

# CHILDHOOD

WORLD CHILDHOOD FOUNDATION  
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## No Child Left Behind: LGBTIQ+ Inclusion in Child Protection



ជំហានដំបូងកម្ពុជា  
FIRST STEP CAMBODIA

អង្គការជីវិតស្រស់បំព្រង  
BEAUTIFUL LIFE ORGANISATION

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We extend our solidarity and support to Cambodia's civil society and the LGBTIQ+ community who are engaged in local, national and international level human rights activism and advocacy, often at great personal risk.

BLO and FSC have joint responsibility for the content of this report, including any errors or misrepresentations.



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# Executive Summary

This research was conducted between March and June 2022. A total of 58 respondents primarily from Siem Reap, Phnom Penh and Battambang provinces were interviewed over the phone and face-to-face to assess their understanding of the intersections and inclusivity of child protection and the LGBTIQ+ community.

Participants generally did not have an in-depth understanding of the LGBTIQ+ community - mostly summarising it in terms of same-sex love. They acknowledged that the situation is better these days than in the past; and in capital cities compared to rural areas; but there is still a lot of work to be done. Discrimination is rife, and though some respondents suggested LGBTIQ+ individuals could report to various duty bearers, most were not sure whether they would actually be reliable and responsive. Respondents were divided on whether or not current child protection was inclusive or not. The general idea was that it should be, as child protection normally encompasses “all children” - however, a number of respondents felt that children with diverse SOGIESC are generally left out of this definition in practice. Respondents unanimously agreed that actively and specifically including children with diverse SOGIESC was a good and necessary step.

Respondents agreed on 5 suggestions that they thought would help improve the situation for LGBTIQ+ individuals in Cambodia, including the need for individual and group counselling for children with diverse SOGIESC, inclusive sexual education in schools, family education and support, inclusive training for social workers/service providers and more advocacy campaigns.





# Acronyms

APTBY	A Place to be Yourself
BLO	Beautiful Life Organisation
CCHR	Cambodian Center for Human Rights
FSC	First Step Cambodia
LGBTIQ+	Lesbian, gay, bisexual, transgender, intersex, queer/questioning, and more
NCTSN	National Child Traumatic Stress Network
RHAC	Reproductive Health Association of Cambodia
RoCK	Rainbow Community Kampuchea
SOGI	Sexual orientation, gender identity
SOGIE	Sexual orientation, gender identity and expression
SOGIESC	Sexual orientation, gender identity and expression, and sexual characteristics
UNSR	United Nation Special Rapporteur
WCF	World Childhood Foundation



# 1. Introduction

As part of a joint grant received from World Childhood Foundation (WCF), Beautiful Life Organisation (BLO) and First Step Cambodia (FSC) developed a project called Enhancing LGBTIQ+ Inclusion in Child Protection Services. A survey was designed in order to assess knowledge and skills of Service Providers and a range of other respondents with regard to the characteristics, definition of key concepts, vulnerabilities and challenges faced by individuals with diverse sexualities, gender identities and expression, and sexual characteristics (SOGIESC; commonly referred to collectively as *the LGBTIQ+ community*). It also aimed to assess how Service Providers and other respondents perceive the barriers and obstacles that prevent people with diverse SOGIESC from enjoying their full rights. The survey (Appendix I) was split into the following five sections:

1. Knowledge and context
2. Skills and child protection system
3. Child protection practices and policies
4. Realities, support needs and accessibility
5. Perspectives and improving the situation

BLO and FSC aimed originally to gather responses from Service Providers, LGBTIQ+ Individuals, Parents and Caregivers of LGBTIQ+ Individuals and relevant Duty Bearers, including Villages Chiefs, Commune Chiefs and respondents from Women's Affairs. Duty Bearers and Parents and Caregivers of LGBTIQ+ Individuals were particularly hard to engage. Duty bearers were generally uncontactable (phone calls would not connect, be answered or returned). Those that were reached appeared uninterested in the topic, said they were busy or cut the conversation short before they were able to start or complete the survey. It may be pertinent to note that the survey was conducted during commune elections which is an extremely busy time for Duty Bearers. It was also very difficult to find LGBTIQ+ Parents or Caregivers that were willing to be surveyed. Even LGBTIQ+ Individuals who are 'out' (open about their diverse SOGIESC) did not want their parents to be contacted – perhaps reflective of the sensitivity of the topic in Cambodia. BLO also tried to utilize other LGBTIQ+ focused organisations' networks to contact this target group, but to no avail. There was also a lack of response from these organisations and a general feeling that this was not within their scope of work or that they were busy with their own projects. Despite these challenges, BLO and FSC were able to gather 58 responses from 22 Service Providers, 1 Parent of an LGBTIQ+ Individual, 30 LGBTIQ+ Individuals, 2 Duty Bearers and 3 Religious Leaders (see Appendix II).

It was expected that despite having increased vulnerabilities, children with diverse SOGIESC would not be catered for in current child protection. It is not enough to be neutral or silent on this topic, as is the current Cambodian law. All children need to be protected. All children need to have access to information that pertains to their bodies, their rights and their wellbeing (physical and sexual). And parents must be provided with information about the diversity that exists naturally in our world so as not to stifle it in their progeny.





## 2. Literature review

### 2.1 Legal framework in Cambodia

Like in other countries, Cambodia acknowledges a diversity of sexual behaviours and gender identities. Since 1990 in the wake of the global HIV epidemic<sup>1</sup>, there has been an increase in awareness and numbers of discussions related to SOGIESC. The report, *Being LGBT in Asia: Cambodia Country Report*, states that since that the first LGBT organisation was set up in 2014 “the country has seen growing visibility of the LGBT community and increased amounts of community organizing and social activities.” However, despite the inherent human rights that these minority groups are entitled to, we continue to observe a multi-dimensional violation of the rights of children, teenagers and individuals who identify with one of the groups falling under the LGBTIQ+ umbrella. LGBTIQ+ people in Cambodia continue to endure different forms of legal and social discrimination, and important gaps remain in the national legislative framework for Cambodia to comply with its international human rights obligations with regard to LGBTIQ+ rights. This legal discrimination (lack of legal protection against discrimination and violence, absence of recognition of self-defined gender identity and absence of marriage equality within Cambodian law) adds to the fact that LGBTIQ+ people face more social discrimination than other groups: exclusion from the family sphere and schools, higher exposure to gender-based violence, as well as reduced access to employment and other discrimination related issues in the workplace.

### 2.2 Sources of discrimination and barriers to the achievement of LGBTIQ+ rights

A wide range of barriers including financial, legal and cultural remain for the full enjoyment of LGBTIQ+ people’s rights: limited understanding among health professionals, lack of sensitisation and capacity-building, non-inclusive medical and nursing curriculums, inadequate national budget allocation, non-comprehensive curriculums for teachers (LGBTIQ+ rights, sexual education, et cetera) Plus, the LGBTIQ+ group presents a disproportionately high level of vulnerability to multiple forms of violence (sexual, emotional, physical) in conjunction with their status, gender and sexual orientation. This higher exposure is amplified by the absence of specific protection and adequate responsive services due to a lack of knowledge, awareness and acceptance of this heterogeneous group.

### 2.3 Violence and families

LGBTIQ+ individuals are disproportionately vulnerable to violence compared to other groups. A study<sup>2</sup> carried out by Phnom Penh-based organisation, Rainbow Community Kampuchea (RoCK), clearly demonstrates the prevalence of family violence against LBT (lesbians, bisexual women and transgender men). It highlights the high level of social injustice, existing harmful social norms and a set of cultural characteristics of high importance in the social fabric of Cambodia that are adverse

<sup>1</sup> <https://www.usaid.gov/sites/default/files/documents/1861/rbap-hhd-2014-blia-cambodia-country-report.pdf>

<sup>2</sup> [https://www.rockcambodia.org/wp-content/uploads/2020/07/Family-Violence-LBT\\_ENG-19.06.2019.pdf](https://www.rockcambodia.org/wp-content/uploads/2020/07/Family-Violence-LBT_ENG-19.06.2019.pdf)



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to the LBT group. The study reports that 81 percent of LBT people under 35 years old have faced some kind of violence (emotional, physical, sexual or economic) and another 35 percent admitted their life reached rock bottom when they thought about or attempted suicide due to their families' denial of their SOGI. The study highlights multi-dimensional and intersected factors of violence from family members with traditional parenting methods and rigid social norms. Most of the families express feelings of shame if their children do not conform with social norms.

## 2.4 Level of sexual education in Cambodia

Violence perpetrated to individuals who identify with the LGBTIQ+ group is rooted in a lack of acceptance of an individual's SOGIESC. This lack of acceptance stems from insufficient knowledge and understanding of topics related to sexualities which only strengthens harmful social norms. At the moment, sexual education is available only in certain schools and is limited to a biological explanation of typical body parts (not including intersex variations). There is no mention of how to engage in healthy sexual relationships, the gender spectrum or the possibility of same-sex attraction. International human rights bodies (including the UN Convention on the Rights of the Child)<sup>3</sup> have established that children and young people have the right to receive comprehensive, accurate, scientifically sound and culturally sensitive sexual education. This right underlies the right to live free from violence and discrimination, but also “the right to the highest attainable standard of mental and physical health... the right to receive and impart information, and the right to quality and inclusive education, including human rights education.”<sup>4</sup> A 2010 report from the UNSR<sup>5</sup> (United Nation Special Rapporteur) gives a clear reminder of the principle of indivisibility of human rights to highlight the importance of sexual education, and states that “the need for sexuality in education is also acknowledged in the 2030 Agenda for Sustainable Development of the United Nations and is necessary to achieve several of the goals included in the agenda.”

## 2.5 Specific vulnerabilities of LGBTIQ+ individuals to sexual abuse

Data on the prevalence of sexual abuse of children and youth belonging to the LGBTIQ+ population is extremely scarce in Cambodia. However, a range of concerns relating to the situation of the LGBTIQ+ community in many other parts of the world also relate to Cambodia<sup>6</sup>. The National Child Traumatic Stress Network (NCTSN) identifies six areas of concerns that may be applied to some degree in the Cambodian context:

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<sup>3</sup> <https://www.coe.int/en/web/genderequality/-/comprehensive-sexuality-education-protects-children-and-helps-build-a-safer-inclusive-society?inheritRedirect=true>

<sup>4</sup> <https://www.coe.int/en/web/genderequality/-/comprehensive-sexuality-education-protects-children-and-helps-build-a-safer-inclusive-society?inheritRedirect=true>

<sup>5</sup> [https://www.right-to-education.org/sites/right-to-education.org/files/resource-attachments/UNSR\\_Sexual\\_Education\\_2010.pdf](https://www.right-to-education.org/sites/right-to-education.org/files/resource-attachments/UNSR_Sexual_Education_2010.pdf)

<sup>6</sup> [https://www.nctsn.org/sites/default/files/resources/lgbtq\\_youth\\_sexual\\_abuse\\_professionals.pdf](https://www.nctsn.org/sites/default/files/resources/lgbtq_youth_sexual_abuse_professionals.pdf)





- 1) The lack of safe spaces where LGBTIQ+ youth can discuss sexual orientation put them at increased risk for sexual exploitation and abuse.
- 2) The lack of sensitive and comprehensive sexual education and absence of same-sex relations and sexual activity.
- 3) That service providers are not initiating or engaging in conversations about same-sex attraction or activity, thus placing the burden on the children or youth to do so.
- 4) Fear from children and youth about disclosing “same-sex sexual abuse” resulting in absence or delay of disclosure.
- 5) LGBTIQ+ youth and children experiencing same-sex sexual abuse fear that their sexual orientation caused the abuse, resulting in increased emotional struggles.
- 6) That children and youth are less likely to disclose abuse from same-sex perpetrators for fear of being identified or labelled as part of the LGBTIQ+ community.

## 3. Findings

### 3.1 Knowledge and context

Respondents generally had a vague understanding of the LGBTIQ+ community, describing it mostly in terms of same-sex love. There was little to no mention of people who are bisexual, transgender or intersex. Respondents reported getting their limited LGBTIQ+ related knowledge from a range of sources, including organisations (A Place To Be Yourself; APTBY, Love is Diversity, First Step Cambodia, RHAC were named specifically), trainings, books, articles, friends, family, colleagues, the internet/social media, TV/movies/documentaries and from their own social experience (knowing and/or meeting LGBTIQ+ individuals in society). Respondents self-rated their knowledge of the LGBTIQ+ acronym itself as 3.29 (1 being *no knowledge at all*; 5 being *very knowledgeable*).

When asked specifically about LGBTIQ+ inclusion in Cambodian society, three main points emerged. Respondents suggested that (1) the situation is better in capital cities like Phnom Penh and Siem Reap, but not very good in rural communities; (2) there has been some improvement in recent years, but still a lot of work to be done; and (3) a big issue for the LGBTIQ+ community is a lack of family acceptance. One LGBTIQ+ Individual reflected his idea that LGBTIQ+ individuals have been “left behind” with no acceptance or acknowledgement from families and society in general. They suggested that acceptance was more likely for privileged people who grew up in educated families, and for masculine-presenting individuals. The lack of familial acceptance and support cannot be understated within the Cambodian context, where family structure and relationships hold a lot of weight. With regard to the second main point, two Service Providers suggested that there are more discussions and incorporating happening at a Ministerial level, but one noted there was still limited understanding in the social context. Interestingly, another Service Provider (at a later point in the survey) suggested that a top-down approach was needed for LGBTIQ+ inclusion in Cambodia, and that there is currently not much of this support. One LGBTIQ+ Individual acknowledged the situation in Cambodia is not as bad as some other Asian countries,



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despite the lack of legal protection and recognition. Perhaps as a result of this, many others noted that a lot of people are not 'out', or able to live openly as their authentic selves. Respondents added that active exclusion and discrimination are rife for the LGBTIQ+ community.

Some lesser-mentioned issues related to LGBTIQ+ inclusion in Cambodian society were employment (discrimination and harassment during the hiring process; only being accepted into certain types of work, like massage spas or beauty salons), mental health (higher rates of mental illness amongst LGBTIQ+ individuals) and bullying/harassment in schools (by both students and teachers). One Service Provider suggested that LGBTIQ+ inclusion is "not bad" in Cambodia, but that some transgender people act badly themselves (by partaking in "negative activities") – the suggestion being that they *ask for trouble*. The same respondent acknowledged that in 2006 a transgender person was attacked by a stranger for no reason, justifying this by saying "there was no knowledge back then." With regard to how well LGBTIQ+ people are integrated into Cambodian society (answers ranging from *1 – not integrated at all* to *5 – very integrated*), the average response amongst respondents was 2.87.

One question that received a resounding "Yes" was whether or not LGBTIQ+ individuals faced stigma and discrimination in society. Some of the examples offered were: disappointment and discrimination by family (kicked out, excluded, disinherited, threats of "spiritual sickness"); society thinking that LGBTIQ+ people have no future and are "against nature"; not respecting pronouns; mocking; sexual harassment; denied access to employment, education, health care; targeted attacks; workplace bullying; gossiping; inappropriate questions; strict dress codes in schools; high drop-out rates; avoidance; forced marriages; workplace discrimination; mocking; violence; social media and online hate; no laws to protect; and threats were just some of the examples given. At least two respondents suggested that discrimination and stigma were especially bad for transgender people. Others linked it with a lack of understanding and noted that in Cambodia there are limited spaces for safe expression and hardly any support services for LGBTIQ+ people. 33 percent of respondents did not know any organisations or institutions that teach about LGBTIQ+ individuals (gender and sexuality). Other respondents were able to mention some by name (APTBY, Love is Diversity, SafeSpaceBTB, CCHR, RoCK and RHAC), but some knew only vaguely ("the rainbow organisation") and were not able to name any specifically.

It was interesting to note that one Religious Leader, despite having relatively positive responses about LGBTIQ+ Individuals, seemed to have a lot of misconceptions and contradictory beliefs about them, too. His general idea was that people are LGBTIQ+ as a result of karma – examples he gave were if they had bad karma from a previous life, were unfaithful to a partner or ate something wrong. He also stated that people who look down on LGBTIQ+ individuals may end up with a child who identifies as LGBTIQ+. Somewhat contradictorily, he also stated that being LGBTIQ+ is a choice and that man is generally noble, but sometimes follow others down another path. He suggested that it would not be a good thing to have more LGBTIQ+ people in the future as they threaten (*may destroy*) religion, make society suffer and prevent development. He also referred to LGBTIQ+ people as *អ្នកប្រែ* - the prefix *អ* usually reserved for things (a cup, a pillow, for example), not people.





### 3.2 Skills and child protection system

Responses around how inclusive current child protection is were inconsistent amongst Service Providers and LGBTIQ+ Individuals alike. 15 respondents said they were not sure, and the rest were a mixture of *yes's*, *no's* and *not so much's*. The *yes's* mostly suggested that current child protection generally uses the phrase “all children” which includes children with diverse SOGIESC. The *no's* mostly focused on the fact that children with diverse SOGIESC are not specifically mentioned and not specifically protected (even some of the ‘yes’ respondents acknowledged this, stating that the phrase “all children” *should* include LGBTIQ+ children, but probably does not in practice). The average response for current child protection inclusivity was quite low at 2.48. Some reasons that were offered for this low level of inclusion were that society did not accept or understand the LGBTIQ+ community, lack of education and discrimination. One Service Provider said they had recently reviewed many child protection policies in order to update their own, and there was “no mention of LGBTIQ+ or varying familiar structures” in any of them. Another respondent said that some organisations have separate gender and harassment policies, but these also do not mention LGBTIQ+ people specifically. One Service Provider respondent suggested that the lack of representation in child protection may be due to a lack of safe spaces for LGBTIQ+ people to share their experiences. This respondent talks about LGBTIQ+ people’s experience of “why they *chose* to become that way or walk that way”, reflecting a common misconception that LGBTIQ+ children have some kind of choice about who they are (and not just whether they will hide it or not). One LGBTIQ+ respondent answered that in the eyes of the law child protection is very inclusive (a scale of 5; because they have laws to protect *a//* people), but society only reflected this on the scale level of maybe 3. A few respondents noted that current child protection generally focuses more on girls than boys.

Most respondents had not had training in social work or child protection that included the vulnerabilities of LGBTIQ+ individuals. Some of those who said they had, when asked to elaborate, had only training in gender equality or child’s rights/child protection in general – not specifically including the intersections of both.

### 3.3 Child protection practices and policies

There was resounding consistency with responses around whether or not respondents would implement an inclusive child protection policy. All respondents answered ‘yes’. Their ideas about specifically including LGBTIQ+ in child protection were that it is *necessary, amazing, perfect, great, strongly support*. They were also asked what they thought some potential barriers were for other organisations/institutions in implementing an inclusive policy. A lot of respondents could not think of any reason why this kind of policy would be rejected. Others offered up ideas including negative and misinformed attitudes about the LGBTIQ+ community (discrimination); a reluctance to work with LGBTIQ+ people; mindsets of the older generations; closed minds; lack of understanding; cultural norms; and, interestingly, a lack of support from the top. This respondent (a Service



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Provider) suggested that implementation needs a top-down approach with Khmer leadership and local staff on board.

### 3.4 Realities, support needs and accessibility

The average response for how easy it is for LGBTIQ+ people to seek support in their communities was quite low (2.40), though interestingly it was slightly higher from LGBTIQ+ Individuals themselves (2.73) in comparison to Service Providers (1.72). This may be due to the fact that Service Providers and individuals who do not identify as LGBTIQ+ are generally less likely to know about LGBTIQ+ support services (and may therefore rate it as harder for them to access). It may also be reflective of a lack of empathy and difference in lived realities amongst the LGBTIQ+ community itself. As suggested by one respondent, there are certain groups within the LGBTIQ+ community itself that tend to fare better than others. These groups may assume that access to support is easier than it actually is (and even unnecessary according to their own experience).

There was also not much consensus on who LGBTIQ+ people could contact when faced with abuse, violence or discrimination. Police, local authorities, Village Chiefs and Commune Chiefs were suggested by quite a few respondents; however, the same respondents admitted these contacts/services may not be very reliable (with no one specifically skilled in LGBTIQ+ vulnerabilities). Respondents again noted that the situation was better than before; worse in the countryside; and that some LGBTIQ+ people (especially transgender individuals) cause their own troubles within society. Other respondents suggested LGBTIQ+ individuals could contact APTBY and other LGBTIQ+ or human rights-focused organisations, without seeming to know specifically how they could help. Friends, family, teachers, colleagues, mental health support services were also mentioned sporadically as potential helpers.

Guesses at how many LGBTIQ+ there are in their own communities/neighbourhoods ranged from *none, only 3, 30 percent*, up to *a lot*. Some respondents stated that they did not know and that it is hard to tell as not everyone shows or is open about their identity. Most respondents felt as though it would not be easy for LGBTIQ+ people to find support within their own communities/neighbourhoods. They noted that LGBTIQ+ individuals are often isolated, ashamed, rejected by family and 'closeted' (not 'out' or open about their SOGIESC). One Service Provider noted that it is dependent on a lot of different factors including socioeconomic status, which letter you identify as within the acronym, family context and support, support from friends, ethnicity and personal knowledge and self-esteem. They suggested it was maybe easier for youth these days to access support than it is for older generations with more fixed mindsets.

### 3.5 Perspectives and improving the situation

The last section of the survey was a set of 5 questions which assessed respondents' ideas about how important certain ideas were to help improve the current situation in Cambodia. These ideas included (a) providing individual counselling to children and youth who identify as LGBTIQ+; (b)



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integrating inclusive sexual education into school curriculums; (c) working with families to improve their understanding on gender and sexuality; (d) training all social workers and service providers about LGBTIQ+ challenges and vulnerabilities; and (e) leading advocacy campaigns and improving legislature. Respondents generally answered each question with a 4 or a 5 (the average of each question was 4.71 or higher), revealing that Service Providers, LGBTIQ+ Individuals and Duty Bearers alike believe that each of these suggestions could play an important role in enhancing LGBTIQ+ inclusion in Cambodian society.

## 4. Conclusions and recommendations

Though gender and sexuality remain contentious topics in Cambodia, the survey revealed that there is some consensus surrounding the LGBTIQ+ community: discrimination is rife and more education, support and resources are needed. Based on these and other findings of the survey, BLO and FSC suggest the following recommendations:

- All Service Providers are trained about diverse SOGIESC and the specific vulnerabilities of those who identify (or display tendencies) as such
- Definitions of “all children” are expanded upon to specifically include children with diverse SOGIESC
- More support, education and resources are needed for the general public (specifically parents, siblings and other family members of families with LGBTIQ+ individuals)
- More support, education and resources are needed in rural areas
- Discrimination must be tackled in all realms, including, but not limited to, schools, workplaces, the legal system and the media
- More safe spaces are needed where children can share and learn about diverse SOGIESC, themselves, their bodies, their rights, access inclusive medical support (sexual and mental), and feel comfortable reporting potential abuse and discrimination
- Relationships with Duty Bearers must be developed, improved and utilised in order to provide appropriate support to people with diverse SOGIESC
- Duty Bearers must also be provided adequate training on diverse SOGIESC
- Relationships between LGBTIQ+ focused organisations must be improved and utilised to strengthen and spread their respective messages more efficiently
- Various media sources must be utilised to uplift LGBTIQ+ people and highlight their contributions to society in order to provide positive examples to both children, families and the public in general

It is clear that there is a lot that needs to be done to improve the situation for people with diverse SOGIESC in Cambodia. Rather than feeling overwhelmed, let us lean on each other and partner organisations to lighten the load. It is a positive sign that all respondents of the survey agreed that inclusive child protection is a necessary and good idea. However, it is yet to be seen how reflective this will be in practice. BLO and FSC have been working together to develop an inclusive child protection curriculum and started delivering it this year. They have had important discussions





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about how to be inclusive without ‘othering’ or labelling children, and also around language and how it can present a potential barrier when trying to be inclusive.


Respondents that said there are a lot of LGBTIQ+ individuals in their communities are correct. One study estimates that 83 percent of LGB individuals keep their orientation hidden from all or most of the people in their lives<sup>7</sup>. Given this somewhat shocking statistic, and that we will never truly know how many people identify as LGBTIQ+ (or in children’s cases, who might in the future), we must educate everyone and create an atmosphere of acceptance throughout society where diversity is embraced and not feared. It is, after all, the key to our development, not the destroyer of it.

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<sup>7</sup> <https://medicine.yale.edu/news-article/the-global-closet-is-hugevast-majority-of-worlds-lesbian-gay-bisexual-population-hide-orientation-ysph-study-finds/>



## Appendix I



**ជំហានដំបូងកម្ពុជា**  
**FIRST STEP CAMBODIA**

**អង្គការជីវិតស្រស់បំព្រង**  
**Beautiful Life Organisation (APTBY)**

**Enhancing LGBTIQ+ Inclusion in Child Protection Services**

កាលបរិច្ឆេទ (date): \_\_\_\_\_  
 ឈ្មោះ (name): \_\_\_\_\_  
 និយោជក (employer): \_\_\_\_\_  
 ឆ្នាំកំណើត (year of birth): \_\_\_\_\_

សញ្ជាតិ (nationality): \_\_\_\_\_  
 អ៊ីមែល (email): \_\_\_\_\_  
 តួនាទី (position/role): \_\_\_\_\_  
 អាយុ (age): \_\_\_\_\_

**ភេទព័ត៌មានកំណើត:**  
Sex assigned at birth:

☐ ប្រុស (male)

☐ ស្រី (female)

☐ អន្តរភេទ (intersex)

[ភេទមិនច្បាស់លាស់ចាប់ពី១០០% ឬប្រុស ១០០% ដោយយោងទៅលើប្រដាប់ភេទ ឬព័ត៌មាន ឬក៏ក្រុមសមាជិករាងកាយ]

**អត្តសញ្ញាណយេនឌ័រ**  
(អារម្មណ៍ក្នុងចិត្ត):  
Gender identity:

☐ ប្រុស (male)

☐ ស្រី (female)

☐ ផ្សេងទៀត (other) \_\_\_\_\_

**មនុស្សដែលអ្នកស្រឡាញ់:**  
Sexuality (sexual preference):

☐ មនុស្សដែលស្រឡាញ់ភេទដូចគ្នា (gay)

☐ មនុស្សដែលស្រឡាញ់ទាំងពីរភេទ (bisexual)

☐ មនុស្សដែលស្រឡាញ់ភេទផ្ទុយគ្នា (straight)

☐ មិនច្បាស់ ឬអត់ដឹងទេ (not sure)

☐ ផ្សេងទៀត (other) \_\_\_\_\_

**Objective of the survey:**

The objective of the survey is to assess service providers' knowledge and skills in regards to the characteristics, definition of key concepts, vulnerabilities and challenges faced by children, teenagers, youths and adults who identify with one of the groups falling under the LGBTIQ+ umbrella (lesbian, gay, bisexual, transgender, intersex and queer/questioning). We also look at how the service providers perceive the barriers and obstacles preventing the full enjoyment of their rights by children, teenagers, youth and individuals who identify as LGBTIQ+. This survey will be carried out before the delivery of the training courses and after the delivery of the training courses and will look at the evolution in knowledge, skills, perceptions, attitudes and behaviors regarding the specific group mentioned above.

**1. Knowledge and context**

- What do you know about LGBTIQ+ individuals? \_\_\_\_\_

\_\_\_\_\_

- On a scale of 1 to 5, how knowledgeable are you about the definitions of the LGBTIQ+ acronym?

not knowledgeable at all 1 2 3 4 5 very knowledgeable

- Where did you get this information from? \_\_\_\_\_

- What do you think about LGBTIQ+ inclusion in Cambodian society? \_\_\_\_\_

\_\_\_\_\_

- On a scale of 1 to 5, how well do you think they are integrated in Cambodia?

not integrated well at all 1 2 3 4 5 integrated well

- Do you think they suffer from any stigma or discrimination? Give examples and explanations.

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

- Do you know of any organisations / institutions that teach about LGBTIQ+? Which ones?

\_\_\_\_\_





## 2. Skills and child protection system

- Do you think that current Child Protection is inclusive of LGBTIQ+ people? \_\_\_\_\_

- On a scale of 1 to 5, how inclusive?

not inclusive **1** **2** **3** **4** **5** very inclusive

- Why do you think like this? \_\_\_\_\_

\_\_\_\_\_

- Have you had training in social work or child protection that included vulnerabilities of LGBTIQ+ group?  
If yes, what did you learn? \_\_\_\_\_

\_\_\_\_\_

## 3. Child protection practices and policies

- What do you think if LGBTIQ+ people were specifically included in Child Protection? \_\_\_\_\_

\_\_\_\_\_

- How would that look? What could we do to include them? \_\_\_\_\_

\_\_\_\_\_

- Would you implement a Child Protection Policy that was inclusive of LGBTIQ+ people? \_\_\_\_\_

- If no, why not? What do you think are barriers for others to implement an inclusive Child Protection Policy? \_\_\_\_\_

\_\_\_\_\_

## 4. Realities, support needs and accessibility (in the context of where you live/work)

- On a scale of 1 to 5, how easy would you say it is for LGBTIQ+ people to seek support in their communities?

not easy **1** **2** **3** **4** **5** very easy

- If they face abuse, violence or any kind of bullying/discrimination, who can they contact? \_\_\_\_\_

\_\_\_\_\_

- Is this contact/service reliable and can they provide adequate support? \_\_\_\_\_

- In your community or neighbourhood, do you know how many people identify as LGBTIQ+? \_\_\_\_\_

- Do you think that they are happy and able to find support that they need? \_\_\_\_\_

\_\_\_\_\_





## 5. Perspectives and improving the situation

- On a scale of 1 to 5, how important do you think it is to...

1. ...provide individual counselling to children, teenagers, youth or individuals who identify with one of the groups falling under the LGBTIQ+ umbrella?

not important 1 2 3 4 5 very important

2. ...integrate inclusive sexual education in school curriculums?

not important 1 2 3 4 5 very important

3. ...work with families to improve their understanding on gender and sexuality?

not important 1 2 3 4 5 very important

4. ...train all social workers and service providers on LGBTIQ+ challenges and vulnerabilities?

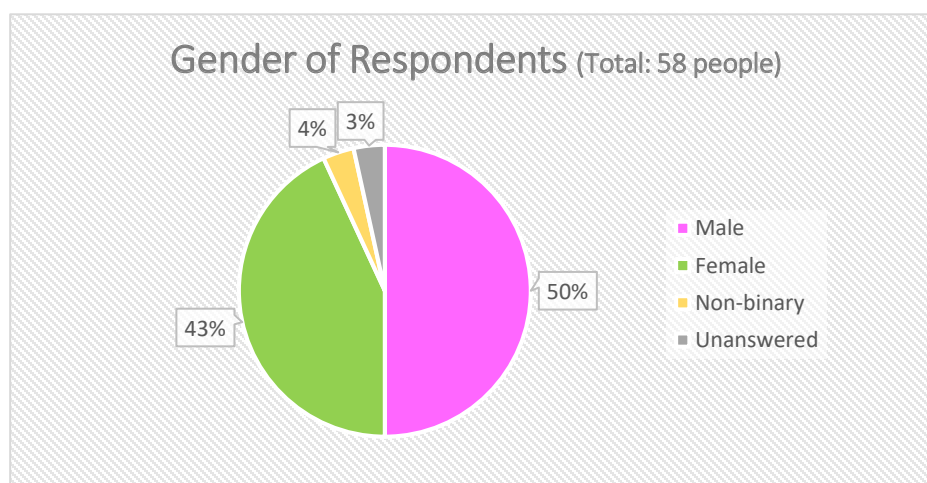
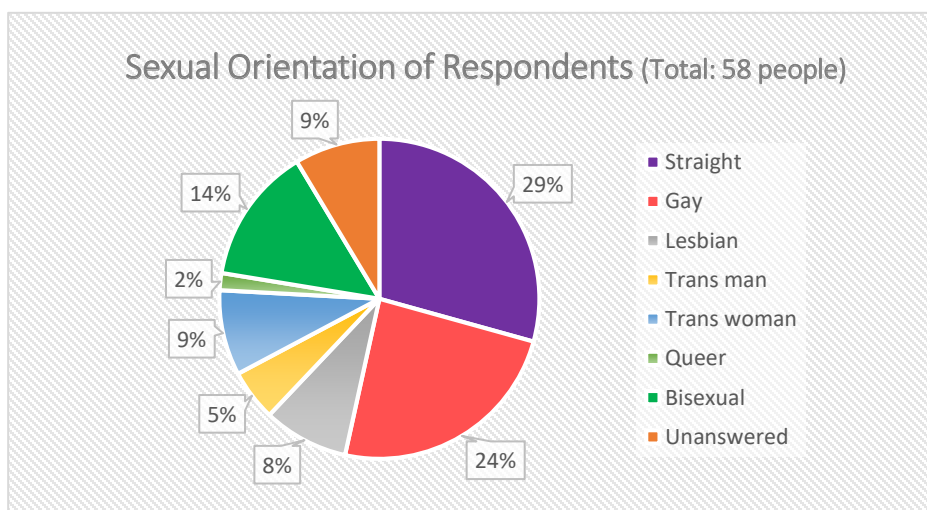
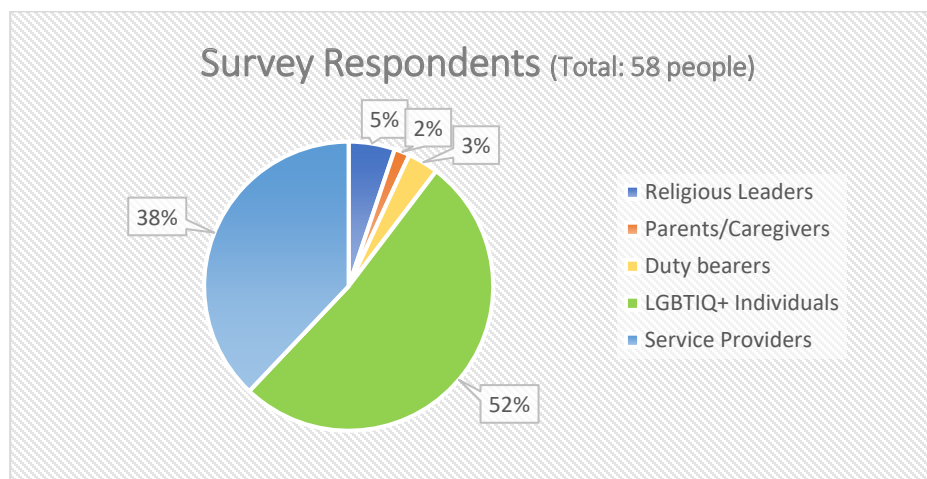
not important 1 2 3 4 5 very important

5. ...lead advocacy campaigns to promote gender diversity and acceptance of all forms of sexual orientation and improve Cambodia's legislature?

not important 1 2 3 4 5 very important



## Appendix II





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Respondents all live within Cambodian capital cities (Siem Reap, Phnom Penh and Battambang) and aside from 5 Western Service Providers, are all Khmer. The LGBTIQ+ individuals that were surveyed were between the ages of 16 and 39 (average: 27) and included gay (12), lesbian (4), bisexual (6), transgender (7) and non-binary (2) identifying respondents. Service Providers were mostly straight-identifying (15), but also included some gay (2), bisexual (2), lesbian (1) and queer (1) respondents also. The two Duty Bearers we were able to reach were both female identifying.





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