**CARE International in Cambodia**

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**Gender and Power Analysis**

**Report for**

**Marginalised Ethnic Minority Program**

**Ratanakiri Province**

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Note:

The opinions expressed in this document are those of the consultant and do not necessarily reflect the policies or views of CARE International in Cambodia.

**Carol Strickler, Consultant**

**June 2012**

**Phnom Penh, Cambodia**

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**Acronyms and Terms**

BB Bending Bamboo

CBO Community Based Organisation

CC Commune Council

CCWC Commune Committee for Women and Children

CDHS Cambodia Demographic and Health Survey

CHIFS Community Highland Integrated Food Security

CSU Community Support Unit

FGD Focus Group Discussion

GAP Gender and Power

HCEP Highland Community Education Program

ICSO Indigenous Community Support Organisation

KII Key Informant Interview

MEM Marginalised Ethnic Minorities

MOEYS Ministry of Education, Youth and Sports

MOWA Ministry of Women’s Affairs

NFE Non Formal Education

NGO Non-Governmental Organisation

NTFP Non-Timber Forest Products Organisation

PLA Participatory Learning and Action

RPU Resource Production Unit

TTTeacher Training

**Terms**

CARE Women’s Empowerment Framework includes: **Agency**: a woman’s own aspirations and capabilities; **Structure**: the environment that surrounds and conditions her choices and **Relations**: the power relations through which she must negotiate her path

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Sincerely,

Carol Strickler, Consultant

Phnom Penh, Cambodia

June 2012

# Executive Summary

CARE International has recently adopted a program approach while placing women’s empowerment at the core of all development activities. CARE International in Cambodia has been working with poor marginalised ethnic minority communities in Ratanakiri province since 2002 in a multi-faceted program that includes a bi-lingual education model of community school education, teacher training, curriculum development, scholarships for students, community development and food security as well as technical support for Ministry of Education, Youth and Sports’ (MoEYS) policy of mainstreaming the bi-lingual education model into the public school system.

The purpose of this study was to clarify the gender and power dynamics influencing the impact group of the marginalised ethnic minority (MEM) program in support of the MEM program goal: *By 2025, marginalised ethnic minorities who are vulnerable to dealing with changing contexts – especially women and girls – enjoy their rights, fully participate in a culturally diverse Cambodian society and equitably benefit from development.* Qualitative methods of participatory action learning exercises, focus group discussions and interviews with key stakeholders were conducted and supported by CARE program documents, research reports and other studies focusing on ethnic minorities in the northeast provinces of Cambodia.

**Overview of developments, progress and challenges**

Ethnic minority communities in Ratanakiri province have been undergoing profound changes in more recent years that are significantly affecting traditional ways of life, and their social, economic and cultural world. These are viewed and experienced differently by men and women and boys and girls, with both beneficial and negative results.

The **improvement of roads** has been viewed positively by both men and women and with positive benefits. **Health** clinics, including improved facilities, services and qualified health staff, along with roads, have led to improvements in maternal and child health. Village **pump wells and rice milling machines** were attributed toreducing women’s workload.

An increase in **primary schools** **and kindergartens** has meant more girls and boys are attending school and many students can read and write in their mother tongue language and in Khmer. Both men and women are engaging in **income generating activities** and sales and many felt their standard of living has improved through diversified livelihoods, through vegetable gardens, cash crops and handicrafts. The **promotion of women’s rights and gender equality** has meant some men were sharing with housework duties and **increased participation by women in community development activities** as noted as having positive benefits for families and communities.

**Economic land concessions** present perhaps the most significant challenge to ethnic minority communities as they are changing the economic, cultural and social landscape of these communities. These include **land related problems** such as loss of community land, on-going land conflicts due to lack of land titles and sales of land which has cascading effects on communities. There has been an increase in ethnic minority people working for **wages as** **low skilled labor**, and the increase in **cash cropping** and the shift away from rice planting, has meant that famers are more dependent on cash income to meet their food security needs.

In communities with **on-going land disputes, children’s school attendance** was noted to have decreased. **Boys will** **drop out of lower secondary school** to work as wage labors while **girls will leave** school even earlier to help with housework, childcare and income generating activities. **Early marriages** of girls are of great concern and are both a cause and effect of girls dropping out of school. Older people feel that **youth are negatively influenced by modern materialism** and some tensions between generations and traditions were referred to.

**Gender and Power at the Household level**

**Boys and Girls: Education and Workload:**

CARE Cambodia has been lauded by the government and other organizations for their impressive gains in increasing access to quality education for ethnic minority children, especially girls, yet social norms and pressures including high domestic workloads, continue to present obstacles for girls participation in school.

While both girls and boys are expected to help the family with farm work, girls clearly indicated that household work and taking care of siblings is required of them. Girls are very aware that boys have more free time and freedom to play. Girls displayed a desire to do well in school but perhaps have less confidence in their studies, which mirrored some adult reflections that girls are shy and not able to keep up with lessons. This may indicate a lack of sensitivity of supportive learning environment for girls at school and that girls may often be absent from school and fall behind their studies.

**Boys and Girls: Decision making on school and marrying**

Previous studies revealed that parents make the decision to send their child to school and are involved with the decision to have their child drop out of school.[[1]](#footnote-1) Most primary school students felt it was their own decision to go to school or not, with girls demonstrating more eagerness to go to school, perhaps preferring school to housework, and boys sometimes needing additional encouragement as they preferred to stay at home, where they may enjoy relatively more free time. However this situation appears to be different as the girls and boys get older and approach lower secondary school, in part because of girls’ obligations towards family.

Boys were seen to receive more education as parents’ need their daughters’ to stay home to help with housework, childcare and farming, so these young girls drop out of school and to stay home to help their families, but then in turn marry at a young age and start their own family. This then perpetuates the cycle of girls dropping out of school and marrying young, leaving them with few opportunities to advance their own education and studies and limiting their livelihood options.

Previous studies have noted that young people make the decision to marry themselves, not their parents, and discussions with both girls and boys confirmed this as well. Young men tend to marry in the early twenties, after receiving basic education or higher, however early marriage of girls was considered a serious problem for girls, in terms of limiting educational and employment opportunities, health implications, and heavy work at the farm, house and family.

**Young Men and Young Women: Gender attitudes and Norms**

Young men and young women identified some gender neutral characteristics and roles for both women and men such as respecting elders and other family members and helping parents with work. For women, both young women and young men identified taking care of husband and children, doing housework, and not going out for a “walk” or going out late at night, however men placed more restrictions on women’s behaviours such as discussing spending decisions with husbands, limitations on mobility beyond the village and curbing social activities with friends.

Young women mentioned being literate, having knowledge and a job as positive characteristics for women while the young men did not mention education for women at all. This has implications for power relations and dynamics among young married couples as well as for girls and daughter’s education opportunities in the future.

There are more shared views around positive roles for men including studying, increasing knowledge and capacity and having work to do as well as behaviours men should avoid such as fighting, using violence, and drinking alcohol. Helping with housework was also mentioned by both men and women which may be an indication of changing attitudes in younger people towards shared responsibility of household workloads by both men and women.

**Men and Women: Household economy and power dynamics**

Men’s feelings of power encompassed earning money and having work aside from farming, and felt powerless when they could not earn money and support their family. Men saw education as a prerequisite for having a job. Men also saw literacy and education as sources of power for women as they can do small business or have a job, yet women felt that men don’t want their wives to have an education as this makes men feel powerless.

Women’s feelings of power all centered on family situations such as choosing a husband, educating their children and living with their extended family. The women described feeling powerless due to their heavy workload, if farming was not productive and when fighting with their husbands. Discussions around gender equality, shared workloads and power relations amongst men and women together could create a better understanding of the gendered expectations that empower and restrict women and girls, as well as men and boys.

**Domestic violence** was felt to have decreased in recent years due in large part to awareness raising efforts on law on the prevention of domestic violence and promotion of women’s rights. However it is still viewed as a serious problem as the underlying harmful attitudes that men feel they are justified in using violence against their wives may not have changed. Both men and women viewed women as powerless when fighting or arguing with their husband, and while women clearly saw men having power over in using violence with wives and children, men did not mention fighting, arguing or domestic violence in terms of men having or using power.

An increase in the **cash crop economy** is viewed as having increased the control of men over decision making processes within families, which may have negative implications on families as men’s spending priorities are not always directed at household needs. However others have expressed a more participatory style of decision making between husbands and wives, which may be more related to advances in gender equality and women’s empowerment than a result of changes in family livelihoods.

**Gender and Power at the Community level**

Participation of women was noted to be higher than men in some community activities and was often attributed to women’s increased capacity through involvement in NGO and government programs. Women’s confidence to voice their opinions has increased however men were noted as raising and discussing issues more than women. In addition, women participated in meetings on women and health issues, while men joined key decision making meetings on infrastructure and planning. This imbalance was viewed as an obstacle to further promoting an understanding of gender issues among men and to addressing gender inequalities and discrimination.

Both girls and boys are involved in youth clubs at the community level and many have participated in skills and leadership training programs, enabling them to personally advance and in some cases pursue higher education. Yet ethnic minority youth are considered some of the most vulnerable in all of Cambodia. The increase in drinking by young men and boys, particularly youth not in school and unemployed, but also those working as wage laborers, was viewed as a serious social problem, with detrimental effects to community cohesion, family life and personal relationships. Girls dropping out of school and marrying at a young age is perpetuating gender inequality and limiting young women’s education and livelihood opportunities.

**Gender and Power at the Commune and Province level**

Women’s participation at the commune, district and provincial levels of government has increased, largely due to promotion of positions and quotas for women set through government policy directives. This has been supported through women’s empowerment initiatives and promotion of gender equality through NGO and government programs, and as women have become more actively involved in community affairs, they have been recognised for their achievements and served as role models for other women. The Commune Committees for Women and Children (CCWC) provides an entry point for CARE to support local development planning processes that are child- and gender-sensitive, and linked to national-level sector policies.

Participation of ethnic minorities is high (92%) in Commune Councils however obstacles remain for women to fully participate in decision-making in public affairs. These include literacy, Khmer language skills, male attitudes towards women in leadership positions, husband’s reluctance to allow their wives to join and women’s burden in household duties, childcare and livelihoods.

**Conclusions and Recommendations**

Ethnic minority men and women, as well as many committed stakeholders, envision the future of their communities to include a strong focus on education for both boys and girls, vocational and business skills training for youth and women, and increased knowledge and skills for future generations to gain opportunities for work in other sectors beyond farming. The following are suggested interventions that CARE may wish to explore in promoting gender equality and women’s empowerment to achieve the MEM program goal.

**Efforts to increase the voice of women** in matters that affect themselves, their families and communities, **including boosting women’s self-confidence and self-esteem**, will also increase the quality of participation of women in development activities as well as promote gender equality. **Incorporate awareness raising on prevention of domestic violence and gender-based violence into other activities**, including **engaging men and boys** in activities to address gender attitudes and norms and promote gender equality.

**Engagement with Commune Councils for Women and Children** for mutual support in promotion of women, children and youth issues, including basic education, Khmer literacy, basic health and sanitation, as well as advocacy for inclusion of budget support in commune development plans. **Re-align, broaden and strengthen CARE’s engagement** with relevant government institutions at national and sub-national levels, including Ministry of Women’s Affairs, Ministry of Health, Provincial and District Councils and other departments, to ensure policies and programs are sensitive to and inclusive of ethnic minority communities, especially women.

**Focus on youth in and out of school, both boys and girls,** with different strategies such as youth clubs and associations and non-formal education. Adapting CARE’s success with **peer educators** **in other education and life skills** programs could address social and health issues pertinent to youth and further empowering young women. **Consider expanding into vocational and technical training, beyond agriculture** so youth and women can take advantage of emerging opportunities and changes in their communities.

**Support for land registration and titling** of community land to assist ethnic minority communities in protecting their land, cultural identity and traditions**. Where land is available, support for enhanced agriculture and food security** with small scale farmers remains important while also pursuing parallel livelihood strategies of vocational and technical skills trainings as described above.

**Continue to address different reasons for boys and girls dropping out of school,** and low transition rates to lower secondary school, emphasizing **reducing the workload of girls.** **Continue to provide technical support the Ministry of Education, Youth and Sports efforts to further scale up the bilingual education program, including teacher training to** build ownership and ensure sustainability of education advancements.

**Finally, conduct more in-depth research** into the health issues of women and early marriages of young women and girls, with particular emphasis on identifying strategies to improve health status of women and girls.

# Introduction

## 1.1 Background

CARE International in Cambodia has been working with poor and marginalised people in many communities for many years. CARE has increasingly focused their attention on the root causes of poverty: injustice, discrimination and exclusion, particularly of women and girls. Research shows that poverty disproportionately affects women. Women are more likely than men to be poor and at risk of hunger because of the systematic discrimination they face in education, health care, employment, household and community decision-making and control of assets.

CARE seeks to promote equal realization of dignity and human rights for girls, women, boys, and men and the elimination of poverty and injustice. CARE International endorsed the Gender Policy in February 2009 and has recently adopted a program approach while also placing women’s empowerment at the core of development activities. One aspect of the program approach is to focus on Impact Groups rather than sectors. Recently CARE Cambodia has identified three Impact Groups: Vulnerable Women, Marginalised Ethnic Minorities (MEM), and the Rural Poor.

## 1.2 CARE Programs in Ratanakiri

CARE Cambodia began the Highland Community Education Program (HCEP) in 2002 in six villages in 5 communes in 2 districts in Ratanakiri province. The HCEP started as a pilot project that implemented bilingual education in village schools that were governed by local school boards and taught by community teachers that were selected by school boards and trained by CARE. Bending Bamboo (BB) started in 2005 in 7 villages in 2 communes in 2 districts and was designed to build on the work of HCEP but with a specific focus on girls. The Cambodian Highland Integrated Food Security Program (CHIFS) began in 2008 and was designed to improve food security through a focus on diversified agriculture and livelihood activities. CARE has recently made a 15 year commitment to working in the Northeast of Cambodia as part of the Marginalised Ethnic Minority Program and is continuing to develop other projects to secure land tenure for ethnic minority people, water and sanitation projects and others.

## 1.4 Purpose

The purpose of the research is to clarify the gender and power dynamics influencing the impact group of the marginalised ethnic minority program. The analysis is meant to inform the further development of CARE’s Cambodia’s MEM program design and strategy.

The specific objectives of the gender and power analysis research are to a) analyse the impact group and sub-impact groups of the MEM program b) analyse the gender and power dynamics at household, community, commune and provincial level, c) analyse the power and gender relations, including social, political, legal, economic or cultural dynamics, and d) to analyse the barriers, priorities and opportunities for change.

## 1.5 Methodology

### 1.5.1 Approach

This gender and power analysis field work used a combination of different qualitative methods and tools primarily drawn from the CARE International gender toolkit. These included participatory learning and action (PLA) exercises, focus group discussions (FGD) and key informant interviews (KII) with stakeholders. Different PLA exercises were selected and adapted for each FGD using the CARE gender toolkit and were furthered tailored for the specific target group. Semi structured interview guides were developed for the interviews with government officials, NGOs and the CARE Ratanakiri staff and Team Leaders. Previous research and situational analysis reports for the CARE Ratanakiri program and on indigenous people in Cambodia provided valuable information and helped frame the specific exercises and discussion guides. (Please see Annex 5.5 for FGD Exercises and Annex 5.6 for KII Guides)

The CARE research team was divided into two teams, one male and one female team, with three persons for each team. Each CARE team consisted of a facilitator, documenter and translator. The CARE men’s team facilitated discussions with ethnic minority men and boys while the CARE women’s team facilitated discussions with ethnic minority women and girls. Each CARE team conducted four different PLA/FGDs with their selected target groups. Four separate target groups were identified and FGDs were held separately with women and girls by the CARE female research team and with men and boys by the CARE male research team.

The consultant conducted a focus group discussion with selected CARE Ratanakiri ethnic minority staff across four different units. The discussions were held in Khmer with translation by one of the FGD participants. The consultant conducted semi-structured interviews with the CARE Ratanakiri ethnic minority team leaders, in English and with some discussion in Khmer as well. The consultant, with assistance from the Gender Advisor and the Program Quality Unit Manager, held semi-structured interviews with government officials at the provincial and district level and NGOs working in Ratanakiri.

Prior to conducting the PLA/FGDs, a 3-day training and preparation session from 2-4 May 2012 was conducted with the research team at the CARE Ratanakiri Office. The training session was intended for the research team to understand the purpose of the research, to become more familiar with some gender and power concepts and to be able to practice and feel confident with the different PLA/FGD exercises. During the training session, the tools were reviewed extensively, some exercises were simplified and others were revised after discussion amongst the team members. (Please see Annex 5.4 for Summary Training Agenda for Field Work)

The literature review and existing documentation of various research and programs contributed extensively to the information and analysis of this report, especially given the limited time frame for field work and data collection and the small number of focus group discussions and individuals interviewed. The key documents contributing to this report include CARE Cambodia HCEP: Bending Bamboo Situational Analysis (2008), CARE Cambodia Bending Bamboo Report: Assembly on Workload of Girls (June 2011), CARE Cambodia HCEP: Decision Making and Conflict Resolution Report (2006), An Investigation of Gender and Land Use Change in Ratanakiri, (CARE Cambodia 2011), and Rapid Policy and Institutional Analysis with reference to CARE’s Marginalised Ethnic Minority Impact Group, (CARE Cambodia 2010), with others referenced in the bibliography. (Please see Annex 5.1 for Bibliography)

### 1.5.2 Data Collection and Processing

Eight PLA exercises/FGDs were conducted with different ethnic minority groups across different age groups in four different target villages of CARE’s program. A total of 48 persons participated in the 8 FGDs, comprising 25 women and girls and 23 men and boys. Two FGDs were conducted separately with married men and women over the age of 25 years, two FGDs were held separately with young men/boys and young women/girls between the ages of 15 and 22 years old and two FGDs were held separately with school age boys and girls between 10 and 17 years old. One FGD was held with 3 persons from the Commune Council and Village Chief (all male) while another FGD was conducted with 3 women involved with the Commune Committee for Women and Children (CCWC). (Please see Annex 5.2 for List of Focus Group Discussions)

All FGDs were conducted in Khmer by the CARE facilitator and translated into either Tampuen or Kreung language by the CARE staff translator. Discussions and replies were translated from the Tampuen or Kreung language back into Khmer for the facilitator to process and for the documenter to record. Written instructions and answers were provided in Khmer language and verbally translated into either Tampuen or Kreung language. All participants were informed of the purpose of the focus group discussions and interviews, asked for their consent, and all accepted to be part of the discussions and interviews. Discussions were documented in writing at the time of the FGDs as well as tape recorded and permission was granted by the participants.

Each day after the FGDs were completed, the CARE teams held joint reflection and briefing sessions at the CARE office and began to type up the information from their written notes and tape recorded sessions. In addition, short practice sessions were conducted and materials were prepared for the FGD activity for the next day. The results of the FGDs in Khmer were finalised in the following week and translation into English was completed the following week.

Key Informant Interviews were held with a total of 26 key stakeholders including CARE ethnic minority staff and team leaders, Government Officials and NGOs in Ratanakiri. Eight CARE ethnic minority staff participated in the FGD, 4 women and 4 men, and 3 CARE ethnic minority team leaders, 2 women and 1 man, were interviewed as a group. Four separate interviews were held with 10 government officials in Ratanakiri, including 5 women and 5 men, and interviews were conducted with three different NGOs in Ratanakiri with a total of 5 persons, including 2 women and 3 men. All interviews, except for 2, were conducted in English and translated into Khmer. (Please see Annex 5.3 for List of Key Informants Interviewed)

The PLA/FGDs and KII were held over a period of five days from Friday May 4th to Wednesday May 9th, 2012. The FGD with the ethnic minority villagers were held in their villages, interviews with government officials and NGOs were held at their respective offices and discussions with CARE staff and team leaders were held at the CARE Ratanakiri office.

### 1.5.3 Limitations and Challenges

Given the limited scope and time constraints for the field work, individual interviews with ethnic minority villagers of different age groups were not conducted. As such, qualitative information is only drawn from PLA/FGDs, which can often restrict further explorations into topics of a very sensitive or personal nature, such as violence or sexual relations. In addition, the research team was not prepared to investigate deeply into such personal subjects, as there would be need for further training, identification of referral services and perhaps counselling.

The FGD originally planned with school age youth between 13 and 16 years old was changed on the interview day to school age children between 10-14 years old due to concerns that there were not enough youth between 13 and 16 years old in lower secondary school available to participate. The FGD with married men and women started later than planned as many villagers were away preparing their fields for planting. In addition, extra time was needed to explain and collect information during this exercise, so the final questions in the joint session of the men’s group were not fully completed. The FGD with single men and women between 16-20 years old originally planned for LaEnchamkar was changed to Tus village, as villagers were not available to participate.

# Gender and Power in a Changing Environment

Gender equality is enshrined in Cambodia’s 1993 Constitution, and is reinforced by Cambodia’s ratification of the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) in 1992. Relevant legislation includes the Labour Code, Marriage and Family Law, the Law on the Prevention of Domestic Violence and the Protection of Victims and the Law on the Suppression of Human Trafficking and Sexual Exploitation.

The Royal Government of Cambodia (RGC)’s National Strategic Development Plan commits to reducing gender disparities, removing barriers that women face and increasing opportunities for women to participate and benefit from development. The Ministry of Women’s Affairs’ (MOWA) five year strategic plan, Neary Rattanak III (2009-2013), includes five strategic areas; a gender mainstreaming programme covering national and sectoral policies, reform programmes and implementation of international conventions; a cross-cutting area that deals with strategic management, capacity development and aid effectiveness.

Cambodia’s Gender Assessment, states that “Gender awareness of women’s rights is evident, and perceptions of gender equality and women’s rights are changing, influenced by government, media, and civil society initiatives. Although progress is being made, gender attitudes and relations remain obstacles for achieving gender equality in all aspects of social, economic and political life.” (A Fair Share for Women, 2008)

Ethnic minority communities in Ratanakiri province have been undergoing profound changes in more recent years that are significantly affecting and altering their traditional ways of life, and their social, economic and cultural world. Some of these changes affect both men and women, in similar and in different ways, while some changes have been more specific to women or girls, or men or boys. With new developments and progress in some areas, come new challenges and difficulties, and sometimes threats. For example, the low levels of literacy and education of ethnic minority women render women especially vulnerable as they are excluded from taking full advantage of new livelihood alternatives while ethnic minority men’s low skill levels outside of agriculture restrict their engagement in new business opportunities to low skilled labor and exploitation. Youth population, particularly young men, are more susceptible to high-risk behaviours such as alcohol and drug use while girls and young women are marginalised due to low education levels and gender stereotyping, further limiting their life choices. Ethnic minority women and girls face particular challenges in participating in social development activities due to language and literacy barriers as well as discriminating gender attitudes towards women’s traditional roles and behaviors.

In order to better understand the impact of these changes, positive and negative, from the point of view of ethnic minority communities, discussions were held with various stakeholders, on various aspects of their lives.

## Overview of recent developments and progress

The **improvement of roads** connecting the province to districts, communes, villages and smaller ways linking villages with other villages and farms and other areas has been viewed positively by both men and women and with positive benefits. Specifically roads and paths have facilitated transportation to health clinics for women, children and men, improved access to schools for children as well as to markets which have increased sales of goods and with often higher prices.

**Health** clinics, including improved facilities, services and qualified health staff, along with roads, have led to improvements in maternal and child health, with women increasingly delivering at health clinics and accessing family planning. People felt their overall health has improved as a result of increased knowledge and understanding of health issues, including clean water and improved sanitation and hygiene practices, as well as use of mosquito nets, with benefits for all.

The introduction and increase of **pump wells in villages** was specifically mentioned as reducing women’s workload, as well as their time spent in collecting water and reducing incidents of domestic violence. In addition, clean drinking water from pump wells and use of water filters was viewed as positive health benefits for everyone. **Rice milling machines** were also mentioned as having reduced the workload of women and girls as they no longer have to pound and husk the rice manually.

There are more **primary schools** and kindergartens in communities and more children are enrolling and attending school. Both boys and girls are attending primary school and many students can read and write in both their mother tongue language and in Khmer. Overall access to primary education with the bilingual model of community school education has increased opportunities for students to continue on to higher education and was mentioned as another positive development.

Many people have improved and **diversified their livelihoods and income generating activities** such as planting vegetable gardens for consumption and sales, planting cash crops for income and producing and selling handicrafts. Both men and women are engaging in cash income generating activities and sales and many felt their standard of living has improved. Women’s numeracy and financial literacy has also increased as a result of literacy classes so they are more informed of market prices and sales.

There was some acknowledgement that with the **promotion of women’s rights and gender equality**, as well as the introduction of **modern technology** such as rice milling machines and motorcycles, some men were sharing with housework duties and traditional women’s work such as gathering firewood, collecting water and cooking rice.

In addition, **participation by women in community development activities** were also cited as positive changes with benefits for families and communities, while involvement in **savings groups** by both men and women was seen as important safety net against borrowing from Micro Finance Institutions and getting into debt.

Other changes are further elaborated on and discussed in Section 3.

## 2.2 Overview of recent developments and challenges

Economic land concessions present perhaps the most significant change and challenge to ethnic minority communities as they are changing the economic, cultural and social landscape of these communities. These include **land related problems** such as loss of community land, on-going land conflicts due to lack of land titles and sales of land which has cascading effects on communities. Empowerment of ethnic minority men and women is closely connected to land. As social norms place a large responsibility on men for the overall well being of the family unit loss of land and inability to conduct successful farming has a severe impact on the status of men in society.[[2]](#footnote-2) Both men and women must spend more effort to collect and produce goods for sale and household consumption. And as traditional male roles such as timber collection and wildlife trade have declined due to scarcity and restrictions, women are forced to take on greater responsibility to support families through income generation, vegetable growing and sales and selling labor, in addition to their household workload and childcare.

With loss of both forest and farmland, combined with a lack of skilled training, there has been an increase in ethnic minority people working for **wages as** **low skilled labor**, such as cutting grass, picking cashew nuts and working as road construction. They in turn become more at risk to fluctuating incomes and food insecurity with increased reliance on daily wages. (LUR TF 2011) Men and young boys in particular are **spending their money on alcohol,** beer and consumer goods, often to the detriment of the family’s food and health needs.

The introduction and increase of different **cash crops**, such as cashew nuts, cassava, soybean, peanuts, mung beans etc, mainly on private land and with small farmers, and the shift away from rice planting, has meant that famers are increasingly vulnerable to fluctuating market prices for. Many are juggling complex farming systems throughout the year and are more dependent on cash income to meet their food security needs. Larger cash crop sales, not including vegetable gardens, place more cash and often control in the hands of men and husbands, who can have different spending priorities than women. Different stakeholders interviewed reported both **increased and decreased decision making** power within families and with husbands as a result of cash cropping and this also depends on the type of household decisions being made.

In communities with **on-going land disputes, children’s school attendance** was noted to have decreased and in some areas both boys and girls have dropped out of school to help earn money and support families.

Increasingly, **boys will** **drop out of lower secondary school** to work as wage labors while **girls will leave school** even earlier to help with housework, childcare and other income generating activities. Parents and elders feel that youth are now **negatively influenced by materialism** and modern technology, and some tensions between generations and traditions were referred to.

While schools and increased enrollment of girls and boys have been overwhelmingly positive, lack of teachers and poor quality instruction in remote areas remains a challenge for the government and communities, with negative consequences on boys and girls learning opportunities. In addition, **girls leave school** at an early age to help families with housework, farm work, and childcare and do not complete their primary school studies or continue to lower secondary school. **Early marriages** are both a cause and effect of girls dropping out of school.

While roads have overwhelming being viewed as positive for communities, they have also led to **traffic accidents** with motorcycles and farm equipment, affecting men and boys more as they are perhaps more mobile than women and girls. One report suggests that drowning and road traffic accidents are the leading causes of death for 10 – 14 year olds. [[3]](#footnote-3)

Other changes are further elaborated on and discussed in Section 3.

# 3. Gender and Power Dynamics and Relations

## 3.1 Household Level

### 3.1.1 Boys and Girls – Education and Workload

Historically, boys have always had greater access to schools and education opportunities than girls. The HCEP Bending Bamboo Situational Analysis 2008 noted specifically that girls have specific additional constraints to boys in education. “Girls are valued contributors to the family economy, especially in housework, cooking and caring for children.” The high domestic workloads of girls are the main barrier to girls having time to participate in school. This situation is still relevant today, however all stakeholders interviewed including government officials, NGOs, CARE staff and ethnic minority people commented that more girls are attending school now and strongly believe that more parents understand and believe in the importance of girls’ education.

In June 2011, CARE HCEP conducted an Assembly on the Workload of Girls with over 100 participants from 13 HCEP and BB villages, the Provincial and District Offices of Education and Commune Councils. In both Bending Bamboo and in HCEP, there is a higher rate of dropouts amongst girls than boys, and there is a higher repetition rate of girls than boys. In addition, fewer numbers of girls are proceeding to secondary schools as compared to boys.

In the focus group activities with boys and girls age 10-16 attending primary school, we asked a series of questions to find out what was important in boys and girls lives and what they like and don’t like to do. The girls described their family members and relatives as important to them, thus emphasizing the significance of family relations. This may indicate girl’s strong sense of responsibility and therefore obligation towards family. As a follow up question, most of the girls said that parents decide who does the work around the house, they explained that parents can’t manage all the work by themselves so children have to help. Other girls mentioned they want to help their parents. Boys on the other hand mentioned doing specific tasks such as collecting water and cleaning the house in response to what they felt was important in their family, as well as studying. They tended to focus more on what was expected of them at home and school.

In response to the questions on things that they don’t like to do and household rules that they don’t like, boys and girls displayed both similarities and differences in their answers. Both girls and boys indicated they don’t like to go to the farm and do farming, which was partly explained as they would prefer to be at school studying, and not working at the farm. They are however both expected to help the family with farm work.

The boy’s comments that they don’t like fighting with others, arguing with friends, drinking or smoking indicates that while these may be common male behaviours, they recognise these are not positive or socially acceptable behaviours. They may however face peer pressure and be negatively influenced by them, but also have some degree of control and can make choices in these matters. This is not the same for girls who do not have a choice on whether to help with housework or not.

Boys’ mentioned that they don’t like to be blamed or cursed, suggesting that they may be scolded for certain behaviours both at home and at school. The girls’ comments that they “don’t like studying without good results” could reflect both an internal desire to do well at school but also less confidence in themselves about their studies and fear of failure at school. Indeed, the report on the Assembly on the Workload of Girls, included comments such as girls are shy, lazy, have to repeat a grade and are not being able to keep up with lessons. This may indicate a lack of sensitivity to girls learning environment at school as well as that girls may often be absent from school and fall behind their studies.

Table 1: FGD School age boys and girls

|  |  |  |
| --- | --- | --- |
| **Question** | **Boys** | **Girls** |
| What is something that you don’t like to do or that is not good for you? | * Don’t like to be blamed or cursed * Don’t like to drink alcohol or smoke * Don’t like to argue with friends or fight with others | * Studying without good results * Doing a lot of housework, such as cooking rice * Looking after younger brothers or sisters |
| What are some rules in your house that you do not like? | * Don’t like to go the farm and work on the farm * Don’t like to braid kapa\* | * Don’t like to go to the farm and do farming * Mothers make us look after younger brothers and sisters * Parents do not allow us is to “go for a walk” as much as sons\* |

* *Kapa is a traditional woven basket, typically produced by men and boys*
* *Go for a walk is synonymous with “play time” or “free time” for children*

The girl’s responses clearly indicate that household work is required of them and that they are expected to look after their younger brothers and sisters. Yet they all would prefer not to have to do these chores. Other research studies have revealed that these are often the reasons that girls, particularly older girls, will be absent from school and often drop out. (Bending Bamboo Situational Analysis 2008)

The girls’ answer that “parents do not allow us to go out for a walk as much as sons” demonstrates that girls are very aware that boys have more free time and freedom to play than girls. This was also noted during the discussion in both the men and women’s groups in the Assembly on Workload of Girls with comments such as “Boys do not help girls, they just spend their time going for a walk, playing football and playing shoe game” and “Boys do not help with housework, boys go for a walk”. Addressing girl’s heavy workload at home by sharing this workload more amongst boys / brothers and other family members so girls could attend school more regularly was discussed at the Assembly on Workload of Girls (CARE June 2011). Village action plans were developed in response which is a very positive step to addressing this barrier to girl’s education. It would be interesting for CARE to review what actions were taken and what if any affect the actions have had on girl’s school attendance and dropout rates.

### 3.1.2 Boys and Girls – Decision Making: School and Studying

Earlier findings from the CARE HCEP Decision Making Research Report revealed that *parents make the decision to send their child to school and then convince their child*. The final decision is up to the parents.[[4]](#footnote-4) However, in the FGDs with boys and girls attending primary school, both boys and girls indicated that they were the decision makers on whether to go to school or not. All the girls stated it was their own decision to go to school or not, but recognized that for some others, parents make the decision to send their children to school as otherwise they would not go to school. Most of the boys also stated that it was also their own decision, while a few boys said that it was their parents who made them to go to school, even though sometimes they didn’t want to go. The sense from these discussions is that young school age girls willingly and eagerly go to school, without needing parents additional convincing, while it is young boys who often need constant encouragement as some “want to stay home because home is a happy place.” This situation may be very different as the girls and boys get older and approach lower secondary school, in part because of girls’ obligations towards family, including housework and childcare as well as contributing towards the family livelihood.

Earlier findings from the CARE HCEP Decision Making Research Report also revealed that *parents are involved in the decision to have their child drop out of school.* The final decision is made by the parents.[[5]](#footnote-5) There appear to be multiple reasons and causes leading up to the final decision, with more pressure on girls, including personal, parental, economic and social, to leave school at an early age. The Assembly on the Workload of Girls discussion on barriers girls face in accessing school, staying in school and being successful at school revealed multiple factors across CARE’s Women’s Empowerment Framework of agency, structure and relations. A cross section of the group discussion results are highlighted below:

Table 2: Barriers to girls' education

|  |  |  |
| --- | --- | --- |
| **Agency** | **Structure** | **Relations** |
| * Girls feel shy and scared of teachers * Girls have low self-esteem * Sometimes girls need to repeat the grade * Girls cannot catch or keep up with lessons * Girls are lazy and like playing * Even if girls study, they can’t get jobs or have high positions * Girls are blamed by parents * Girls are often sick | * Teachers do not come regularly to classes * The field /farm is far away from the village/school * Lack of complete schools in village * Lack of transportation as school is far away * Houses are far away from school * Girls do day labor to earn money for family | * Parents need girls to do housework and at farm * Girls are busy taking care of younger siblings * Girls want to help parents and do not want to be far away from their family * Parents do not encourage girls to study * Girls will have sweethearts if they study at higher grades * Girls get married early |

While some of the barriers mentioned are related to structure, such as teachers being absent and distance to school, many are also related to negative gender attitudes, stereotypes and relational aspects. CARE has been lauded by the government and other organizations for their impressive gains in increasing access to quality education for ethnic minority children, especially girls, through development of bi-lingual education curriculum, teacher training and support, school facilities improvement, scholarships and other interventions. Still, increased attention to social norms and pressures, including gender equality awareness and gender-sensitive learning environment, is needed to ensure girls, and boys, can continue to access basic education and have opportunities for higher education and to improve their livelihoods.

### 3.1.3 Boys and Girls – Decision Making: Marrying

The CARE HCEP Decision Making Research Report noted some changes in making the decision to marry and that children were getting married younger.[[6]](#footnote-6) In some cases the young people fall in love first, and then ask permission to marry, while in other cases, people in the village will suggest a marriage. Early marriage of girls and girls getting married at a younger age was also mentioned during the Assembly of the Workload of Girls as a barrier to girl’s staying in school. Interviews with ethnic minority government officials, CARE staff and other NGOs also indicated that some young girls, not boys, were marrying at younger ages than before, such as 15-16 years old, with some girls as young as 13-14 years old. They saw this as a serious problem for girls, in terms of limiting educational and employment opportunities, health implications of teenage pregnancies, and that many felt that this confined women to a life of heavy work at the farm, house and family. One key informant indicated that youth were engaging in sexual relations before marriage and at an earlier age than before. As such CARE may wish to conduct further investigations into sexual and reproductive health behavior, attitudes and relations among ethnic minority youth in the development of future programs and activities.

In the FGD, when we asked school age boys and girls who decides who will be your husband or wife, the majority of both girls and boys stated that they would make the decision themselves. They both said it is their right to decide who to marry based on love. A few boys mentioned that the parents would have the final decision while a few girls said that their parents would also make the decision as they do not encourage daughters to marry young as they wanted them to study. In addition the girls said that their parents would make the decision as they might not be satisfied with their daughter’s choice of a husband and wanted to be sure he was a good man. Unfortunately, we did not ask either the boys or girls at what age they would expect or like to marry.

In the FGD with young unmarried men, they mentioned that boys receive more education than girls because most parents don’t allow their daughters to continue their studies at school. They explained that parents give the girls housework to do, have them look after their younger siblings and then many young women get married early. *“The young girls don’t go to school and this is the reason why they want to get married and have a family: they stay at home and see their friends and neighbours with families, and they want to have a family too”.* These young men have described a cycle where parents need their daughter’s to stay home and help with housework, childcare and farming, so these young girls drop out of school and to stay home to help their families, but then in turn marry at a young age and start their own family. The level of teenage age fertility is strongly associated with education: 1 in 6 teenagers who have never been to school has begun childbearing, as compared with 1 in 8 teenagers who have a primary school education and 1 in 20 teenagers with a secondary or higher education.[[7]](#footnote-7) This then perpetuates the cycle of girls dropping out of school and marrying young, leaving them with few opportunities to advance their own education and studies and limiting their livelihood options.

In the FGD with married men and married women, both groups described choosing their husband or wife and getting married as a happy occasion in their life. The men indicated they got married in their early twenties, while the women indicated they got married as young as 13 or 14 years of age. The women’s group then identified that “after delivering their first child, within 10 days they started doing heavy work” and this continued for the rest of their married life. They described this as an unhappy event and felt powerless as their husbands did not help out or want to share the women’s workload. In addition, early age at childbearing has a detrimental effect on the health of both mother and child and childbearing during teenage years can have dire social consequences as well, curtailing the educational and employment opportunities of women.[[8]](#footnote-8) The percentage of teenagers (age 15-19 years) who have begun childbearing is highest in Ratanakiri/Mondulkiri at 17%, compared to only 3% in Phnom Penh.[[9]](#footnote-9) Combined with low education and limited livelihood skill set, women’s heavy workload, such as carrying water and firewood, further exacerbates the nutritional status of ethnic minority women. As such CARE may wish to conduct further studies into both early marriages and women’s, girls and children’s health to determine appropriate interventions in support of women’s and girls’ right to improved health.

### 3.1.4 Boys and Girls – Safety and Security

As enshrined in the United Nations Convention on the Rights of the Child (UNCRC), children have the right to protection from all forms of violence and harm.The FGD with school age boys and girls used village social mapping to explore what areas in and around their village they viewed were safe or dangerous.They were asked to consider both physical and emotional safety.

Both boys and girls identified similar safe and dangerous places in and around the village, though girls identified twice as many unsafe places than boys.Both boys and girls named houses in the village, village meeting hall, school and the pump well as safe areas, as they were well known places and centrally located in the village. The fact that both girls and boys viewed schools as a safe place is very important as this seems to indicate a secure and positive learning environment for children. The girls also identified rice fields while boys mentioned the farm area as being safe, which were further described as being family or community owned and where other people would not disturb them. Boys specifically mentioned the village shop and the bride and groom houses as safe areas, which were also located in the village.

The unsafe areas mentioned by both girls and boys were the main roads as fear of accidents and car or motorcycle crashes, the forest for fear of snake bites, wild animals and getting lost (boys) and ghosts (girls), big streams for fear of drowning, and the school swing because they might get hurt if it breaks.

Girls also identified coconut, rambutan, and cashew trees as dangerous as they might fall or get hurt by branches. Pump wells were considered dangerous for small children as they might get hurt by the handle, open wells were unsafe as they could fall in and drown and the groom’s house was seen as unsafe for boys as they might fall out. Interestingly, rubber plantations were seen as unsafe by girls as they explained that they are prohibited to enter and could be accused of theft if they set foot in the area. This perhaps reflects the dramatic change from communally owned land to more privately owned land, including economic land concessions. This may also explain why rice fields and farmland in contrast were considered safe, as they were owned by the community and families.

Almost all the unsafe areas identified by the girls and boys were related to fear of physical accidents and getting injured or hurt. Only the rubber plantations were seen as a broader threat to both their physical, social and emotional security. However, there were no indications that any of these areas would present a significant barrier to children travelling to and from school. Nor were there any concerns expressed of areas where they might fear or feel at risk of sexual assault or abuse.

 Figure 1: Boy's Social Map

Figure 2: Girls Social Map

### 3.1.5 Young Men and Young Women: Gender Attitudes and Norms

In order to better understand the differences between the lives of young women/girls and young men/boys, the research team conducted an exercise where participants were asked to describe the traits, roles and responsibilities of an ideal man and ideal woman.[[10]](#footnote-10) We wanted to learn from them what gendered expectations were placed on them as girls/women and men/boys as well as their views on what was acceptable and desirable characteristics for themselves and members of the opposite sex.

In describing the characteristics and roles of a “good” man, young men and young women held many similar views around respect for elders, parents, and other family members, helping parents with work, being polite, as well as being kind and helpful to family members and others. Positive traits also included working hard, studying hard to increase knowledge and capacity as well as having work to do and a job. Both groups also mentioned helping with housework or “women’s work”. This is a positive sign and perhaps an indication of changing attitudes in younger people towards shared housework by both men and women and more equitable distribution of the workload between men and women.

The young men also mentioned positive personal traits of a good man such as taking initiative, being self-motivated and struggling to overcome challenges in life. The young women stressed the importance of men having a specific skill or job and earning money to support the family. Both young men and young women have expectations that “good” man will provide for the family.

The young women also felt that a “good” man should be faithful to their wife and not cause problems for the family. The young men did not reflect on this aspect of men’s relationships on family life, however interestingly they did mention that a “good woman” should not cheat on her husband. Whether the omission by young men that married men should be faithful to their wives was an oversight, reflects an acceptance of this male behaviour or is simply not occurring, could be further investigated as this risky behaviour has health and social implications for women and men.

Certain negative behaviours by both groups were highlighted such as not fighting, not using violence, and not drinking alcohol. Many key informants raised concerns about drinking and fighting among young males these days. One key informant said “there is more drinking, particularly among 18-19 year old men with no jobs. Then they fight amongst themselves”. Another informant commented “Young people, mostly boys, in this generation are drinking at a younger age, even 14-15 years old.”

There were also some different expectations of the characteristics of a good man expressed by the young men and young women’s groups. The young men identified unacceptable behaviours as doing drugs, driving motorcycles too fast, going out late at night and being a “gangster”. These perhaps reflect more current young male behaviour as well as some disturbing negative influences on youth, particularly boys and young men, in recent years which were also raised as concerns by others during the key informant interviews. One informant felt that youth were negatively influenced by videos and TV shows from other countries, they were changing their behaviour and that “society’s morals were decreasing.”

Table 3: FGD on Ideal Man

|  |  |  |
| --- | --- | --- |
| **Both Young Men and Young Women views: Good Man** | **Young Men views:**  **Good Man** | **Young Woman views:**  **Good Man** |
| **Similarities** | **Differences** | **Differences** |
| * Respect elders, parents, and other family members * Help parents with work * Being polite, kind and helpful * Study hard to increase knowledge and capacity * Having work and a job * Don’t use violence or fight * Don’t drink alcohol * Help with housework | * Don’t do drugs * Don’t drive motorcycles too fast and wear helmet * Don’t go out late at night * Don’t be a “gangster” * Take initiative * Be self-motivated * Work hard to overcome challenges in life | * Have a specific skill or job * Earn money to support the family * Be faithful to wives * Don’t cause problems for the family |

In describing the characteristics and roles of a “good” woman, both young men and young women identified some of the same characteristics as a “good” man such as respect for elders, parents and other family members, as well as helping parents with work and being polite. These could be described as gender neutral traits applicable to men, women, boys and girls. Both young women and young men identified taking care of husband and children, doing housework, being humble, and not going out for a “walk” or going out late at night as characteristics of a “woman”.

However there were far more different opinions and expectations expressed between the young men’s and women’s group on traits and roles of a “good” woman as well in comparison to those characteristics mentioned of a “good” man. More rules and expectations for appropriate behaviours and actions were cited by the men when describing a “good” woman, particularly around the importance of taking care of the husband’s and families needs, such as cooking and cleaning, as well as ensuring their happiness, discussing spending decisions with husbands and limiting mobility and social activities with friends. In addition a “good” woman was expected to have a gentle behaviour, wear suitable clothing, and not get angry or curse. *“If a woman wears shorts, she is not a good woman.”* The young men mentioned women should be honest with and not cheat on their husbands while young women mentioned they should not be jealous of their husbands. As mentioned above, young men did not describe a “good” man as being faithful to their wives but it is not clear whether this is an omission, is not a common occurrence or if it is an indication of acceptable behaviour in married men.

Table 4: FGD on Ideal Woman

|  |  |  |
| --- | --- | --- |
| **Both Young Men and Young Women views: Good Woman** | **Young Men views:**  **Good Woman** | **Young Woman views:**  **Good Woman** |
| **Similarities** | **Differences** | **Differences** |
| * Respect parents; Listen to parents * Help parents with house and farm work * Respect husband * Take care of husband and children * Don’t go for a “walk” at night, far away * Be humble | * Consult with husband before spend money * Wear suitable clothes * Don’t go out too often with friends * Don’t drink alcohol, play card games or gamble * Don’t cheat on your husband | * Study hard * Have enough knowledge * Having work / a job * Literate * Helping others * Don’t be jealous of your husband |

In stark contrast to the young men’s description of a “good” woman, the young women mentioned studying hard, being literate, having enough knowledge and having a job as positive attributes of a “good” woman. The young men did not mention education or literacy for women at all, which highlights a very different attitude and perception on gender equality and equity in education between the two sexes. This has implications for power relations and dynamics among young married couples as well as for girls and daughter’s education opportunities in the future.

The young men acknowledged that they learned these ideas from their family and community and the young women elaborated to specifically identify that they learned from parents and relatives as well as teachers. They also noted that the men and boys did the heavier work such as clearing land, cutting trees, digging wells, carrying wood and building houses as they were physically stronger.

When the young men were asked if there was anything they wished to change about what they described, they replied no, whereas the young women said they wanted to change to become a good person so they had to study and also learn to do housework. Again young women were interested in pursuing education and personal development, whereas the young men did not see any need for change.

### 3.1.6 Young Men and Young Women: Understanding power

Young people and youth are an important age group in society as they often reflect the generational, cultural and traditional changes and expectations taking place both within their own community as well as the wider society. They are the future of society, often at the crossroads of changes in society, and are also powerful agents of change.

At the heart of many gendered relations and roles are issues of power.[[11]](#footnote-11) We were interested to explore young people’s perception of power and how it is constructed in their lives so we asked participants to map out the key stakeholder’s in their lives and to discuss various forms of power.

Both young men and young women recognized that parents, teachers, and various government authority figures such as Commune Chief, Village Chief, Police and Provincial and District Governors exercise power over them. The young women elaborated to include relatives, aunts and uncles and grandparents. Both groups described those who have power over them in mostly positive terms, such as to guide and advise them, provide them with knowledge, teach them from right and wrong, to help solve problems and to have relationships with others. This may reflect the emphasis on respecting parents and elders and teachers as a characteristic of a good man and good woman.

The young men described that the power of authority figures was to enforce the law and rules, and to administer justice and fairness, and not to abuse power or use violence. Specifically, the commune and village chiefs were seen as having the right to intervene in conflicts such as land conflicts and domestic violence in a family, in which the latter is testimony to the awareness raising efforts and implementation of the law on prevention of domestic violence.

Interestingly, the young men mentioned that they also had some influence over authority figures because they supported them. It is not clear whether this had to do with democratic processes such as elections or whether they accepted and respected the authority’s positive role in maintaining order and respect for the law. The young men’s group did not identify anyone or group they had power over, while the young women’s group identified younger siblings, a clear indication of their expected role and responsibility of looking after their brothers and sisters.

Table 5: FGD: Young Men and Young Women on Power

|  |  |  |
| --- | --- | --- |
| **Power** | **Young Men** | **Young Women** |
| **People who have**  **power over you** | * Parents * Teachers * Commune Chief * Authorities (Police, elders, etc) | * Parents, and Relatives, Grandparents, Aunt and Uncles * Teachers * Village Chief, Commune Chief * Police * Provincial and District Governor * Prime Minister |
| **People who influence**  **each other** | * Authority * Friends * Siblings * Neighbor | * Husband / Wife * Friends * Siblings * Neighbor |
| **People who you have power over** | N/A | * Younger brother/sister |

Both the young men and young women identified friends, siblings and neighbors as people who they sometimes have power over and who sometimes they have power over, with more shared power or influence. They described friends as helping each other to go to school and with studying and siblings as helping each other around the house with various chores. The young men described neighbors as people who loved them, were their friends and “who helped share their sadness when they were in danger.” This could be interpreted as young people having a strong sense of community spirit and cultural identity. In support of this view, some NGOs pointed out that many youth groups, both boys and girls, have been established in communities and created by young people to help each other and to raise money to help the community.

The young men also explored power dynamics from the perspective of young women. They identified essentially the same stakeholders in young men’s lives but were very specific in describing the nature of the power over, including the areas of shared influence. They described other people’s power over young women in far more controlling terms than power over young men. For example, parents ordered their children to do housework, chose their daughter’s husband and decided whether children go to school or not. They described husbands as being able to order their wives to do the housework and cook for them as well as the person who makes decisions. Neighbors were described as having the power to intervene to stop domestic violence. They also mentioned that wives could have power over their husbands to forbid them to drink alcohol or have a new girlfriend. As these were perceptions of unmarried men, these descriptions are not from their direct experience in own marriage relationships but observations as well as value statements of relationships within their own families and community.

The young men’s group also mentioned “other people” or “outsiders” of the village as having power, and felt they were dishonest and sometimes looked down on them or discriminated against them. They did not elaborate further but this is similar to many comments from key informant interviews about how some ethnic minority communities were cheated out of money and land through dishonest business dealings by “outsiders” or people from outside the ethnic minority community.

### 3.1.7 Married Men and Married Women – Life events and Power

The research team was keen to gather information on changes in society through a longer term perspective from older married men and women on the important events in their lives and how they experienced these events in terms of feelings of power and powerlessness. This timeline activity enabled the men and women to share their life events spanning from childhood, teenage years, as young adults and into married life, including family relations and livelihoods. In addition, both the men and women’s groups were divided into two smaller groups so each group looked at both women’s and men’s lives separately.

Both men and women viewed getting married and having a job and earning money as times when men had power, in a positive sense. Men specifically referred to higher education (Grade 12) as important for getting a job and earning money aside from farm work. Acquiring assets such as cars and motorcycles and building a house were also described as times when they felt they had power.

Women spoke of men using power in a negative way, such as using violence with wives and children and not helping with housework, especially right after the women had given birth. Women also felt that men had power when they divorced as they had more freedom and choice in finding a new wife. The men however viewed divorce differently and felt powerless as they worried about supporting their children.

Men stated they felt powerless when they did not go to school or have an education, and when they did not have a job and could not earn money, which are typical expected roles of men as the strong head and provider of the family. In addition, men felt unhappy and therefore powerless when they were in debt and could not repay their loans, which were taken mainly for agricultural purposes.

Women in the FGD commented that men don’t want their wives to have an education or “knowledge” as this makes the men feel powerless. They felt men wanted their wives to respect and fear their husbands. More discussions around gender equality and power relations amongst men and women together, especially in their role as parents and young people, could help address these harmful values as these are disempowering for women and girls, as well as men and boys.

Table 6: FGD on Men and Power

|  |  |  |  |
| --- | --- | --- | --- |
| **Men’s Group views:**  **Men/Boys life events** | | **Women’s Group views:**  **Men/Boys life events** | |
| **Men have power** | **Men feel powerless** | **Men have power** | **Men feel powerless** |
| * Got married * Have education, finished grade 12 * Have a job or earn money besides farm work * Have a car or motorcycle * Build a new house | * When boys didn’t go to school * No job or career and can’t earn money * Divorced: worry cannot support children * In debt: took loans for agriculture inputs but production not sufficient to repay loans | * Choose a wife * Strong head of family * Men can solve problems * Men can earn money * Don’t help when wife delivers a baby * Use violence with wife and children * Cut trees / clear land for farm * Divorce | * Men don’t want their wives to be educated: (Want wife to respect and fear husband) |

However as seen below, men commented that women have power when they are literate and educated as they can sell goods, do small businesses or have a job. They noted this increased their capacity and confidence to make decisions. We understand that the men see this as positive power in that the women are earning money, are contributing the family’s income and have the right to make important decisions in their lives, such as build a house. The men also noted that rice milling machines gave women power as they essentially reduced women’s workload as they no longer had to pound and husk rice by hand. The women did not mention either their own education or the rice milling machines in terms of power.

The women’s feelings of power all centered around family situations such as choosing a husband, educating their children, getting a divorce and living with their extended family. The difference between the men’s and women’s group views may be that the women interviewed did not go to school or are not literate and therefore do not feel powerful or recognize power in these areas whereas the men see women who are literate and educated as having more power. The women did note that they felt powerful when they were able to educate their children. Cambodia’s Gender Assessment 2008 states that addressing the very low levels of literacy and education among women of work and child-bearing age remains a significant concern.

Table 7: FGD on Women and Power

|  |  |  |  |
| --- | --- | --- | --- |
| **Men’s Group views:**  **Women/Girls life events** | | **Women’s Group views:**  **Women/Girls life events** | |
| **Women have power** | **Women feel powerless** | **Women have power** | **Women feel powerless** |
| * Have rice husking / milling machine or services: reduce workload of women * Have a job * Can earn money * Have money to build house * Literate; can do small business and have confidence to make decisions * Have education: have a job besides farming; have power to make decisions | * Have arguments and fight when husband drinks alcohol * When have a problem with husband, then have to spend money for traditional conflict resolution with elders | * Choose husband * Educate children * Divorce: if can manage by themselves * Living in extended family: with love, warmth and respect | * Husbands don’t help with wife’s work * Domestic Violence * Farming not productive * Within 10 days after delivering a baby, start doing heavy work * Widowed * Heavy workload: take care of children, cook, chop wood, etc. * Husband blames wife when tasks are not done on time (ie prepare food) |

### 3.1.8 Married Men and Married Women: Domestic Violence

Both men and women viewed women as powerless in regards to their relationship with their husband, particularly when there was fighting or arguing, often related to men’s drinking. The women also described feeling powerless due to their heavy workload at home and on the farm and the husband’s not helping them more with household chores. Other research has revealed that most indigenous women found that the sharing of responsibilities between men and women has become less balanced, leaving women with a greater workload to assure family livelihoods. (Maffi and Hong Sineath 2009)

The women described feeling powerless when the husbands blamed them when they did not complete her duties on time, such as preparing food for the family. The latter was cited as a cause of domestic violence. The underlying harmful attitudes that justify the use of violence by husbands against their wives in certain cases, despite the law on domestic violence which now criminalizes acts of violence between husbands and wives, needs continued attention in order to successfully eliminate violence against women.

It is interesting to note that men did not mention fighting, arguing or domestic violence in terms of men having or using power, but only as women feeling powerless. This may be because they know the law on domestic violence criminalizes such acts and did not want to discuss the issue, or because they view domestic violence as a women’s issue or that it simply was not an important event in their life, thereby dismissing it altogether. Again, prevention of violence against women and the harmful attitudes, values and inequalities that perpetuate such acts, could be incorporated into various aspects of CARE’s work. For example, ICSO has noted that men’s and women’s savings group, and the introduction of discussions on domestic violence and women’s rights, has led to a decrease in violence in families.

Some key informants felt that domestic violence had decreased in recent years, which is consistent with national data and trends, though it was still viewed as a serious problem. They attributed improved living standards, awareness raising of the law on the prevention of domestic violence, improved understanding of the effects of violence on families and even village wells as directly reducing incidents of domestic violence. With village wells, women spend less time collecting water and therefore can prepare food on time for their husbands, thereby reducing the “overt” reason for violence. While the overall trend seems positive, domestic violence was still noted as a problem by everyone as the underlying attitudes that some men feel they are justified in fighting, arguing and hitting their wives for certain reasons, may not have changed and need addressing if violence against women is to be eliminated.

Other forms of violence against women and girls were mentioned by the CCWC who indicated that there were some reported cases of rape and sexual assault. They spoke of the mental and emotional trauma experienced by the girls, as well as the physical trauma inflicted upon them. They did mention that these girls also “lost their honor” which is a fairly common attitude of the high level of shame and fear connected with being seen as a victim of sexual violence.[[12]](#footnote-12) Survivors of sexual assault and rape are stigmatized and often blamed for causing the assault. The CCWC also expressed concern that these cases of sexual violence had negative social implications as they were extremely poor examples of male behaviors for boys and young men.

### 3.1.9 Household Economy and Livelihoods

The exponential increase in cash crops in economic land concessions, private land owners and small farmers has shifted livelihoods away from the traditional upland rice farming and foraging for vegetables and has brought new complexity to many ethnic minority communities. Many farmers are now juggling complex farming systems throughout the year and are more dependent on cash income to meet their food security needs. Overlapping times for planting, harvesting and clearing land require careful management of time and process to ensure optimal production and sales prices. Below is a rough outline of a seasonal calendar of some of the main crops planted by ethnic minority farmers in Ratanakiri.

Table 8: Seasonal Calendar

|  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Crop** | **Jan** | **Feb** | **Mar** | **Apr** | **May** | **Jun** | **Jul** | **Aug** | **Sep** | **Oct** | **Nov** | **Dec** |
| Cassava | Harvest |  |  |  | <<<planting>>> | | |  |  |  |  | Harvest |
| Soybean |  |  |  |  |  |  | <<planting>> <<harvesting>> | | | | |  |
| Cashew |  | <<< Harvest >>> | | |  |  |  |  |  |  |  |  |
| Rice |  |  | Clear upland field | | | Plant upland rice | | | Harvest upland | | |  |

Larger cash crop sales place more cash in the hands of men and husbands, and often increased control over decision making processes within families. Men often have different spending priorities than women, which are not always directed at family and household needs. Different stakeholders both men and women expressed different views whether women’s participation in decision making within families and with husbands had increased or decreased in recent years as a result of this shift from traditional upland rice farming to cash cropping. Some research studies have suggested that traditional decision-making processes within families were more egalitarian with the upland rice system than with cash cropping.[[13]](#footnote-13) Some authors noted a decline in women’s influence in household decision making, “Men have more say in cash crops (cashew nuts), women influence becomes less”, while other studies assert that women themselves have stated that they participate more in decision making at home, “Husbands and wives usually reach an agreement together before making large purchases. There seems to be more compromise than before in decision-making.”[[14]](#footnote-14)

One key informant noted that selling labor and working for a daily wage is a major form of income for both poor ethnic minority men and women though farming still remains a priority for them. Few ethnic minority people work on the rubber plantations, in part because this is higher skilled work but also because ethnic minority people view low paid labour work as inferior to farming and is associated with low social economic status and poor land management skills.[[15]](#footnote-15) There is also less out migration of people than in other provinces, in fact Ratanakiri has more in-migration than many other provinces, however anecdotal evidence points to an increase in girls and women migrating to other countries for work.

## 3.2 Community Level: Social and Cultural

### 3.2.1 Participation of Ethnic Minority Women

Interviews revealed that that both ethnic minority women and men participate in many community activities such as village meetings, development activities, and school meetings to name a few. Women’s participation in particular was noted to have increased in recent years in various monthly meetings such as village and commune meetings, meetings with the CCWC as well as in other village development activities. At the village level women are encouraged to become village leaders and the government policy requirement that one-third of village leaders must be women has supported this.[[16]](#footnote-16)

In some villages and communes, participation of women was noted to be very high and higher than men. This was often attributed to the women having increased their capacity through the support and involvement of NGOs and government in various development activities. Other reasons included that in some areas women were strong advocates and had a good understanding of the problems of the community. In other areas, men were noted to participate more, and this was partly attributed to women being too busy with housework and not having time to join. In some cases, men did not let their wives participate in community meetings or activities or they needed permission from their husbands. Addressing this unequal power relation between men and women, men’s control over wives activities outside of home and men’s attitude of power over women, should be further addressed with both men and women through various activities, as CARE recently has done by involving community teacher’s husbands in workshops.

*“When we women join community activities we feel powerful, valued, have higher standards of living and the community improves”*

*(KII with CCWC)*

As opportunities for women to join in public forums have increased, so has their confidence to speak up and voice their opinions at these meetings. As the actual number of women increases in each meeting as compared to men, they also feel more confident to raise issues. One official noted “*the number of women participating in village and commune development committee meetings has increased to 30 persons and more dare to talk and feel confident to speak*”. Global policy has stressed the need for a critical mass of women of at least 30 percent in the sphere of decision making.[[17]](#footnote-17) Having women as focal persons and facilitators was recommended as NGO experience demonstrated that this often promotes more involvement and participation of women as well.

Still men were acknowledged as sharing ideas and discussing issues more in public meetings than women. This was partly attributed by women themselves as women’s lack of confidence in themselves to fully articulate and raise issues. As such efforts to increase women’s self-confidence and self-esteem, such as through savings group schemes, literacy classes, trainings and other activities will also increase the quality of participation of women as well as promote gender equity and equality.

Literacy and Khmer language skills were mentioned as key enabling factors of women’s participation, particularly beyond the village level. Khmer literacy classes in themselves were seen as directly increasing the participation of women, both in numbers and in women’s confidence to speak up in public and voice their opinions.

One government official did note however that women tended to participate in meetings related to gender, women and health issues, and men were often absent from these forums. She felt this was detrimental to further promoting an understanding of gender issues among men and to addressing gender inequalities and discrimination. Men often joined other community development related meetings such as infrastructure, where key spending decisions were made. Very often the word gender is ascribed to general services such as health or child care, and has lost its reference to gender related discrimination and the need to address it. (Maffi and Hong Sineath, 2009)

### 3.2.2 Youth engagement and behavior

Some NGOs and Community Based Organisations (CBOs) have fostered the development of youth groups and activities which have had very positive benefits for individuals, families and communities. Youth activities have included saving groups, monthly meetings on topics such as preservation of culture and forest conservation and various advocacy activities related to natural resource management. In some areas ethnic minority youth representatives work and meet regularly with the village chief on issues related to the environment, arts and culture and other youth and community related interests. Compared to youth in other provinces, one study found that ethnic minority youth in Ratanakiri province said they like to work as volunteers and believe their participation can strengthen their understanding of help their community.[[18]](#footnote-18) Key stakeholders interviewed have observed that some communities, especially those with land, have remained intact where elders are respected for their knowledge of traditional customs and younger people who are literate and value their cultural identity.

Both girls and boys are involved in youth clubs at the community level and many have participated in skills and leadership training programs, enabling them to personally advance and in some cases pursue higher education. Youth were recognised by some government officials as motivated and committed to develop themselves and teach others and help their communities. The majority of KII however, and some FGDs, lamented that young people were negatively influenced by the external environment in which materialism, cash income and spending on consumer goods was valued. Some also expressed grave concerns regarding the increase in negative and disrespectful behaviour of young people, which were partly attributed to influences external to the community.

Of particular distress was the oft repeated phrase that youth, particularly boys, don’t respect their elders, don’t listen to their parents and are sometimes engaging in destructive behaviours. Some of this discord could be attributed to normal generational gaps between older and young people as a result of general changes in any society. However some key informants noted that this tension was more apparent in communities that had land conflicts, or had lost or sold land. They attributed some of this tension to young people feeling that they were missing out on the benefits of development and that elders weren’t bringing wealth and prosperity to their villages. In communities experiencing land conflicts or loss, youth especially boys tended to drop out of school and work as laborers. Girls on the other hand tended to drop out of school and then marry, often at an early age. The proportion of young women aged 15-19 who have begun bearing children is greatest in Ratanakiri/Mondulkiri (17%).[[19]](#footnote-19) In some cases, girls were sent to work as housemaids in town to help earn money for their family.

Ethnic minority youth are considered some of the most vulnerable in all of Cambodia. Young people who are socially disadvantaged, who live in rural or remote areas, or who are of ethnic origin suffer very poor health, mostly due to alcohol abuse and smoking.[[20]](#footnote-20) All KII discussed at length the increase in social drinking by young men and boys, both beer and local wine products, particularly by boys who are not in school and who are unemployed. Some young boys were acknowledged to be still in school but many youth were selling their labor, and then spending their daily wage on alcohol and drinking. Often the young men, even boys as young as 14 or 15, would end up fighting amongst themselves and with others. One government official remarked that before there were Non-Formal Education (NFE) classes in the evening and young men would study after working the fields. “*But now they go to karaoke bars, watch videos and drink alcohol.”* As noted in the Rapid Policy and Institutional Assessment for the MEM Program, with regards to NFE and literacy training, the Education For All Plan suggests that there is a receptive policy framework should CARE decide to extend its activities into NFE and vocational training.

Concern was expressed by some key informants that the “drug culture” was creeping into rural communities in recent years and there was an increase in drug use among youth, mostly young men. Stories were told of young men threatening their parents for money, stealing from them and even forcing them to sell land for money to buy drugs. Drug use can have a devastating and long lasting impact on families and communities, especially in areas that do not have services and are ill prepared to deal with the social and health related problems. In line with recommendations in the Situational Analysis on Youth in Cambodia (UNCT 2009), CARE may wish to incorporate information of the harm caused by illicit drugs, tobacco use and alcohol use in activities with young people.

## 3.3 Commune and Provincial Level: Political and Legal

Increasing women’s participation in public decision making and politics has shown to have positive effects on citizen’s well-being. These positive effects include greater attention being paid to family friendly policies, more support for working women and better policies to benefit women and children. (UN INSTRAW 2005)[[21]](#footnote-21)

### 3.3.1 Participation in Commune Councils and Commune Committees for Women and Children

The Royal Government of Cambodia’s Decentralisation and De-concentration (D&D) strategy aims to provide local voice in governance and improved public service delivery to the rural population through the devolution of administrative and political powers to sub-national levels. Government officials referred to the official RGC policy which is to promote participation and positions for women at the commune, district and provincial level. For commune councils the government is setting quotas that least 20% or 1 out of 5 members must be women for the 3rd term elections in June 2012. In Ratanakiri, 36 women or 14% were elected to the 2nd term commune councils in 2007, with 32 out of 59 communes electing women representatives. In addition, at least one Deputy Governor at the Provincial and District level must be a woman. Currently 4 out of 9 deputy district governors and 1 deputy provincial governor are ethnic minority women.

There has been an increase of women representatives at the Commune, District and Provincial levels. This has been supported through women’s empowerment initiatives and promotion of gender equality through NGO and government programs institutions. Literacy and Khmer language have facilitated greater participation, and women have gained more experience, increased their capacity and developed confidence in themselves as effective problem solvers, decision makers and leaders in their communities. As women have become more actively involved in community affairs, they have been recognised for their achievements and have served as role models for other women in their communities.

*“Women, including ethnic minority women, now dare to participate in public meetings, give their opinions and speak out in public forums and make decisions”*

(KII with Government Official)

However, levels of participation of women beyond their community are less than at the village level. Ethnic minority government officials attributed this to the low knowledge or lack of Khmer language skills of many ethnic minority women, not necessarily to lack of capacity. However other traditional gender attitudes and stereotypes remain embedded. One government official explained that “all Cambodian men, Khmer and ethnic minority, often don’t want women as leaders. Sometimes women cannot read or write but they can lead.” This description demonstrates another barrier that women face in participation in public office, notably gender related discrimination. Furthermore, the additional burden women face in their role as care‐givers and household work remain considerable barriers for women to participate fully in decision‐making. (Maffi and Hong Sineath 2009)

The commune councils in Ratanakiri have a high level of ethnic minority elected representatives, both men and women, with 92% of CC members from different ethnic minority groups. Ethnic minority men are still seen as dominating many of the discussions and decision making processes, and women acknowledged that many women are not as self-confident or self assured to voice their opinions in public meetings, even though their overall participation has increased.

One key informant also mentioned that commune councils seem to function better when all the members are ethnic minorities, as they feel more accountable to thier communities, and because ethnic minority members will tend to defer decisions to the Khmer members of the council, regardless of their status or relative position of authority within the commune council. Other studies revealed that the attitude of the women varies according to the composition of the commune council: the more ethnic indigenous members there are, the more it is perceived as effective and reliable. (Maffi and Hong Sineath 2009)

However, the growing importance of Khmer language skills as a basic requirement for elected and appointed government official positions underscores the critical importance of Khmer literacy, through basic education and NFE programs to ensure ethnic minorities, particulary women, are represented in all levels of government. This is especially important for ethnic minority youth if they are to successfully participate and represent their communities in the future.

According to the UNICEF Country Action Plan 2011-15, Commune Councils and Commune Committees for Women and Children supported by UNICEF have successfully modelled decentralized functions related to improving access, performance and oversight of primary health care, early childhood development, primary education, protection and water and sanitation services. The RGC has since rolled out CCWCs nationwide and established statutory women and child consultative committees (WCCC) at the provincial and district level, with networks at the community level. UNICEF intends to strengthen the capacity of WCCCs and the CCWCs so they can effectively influence local development planning processes that are child- and gender-sensitive, and linked to national-level sector policies. As indicated in the Rapid Policy and Institutional Analysis for the MEM program (CARE 2010) UNICEF is an important partner of CARE’s HCEP and CARE may wish to explore additional program areas of collaboration with UNICEF and the CCWCs in areas such as maternal and child health and nutrition, water, sanitation and hygiene and basic education. In addition, building the capacity of ethnic minority communities to engage effectively with local governance processes would empower such communities and is a potential area of engagement for CARE.

### 3.3.2 Vision for Communities

We asked the CC and the CCWC what changes they would like to see for the future development of their communities. As you can see below both the men’s and women’s responses mirrored each other, and both groups had a focus on education for children, vocational and business skills training for youth and women, roads for better access to markets and services, and a recognition of the importance of obtaining knowledge and skills to prepare their children for work in other areas beyond farming.

|  |  |
| --- | --- |
| **Aspirations for future** | |
| **Commune Council / Village Chief Group**  **(All Men participants)** | **Commune Committee for Women and Children**  **(All Women participants)** |
| * We would like to have better quality roads. | * We would like to have asphalt roads as it is easy to transport crops for sale at Banlung |
| * We would like youth to have technical skills such as car or motorcycle repairing so they can make their own business. | * We would like to have business skills |
| * We would like to see youth have more education and increase their knowledge because society needs human resource. | * We want our children to be more educated and to be literate (read/write) |
| * Would like to have more ethnic minority people work with government and other organizations, ie, as health professionals, teachers, etc. | * We want our children to have good jobs and positions, such as police, teacher, doctors, etc, and to become models for other people in our community |
| * As communities don’t have as much land as before, but there are more people, it is important that we increase our knowledge. | * We don’t want to lose our land because we don’t know where else to go or how to do business to feed our families |

# Conclusions and Recommendations

The following suggestions are a set of possible interventions and activities that CARE may wish to further explore in promoting gender equality and women’s empowerment to achieve the Marginalised Ethnic Minority Program Goal:

**In 15 years [by 2025], marginalised ethnic minorities who are vulnerable to dealing with changing contexts – especially women and girls – enjoy their rights, fully participate in a culturally diverse Cambodian society and equitably benefit from development.**

These recommendations are in no particular order or in any way comprehensive but are meant to support further deliberations of CARE’s future work with ethnic minority communities and gender equality in the context of a changing environment in Cambodia.

**Voice of Women**

* **Efforts to increase the voice of women in matters that affect themselves, their families and communities, including boosting women’s self-confidence and self-esteem**, will also increase the quality of participation of women in development activities as well as promote gender equity and equality. Specific examples include involvement and promotion of savings-led group schemes, literacy classes, non-formal education, skills trainings and other activities.
* **Incorporate awareness raising on prevention of domestic violence and gender-based violence into other activities**. Prevention of violence against women and the harmful attitudes, values and inequalities that perpetuate such acts, could be incorporated into various aspects of CARE’s work. This includes **engaging men and boys** in trainings, workshops and activities to address gender attitudes and norms and promote gender equality.
* **Engagement with Commune Councils for Women and Children,** in CARE’s target areas for mutual support in promotion of women, children and youth issues, including basic education, Khmer literacy, basic health and sanitation, as well as advocacy for inclusion of budget support in commune development plans.

**Youth, Women and Livelihoods**

* **Focus on youth, both boys and girls,** including youth in and out of school. This would include developing different strategies and activities aimed at in-school youth, such as youth clubs and associations, and out-of-school youth, such as non-formal education or vocational training. Incorporating and adapting CARE’s success with **peer educators** **in other education and life skills** programs could be considered to address social and health issues such as sexual and reproductive health, alcohol and drug use among youth, as well as early marriage of girls.
* **Consider expanding into vocational and technical training,** including non-formal education and Khmer literacy, for youth, both boys and girls, as well women.This could include identifying trades and technical skills beyond agriculture, such as carpentry, mechanics, sewing skills, and others, which will enable ethnic minority women and men, especially youth, to gain skills to take advantage of the emerging opportunities and changes in their communities.
* **Promote savings-led microfinance groups, including men, women and youth in communities.** Evidence shows savings-led microfinance promotes economic growth through enterprise creation and social safety nets, increases social capital through community building, gender equality and women’s empowerment, and increases human capital through skill development and education. Business skills, financial literacy and numeracy are easily incorporated and often essential components of savings-led group meetings and activities.

**Land and livelihoods**

* **Support for land registration and titling of community land to assist ethnic minority communities in protecting land, cultural identity and traditions.** Careful construction of strategies and mechanisms to support communities to successfully gain land titles, either through direct support and engagement with communities and government on the land titling process, or networking and support of NGOs with expertise to facilitate processes, or other mechanisms. These are elaborated in the Gender and Land Use Change report and other documents.
* **Where land is available, continue to support Agriculture, Livelihoods and Food Security** with small scale farmers, involving both men and women, while also pursuing parallel strategies of vocational and technical skills trainings described above. Specific attention has been suggested on adapting and diversifying agricultural practices, effective land use techniques, increasing efficiency and income from land for enhanced family food security as well as enhancing business and marketing skills.

**Education and Health**

* **Continue to address different reasons for boys and girls dropping out of school,** and low transition rates to lower secondary school. This would include emphasizing **reducing the workload of girls,** continuing targeted scholarships for poor girls and boys for lower secondary school and increasing parental engagement and skills to support their children’s education.
* **Continue to provide technical support the Ministry of Education, Youth and Sports efforts to further scale up the bilingual education program** to increase educational opportunities for the most marginalized ethnic minorities. CARE’s transition from direct implementation of projects to teacher training for MOEYS and the Provincial and District Offices of Education aims to build ownership and ensure sustainability of education advancements in the community and public education system. This would include formal and in-service training for both ethnic minority and Khmer teachers, on both technical aspects of bi-lingual education as well as cultural sensitivities to working in schools in ethnic minority communities.

**Government relations**

* **Re-align, broaden and strengthen CARE’s engagement** with relevant government institutions at national and sub-national levels, including Ministry of Women’s Affairs, Ministry of Health, Provincial and District Councils and other departments, to ensure policies and programs are sensitive to and inclusive of ethnic minority communities, especially women.

**Further Research**

* **Conduct more in-depth research** into the health issues of women and early marriages of young women and girls, with particular emphasis on identifying strategies to improve health status of women and girls. This might include exploring possibilities to engage in the promotion and support of maternal and child health. While overall health was noted to have improved through improved water, sanitation and hygiene practices, as well as with health clinics and services, health statistics for Ratanakiri are far below the national average and the targets in the Cambodian Millennium Development Goals.

# Appendices

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## 5.2 List of Focus Group Discussions

**CARE Teams for FGDs**: 1 Facilitator, 1 Documenter, 1 Translator

**FGD Team 1 (Male):** Mean Sopheak, Sreng Bora, Sovann Bunthai/Tram Noeuk

**FGD Team 2 (Female):** Khien Chanda, Khel Sreymach, Yangni Chakriya

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
|  | **CARE Team** | **FGD and participants** | **Village/**  **Commune** | **Selection**  **Criteria** | **Purpose** |
| 1 | Team 1 | **FGD 1:**  Men: married / single age 25+ yrs (6 persons) | Seung Village, Seung Commune | Including some husbands of teacher trainers, parents of school children | To examine how power and gender has affected the lives of participants |
| 2 | Team 2 | **FGD 2:**  Women: married age 20+ yrs (6 persons) | Seung Village, Seung Commune | Including some teacher trainers, parents of school children |
| 3 | Team 1 | **FGD 3:** Men/ Boys: young unmarried, age 16-20 yrs (6 persons) | Tus Village, Ta Ong Commune | Including “unemployed” young people, out of school youth and in school youth | 1. To explore with young men /women what it is to be a young man / woman, how gender roles are socially defined and to recognize gender stereotypes 2. To gain an understanding of how power is constructed and how participants feel when they have it and when they don’t |
| 4 | Team 2 | **FGD 4:** Women/Girls: young unmarried age 16-20 yrs  (8 persons) | Tus Village,  Ta Ong Commune | Including “unemployed” young people, out of school youth and in school youth |
| 5 | Team 1 | **FGD 5:**  School aged boys: 10-14 yrs  (8 persons) | PaorkeChong Village, KeChong Commune | Girls in school, Including some in scholarship program | To understand and learn about girls and boys lives and how they can have a say in important decisions that affect them |
| 6 | Team 2 | **FGD 6:**  School aged girls: 10-14 yrs  (8 persons) | PaorkeChong Village, KeChong Commune | Girls in school, Including some in scholarship program |
| 7 | Team 1 | **FGD 7**: Commune Council /Village Chief/Elder  (3 persons) | Ta Ong Commune | All ethnic minority men | To understand important changes in society affecting ethnic minorities and to examine how power and gender have affected the lives of women and men |
| 8 | Team 2 | **FGD 8**: Commune Committee for Women and Children (CCWC) / Village Elder  (3 persons) | Ta Orng Commune | All ethnic minority women |

## 5.3 List of Key Informants Interviewed

|  |  |  |  |
| --- | --- | --- | --- |
|  | **Stakeholder Group** | **Names and Positions** | **Comments** |
|  | CARE Ratanakiri |  |  |
| 1 | CARE Ethnic Minority Staff - 8 persons  CSU, TT, RPU and BB | Men: Sovann Bunthai, Tram Noeuk, Van Che, and Thuk Bun, (All CSO)  Women: Ms. Sopheap, Nun Sokhunphany, Thok Ghnom and Loeun Sophoeun (All CSO) | Carol Strickler  Focus Group Discussion |
| 2 | CARE Ethnic Minority Team Leaders – 3 persons | Ms. Loeun Samoeun, RPU Team Leader  Ms. Nun Varina, BB Team Leader  Mr. Khin Soksamoeun, CSU Team Leader | Carol Strickler  Semi-structured interview |
|  | Government, Ratanakiri |  |  |
| 3 | Provincial Council | Mr. Tranuth Sean, Member of Provincial Council, Head of CCWC | Carol Strickler, Interviewer  Semi-structured interview  Mr. Thol Thany, Translator |
| 5 | Provincial Governor’s Office | Lok Chamteav Ms. Keo Savoeun, Deputy Governor  Ms. Chuk Mol, Director of Provincial Department of Women’s Affairs | Carol Strickler, Interviewer  Semi-structured interview  Mr. Thol Thany, Translator |
| 6 | Provincial Department of Women’s Affairs | Ms. Chuk Mol, Director | Khun Sophea, Interviewer  Semi-structured interview  Yangni Chakriya, Documenter |
| 4 | District Office, Andong Meas | Ms. Klieng Leap, Deputy District Governor  Ms. Phat Sophal, District Council Member  Ms. Kany Rien, Chief, District Department of Women’s Affairs  Mr. Loeun Bunnoeun, Deputy, District Planning Office  Mr. Sao Bunthoeun, Chief of Administration  Mr. Sok Bunthoeun, Chief of District Office  Mr. Kosal Han, District Office Official | Carol Strickler, Interviewer  Semi-structured interview  Mr. Thol Thany, Translator |
|  | NGOs in Ratanakiri |  |  |
| 7 | ICSO | Ms. Nga Chanthan, Provincial Program Assistant  Ms. Khom Kachang, Field Staff  Mr. Kanup Yeun, Field Staff | Carol Strickler, Interviewer  Semi-structured interview  Mr. Thol Thany, Translator |
| 8 | NTFP Organisation | Mr. Long Serey, Executive Director | Carol Strickler  Semi-structured interview |
| 9 | Mr. Gordon Paterson | Independent Resource Person | Carol Strickler  Semi-structured interview |

## 5.4 Summary Training Agenda for Field Work

**CARE Gender and Power Analysis for MEM Program**

**Summary Training Agenda May 2-4, 2012**

**CARE Ratanakiri Office**

**Purpose:** For participants to become familiar with the gender and power analysis exercises and tools, including overview of research objectives, principles and ethics, objectives of FGD and roles of team members and participants, and to provide an opportunity to practice the methods and use the tools.

**Facilitators:** Carol Strickler, Consultant and Khun Sophea, CARE Gender Advisor

**Participants:** Mr. Sreng Bora, Ms. Yangni Chakriya, Mr. Mean Sopheak, Ms. Khien Chanda, Ms. Khel Sreymach and Mr. Tram Noeuk

**Day 1 – Wednesday May 2, 2012, 8am-5pm**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Time** | **Topic/Activity** | **Outcome** | **Method/**  **Materials** | **Who** |
| **8.00-12.00** | **Session 1** |  |  |  |
| 8.00-8.30  8.30-9.00  8.30-9.00  9.00-10.00 | Welcome and Introductions  Review Training Agenda and Objectives, & Ground Rules  Purpose of GAP Analysis Research Exercise, including specific objectives  Overview of Key Gender and Power Concepts and Analysis: Gender ice-breaker | Introductions  Participants understand purpose/activities of GAP training  Participants understand purpose of GAP Analysis  Participants deepen understanding of gender and power analysis concepts | Group  Group /  Flipchart  Group /  Handout  Pairs/Group Exercise | Carol, Sophea  Carol & Sophea |
| 10.00-10.30 | Break |  |  |  |
| **10.30-12.00** | **Session 2** |  |  |  |
| 10.30-12.00 | (cont’d) Overview of Key Gender and Power Concepts and Analysis –Values Clarification and Power Exercises (Silent Power Tool) | Participants review and deepen understanding of gender and power analysis concepts | Group Exercise  Flip Chart | Carol, Sophea |
| 12.00-2.00 | Lunch |  |  |  |
| **2.00-3.15** | **Session 3** |  |  |  |
| 2.00-3.15 | Overview of Tools, Purpose and Application  FGD 1&2, FGD 3&4  FGD 5&6, FGD 7&8 | Tools described and purpose highlighted | Large Group Review  Flip chart  Handout | Carol, Sophea |
| 3.15-3.30 | Break |  |  |  |
| **3.30-5.00** | **Session 4** |  |  |  |
| 3.30-5.00 | Review of FGD 5&6 exercise and tool, including line by line discussion of questions and probes:  FGD 5: School age boys:13-16 yrs  FGD 6: School age girls 13-16 yrs | Participants understand purpose of FGD exercise and tool, and meaning of questions and probes | Large Group  Exercise / Discussion /  Handout | Carol, Sophea  All |

**Summary Training Agenda for Field Work: May 2-4, 2012 (Cont’d)**

**Day 2 – Thursday May 3, 2012, 8am-5pm**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Time** | **Topic/Activity** | **Outcome** | **Method/**  **Materials** | **Who** |
| **8.00-10.00** | **Session 5** |  |  |  |
| 8.00-10.00  8.30-10.00 | (Cont’d) Review of FGD 5&6 exercise and tool, including line by line discussion of questions and probes:  Review of FGD 1&2 exercise and tool, line by line discussion of questions and probes  FGD 1: Married Men, age 25 yrs+  FGD 2: Married Women, age 20 yrs+ | Clarifications and Adjustments  Participants understand purpose of FGD exercise, and meaning of questions and probes | Small Group discussion by teams, then large group final discussion  Group  Discussion/  Handout | Carol, Sophea  All |
| 10.00-10.30 | Break |  |  |  |
| **10.30-12.00** | **Session 6** |  |  |  |
| 10.30-12.00 | (Cont’d) Review of FGD 1&2 exercise and tool, including line by line discussion of questions and probes  FGD 1 = Married Men /Single Men, age 25 yrs+  FGD 2 = Married Women, age 20 yrs+ | Clarifications and Adjustments  Participants understand purpose of FGD exercise and tool, and meaning of questions and probes | Team Discussion/  Handout  Large Group discussion | Carol/  Sophea  All |
| 12.00-2.00 | Lunch |  |  |  |
| **2.00-3.30** | **Session 7** |  |  |  |
| 2.00-3.30 | Review of FGD 7&8 exercise and tool, including line by line discussion of questions and probes  FGD 7= CC and VDC/Elder; Men and Women  FGD 8 = CCWC: Women | Participants understand purpose of FGD exercise and tools, and meaning of questions and probes | Team Discussion/  Handout  Large Group discussion | Carol/  Sophea  All |
| 3.30-3.45 | Break |  |  |  |
| **3.45-5.00** | **Session 8** |  |  |  |
| 3.45-5.00 | (Cont’d) Review of FGD 7&8 exercise and tool, including line by line discussion of questions and probes  FGD 7= CC and VDC/Elder; Men and Women  FGD 8 = CCWC: Women | Clarifications and Adjustments  Participants understand purpose of FGD exercise and tools, and meaning of questions and probes | Team Discussion/  Handout  Large Group  Discussion | Carol/  Sophea  All |

**Summary Training Agenda for Field Work: May 2-4, 2012 (Cont’d)**

**Day 3 – Friday May 4, 2012, 8am-5pm**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Time** | **Topic/Activity** | **Outcome** | **Method/**  **Materials** | **Who** |
| **8.00-10.00** | **Session 9** |  |  |  |
| 8.00-10.00 | Review of FGD 3&4 exercise and tool, including line by line discussion of questions and probes  FGD 3 = Young Men, age 16-20 yrs, unmarried, out of school  FGD 4 = Young Women, age 16-20 yrs, unmarried, out of school | Participants understand purpose of FGD exercise and tool, and meaning of questions and probes | Team Discussion/ Handout  Large Group  Discussion | Carol/  Sophea  All |
| 10.00-10.30 | Break |  |  |  |
| **10.30-12.00** | **Session 10** |  |  |  |
| 10.30-11.00  11:00-12:00 | Cont’d Review of FGD 3&4 exercise and tool, including line by line discussion of questions and probes  Preparation of materials for FGD 5&6, FGD 1&2: practice FGD | Clarifications and Adjustments  Materials prepared for FGD 5&6 and 1&2 | Large Group  Discussion  Group work | Carol/  Sophea |
| 12.00-2.00 | Lunch |  |  |  |
| **2.00-3.30** | **Session 11** |  |  |  |
| 2.00-3.30 | Practice Session: FGD 5&6  Principles of PLA/FGD:   * Principles and Concepts * Ethics, Informed Consent * Privacy and Confidentiality | Participants feel confident with FGD exercise  Participants understand principles, methods and ethics of PLA | Practice, Role Play and  Group  Discussion | All |
| 3.30-3.45 | Break |  |  |  |
| **3.45-5.00** | **Session 12** |  |  |  |
|  | Review of Schedule and Teams, Roles and Responsibilities, and   * Facilitator * Documenter * Translator   Recording, Documenting and Debriefing: Before, During and After FGD  Review of field logistics, meeting place and times, transportation arrangements and materials and supplies    Final organisation for field work  Closing of Training | Participants know schedule and teams and  understand own roles in FGD and Teams  Participants/Teams are clear on their roles in documenting and debriefing  Preparations complete for field work and data collection | Handout/ Flipchart  Matrix of Roles and Responsibilities  Group Discussion  Group Work | All |

## 5.5 Focus Group Discussion Exercises

**CARE GAP Analysis for MEM Program: Focus Group Discussion Guide and Activity**

**FGD # 1: Men: married/single age 25+ yrs**

**FGD # 2: Women – married age 25 yrs+**

**Exercise: Life histories and timelines**

|  |  |
| --- | --- |
| |  | | --- | | * **Objective**: To examine how gender and power has affected the lives of participants * **Materials:** Flipchart paper, markers, pens, tapes, idea cards * **Participants:** 6-8 persons per group * **Time Frame:** 1.5-2 hrs | |

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| |  |  | | --- | --- | | |  | | --- | | **Facilitator:**   * Welcome and Introduce CARE Team * Describe purpose of FGD and activities * Read informed consent * Introductions of Group Members   **Step 1: (20-30 mins)** |   **Facilitator:** | | * Divides participants into two small groups of 3-4 members * Distributes two flip charts with a “timeline” drawn already. Happy is marked above and sad is marked below the line * Distributes idea cards to each group * Assign one “men’s sub group and one “female” sub group.   + For men’s group: One sub group of men is asked to make a timeline for a man, while the other sub group of men is asked to create timeline for a woman.   + For women’s group: One sub group of women is asked to make a timeline for a woman, while the other sub group of women is asked to create timeline for a man. * Asks the sub-groups to brainstorm and think of special events that have happened in this person’s life. These can be happy/ positive or sad/negative. * Write special events on idea cards * Then one by one post the special events cards on the timeline, according to ages and whether they were happy/positive or negative/sad   **Sample timeline below (woman)**  http://pqdl.care.org/gendertoolkit/Images1/life%20timeline.png  **Sample timeline below (Man)**  **Happy**  Started Married New  School farmland  **Ages**  0 3 5 7 10 13 15 18 21 25 30 35 40 45 50    Left Moved Lost/sold  School house Land  **Sad**  **Step 2: (20-30 min)**  **Facilitator:**   * In sub-groups, ask group to brainstorm which events they felt powerful and place green sticker on flip chart next to special event. * In sub-groups, ask group to brainstorm which events they felt powerless and place red sticker on flip chart next to special event.   **Step 3: (1hr)**  **Facilitator:**   * Asks the two sub groups to come together as one large group * Posts the two life history/timelines with special events for everyone to see * Asks the following questions to the larger group:   **Q3.1** How are major life events different for men and women?  **Q3.2** How did these positive/happy events help you grow as a person? And what did you learn?  **Q3.3** How did the difficult/sad events change help you grow as a person? And what did you learn?  **Q3.4** Where do you see differences in powerfulness or powerlessness between men and women?  **Q3.5** Why did you feel powerful at these special events? What did you learn?  **Q3.6** Why did you feel powerless during these special events? What did you learn? | |  | |

**Conclusion:**

**Facilitator:**

Asks participants to share how they felt or what they learned about the exercises today.

Closes the group discussion and thanks them for their participation.

Explains how CARE will use the information for reports, program design and how we will report key results back to the group.

**CARE GAP Analysis for MEM Program: Focus Group Discussion Guide and Activity**

**FGD #3 Young Unmarried Men, Single age 18-25 years**

**FGD #4: Young Unmarried Men, age 18- 25 years**

**Exercise 1: Ideal Man and Woman**

* **Objective:** To explore with young men/women what it is to be a young man/woman, how gender roles are socially defined and to recognize gender stereotypes.
* **Tool:** Brainstorming and Illustration
* **Materials:** Flip Chart, markers, tape
* **Participants:** 6-8 persons
* **Time:** 1- 1.5 hrs

**Facilitator:**

* Welcome and Introduce CARE Team
* Describe purpose of FGD and activities
* Read informed consent
* Introductions of Group Members

**Facilitator:**

**Step 1:**

Divide the large group into 2 small groups of 3-4 persons. Hand out drawn picture of a woman and a man on flip chart

**Step 2:**

One group will brainstorm characteristics of an ideal/good man and one group will brainstorm characteristics of an ideal/good woman, both physical traits and roles and responsibilities

**Step 3:**

Small groups work separately to describe and write what they perceive the characteristics, both physical and roles, are of an ideal/good man and ideal/good woman.

**Step 4:**

Facilitator then brings the two groups together. One person from each group presents the information and description of ideal man/ideal woman.

**Step 5:**

Facilitator asks the large group probing questions for discussion:

**Q1:** What did you learn about being a boy/man or girl/women when you were growing up? How did you learn that? From whom or where did you learn that?

**Q2:** Who created the description or picture of an ideal woman/man? Where do these images and descriptions of an “ideal/good man” and ideal/good woman come from? Are these ideals / descriptions changeable?

**Q4:** What are the things that men/boys and women/girls can do differently? Please explain.

**Q3:** What is expected of idea/good men and ideal/good woman? What do you think about what society expectations of women/girls and men/boys?

**Exercise 2: Power and Influence: Power Map Diagram**

* **Objectives**: To gain an understanding of how power is constructed and how participants feel when they have it and when they don’t.
* **Materials:** Power Map Diagram on flipchart, markers, idea cards
* **Participants: 6-8 persons**
* **Time:**  **45-60 mins**

**Facilitator:**

**Step 1:**

Explain to participants that we wish to do an activity that explores the key stakeholders in their lives and the power influencing each other.

**Step 2:**

Hand out the Power Map Diagram Flip Chart to the group. The inner circle (ME) represents themselves as a key participant group. (20 min)

**Power Map Diagram**

**Step 3:**

Ask participants to label the **outer ring of circles with key relationships** **/ stakeholders**. (i.e. mother, father, family member, girl friend/boyfriend, friend, village chief, elder, etc.).

**Step 4:**

For each stakeholder/relationship in the outer ring of circles, participants discuss how that group influence their lives, as well as how the participant group influences the stakeholder group by:

**Step 5:**

On the arrow that extends **outwards from the centre circle** (ME) to each circle on the outer ring write a word or sentence that describes the nature of the **power you exercise over** **the other person/stakeholder.**

**Step 6:**

On the arrow that goes **inwards from each outer circle** to the centre circle (ME), write a word or sentence that describes the nature of the **power that person /stakeholder exercises over you**.

**Step 7**:

When the diagram is finished, the facilitator asks the group the following questions: (30 min)

**Q1:** What kinds of power do you have over other people? How do you express it?

**Q2:** What kinds of power do other people have over you? How do other people express it?

**Q3:** What are the positive aspects for those who are subjected to the power? (ie learn right from wrong )

**Q4:** What are the negative aspects for those who are subjected to the power? (scared, lose confidence)

**Q5:** What can we do as men /women to challenge and change others use of power over us? How?

**Q6:** What can we do as men / women to change the way we use our power over others? How?

**Conclusion:**

**Facilitator:**

Asks participants to share how they felt or what they learned about the exercises today.

Closes the group discussion and thanks them for their participation.

Explains how CARE will use the information for reports, program design and how we will report key results back to the group.

**Note to Facilitator: Reference to the four power dimensions:**

**Power Over**: The power to dominate others. Power is seen as an external control over something or someone else. The source of “Power Over” is authority

**Power With**: The power of mutual support, solidarity and collaboration. This comes when groups work together to achieve a common goal. The source of “Power With” is other human being

**Power To**: The power that come from experience, knowledge, financial resource and capacity to accomplish something. The source of “Power To” is knowledge, skills and or talent.

**Power Within**: The power of internal belief, dream, attitudes and habits. This has to do with a person’s sense of self‐esteem and self‐knowledge. The source of “Power Within” may be self-confidence

**CARE GAP Analysis for MEM Program: Focus Group Discussion Guide and Activity**

**FGD #5: School aged boys: 13-16 yrs**

**FGD #6: School aged girls: 13-16 yrs**

**Exercise: Decisions affecting your life, who decides?**

* **Objective:** To understand and learn about girls/boys and how they can have a say in the important decisions that affect them
* **Materials:** Flipchart, idea cards, markers, tape
* **Participants:** School age girl and boys, age 13-16 yrs, 6-8 persons for each group, in gender segregated groups
* **Time Frame: 1.5 – 2 hrs**

**Facilitator:**

* Welcome and Introduce CARE Team
* Describe purpose of FGD and activities
* Read informed consent
* Introductions of Group Members

**Part 1: Important things in your lives: (30 min)**

**Facilitator:**

* Explains that would like to start the activity by learning about how things happened in girls' (or boys') lives – both good and bad.
* Divides the group into 4 pairs (2 persons) and hands out idea cards to each pair (4 different colors).
* Give **one** statement below to **one** pair of girls (or boys) to discuss and draw or write. *(5-10 min)*

Q1: Pair 1: Something that I love about my family

Q2: Pair 2: Something that is not good for me

Q3: Pair 3: Some rules within the household that I don’t like because I’m forced to do

Q4: Pair 4: One place or person that is important to me outside my home

* Then each pair presents their drawing/idea card to the big group, one by one, and explains the reason why.
* After each pair presents, facilitator asks the other group members and facilitates a discussion:
  1. Is this the same for others?
  2. If yes, do they have anything else to add to answer and why?
  3. If not, what is their different idea and why?
  4. Would it be different if you were a boy (or girl)? Why?

**Part 2: Decisions - me or someone else: (30-45 min)**

**Facilitator:**

* Explains that we would like to explore what 'power' girls/boys have over some decisions and how girls/feel that they can have more say over important decisions that affect them.
* Posts signs on 3 different places of the area that read:
  + Place 1: "I make this decision"
  + Place 2: "Someone close to me makes this decision (e.g. mother)"
  + Place 3: "Someone who is not close to me makes this decision (e.g. teacher)"
* Reads the statements below out loud to the group one by one
* Asks the participants to go to the place they think is true in their own lives.
* **Statements:**

1. *When you have to move house, who decides where?*
2. *Who decides whether you go to school or not?*
3. *Who chooses/will choose your girlfriend/boyfriend or wife/husband?*
4. *Who decides what type of clothing you can wear?*
5. *Who decides what household chores you do at home?*

* After participants chose their place, the facilitator then asks follow up questions to the group:
  1. Why did you choose that place? Please explain or give an example
  2. Would it be different if you were a boy (or girl)? Why or Why not?
* Continue until all statements are read and facilitators asks follow up questions

**Part 3: Using Social Maps (30 mins)**

**Facilitator:**

* Posts a simple community /village map on flip chart, which includes:
* Roads, Houses, Health facilities / clinics, Schools
* Religious buildings or leaders
* Water sources or sanitation facilities
* Markets, shops
* Rivers, community forests, fields or livestock
* Asks the group the following questions and asks them to place stickers on the map
  1. **Where** do you (girls or boys) feel safe? Why? (Mark with blue stickers or + sign)
  2. **Where** do you (girls or boys) feel at risk or unsafe? Why? (Mark with red stickers or – sign)
  3. **What** can be done for you to feel safer in the unsafe places? *Probe for examples*
  4. **Where** do you think this is the same or different for the opposite sex (girls or boys)? Why?

**Conclusion:**

**Facilitator:**

Asks participants to share how they felt or what they learned about the exercises today.

Closes the group discussion and thanks them for their participation.

Informs the participants the how feedback from the study shall be provided back to the group.

**CARE GAP Analysis for MEM Program: Focus Group Discussion Guide**

**FGD #7: Commune Council Member and Village Chief/Elder**

**FGD #8: Commune Committee for Women and Children (CCWC)/Village Elder**

* **Objective:** To understand important changes in societyaffecting ethnic minority communities and to examine how power and gender have affected the lives of women and men
* **Tool:** Focus Group Discussion
* **Materials:** Flipchart, idea cards, marker pens
* **Participants:** 3-4 persons
* **Timeframe:** 1.5 hrs-2 hrs

**Facilitator:**

* Welcome and Introduce CARE Team
* Describe purpose of FGD /Interview
* Read informed consent

**Step 1:**

**Facilitator:**

* Distributes idea cards to group
* Asks the group to brainstorm the following question: (15-20 minutes)
* Group participant or Facilitator writes summary idea on note card
* Documenter records detailed discussion points

**Q1: Can you describe the major important changes at the community and village level over the past 5 years,** **including social, economic and cultural aspects?** These can be positive and negative changes.

* Probe for: changes in livelihoods and economic activity; changes in community structures and relations; changes in government structures and services, family and household relations; health, education and schools, involvement in community organisations

**Step 2:**

Facilitator:

* Posts Flip Chart with table below
* Asks group the following questions and leads a discussion:

**Q2: Has this had a positive or negative effect on men and boys? On women and girls?**

**Q3: Is this the same for women/girls and men and boys? Why or why not?**

* Probe for examples such as livelihood activities (improved, different), increased male or female labor migration, family and household relations (including domestic violence); improved/poor health from increased food security , access to education and schools (increased enrolment, completion, drop out), involvement in community organizations
* Post idea cards on Flip Chart table

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Men and Boys** | | **Same for both** | | **Women and Girls** | |
| Positive (+) | Negative (-) | Positive (+) | Negative (-) | Positive (+) | Negative (-) |
|  |  |  |  |  |  |

**Step 3:**

**Facilitator:**

Asks the group to brain storm and writes on flip chart. Documenter takes notes

**Q5: What changes would you like to see in the future?**

**Step 4:**

Facilitator explains they would like to ask some questions about CC/VC or CCWC and roles and decision making

**For CC/VC**

**Q6: How has your role and influence as CC/VC member changed over the past 5 years?**

* What areas have you increased or decreased your decision making responsibility/authority? Why or why not?
* Has your influence at village/community or district/provincial level decision making increased or decreased? Why or Why not?
* Has there been any change - increase or decrease - in influence or representation as a member of ethnic minority group at commune, district or provincial level? Why or Why not?

**Q7:** **Have there been changes in the participation of men and women in the Commune Councils and Village Development Committees over the past 5 years?**

* Has women’s participation increased? Decreased? Or stayed the same? Why?
* What are the barriers to women’s participation? What are enabling factors?
* Have you seen a change in the type of issues being addressed by CC/VDCs? What are they? Why?

**Q8**: **Have there been changes in the participation of ethnic minorities or other ethnic groups in the Commune Councils and Village Development Committees over the past 5 years?**

* Has ethnic minority participation increased? Decreased? Or stayed the same? Why?
* What are the barriers to ethnic minority participation? What are enabling factors?

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**For CCWC**

**Q6: What types of women and children issues are currently being addressed and discussed by the CCWC? What are they?**

* Have you been able to successfully address them? Why or why not?
* What are the barriers to women’s participation in CCWC? What are enabling factors?

**Q7:** **Have there been changes in the participation of ethnic minorities in the CCWC?**

* Has ethnic minority participation increased? Decreased? Or stayed the same? Why?
* What are the barriers to ethnic minority participation? What are enabling factors?

**Thank you for your time!**

**Conclusion:**

* Ask if they have any further questions or comments and thank them for their participation
* Explain that what CARE will do with information, for report and program design, and how they will report back to the group with results

## 5.6 Key Informant Interview Guides

**CARE GAP Analysis for MEM Program: Focus Group Discussion Guide**

**FGD CARE Staff: Men and Women**

**Exercise 1: Evolution of Gender Norms and Values**

* **Objective:** To understand important changes in society affecting ethnic minority communities
* **Materials:** Flip chart, markers, idea cards, tape
* **Participants:** 6-8 persons
* **Timeframe:** 1.5-2 hrs

**Facilitator:**

* Welcome and Introductions
* Describe purpose of FGD and activities

**Step 1:** Explain we would like to know how different aspects of life within the ethnic minority communities that CARE works with have changed over the past 5 years, and how these changes have impacted women/girls and boys/men.

**Step 2:** Present broad categories on flip chart. Divides the large group into 2 small groups, mixed men and women, or divides into pairs and assigns categories as below to groups or pairs.

**Step 3:** The facilitator asks the small groups:

**Q1: Can you describe the major important changes at the household, village and community level over the past 5 years,** **including social, economic and cultural aspects?** These can be both positive and negative changes. Brainstorm for 20-30 minutes

* + Education/Schools; Marriage and family life, Youth; Land, and Livelihoods; Health and services, Community Infrastructures, Participation in community organisations /meetings

**Step 4:** Each group/pair presents idea card to larger group. For each key area, the facilitator asks probing questions:

**Q2: Has this had a positive or negative or same impact on women/girls and men/boys?**

**Q3: Is the impact different? The same?**

**Q4: Why or why not?**

* Post idea cards on Flip Chart table

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Men and Boys** | | **Same for both** | | **Women and Girls** | |
| Positive (+) | Negative (-) | Positive (+) | Negative (-) | Positive (+) | Negative (-) |
|  |  |  |  |  |  |

**Step 3: Facilitator** asks the group to brain storm the following and writes answers on flip chart.

**Q5: What changes would you like to see in the future?**

**Q6: Do you have any suggestions for CARE programs working with marginalized ethnic minorities, especially to promote gender equality and address equitable power relations?**

|  |
| --- |
|  |

**Thank you for your time!**

**Conclusion:** Explain that what CARE will do with information, for report and program design, and how they will report back to the group with results

**CARE GAP Analysis for MEM Program: Key Informant Interview**

**CARE Ethnic Minority Team Leaders**

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| --- |
| * **Objective:** To understand important changes in societyaffecting ethnic minority people and to examine how power and gender have affected the lives of women and men * **Participants:** 3 persons * **Timeframe:** 1.5-2 hrs   **Facilitator:**   * Welcome and Introductions * Describe purpose of interview and how results will be used   **Q1: Can you describe the major changes at the community and village level over the past 5 years,** **including social, economic and cultural aspects? These can be both positive and negative changes.**   * Probe for: changes in livelihoods and economic activity; changes in household and community structures and relations; changes in government structures and services   **Q2: What are some of the positive impacts have they had on men and boys? Women and Girls?**   * Probe for livelihood activities, family and household relations; improved health from increased food security, access to education and schools, involvement in community organisations   **Q3: What are some of the negative impacts they have had on men and boys? Women and Girls?**   * Probe for increased/reduced / different livelihood activities, increased migration, family and household relations including domestic violence; poor /risky health behaviors , lack of access to education / drop out from school   **Q4:** **Have there been changes in the participation of men and women in CARE’s or other activities at village and community level, over the past 5 years?**   * Probe: Has women’s participation increased? Decreased? Or stayed the same? Why? * What are the barriers to women’s participation? What are enabling factors?   **Q5**: **Have there been changes in the participation of ethnic minorities or other ethnic groups in CARE’s or other activities at village and community level, over the past 5 years?**   * Probe: Has ethnic minority participation increased? Decreased? Or stayed the same? Why? * What are the barriers to ethnic minority participation? What are enabling factors?   **Q6:** **Do you have any suggestions or recommendations for CARE’s program working with marginalized ethnic minorities in the future?**  **Thank you for your time!**  **Conclusion:** Explain that what CARE will do with information, for report and program design, and how they will report back to the group with results |

**CARE GAP Analysis for MEM Program: Key Informant Interview**

**Government and NGOs in Ratanakiri**

**Facilitator:**

* Introduce self and describe purpose of inter view
* Explain informed consent and confidentiality
* Ask for permission to proceed

**Q1:** **Can you describe the major changes at the provincial and community level over the past 5 years,** including different social, economic and cultural aspects? These can be both positive and negative changes.

* Probe for: changes in livelihoods and economic activity; changes in community structures and relations; changes in government structures and services, in-migration

**Q2:** **What are the positive impacts they have had on men and boys? Women and girls?**

* Probe for livelihood activities, family and household relations; improved health from increased food security, access to education and schools

**Q3:** **What are the negative impacts they have had on men and boys?** **Women and girls?**

* Probe for increased /reduced / different livelihood activities, increased migration, family and intra household relations including domestic violence; poor /risky health behaviors , drop out from school, lack of access to education / drop out from schools

**Q4:** **Have there been changes in the participation of men and women at the commune, district or provincial level in the past 5 years? Why or why not?**

* Has women’s participation increased? Decreased? Or stayed the same? Why?
* What are the barriers to women’s participation? What are enabling factors?
* Have you seen a change in the type of issues being addressed by commune, district or provincial level? What are they? Why?

**Q5**: **Have there been changes in the participation of ethnic minorities or other ethnic groups at the commune, district or provincial level over the past 5 years?**

* Has ethnic minority participation increased? Decreased? Or stayed the same? Why?
* What are the barriers to ethnic minority participation? What are enabling factors?
* Have you seen a change in the type of issues being addressed by commune, district or provincial level? What are they? Why?

**Q6: Has there been any change - increase or decrease - in influence or power as a member of an ethnic minority group** at commune, district or provincial level in the past 5 years? Why or Why not?

**Q7:** **Do you have any suggestions or recommendations for CARE’s program working with marginalized ethnic minorities in the future?** New geographical areas? New sectors or issues? New ways of working or new groups to work with?

**Thank you for your time!**

**Conclusion:** Explain that what CARE will do with information, for report and program design, and how they will report back to the group with results

1. Makin, J. 2006, HCEP -Decision Making Research Report, CARE Cambodia, p. 41 [↑](#footnote-ref-1)
2. An Investigation into Gender and Land Use Change, TF, CARE Cambodia June 2011 [↑](#footnote-ref-2)
3. Situational Analysis of Youth, UNCT May 2009, with reference to NIS/NIPH 2008 [↑](#footnote-ref-3)
4. Makin, J. 2006, HCEP -Decision Making Research Report, CARE Cambodia, p. 41 [↑](#footnote-ref-4)
5. Makin, J. 2006, HCEP -Decision Making Research Report, CARE Cambodia, p. 41 [↑](#footnote-ref-5)
6. Makin, J. 2006, HCEP -Decision Making Research Report, CARE Cambodia, p. 25 [↑](#footnote-ref-6)
7. CDHS 2010 [↑](#footnote-ref-7)
8. Ibid [↑](#footnote-ref-8)
9. Ibid [↑](#footnote-ref-9)
10. Observation: In the FGD with young women, 6 participants had studied from Grades 4-8, and actively participated in the session. Two girls, who we later learned had never gone to school, were very subdued, rarely spoke, provided little input and looked uncomfortable during the exercise despite efforts of the facilitators to engage everyone. [↑](#footnote-ref-10)
11. CARE International Gender Tool Kit [↑](#footnote-ref-11)
12. A Fair Share for Women, Cambodia Gender Assessment 2008, MOWA [↑](#footnote-ref-12)
13. CARE HCEP Decision Making Research Report, 2006, with reference to White, Joanne. 1995. "Of spirits and services: health and healing among the hill tribes of Rattanakiri province, Cambodia." Health Unlimited, Phnom Penh. [↑](#footnote-ref-13)
14. CARE HCEP Decision Making Research Report, 2006, with reference to Mallow, P. Kreg. 2002. "Perceptions of social change among the Krung hilltribe of Northeast Cambodia." Interdisciplinary Studies, Wheaton College Graduate School, Wheaton, Illinois. p.63 [↑](#footnote-ref-14)
15. An Investigation of Gender and Land Use Change in Ratanakiri, CARE Cambodia, May-July 2011 [↑](#footnote-ref-15)
16. A Fair Share for women, Cambodia Gender Assessment 2008, MoWA [↑](#footnote-ref-16)
17. Ibid, with reference to UN INSTRAW 2006, *Women in Power and Decision Making: New Challenges. Bejing at 10: Putting Policy in Practice* [↑](#footnote-ref-17)
18. Situational Analysis of Youth, UNCT May 2009 [↑](#footnote-ref-18)
19. CDHS 2010 [↑](#footnote-ref-19)
20. Situational Analysis of Youth, UNCT May 2009, with reference to Boese and Scutella 2006 [↑](#footnote-ref-20)
21. A Fair Share for Women, Cambodia Gender Assessment, 2008, MoWA [↑](#footnote-ref-21)