USAID program design and strategic planning. These suggestions are not recommendations, rather they offer intersectional reflections on each of the six domains of gender analysis adapted from USAID ADS 205.

recommendations account for the need to take an intersectional approach when seeking to achieve USAID/Cambodia's development objectives[38].

5.2. DO 1: DEMOCRACY AND GOVERNANCE

For this development objective, it is especially important to target interventions at marginalized groups, because untargeted interventions in this area tend to increase gaps between marginalized and non-marginalized groups. This relates to different social barriers and incentives that can affect access to interventions and their subsequent impacts.

As a result, interventions in this area should consider ways to allow for socially beneficial participation. For example, if community norms discourage certain forms of participation for women, it is incumbent on interventions to either address these underlying social barriers or design programs in a way that allows interventions to be socially incentive-compatible.

In addition, when considering individual efficacy and engagement, the results show that there is much more progress for marginalized groups along the dimensions of economic efficacy, especially household-decision making. Consequently, interventions in this domain should prioritize efforts to improve political efficacy and social engagement, where there are larger gaps between marginalized and non-marginalized groups.

1. USAID to work with both government and private entities to advance the principles of non-discrimination and equality at all levels of Cambodian society. MoWA is meeting with all stakeholders to set a national definition of LGBTI and discuss specific legal frameworks. USAID to be involved in this process.
2. Women, youth and minority leadership in decision-making infrastructures is low. USAID's leadership training programs are an opportunity to effectively engage and nurture a broader base of community leaders.
3. People of Vietnamese descent who are long-term residents in Cambodia experience exclusion from participating in civic life and do not have legal or social protections. USAID could advocate for the implementation of the Ministry of Interior's circular from July 2019 stating that Vietnamese with permanent residence cards should have access to birth certificates. There is a need to define the rights that permanent resident card holders are entitled to, so as to ensure access to basic human rights such as the right to education, employment, justice and legal protection in the justice system (such basic rights are not the reserve of nationals).
4. People living with physical and psychosocial disabilities are not supported to experience full inclusion and effective participation in society on an equal basis with others and are ignorant of the laws that secure their social protection. USAID to work with NGOs and other partners to strengthen the rights of persons with disabilities in the country. This includes advocating for the adoption of a human rights approach towards persons with disabilities.
5. Under target 17.17 of CSDGs, states should encourage and promote effective public, public-private and civil society partnerships. USAID/Cambodia to form partnerships with civil

[38] Refer to Table A5.2 in Annex 5 for briefly highlight the intersectional differences and the implications for an intervention strategy as corresponds to each group. Of import are the differences between groups and the implications this has for USAID/Cambodia.

society organizations and offer platforms that give voice to rights holders (especially the most marginalized and underrepresented) through USAID programs.

USAID Local Level Programing:
Target interventions specifically to marginalized groups

- USAID/Cambodia to provide technical assistance to MoWA so that it can generate momentum and commitment among other ministries regarding the implementation of Neary Rattanak V 2019–2023.
- USAID/Cambodia to work with local partners to enhance their capacity to train and support leaders at the subnational level in their implementation of Neary Rattanak V 2019–2023.
- USAID/Cambodia to continue its support of regional exchanges of women leaders to promote the sharing of lessons learned in increasing the role and leadership skills of women in politics, and to ensure the representation of women's issues in policy agenda.
- USAID/Cambodia to train and provide technical support to women leaders, especially women with a disability and LGBTI, to both strengthen their skills in policy advocacy and governance and to ensure the representation of their issues in policy agenda.
- USAID/Cambodia to form partnerships with civil society organizations and provide technical assistance to enhance their service delivery.
- USAID/Cambodia to offer assistance to civil society organizations that seek to monitor the implementation of the CSDGs.

5.3. DO 2: HEALTH AND EDUCATION

Ensuring access to health and education services is a human rights priority, especially where difficulties in access are specifically associated with marginalized groups. One important example in this regard are issues of citizenship and legal status, which confer benefits and entitlements, but also serve to exclude groups such as persons of Vietnamese descent and members of internal migrant communities. Interventions to improve access to health and education services also disproportionately benefit marginalized groups, because they are historically excluded through institutional and social barriers. This includes both: 1) physical barriers to access such as poor infrastructure and transport, and 2) social barriers to access such as discrimination or social exclusion. Both types of barriers can prevent marginalized groups from attending school or visiting health facilities. This also includes programs to encourage members of marginalized groups to pursue higher education.

1. Access to good quality health and education inequalities remains an issue for all marginalized groups. USAID to focus on closing gaps in accessing health and education services by increasing women's leadership and voice within the community and health systems, encouraging respectful and customer-oriented provider behavior so that women and men are encouraged to use health services and make their own decisions about their healthcare.
2. USAID/Cambodia to engage in advocacy efforts with the Ministry of Education to promote education programs to reduce discrimination. Cultural rights, including language traditions, should be reflected in education (SDG 4.7) and local culture and products (with consent) to be promoted (SDG 8.9; 12.b).

3. Children in ethnic Vietnamese communities might not be able to gain access to school as they cannot get birth certificates, and are thus denied their right to education.[39] For the Vietnamese communities, fulfilling SDG16.9 on providing legal identify for all, including birth registration, is essential. USAID/Cambodia to engage in advocacy efforts with the Ministry of Interior and the Ministry of Education to promote universal birth registration (SDG 16.9) and ensure access to universal primary education for all communities, including people of Vietnamese descent.
4. USAID/Cambodia to expand programs and support in the areas of health and education with a focus on providing technical assistance to civil society organizations that try to both fill information gaps and demand the application of the rule of law, to prevent gender-based discrimination. In particular to advocate to include homosexuality in the school curriculum to reduce discrimination against LGBTI.
5. People of Vietnamese descent do not have access to subsidized state healthcare. It is unclear whether they are included in supposedly universal vaccination campaigns). USAID to work with the Ministry of Health to conduct research into this situation to gain a clearer picture.

USAID Local Level Programing:
Prioritize interventions that disproportionately benefit members of marginalized groups

- Support mental health service delivery and de-stigmatization through educational/workforce development initiatives among marginalized communities.
- Building on existing gender integration approaches in program design, USAID/Cambodia should consider advancing inclusive development approaches, reinforcing non-discrimination and do-no-harm principles to its staff to ensure careful integration and implementation of these principles in future program design and development.
- Many public services remain inaccessible, including some health services, to people with disabilities. USAID to work at the commune level to ensure the needs of people with disabilities are included in local development planning. Physical accessibility remains an issue as does access to persons able to communicate with deaf and deaf-blind persons at the subregional level and in healthcare environments.
- USAID/Cambodia to work with the Ministry of Education and community partners to design and support an education campaign specifically targeting left-behind communities, including support for Khmer teachers for teaching Khmer literacy in Vietnamese and indigenous communities.
- USAID/Cambodia to explore bilingual literacy programs and education options to increase Vietnamese and indigenous participation in such programs so that children have better opportunities to enter the workforce.

5.4. DO 3: PATHWAYS OUT OF POVERTY

Resilient pathways out of poverty require a cohesive strategy for programming that accounts for the ways that differences in access and mobility can inhibit participation in interventions. This includes identifying the ways that citizenship and legal status, or socioeconomic characteristics such as literacy and poverty, can disproportionately affect marginalized groups.

[39] See, inter alia, UNICEF, Inclusion and Quality in Islamic Schools, Buddhist Monastic Schools and Floating Schools (June–September 2018).

The findings from both the quantitative and qualitative data suggest that marginalized groups suffer from limited mobility, for reasons related not only to laws and infrastructure, but also social norms and barriers and their ability to venture farther from their homes and communities. As a result, our recommendations especially prioritize interventions that can be implemented at the household or community level, such as employment or vocational programs. Second, interventions should be accompanied by continued efforts to help marginalized groups obtain the legal documents they need to participate in meaningful ways.

An additional feature of access relates specifically to indigenous groups and their right to access and use natural resources. Despite the existence of specific laws and policies, their implementation may vary considerably and in many areas are not taken seriously. Interventions for poverty alleviation in indigenous communities should consider promoting transparency in laws and policies, as well as supporting and empowering indigenous communities to advocate for their access rights.

1. Both quantitative and qualitative data suggest significant gaps in the ability of the ID Poor program to identify poor households, and that many poor members of marginalized groups are excluded from ID Poor even if their economic status should qualify them for it. Thus, simply relying on existing measures may serve to further disadvantage these groups. USAID/Cambodia to invest in tools and new methodologies for targeting and measuring the implementation of programs and interventions to better serve these communities. One example is the combination of methodologies used in this report, where quantitative and qualitative data collection were designed together specifically to identify these gaps.[40]
2. People of Vietnamese descent are currently excluded from development aid-funded projects in Vietnamese communities that are delivered through local government or non-government intermediaries. USAID to raise the issue in donor coordination meetings to raise awareness among other bilateral and multilateral donors.
3. Different groups have different levels of ownership over assets. USAID to foster resilience at the group level by supporting community-level economic groups and cooperatives that support community management of natural resources and modern agricultural practices.
4. IPs are still waiting for land titling disputes to be resolved. USAID to offer technical support to the Ministry of Land Management, Construction and Urban Planning in delivering its ambitious plan to resolve all land titling disputes by 2023.
5. Research showed that drug users were often marginalized within their communities and had little support. USAID/Cambodia to work with community partners and civil society organizations to promote community-based treatment of drug users and advocate against involuntary internment and treatment of drug users without proper independent authorization and oversight.

<u>USAID Local Level Programing</u>:
Develop better tools for targeting

[40] This recommendation is reinforced in A/HRC/42/60, paras. 32–37.

- Deliver educational programs for community management of natural resources and modern agricultural practices.
- Work with local partners to fill in gaps in ID Poor and other programs by identifying underserved poor communities.
- Work to identify and remove the implicit barriers (Ex: citizenship, legal status, literacy) to participation and help marginalized groups obtain legal documents.

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ANNEX

ANNEX 1. DEFINITION TABLE

This table provides key definitions necessary for a better understanding of the report.

Marginalized Groups	General and USAID Definition
Marginalization describes both a process, and a condition, that prevents individuals or groups from full participation in social, economic and political life. As a condition, it can prevent individuals from actively participating. There is a multidimensional aspect, with social, economic and political barriers all contributing to the marginalization of an individual or group of individuals. People can be marginalized due to multiple factors, sexual orientation, gender, geography, ethnicity, religion, displacement, conflict or disability. USAID Definition: People who are typically denied access to legal protection or social and economic participation and programs (i.e., police protection, political participation, access to healthcare, education, employment), whether in practice or in principle, for historical, cultural, political, and/or other contextual reasons. Such groups may include, but are not limited to, women and girls, persons with disabilities, LGBTI people, displaced persons, migrants, indigenous individuals and communities, youth and the elderly, religious minorities, ethnic minorities, people in lower castes, and people of diverse economic class and political opinions. These groups often suffer from discrimination in the application of laws and policy and/or access to resources, services, and social protection, and may be subject to persecution, harassment, and/or violence. They may also be described as "underrepresented," "at-risk," or "vulnerable".	
Gender	USAID Definition
The economic, political, and cultural attributes and opportunities associated with being male or female. The social definitions of what it means to be male or female vary among cultures and change over time (USAID ADS Chapters 200–203). Gender refers to the array of socially constructed roles and relationships, personality traits, attitudes, behaviors, values, and relative power and influence that society ascribes to the two sexes on a differential basis. Gender is an acquired identity that is learned, changes over time, and varies widely within and across cultures. Gender is relational and refers not simply to women or men but to the relationship between them.	
Indigenous Peoples	National Policy on the Development of Indigenous Peoples 2009 (NPDIP)
Indigenous people are an ethnic group living in Cambodia, and they have their own ethnic unity; social, cultural, and economic values; traditional livelihoods; and cultivation of their land that is in line with their traditional customs of collective land use. Research has shown that there are various groups of indigenous people in Cambodia, including Phnong, Kouy, Tompuonn, Charay, Kroeung, Praov, Kavet, Stieng, Kroal, Mil, Kachak, Por, Khaonh,	

Chorng, Soury, Thmorn, Lun, Saouch, Rordei, Khe, Roorng, Spung, Laern, Samrae, and others. All indigenous people (approximately one percent of the total population) live in some provinces such as Ratanakiri, Mondulkiri, Kratie, Preah Vihear, Kampong Thom, Steung Treng, Oddar Meanchey, Kampong Cham, Pursat, Kampong Speu, Koh Kong, Battambang, Sihanouk Ville, Banteay Meanchey, Siem Reap, and other regions.

Ethnicity	USAID Definition

Ethnic Minorities: A group of people of a particular ethnicity, race, or nationality living in a country or area where most people are from a different ethnicity, race, or nationality. Ethnic minorities may be subject to stigma and discrimination.

The non-indigenous ethnic minorities include immigrants and their descendants who live among the Khmer and have adopted, at least nominally, Khmer culture and language. They are the Chinese Cambodians, Vietnamese and Cham peoples.

People with Disabilities	Inter-Ministerial Prakas on Type and Level of Disability Classification in 2011

Persons with disabilities refers to any persons who lack, lose, or damage any physical or mental functions, which result in a disturbance to their daily life or activities, such as physical, visual, hearing, intellectual impairments, mental disorders and any other types of disabilities. This definition focuses on "the type of disability and "persons with disabilities": 1) Seeing, 2) speech, 3) hearing, 4) movement, 5) Mental Retardation, 6) mental illness, 7) others, and 8) multiple disabilities.

LGBTI	USAID definition

Lesbian, gay, bisexual, transgender, and intersex. This acronym is commonly used to refer to gender and sexual minorities. Variations exist that add, omit, or reorder letters (i.e., LGBT, LGB, GLBT, LGBTIQA – in which Q typically stands for "queer" or "questioning" and A typically stands for "ally" or "asexual"). Other related acronyms include MSM (men who have sex with men), and SOGIESC (sexual orientation, gender identity/expression, sex characteristics).

Lesbian: A woman who is emotionally, romantically, and/or sexually attracted to other women. Gay: Emotional, romantic, and/or sexual attraction to the same gender. The term gay is used most often for homosexual men, though sometimes is used to refer to lesbians and bisexuals. Bisexual: Emotional, romantic, and/or sexual attraction to men and women. Transgender: An umbrella term that refers to an individual whose gender identity is different from their sex assigned at birth.

Intersex: An umbrella term that refers to a variety of chromosomal, hormonal, and anatomical conditions in which a person does not seem to fit the typical definitions of female or male.

ANNEX 2. DATA DISAGGREATION

Table A2.1: Survey respondents by sex

Group	Male	Female	Total
Non-marginalized Khmer	420	430	850
LGBTI people	128	11	139
People with disabilities	80	54	134
The Cham	64	57	121
People of Vietnamese descent	58	49	107
Indigenous populations	99	92	191
ID poor holders	149	159	308

Table A2.2: LGBTI people by each gender identity

Gender Identity	Total
Lesbian	11
Gay	60
Bisexual men	9
Transgender women	59

Table A2.3: Indigenous populations by group

Types of indigenous	Male	Female	Total
Phnong	28	23	51
Kouy	22	20	42
Stieng	1	3	4
Kroal	3	0	3
Tompuonn	14	16	30
Charay	10	10	20
Kroeung	1	0	1
Chorng	1	0	1
Laos	10	11	21
Total	90	83	173

Table A2.4: FGD by sex

FGD	Men	Women	Total
Non-marginalized Khmer	4	7	11
LGBTI people	2	2	4
People with disabilities	2	2	4
The Cham	3	4	7
People of Vietnamese descent	2	3	5
IPs	4	4	8

ANNEX 3. REGRESSION RESULTS

Figure A3.1: The Cham and the Vietnamese have unique government service priorities

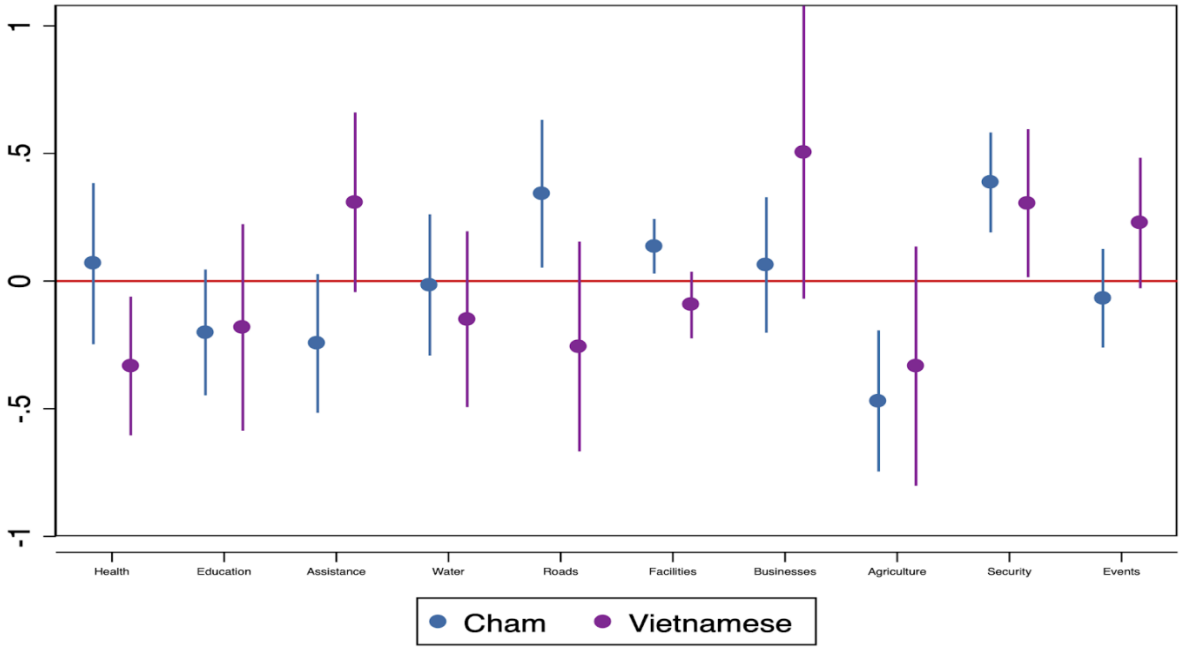


Figure A3.2: Poor households would prefer *less* spending on direct assistance programs

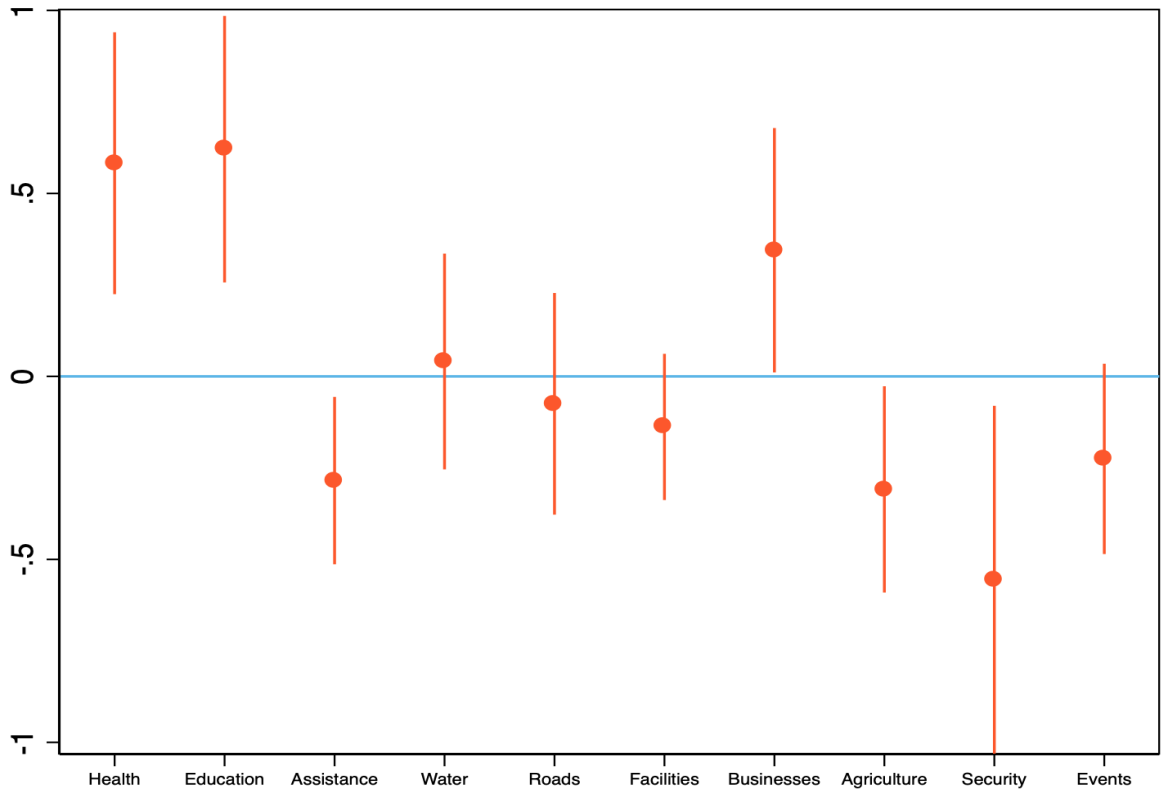


Figure A3.3: People with disabilities prioritize community spending

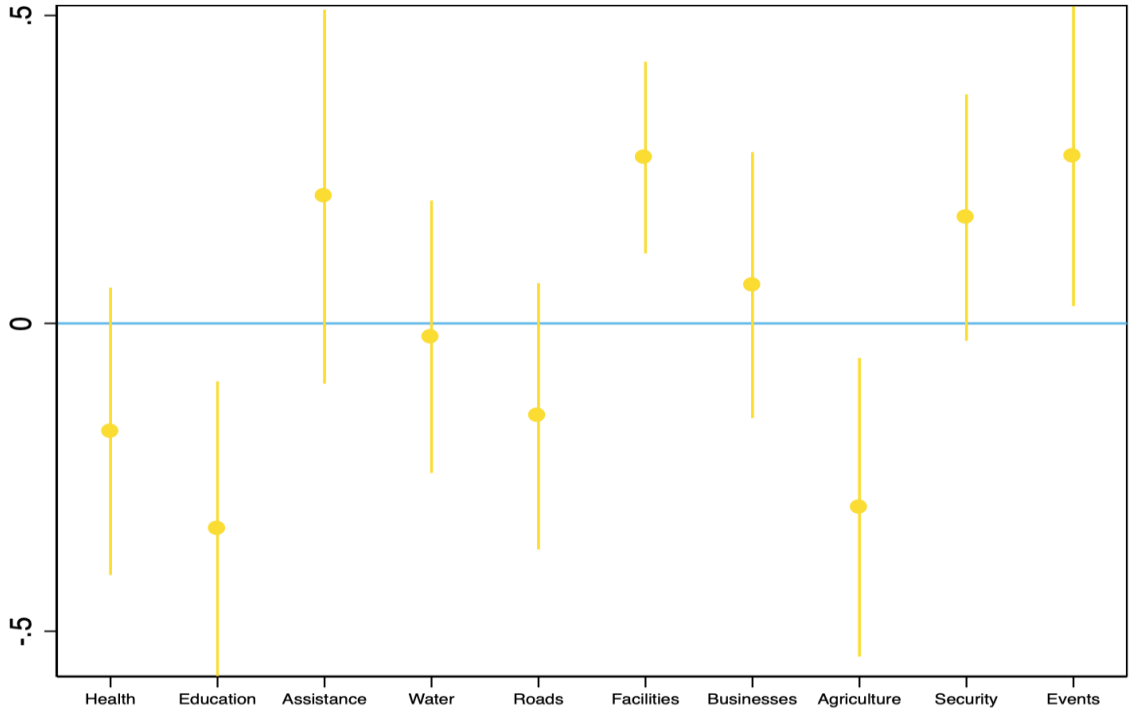


Figure A3.4: LGBTI individuals want the government to address discrimination, sexual violence, and mental health

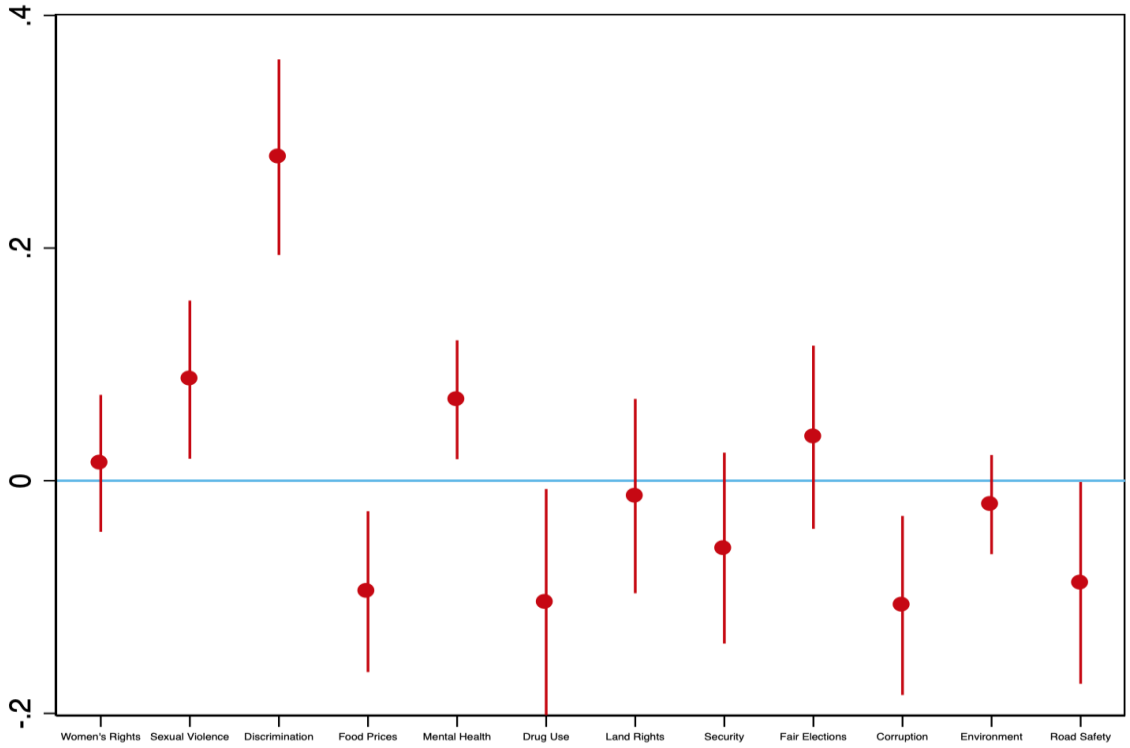


Figure A3.5: Women want the government to address women's rights, sexual violence, food prices, and mental health

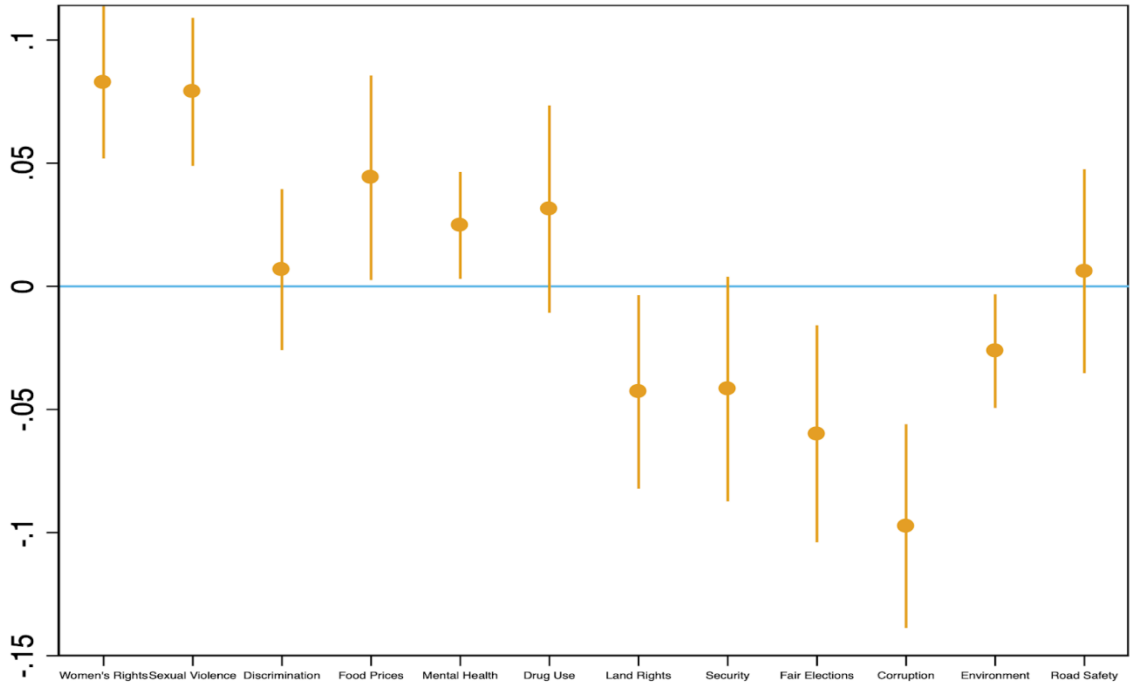


Figure A3.6: Ethnic minority groups want the government to address discrimination, among other issues

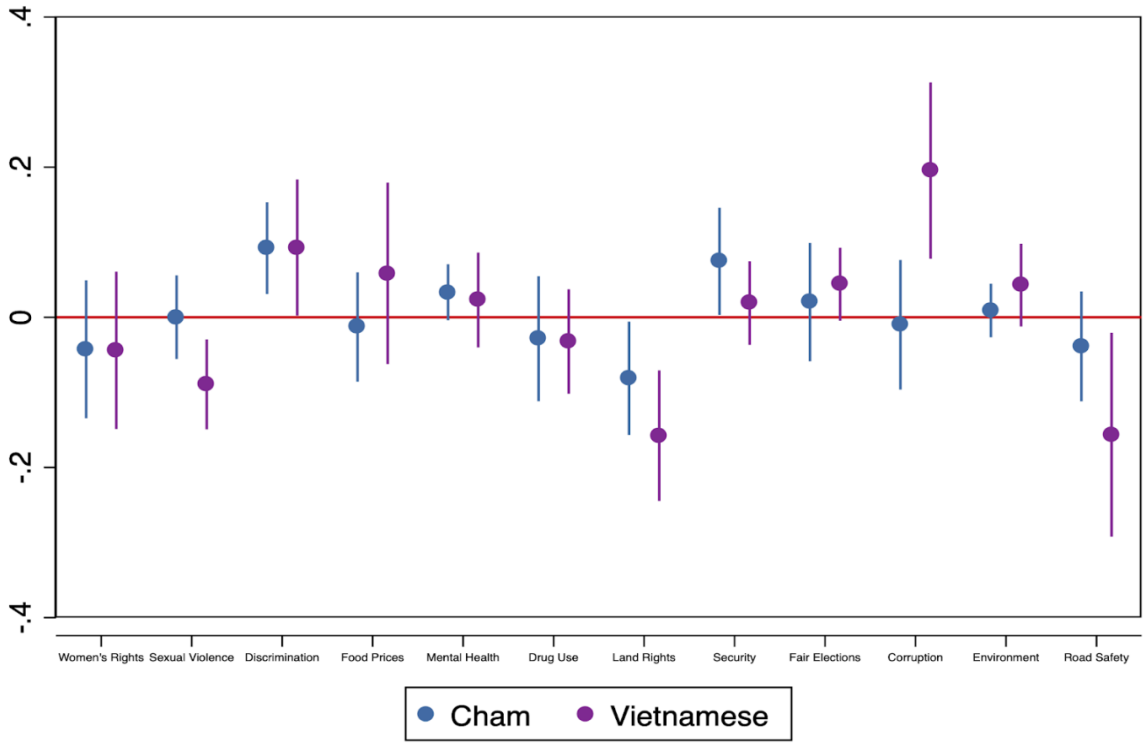


Figure A3.7: Women and men have largely similar views on gender roles and norms

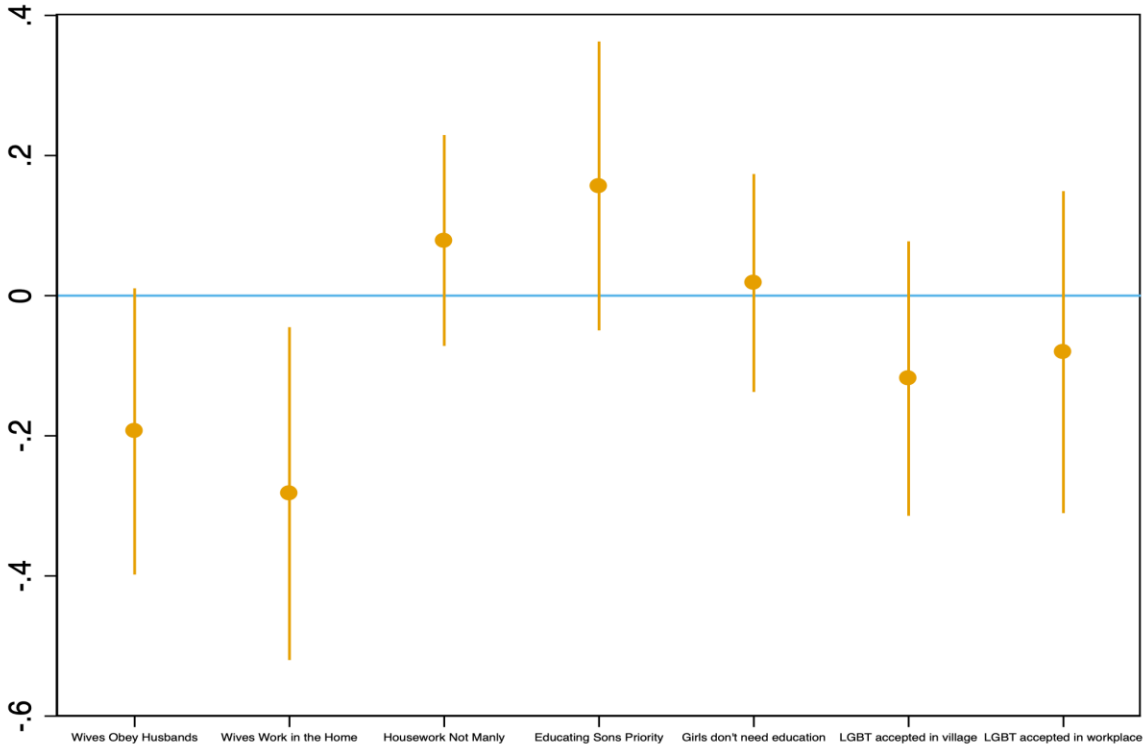


Figure A3.8: The Cham are relatively conservative

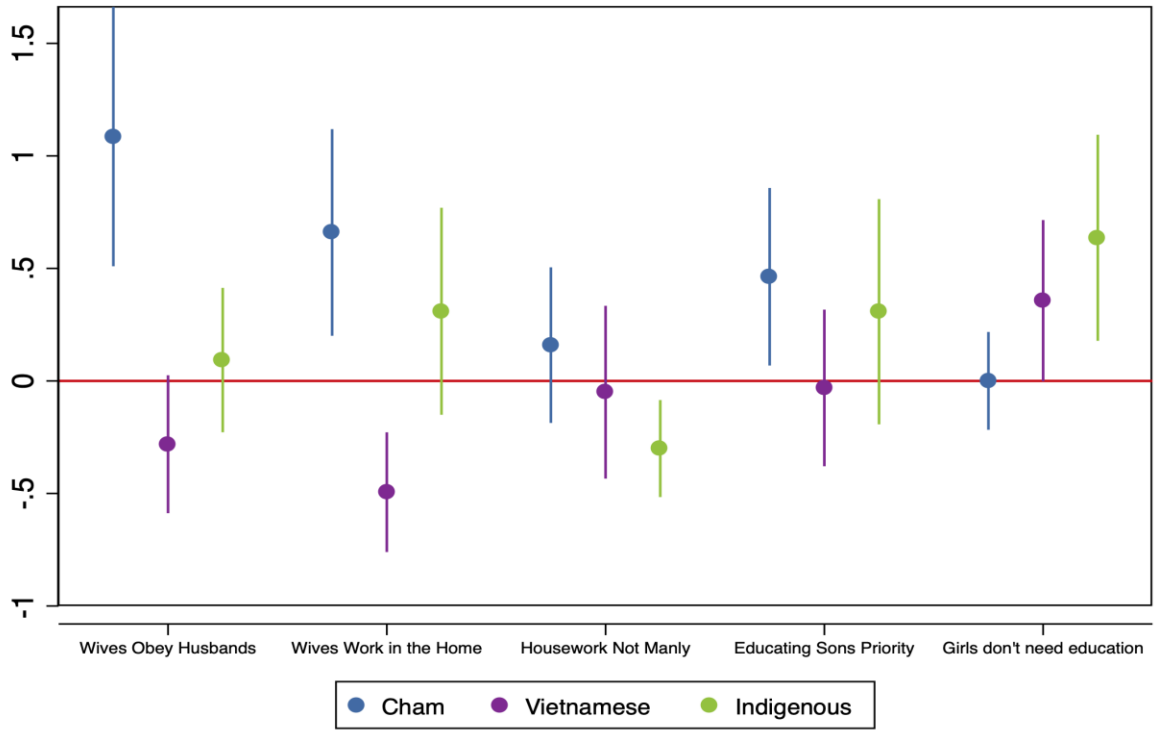


Figure A3.9: LGBTI individuals progressive views relative to the rest of the population

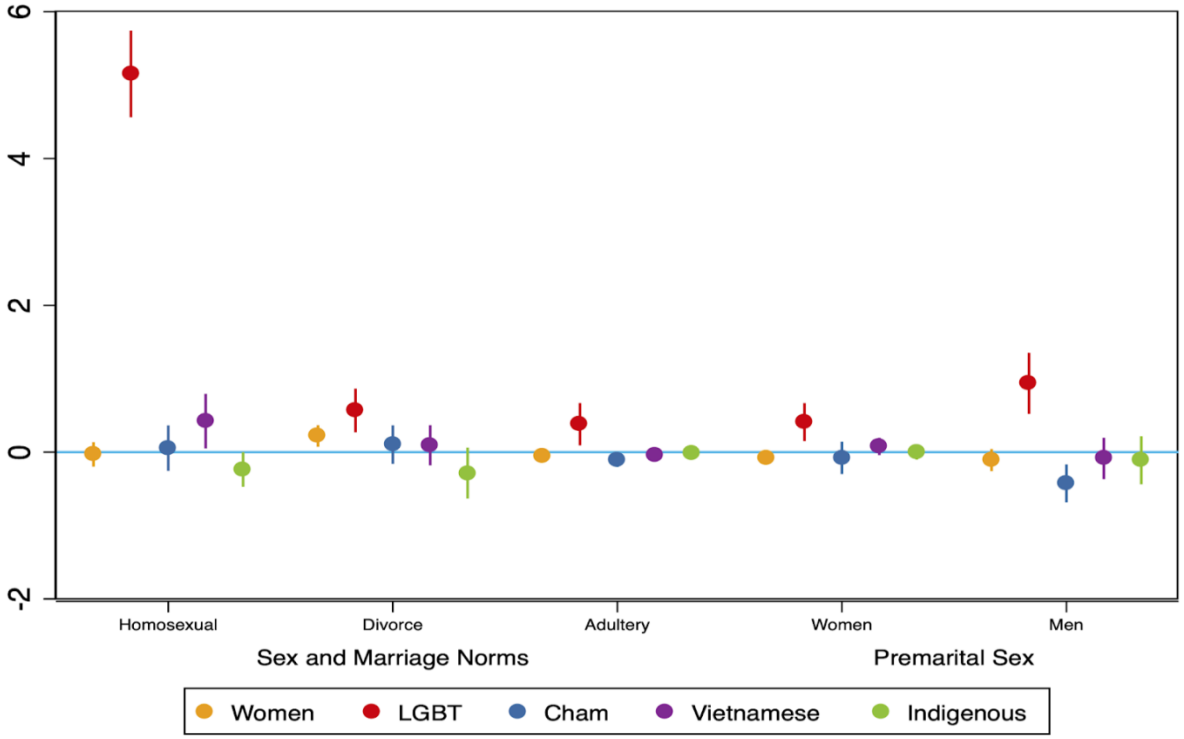


Figure A3.10: Negative result for 'Divorce' is driven by women with disabilities

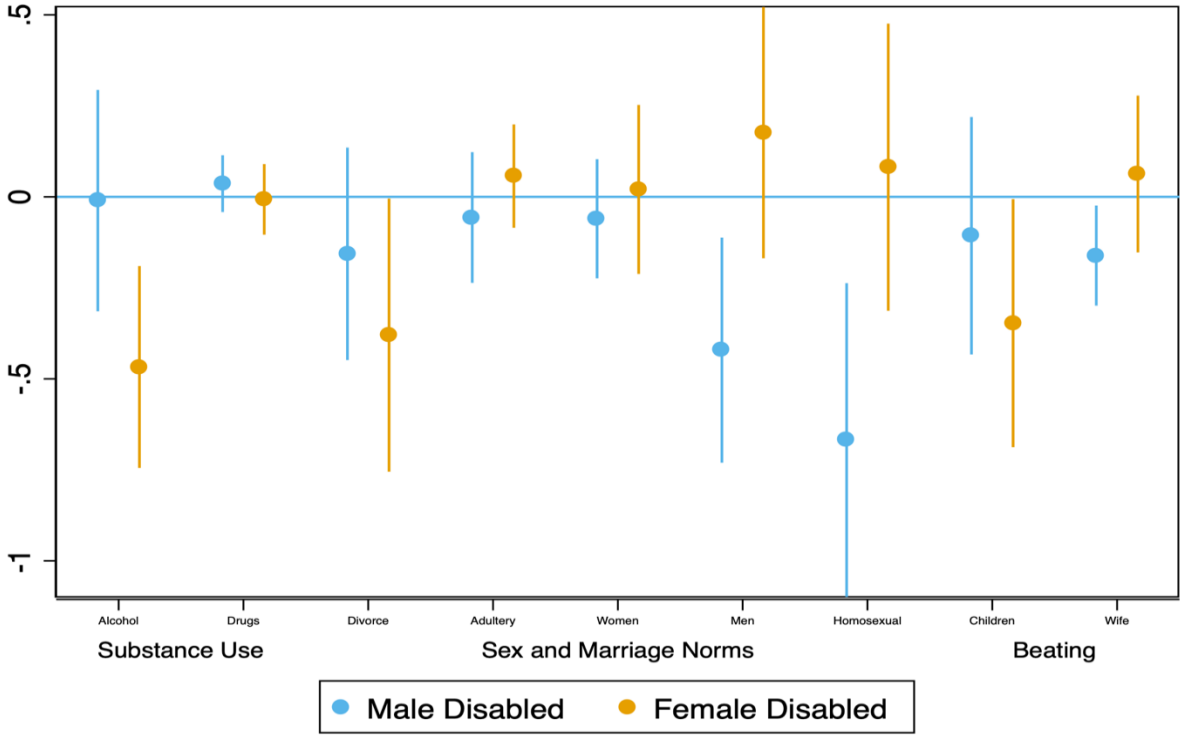


Figure A3.11: Ethnic minority groups emphasize civic identities

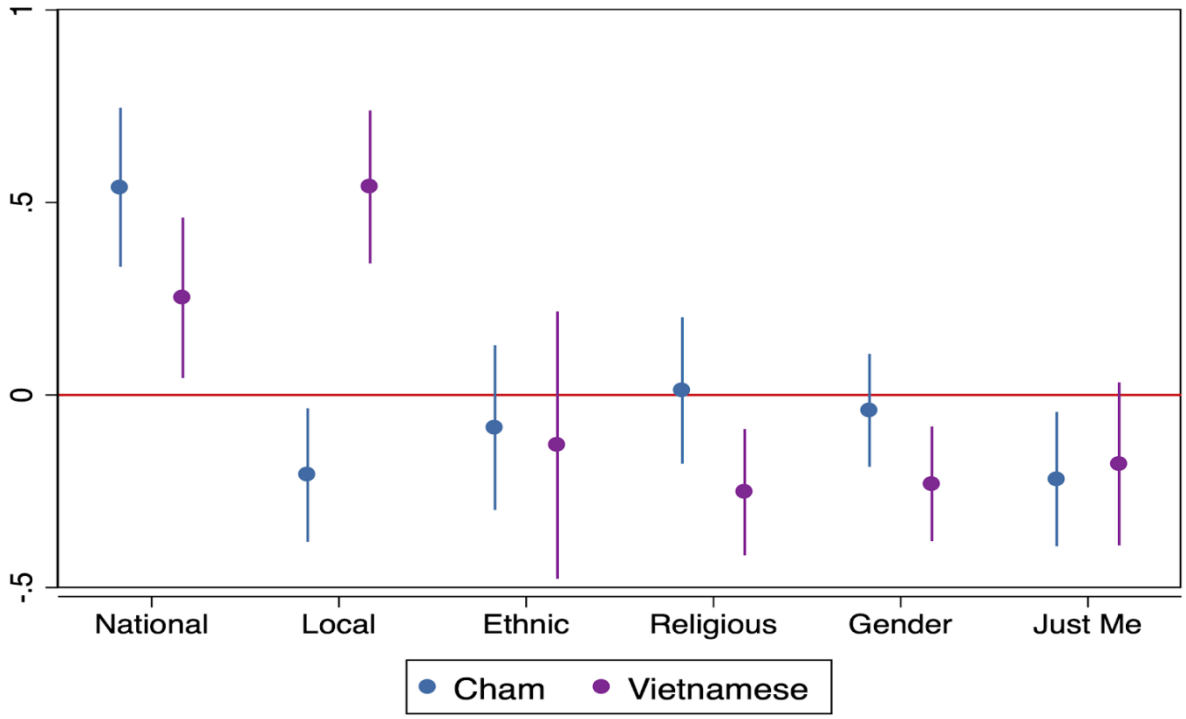


Figure A3.12: Women, LGBTI individuals, and indigenous individuals emphasize non-civic identities

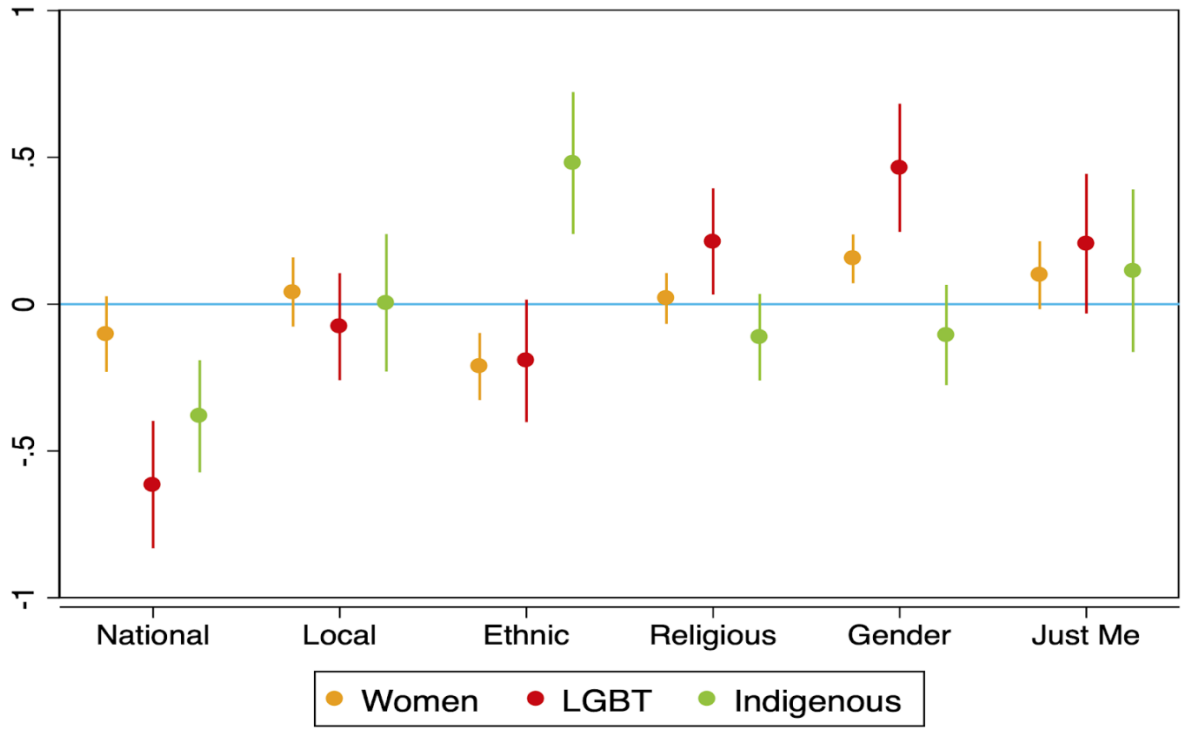


Figure A3.13: LGBTI individuals have less trust in others

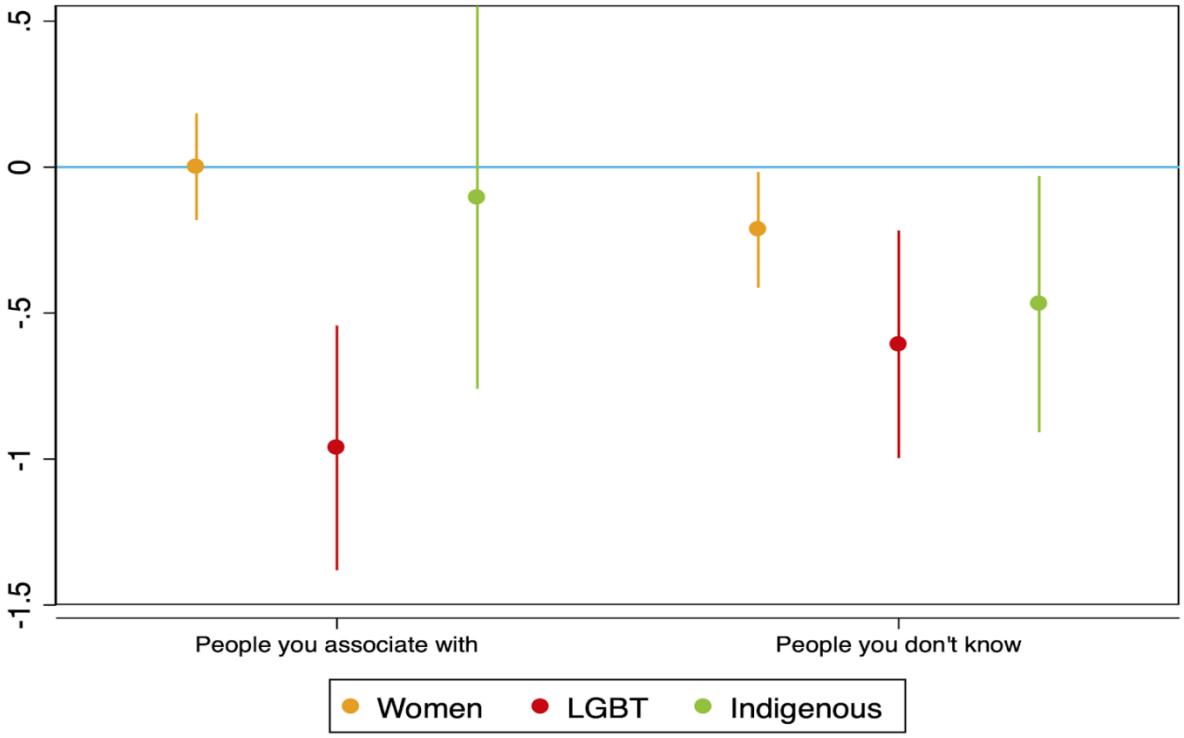


Figure A3.14: Women have greater control over how loans are used than men

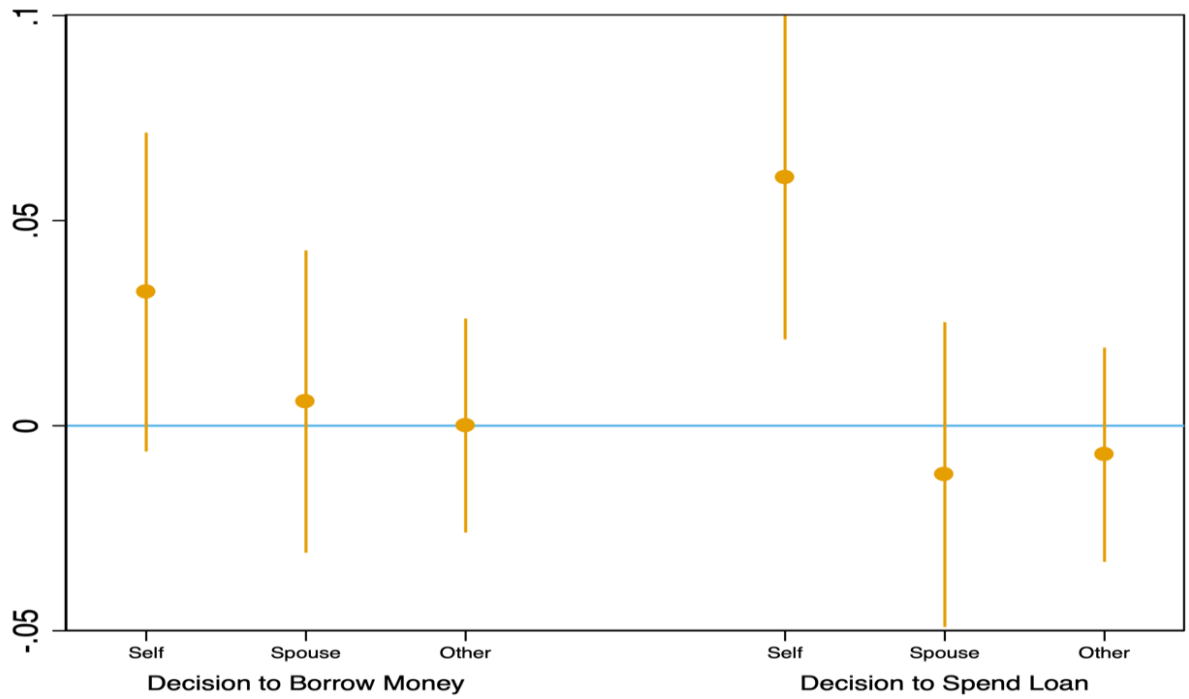


Figure A3.15: Women's economic decision-making autonomy varies by group

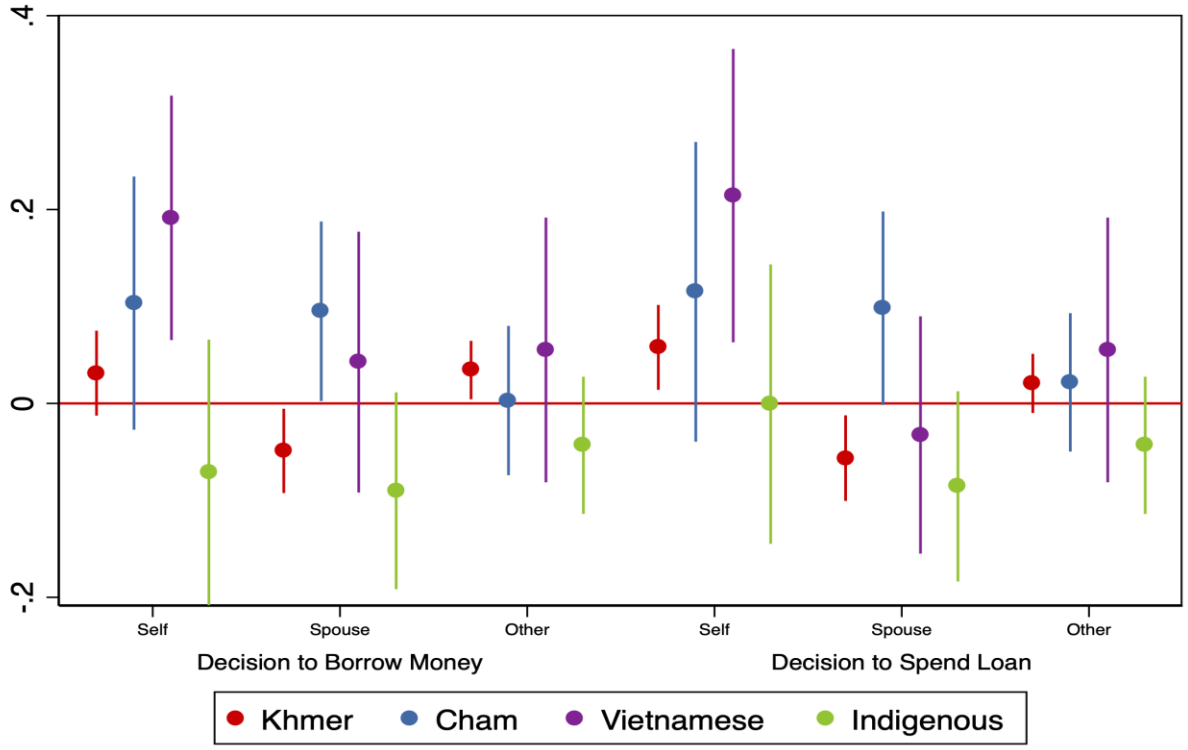


Figure A3.16: Women have more input into offspring decisions than men, but less into matters outside the home

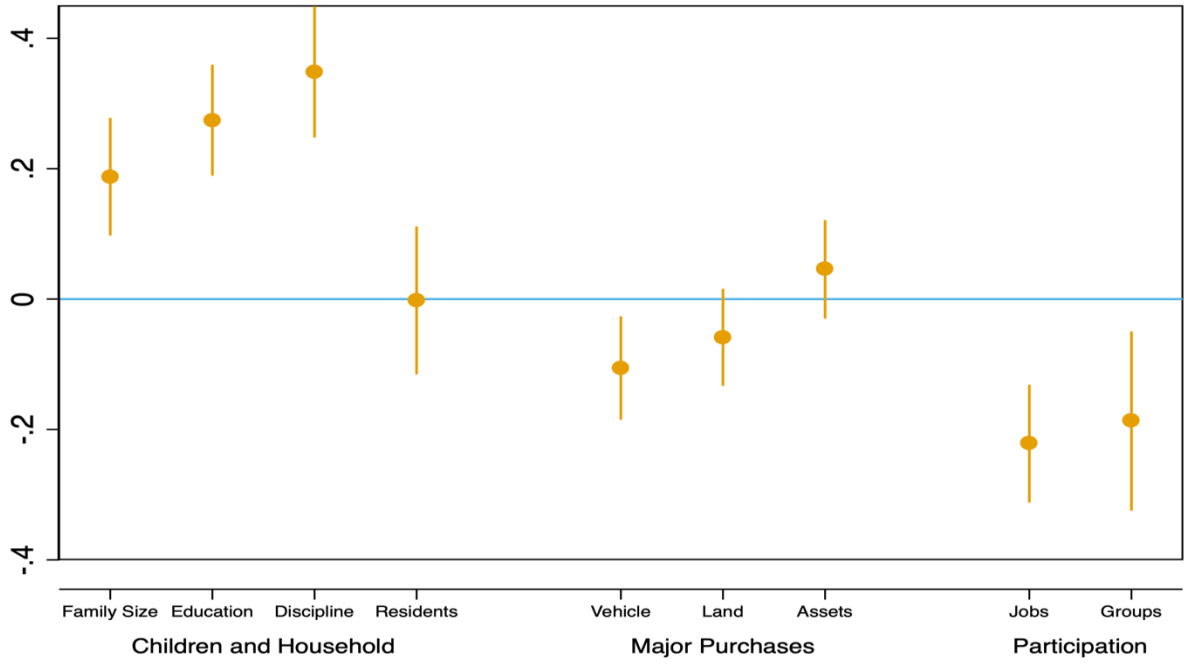


Figure A3.17: Women have fewer social ties in their villages than men

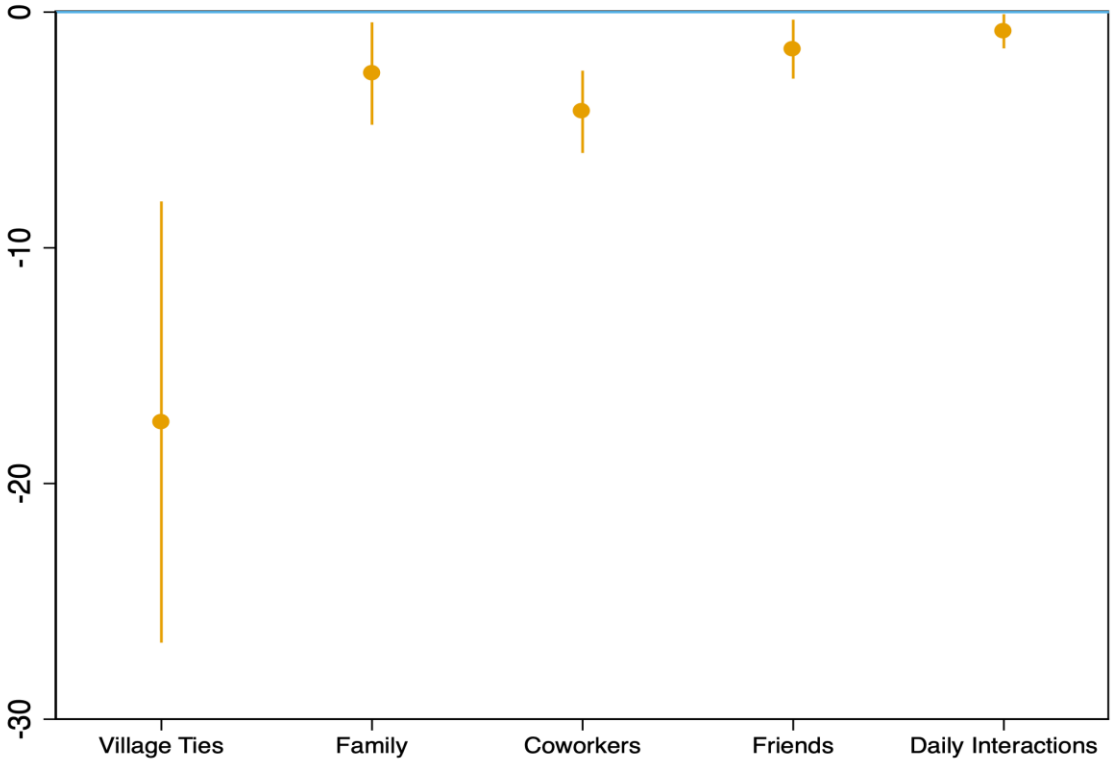


Figure A3.18: Women have less direct ties to politicians than men

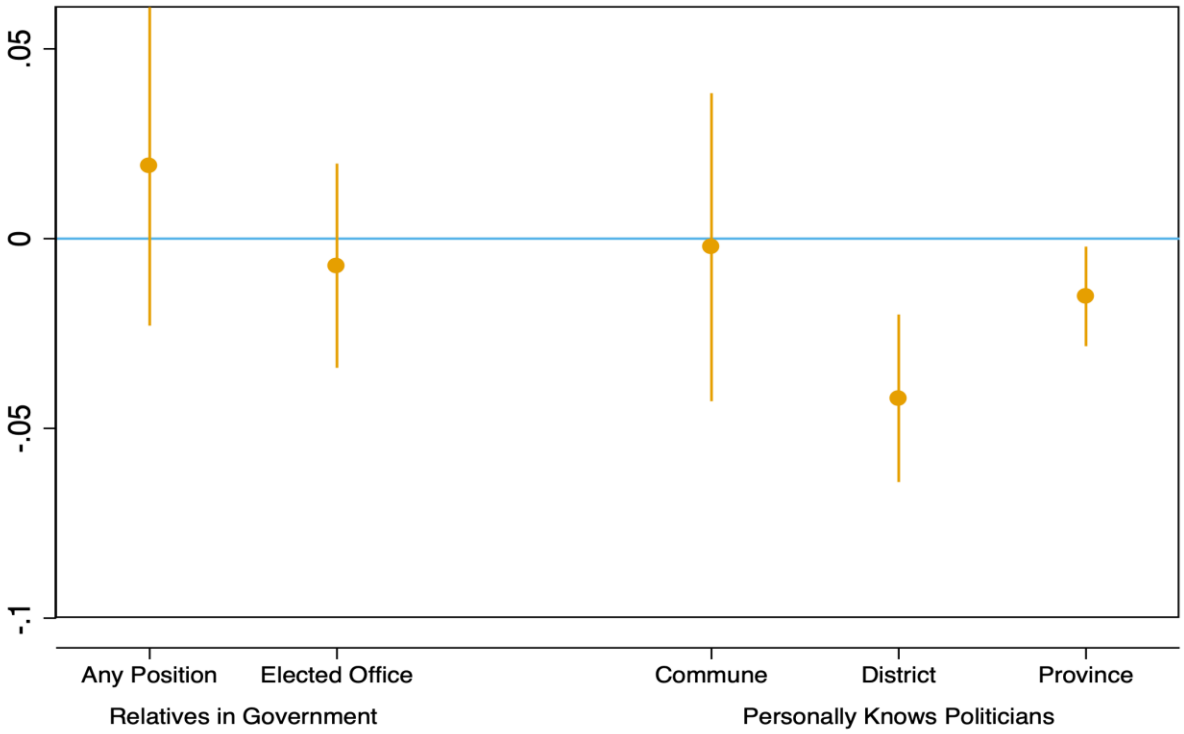


Figure A3.19: Women speak less at village meetings than men

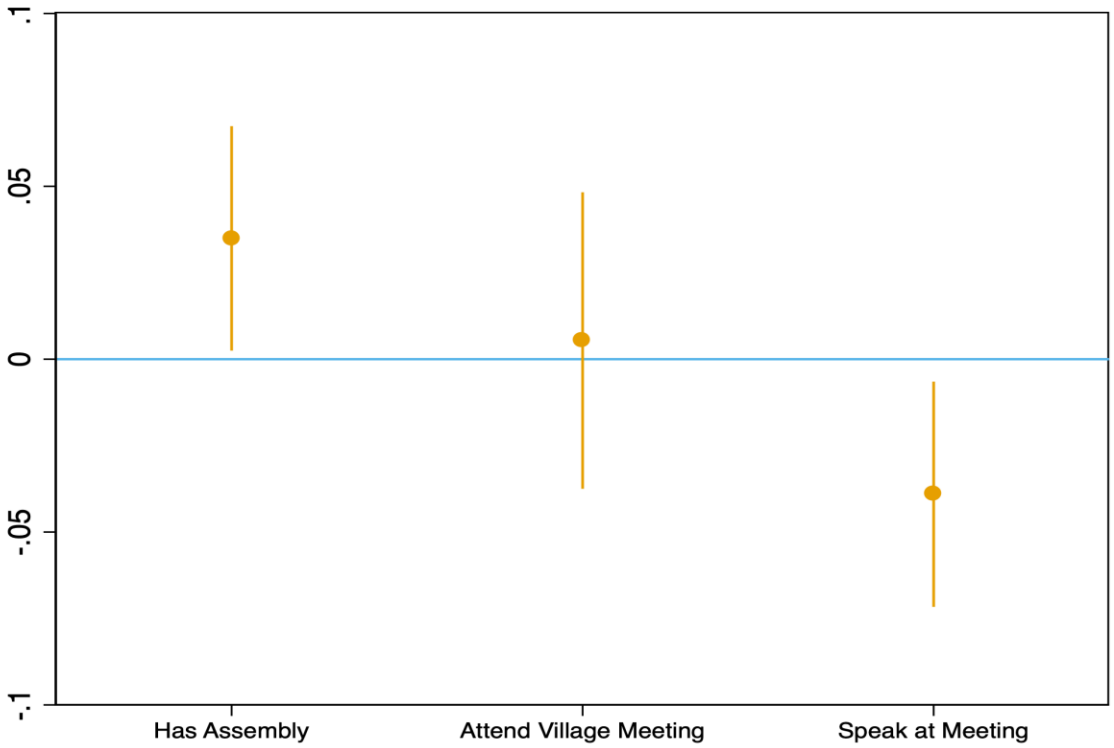


Figure A3.20: Women get news from radio and social media less than men do

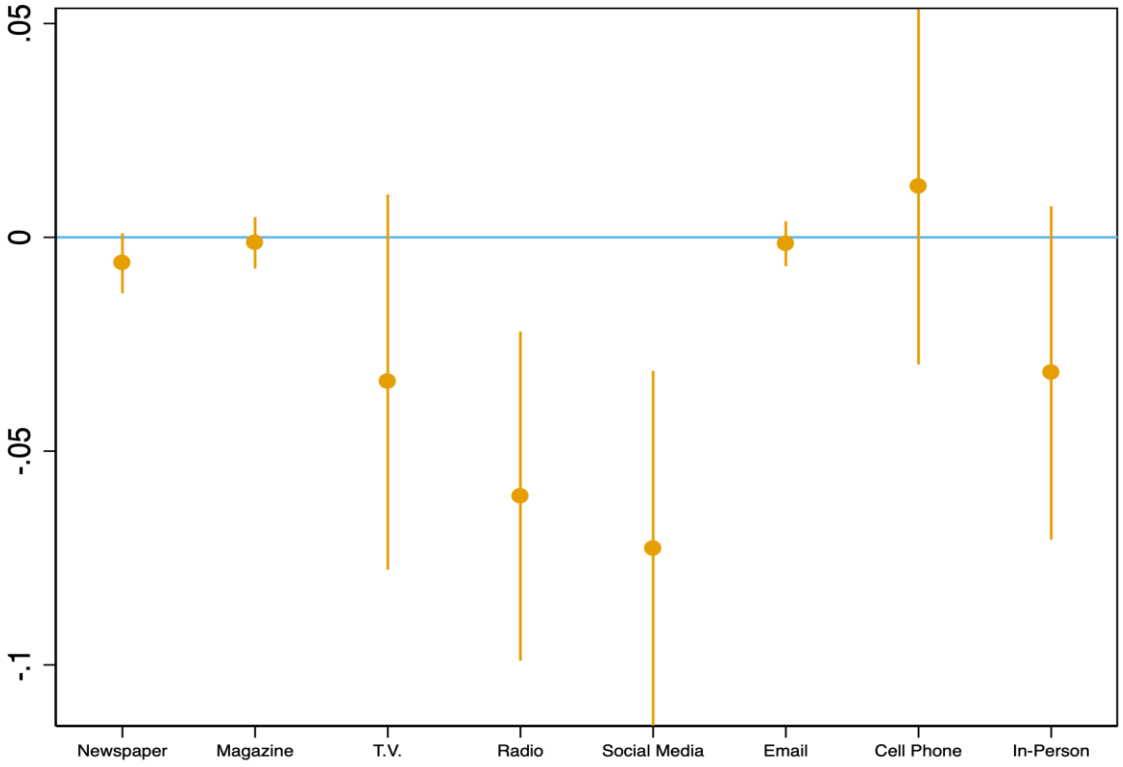


Figure A3.21: Ease of obtaining services is similar for women and men

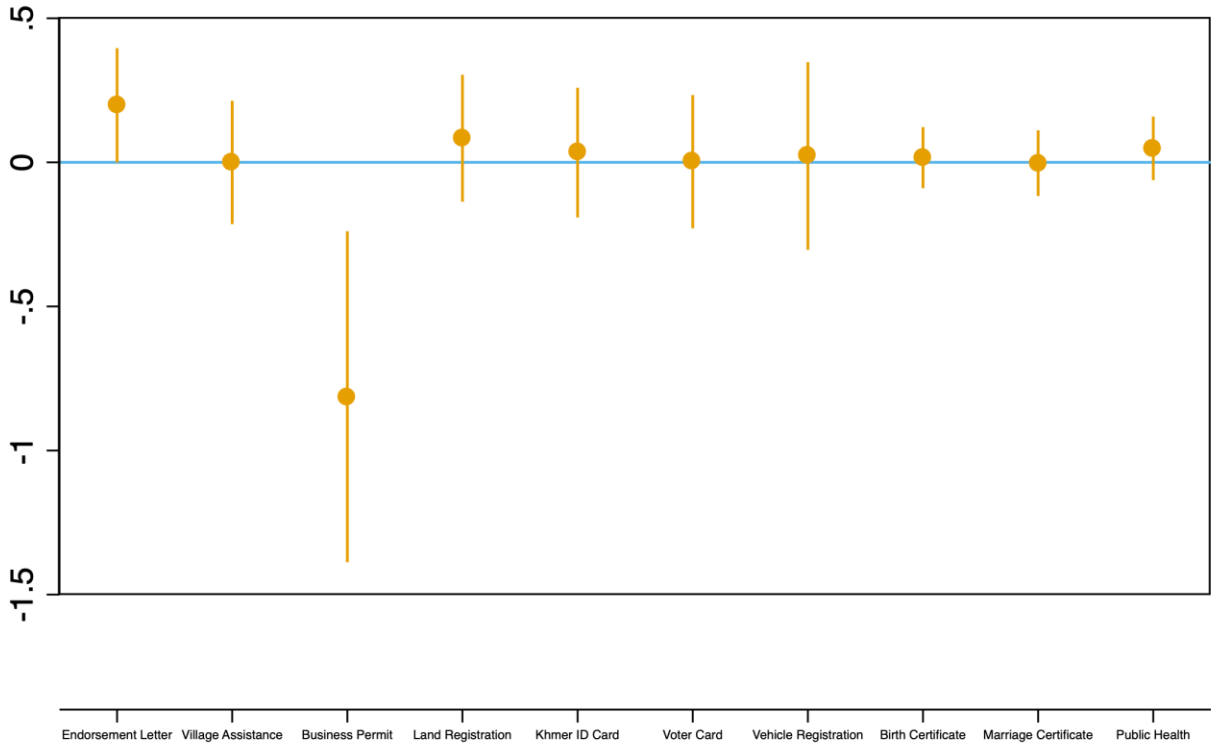


Figure A3.22: Women and men have different patterns of service use

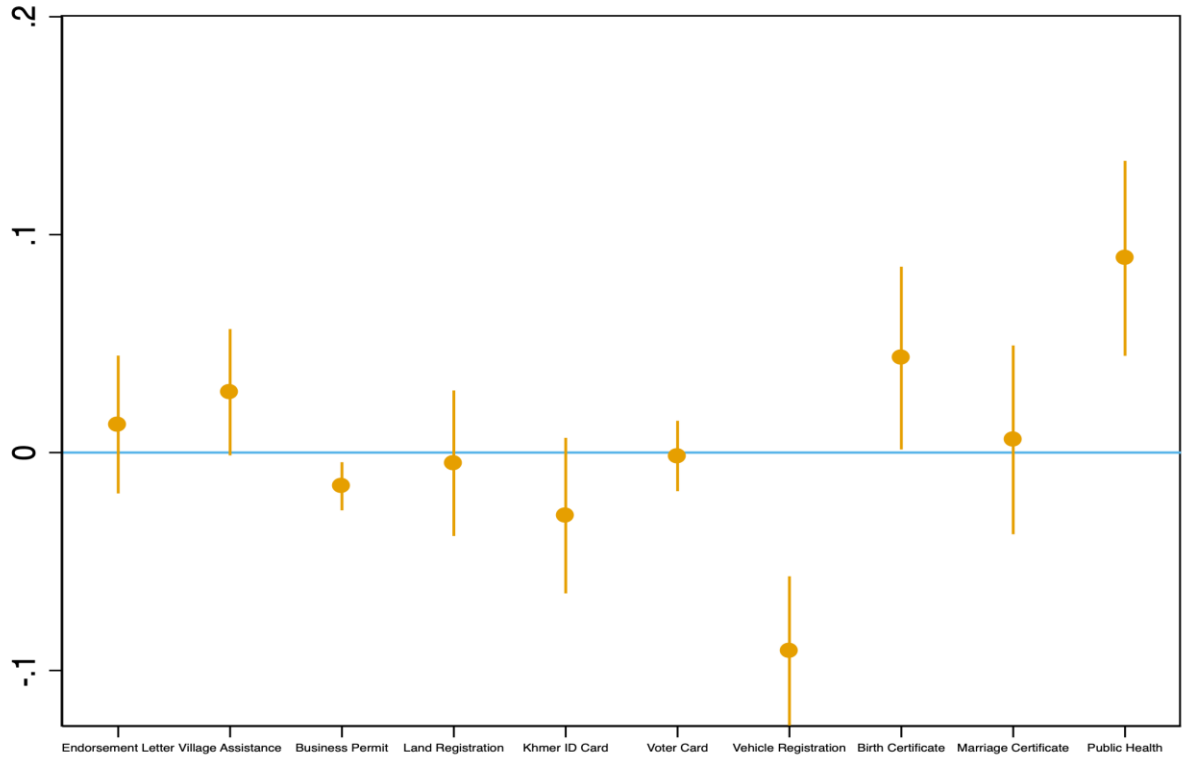


Figure A3.23: Preferences for community goods provision are largely driven by women with disabilities

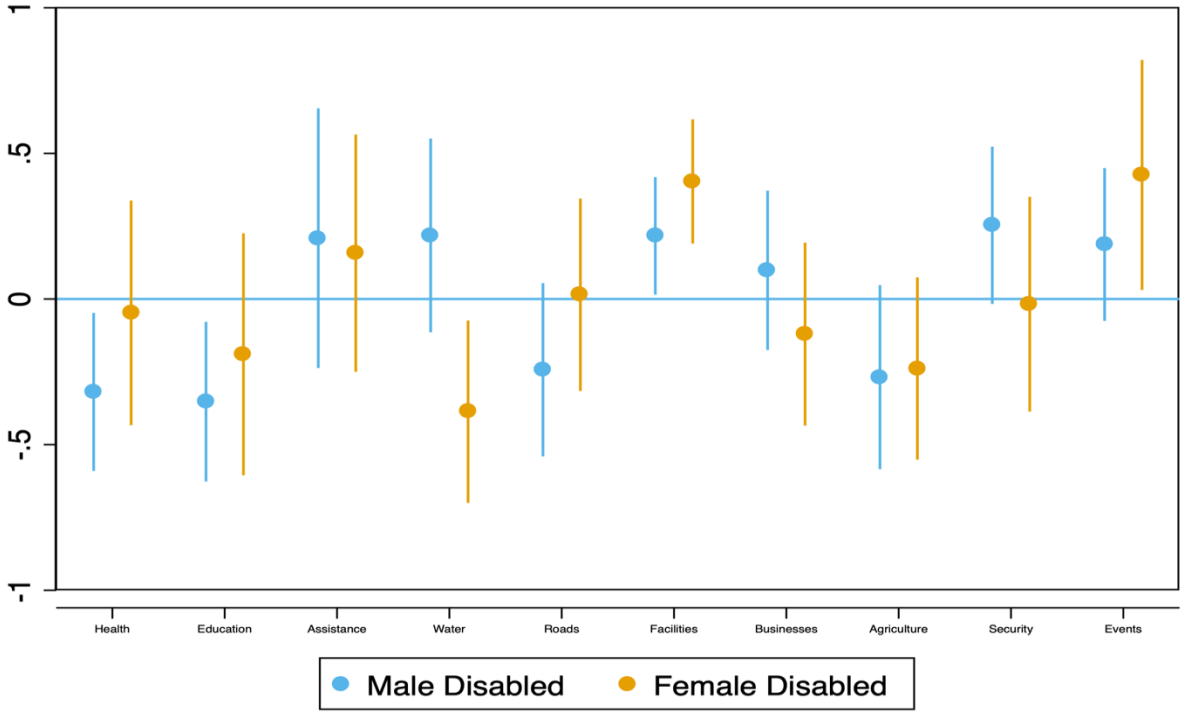


Figure A3.24: People with disabilities spend more time on rest and less on paid work, compared to able-bodied people

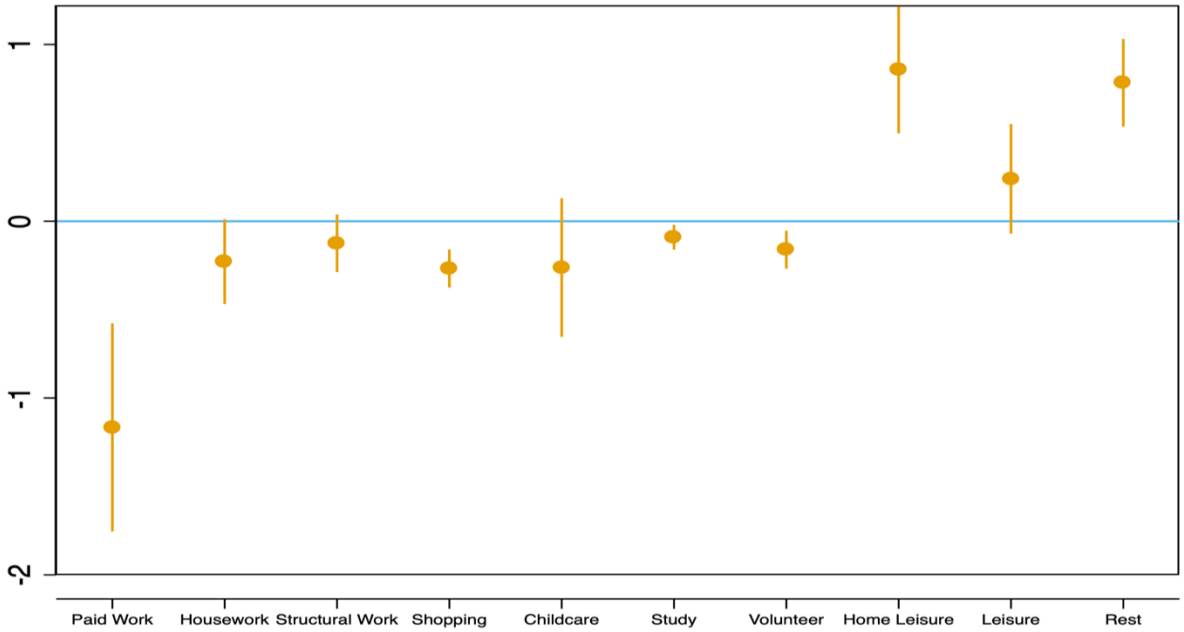
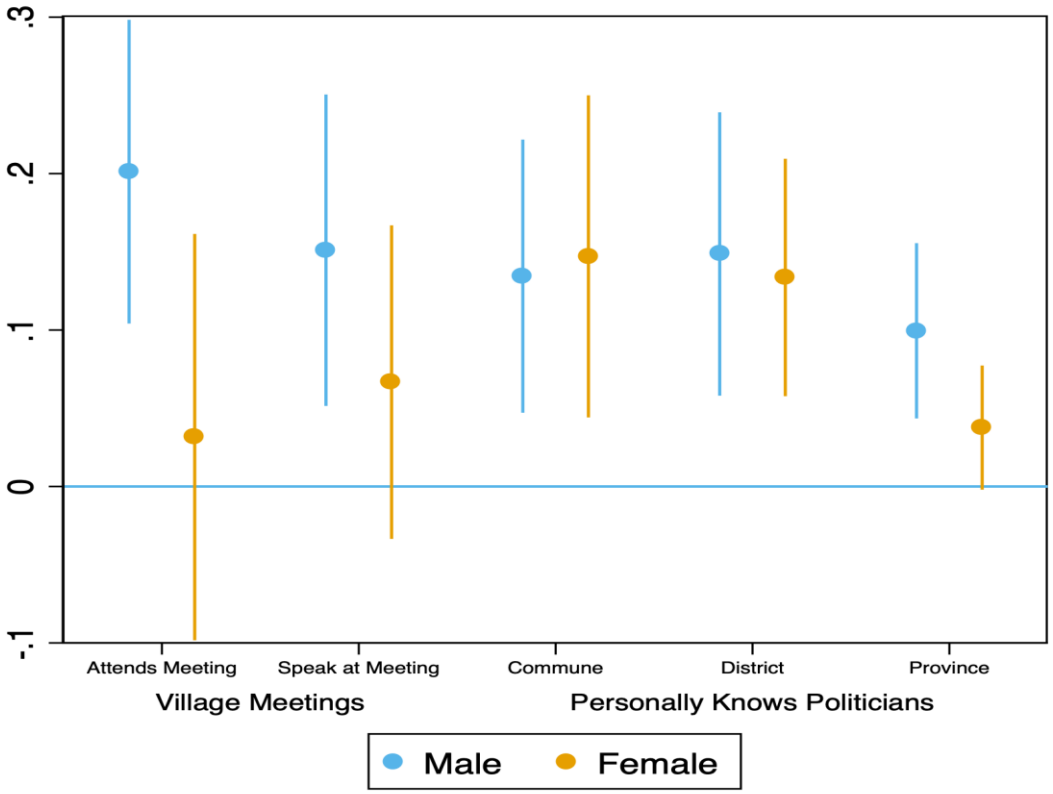


Figure A3.25: Civic participation



ANNEX 4. EXISTING REGULATORY FRAMEWORK

The table below lists down all the existing regulatory frameworks supporting gender and inclusive development at both national and ministerial levels.

Gender-related		
National level	Constitution of the Kingdom of Cambodia	▪ "Men and women have equal rights before the law and enjoy equal participation in political, economic, social and cultural life (Article 35); equality in employment and equal pay for equal work" ▪ Explicitly prohibits "all forms of discrimination against women (Article 45)"
	Rectangular Strategy Phase 4	Commitment to promote gender equality and social protection by recognizing that women are the backbone of the economy
	Sustainable Development Goals	Goal 5: To achieve gender equality and empower all women and girls.
	Cambodia Sustainable Development Goals (CSDGs) Framework (2016-2030)	Adapted from SDGs, the RGC has localized the country's framework to achieve the universal goals. Under Goal 5: To achieve gender equality and empower all women and girls, the following targets included: 5.1 End all forms of discrimination against all women and girls everywhere. 5.2 Eliminate all forms of violence against all women and girls in the public and private spheres, including trafficking and sexual and other types of exploitation. 5.3 Eliminate all harmful practices, such as child, early and forced marriage and female genital mutilation. 5.4 Recognize and value unpagoal_number care and domestic work through the provision of public services, infrastructure and social protection policies and the promotion of shared responsibility within the household and the family as nationally appropriate. 5.5 Ensure women's full and effective participation and equal opportunities for leadership at all levels of decision-making in political, economic and public life. 5.6 Ensure universal access to sexual and reproductive health and reproductive rights as agreed in accordance with the Programme of Action of the International Conference on Population and Development and the Beijing Platform for Action and the outcome documents of their review conferences.

		5.c Adopt and strengthen sound policies and enforceable legislation for the promotion of gender equality and the empowerment of all women and girls at all levels.
	NSDP 2019-2023	▪ Promoting women's participation is public sector and politics ▪ Strengthening health, gender equity, education, nutrition, gender mainstreaming programs in ministries
	National Policy on Youth Development	▪ Raise awareness of gender equality among youth, knowledge of foundation of human rights ▪ Promote gender equity, women's/girls' participation

	National Action Plan on to Prevent Violence Against Women 2014-2018 (NAPVAR)	▪ 3 priority issues:
		  ▪ Violence against women
		  ▪ Rape and sexual violence
		  ▪ Violence against women with increased risk

	Law against Domestic Violence and Protection of Vulnerable People (2005)	▪ Defining types of domestic violence ▪ Process of filing the case ▪ Duties and responsibilities of local authorities ▪ Penalties based on the Criminal Laws of Cambodia
	Sub-decree 245 (31-Dec-2019) on Funding for Pregnant women and children under 2 years old	▪ Provide cash to poor families with malnutrition infants to support physical and intellectual development since pregnancy to under 2 years old
Ministerial level	**Ministry of Women's Affairs (MoWA)** *Policy Brief (01-10)*	The summary of all related law, policy, guidelines for Gender promotion. The document also indicates challenges, interventions, progress, and plans for the issues.

	Ministry of Women's Affairs (MoWA)
	Neary Rattanak V 2019-2023
		▪ MoWA's role is that of a facilitating leader, catalyst and coordinator to reverse the entrenched discrimination against women and to ensure women can enjoy equal civic and legal protection.
		▪ Compared to Neary Rattanak IV, there are some significant updates in the V version:
		  ▪ Gender mainstreaming and behavior change in each sector.
		  ▪ MoWA's engagement in research, analyses, law and policy design.
		  ▪ Economics: Women in entrepreneurship, STEM, legal protection, healthcare, climate change
		  ▪ Resilient institutions
		  ▪ MoWA internal updates

	MoWA-Cambodia Gender Assessments (GDAs)	CGDAs have been the basis for mainstreaming gender in line ministries and guiding overall policymaking, planning and programming for gender equality and development.

		Gender Mainstreaming Action Plans (GMAPs)	▪ In line ministries, there are Gender Mainstreaming Action Groups (GMAGs) to design and implement GMAPs. ▪ Advocate and provide recommendations to ministry concerning gender issues. ▪ Review program activities of each sector and analyze them from a gender perspective. ▪ Mobilize resources for the implementation of GMAPs.
Inclusive-development-related			

National level	All groups	*National Policy Framework on Social Protection (2016-2025)*	▪ Commitment to achieve equitable and inclusive economic development
			▪ Two main pillars: Social supporting system and Social Security system
			  ▪ Social supporting system: (1) Emergency response, (2) human resource development, (3) TVET, (4) social welfare for vulnerable people
			  ▪ Social security system: (1) pension, (2) Healthcare, (3) job risks, (4) unemployment, (5) disabilities
			▪ To promote social welfare and poverty reduction

		Cambodia Inclusive Development Strategy (2016-2030)	▪ To align with MSDGs, the policy aims to reduce mother/infant mortality rates. ▪ To promote gender equality, women empowerment in decision-making and economic activities. ▪ To eliminate malnutrition rates.
	Elderly	*National Policy on Elderly People (2017-2030)*	▪ To eliminate discrimination against aging people, to promote equality (aging women) of the group, strengthen family bond of the groups with inter-generations.
	Disability	*Law on Protection and Promotion of Disabled People's Rights (2009)*	▪ Protect rights and freedom of people with disabilities ▪ Protect the benefits of the people ▪ Prevent, reduce, eliminate the discrimination against the people ▪ Physical, intellectual, Rehabilitation to ensure participation
		Sub-decree 137 (2011) on Social Fund for poor people with disabilities at communities	▪ To provide social fund to the poor people with disabilities

	Indigenous people	*National Policy on Indigenous People Development (2009)*	▪ The policy was prepared by the ministry of Rural Development. (There is a department of IP Development under the ministry)
			▪ The policy aims to:
			  ▪ Eliminate extreme poverty and hunger among Ips
			  ▪ Provide basic formal education (9 years) and vocational training based on areas
			  ▪ Provide public health services
			  ▪ Protect and promote their culture/values

Ministerial level	All groups	*Ministry of Rural Development Rural Development Strategic Plan (2019-2023)*	▪ 4 main programs: (1) capacity and institutional strengthening, (2) Construction and renovation of physical infrastructure and public services, (3) promotion of healthcare, education, and livelihood, and (4) creation of jobs, entrepreneurship, and economic entrepreneurship.
		Ministry of Rural Development National Strategy on Rural Water Supply, Sanitation, and Hygiene (2011-2025)	▪ To help people living in rural communities to have access to clean water, sanitation and hygiene by mainstreaming gender and disabilities issues.
	Elderly	*Ministry of Social Rehabilitation* *Prakas on Organization and Functions of Protection Center for Ageing People in Phnom Penh (2018)*	▪ To provide social services such as shelter, food, healthcare services to poor/homeless aging people.
	Disability	*Ministry of Social Rehabilitation* ▪ *Prakas on the Recognition of People with Disabilities to receive funds for people with disabilities in Pailin (2016)* ▪ *Prakas on the Recognition of People with Disabilities to receive fund for people with disabilities in Tbong Kmum (2016)* ▪ *Prakas on the creation of promoting and facilitating committee to implement social fund for the poor people with disabilities at communities*	▪ To provide a social fund to the poor people with disabilities (as recognized by the committee) in Pailin. ▪ ***around 10 USD monthly. ▪ To facilitate and report the implementation the sub-decree 137
		Ministry of Health and Ministry of Social Affairs	▪ Related policies/action plans design, implementation, and report progress. ▪ Check and issue disabilities ID

		▪ *Prakas on Characteristics of types and levels of disabilities* ▪ *Prakas on National Evaluating committee for types and levels of disabilities (2015)* ▪ *Prakas on City-Provincial Evaluating committee for types and levels of disabilities (2016)*	▪ Information dissemination and trainings ▪ Data collection and management of people with disabilities.

ANNEX 5: IMPLICATION FOR USAID

The table below highlights the intersectional findings comparing men and women across groups and the implications these findings have for USAID program design and strategic planning. These suggestions are not recommendations, rather they offer intersectional reflections on each of the six domains of gender analysis adapted from USAID ADS 205.

Table A5.1: Highlights the intersectional findings comparing men and women across groups and the implications

Laws, Policies, Regulations and Institutional Practices	
Intersectional Finding	**Implication for USAID**
Khmer women seek assistance from the village chief more than Khmer men. Cham, Vietnamese and indigenous women do not seek assistance from the village chief more than Cham, Vietnamese and indigenous men. Vietnamese women request Khmer ID cards less than all groups of men. Khmer, Cham and indigenous women request Khmer ID cards more than all men. LGBTI people are less likely to attend village meetings.	USAID/Cambodia should prioritize making local government more accessible for Cham, Vietnamese and indigenous women. This may involve creating new channels for these women, ones that are tailored to their needs, to interact with their village chiefs and other local leaders. USAID/Cambodia should conduct **further research** on access to ID cards for the ethnic Vietnamese population in Cambodia to determine whether the gap in requesting ID cards is a service-accessibility issue or, more likely, a structural issue related to citizenship rights. USAID/Cambodia to integrate LGBTI communities into their democracy and governance activities in order to provide opportunities for LGBTI communities to build

	relations with local authorities.
Data aggregated by gender highlights that women request birth certificates from the commune office more than men do. The difference in birth certificate requests is driven by Khmer women. Cham, and indigenous women request birth certificates at the same rate as men. For women of Vietnamese descent accessing a birth certificate is challenging because of the high level of discrimination the community faces and ignorance at the subnational level of their human rights regarding birth registration. Data aggregated by gender suggests women are less likely than men to have requested a business permit. The difference in business permit requests is driven by Vietnamese women. Cham and indigenous women request business permits at the same rate as men.	USAID/Cambodia to appreciate the exclusionary institutional practices that create different challenges among communities regarding birth registration. Initial focus on universal birth registration (SDG 16.9) as a baseline for ensuring all children are registered. Interventions to make local civic services more accessible should include specific targeting and outreach methods for Cham, Vietnamese and indigenous women.
Women and men have similar policy spending priorities. The two genders do not differ in terms of what sectors they want the government to invest in in their communes. Yet this varies by ethnicity: ▪ Khmer women want the government to spend money on business programs and community events more than men do. ▪ Vietnamese women want the government to spend money on water and sanitation more than men do.	Any given allocation of USAID's budget for policy interventions is likely to be equally appealing to men and women, with some exceptions: ▪ Women in Khmer-majority areas will be more appreciative of interventions related to business assistance or community events. ▪ Women in Vietnamese-majority areas will be more appreciative of interventions related to water and sanitation.
Data aggregated by gender highlights that women are more likely than men to have used (or have tried to use) public health services. The difference in public health service use is driven by Khmer women. Cham and indigenous women use public health	Women's health interventions should include specific targeting and outreach methods for Cham, Vietnamese and indigenous women. E.g. most people of Vietnamese descent do not have access to subsidized state healthcare. It is

services at the same rate as men. o Vietnamese men/women are less likely to access public health services.	also unclear whether Vietnamese communities are included in universal vaccination campaigns. USAID/Cambodia to commission research into this issue.
For most government services, women find accessing services equally as easy as men do. However, women find it harder to get a business permit than men do.	USAID/Cambodia should include information about and assistance with obtaining a business permit in any entrepreneurship interventions targeting women.
Cultural Norms and Beliefs	
Intersectional Finding	**Implication for USAID**
Women and men have different opinions about what issues are important: women are more likely to identify women's rights, sexual violence, food prices and mental health as important.	USAID/Cambodia should conduct **further research** to determine why women view these issues as important. Such research would likely identify gaps that can be addressed by interventions. Messaging for existing programming can emphasize consequences in these issue areas in order to engage women (i.e. advertisements for a wellness program should specify impact on mental health).
Women and men have similar views on social norms, but women are much less likely to agree that women should work in the home exclusively (statement: "women should only focus on household chores").	USAID/Cambodia programming should enable women to see themselves as important actors both inside and outside the household by providing opportunities to broaden their outlook.
Women are significantly less likely than men to identify strongly with their ethnicity. <u>This result is driven by Khmer women.</u> Cham, Vietnamese and indigenous women identify with their ethnicity at the same rate as men. Women are more likely than men to emphasize their gender identity.	When USAID/Cambodia is trying to target women to participate in programs, messaging focused on their gender identity will likely be more compelling than other messaging. Messaging focused on ethnic identity will be less compelling for Khmer women.
Roles, Responsibilities and Time Use	
Intersectional Finding	**Implication for USAID**

Women's time use is more limited than men's (presumably because of traditional gender roles, which are prominent in Cambodian society). Women spend more time on household and domestic tasks than men, and less time on leisure or paid work.	USAID/Cambodia interventions targeting women must be planned around women's daily schedules.
Patterns of Power and Decision Making	
Intersectional Finding	**Implication for USAID**
Women have considerable economic decision-making ability compared to men – especially in decisions about how loans are used. This result is largely driven by Vietnamese women, who differ the most from men in their input into loan decisions. Indigenous and Cham women do not differ significantly from men.	USAID/Cambodia interventions related to household finances should primarily target those women who usually have this responsibility.
Women have considerable household decision-making ability, compared to men – especially in matters relating to family size and disciplining children. o One notable exception to this general rule is that Cham women did not report increased input vis-à-vis Cham men. o Indigenous women are also different from women in other ethnic groups, because they have more input than indigenous men into decisions about who can reside in the household and the buying or selling of land.	USAID/ Cambodia interventions related to household practices, especially raising children, should primarily target women with the exception of the Cham population.
Women have smaller village social networks and fewer daily social in-person social interactions than men. They also have fewer direct ties to politicians outside of their commune.	USAID interventions that aim to increase women's political agency should help women establish ties to more of their peers and to more politicians and other figures in power. USAID should account for the fact that women interact with fewer people per day – information that is shared through social networks will take longer to reach women.
Women on the whole are less politically engaged than men. They are less likely to belong to trade organizations or political parties and they are less likely to speak at	USAID/Cambodia should conduct **further research** into why women speak less at village meetings. Qualitative research, in particular, could yield strategies for making these

meetings.	meetings more accessible. USAID/Cambodia interventions should create other avenues for women to voice their opinions in civic affairs, as alternatives to village meetings. USAID/Cambodia interventions should create spaces for women that function as equivalents to trade organizations and political parties in terms of exercising collective action.
Female candidates are less preferred and perceived to be less effective/influential/etc. than male candidates, even for female respondents (by contrast, in other countries like the Philippines, the differences are largely driven by the perceptions of male respondents).	USAID/Cambodia interventions aimed at changing perceptions of women's leadership potential must target both women and men.
Access to and Control over Assets and Resources	
Intersectional Finding	**Implication for USAID**
Women and men have similar input into the use of assets.	Productive asset decision-making should not be a priority area for USAID interventions.
Women and men own similar assets, with the exception of land – women are less likely than men to own land.	Access to productive assets (other than land) should not be a priority area for USAID interventions. USAID should conduct **further research** on barriers preventing women from owning land at the same rate as men.
Personal Safety and Security	
Intersectional Finding	**Implication for USAID**
Women feel less safe in their communities than men, and are less trusting of strangers, even if they experience less (or the same amount of) crime as men.	USAID interventions should ask women what infrastructure and programs would make them feel safer in their communities and prioritize those investments.
Women are more vulnerable to economic shocks from COVID-19, especially in the form of less revenue for small businesses and	USAID interventions specific to COVID-19 relief for small businesses should target female entrepreneurs.

greater likelihood of illness and injury.	

Table A5.2. Highlight the intersectional differences and the implications for an intervention strategy as corresponds to each group

Ethnic Minorities	
Intersectional Finding	**Implication for USAID**
Ethnicity often intersects with issues of national identity, citizenship and access to benefits and entitlements. Ethnic minorities were more likely to articulate a national identity. Being "Cambodian" appears to be very important to Cham and Vietnamese ethnic groups in Cambodia, possibly because they associate this identity with access to important rights and civil services. The Vietnamese have a harder time accessing government services related to citizenship and entitlements and are less likely to participate in political activities such as joining parties, attending or speaking at village meetings. This also appears to spill over into government services that do not require citizenship: Vietnamese are less likely to seek assistance after a crime or report crimes to their local authorities. The Vietnamese have fewer social ties in their village and are less likely to be related to politicians or know politicians personally.	USAID/Cambodia should support ethnic minority groups in attaining full citizenship and rights. The Vietnamese ethnic group is disenfranchised by Cambodia's current systems. USAID interventions should seek to increase decision-making power for this group by creating new, accessible channels of communication between them and decision makers. USAID interventions should narrow the gap between the Vietnamese ethnic groups and local safety and assistance services. Further research is required to determine how best to do this. This social network information implies a deficit of input into governance for the Vietnamese ethnic group. USAID interventions should attempt to close this gap, either by making politicians more receptive to their input or by giving the Vietnamese other avenues to give input.
Ethnic minorities also have generally more conservative views on norms and social issues. Consistent with these different values, ethnic minorities also tend to have different policy preferences: both the Vietnamese and the Cham prioritize security spending more than	USAID interventions must account for these conservative social views in program design and messaging aimed at ethnic minority groups. They likely will not be receptive to interventions that do not reflect their values. USAID interventions in Cham areas should prioritize security, infrastructure and community

the general population, and the Cham prioritize infrastructure and community facilities spending as well.	facilities.
Ethnic minorities are also economically disadvantaged: they have fewer productive assets and less access to natural resources. They are also more vulnerable to economic shocks as a result of COVID-19.	USAID interventions in Vietnamese and Cham areas should focus on access to productive assets and natural resources. USAID interventions specific to COVID-19 relief for households should prioritize Vietnamese and Cham households.
Indigenous Groups	
Intersectional Finding	**Implication for USAID**
Intersectionality is a big feature of the quantitative results for indigenous people: there are substantial differences between indigenous men and women. Members of indigenous groups place more emphasis on their ethnic identity and less on being Cambodian. They are also less likely to trust strangers. Gender also matters for social issues: indigenous groups care more about food prices, land rights and the environment (driven by female respondents); and less about mental health and drug use (driven by male respondents). In addition, indigenous women care more about women's rights and less about sexual violence than non-indigenous women.	Positions of leadership within IP communities would increase the visibility of women. Presently, only community members with titles hold leadership positions and women do not speak much at meetings. Women are not empowered to discuss pressing issues such as waste management, education and healthcare access. NGOs have said that getting women involved in their projects has been difficult because of the travelling distance. For any development project to be sustainable and effective, compromises need to be made. It is therefore recommended that women are engaged within their villages. There is a need and request for training in how to sustain and maintain cultural heritage. In Bou Sra Village, the GIZ project was an ineffective collaboration. If people are going to be selected to be representatives, we suggest there should be more than one meeting. We recommend thinking creatively about recruitment and participation. Maybe the meeting should not just be physical but there could be some kind of ballot box left out for people to vote so they can have time after or before work to participate. There is a clear breakdown in participatory approach highlighted here. USAID should learn from it to avoid the same mistakes being made.

Indigenous groups have fewer news sources than the rest of the population, and are less likely to report that they get their news from TV, social media or in-person interactions, but they have generally similar social networks and access to resources.	Men and women in IP communities are more likely to receive information via the radio than any other news source. The radio could be a key educational tool that both engages girls in a learning curriculum and promotes gender equality within the household.
People with Disabilities	
Intersectional Finding	**Implication for USAID**
Access is the major concern for people with disabilities. They are less likely to have attempted to access government services. They spend less time on paid work, shopping, studying and volunteering, and more time on home leisure and rest. They also have less economic decision-making power within their households, both in terms of major purchases but also decisions about productive assets. Employment choice – the quantitative data showed that people with disabilities have less choice over their employment. This might be for valid reasons but often it is because of educational disparities or because workplaces are not fully accessible to people with disabilities. Even simple things like hearing loops or wheelchair accessible buildings and toilets for people with disabilities.	Dignity inducing work: People with disabilities in the quantitative findings spend more time on leisure at home and rest. It is not clear whether this was by choice or by virtue or opportunities not being made available. In any case, if people with disabilities are not seen in public places, workplaces and so on, stigma will not be reduced. An intervention could be a volunteering program, or a sports initiative. Perhaps a national competition – youth with disabilities could run a radio program? The importance of role models was raised in the KIIs. Again, maybe in fashion, sports or politics?
LGBTI Individuals	
Intersectional Finding	**Implication for USAID**
LGBTI individuals are less likely to identify as Cambodian, and instead place more weight on their gender and religious identity. They are less likely to trust the people they associate with and strangers. MoWA is meeting with all stakeholders to set a national definition of LGBTI and discus specific legal frameworks	New approaches to boost project effectiveness are also suggested. Online communication has emerged as an effective way to communicate with target LGBT individuals. A campaign via social media platforms using creative content (video, posters …) is recommended.

LGBTI individuals are socially involved in their communities, providing more types of help to others in need and with similar social ties as the rest of the population. But they are less likely to attend village meetings.	They have networks and associations, so they are able to get their voices heard better than before. Media One programs (radio program and performance tours) provide a platform for LGBT individuals to have their voices heard. The return of its programs after being suspended for two years due to loss of funding is welcome.
They also experience substantially more discrimination and bullying in all forms, and they feel less safe when walking outside regardless of the time of day. They also experience much more crime, especially sexual harassment. They tend to go to NGOs more often for assistance as a result of crime victimization and are less likely to rely on village or commune leaders for help and support.	Homosexuality and gender identity should be included in public education and school curriculum to build understanding among teachers and students about social movements and change and avoid discrimination against the next LGBTI generation. This is because many LGBTI children drop out of school. Discrimination among non-LBGTIQ students and teachers still exists, forcing LGBTI to work in informal sectors such as sex work and entertainment.
Time use varies quite a bit: LGBTI individuals spend more time on housework, shopping, volunteering and all forms of leisure, and less time on structural housework/maintenance, childcare and studying.	More efforts are needed to advocate for fully equal job opportunities and adequate legal framework. Future support should be channeled to focus on economic empowerment and skill training.