

Research Report on

Opinions, Attitudes and Behavior toward the LGBT Population in Cambodia



Comissioned by **Rainbow Community Kampuchea**

Carried out by **TNS Cambodia** team:

Dany Vinh

Vuthisokunna Menh

Rebecca Norris

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List of Abbreviations

AJWS: American Jewish World Service
BfdW: Bread for the World
FGDs: Focus Group Discussions
LGBT: Lesbian, Gay, Bisexual, Transgender
MoEYS: Ministry of Education, Youth and Sport
RFSU: The Swedish Association for Sexuality Education
RoCK: Rainbow Community Kampuchea
SOGI: Sexual Orientation and Gender Identity

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EXECUTIVE SUMMARY

This report explains the findings based on research conducted into the Opinions, Attitudes and Behavior towards the LGBT population in Cambodia. The research was commissioned by Rainbow Community Kampuchea (RoCK) and was carried out by TNS Cambodia. The objectives of the research are to understand the current situation within Cambodia for members of the LGBT community and to clarify the priorities for supporting needs going forward. It is envisaged that the report will act as an important tool to guide the development of future strategies in order to improve the quality of life for this minority community.

The research used both a qualitative approach (eight focus group discussions) and a quantitative survey with 1,563 Cambodians (1,085 straight people across 7 provinces and 478 LGBT people across 11 provinces). Focus group discussions (FGDs) were conducted among straight and LGBT people before the quantitative survey in order to help inform the areas for further investigation in the individual survey.

The research findings provide various insights into the current situation and experiences of the LGBT community and illustrate the, often contradictory, responses of the straight community. The significant levels of contradiction within straight respondents make it reasonable to conclude that they are not used to mentally processing topics related to their LGBT compatriots whose suffering and problems remain largely invisible.

This report sets out the participant's responses to between 55-60 questions (55 questions for straight respondents; 60 questions for LGBT respondents) and culminates in a set of recommendations for actions to improve the situations for LGBT people and their families.

The random sample among straight people reveals that 45% of them are LGBT supporters, 43% are opponents, and 12% are neutral. Among a non-random sample of LGBT people, 22% are lesbians, 14% are gay men, 13% are bisexuals, 26% are transgender men and 26% are transgender women.

The key finding that 'things are improving for the LGBT communities' and that 'improvements will continue in the coming 3-5 years' should not be allowed to overshadow the concerning findings that:

- Over 80% of straight (86%) and LGBT respondents (82%) put discrimination related to sexual orientation and gender identity as the top problem that LGBT people face;
- LGBT people limit their coming out to close friends (77%) and immediate family members (54%) for fear of being discriminated, judged, bullied, and harassed in their daily lives;
- Almost one third of LGBT people never come out of the closet (29%);
- More than one-fifth of LGBT respondents (21%) wish they were straight;
- Almost half of LGBT opponents (43%) would reject their child if they found out their child was LGBT and they were not successful in changing their child;
- Less than one-fifth of straight parents (17%) would force their children to date the opposite sex and ultimately may force them into a marriage, ignoring the fact that forced marriage is in breach of the Cambodian Constitution (Article 45).

While the survey considered a wide range of services to be useful in improving life for the LGBT community, improving support for young people was high on almost everyone's agendas. For example, even LGBT opponents also support LGBT people to adopt children as straight people recognize the level of child poverty in their country. Both straight and LGBT people also support anti-hate crime law, education for parents, eliminating classroom discrimination, and anti-bullying campaigns in schools. In the view of the LGBT respondents, the other most important changes which would improve their lives is legislative change (being able to marry, introducing anti-hate crime law, enabling same-sex couples to be recognized as a couple in family books, being able to change the ID to reflect their appropriate gender identity; being able to marry); being able to adopt children; and being employed without fear of bullying, harassment and discrimination.

In this research, LGBT Cambodians are calling on all duty bearers, as well as their sister and brother compatriots to recognize them as free and equal citizens with rights and protections that are the same as or equivalent to straight citizens of Cambodia. It beholds all readers of this report to contribute to this change in whatever ways are possible. With the range of issues discussed within and the level of difficulties being faced, there is no lack of entry points.

Chapter 1: Background and Objectives

1. Study Background¹

There is little research on the behaviors, thoughts and identities of LGBT populations in Cambodia. Of the research that exists, the majority is related to MSM and transgender women for the purposes of curtailing the spread of HIV, with little or no emphasis on LGBT identities, service needs and experiences with discrimination. In addition, existing research usually relies on small-sample qualitative surveys and focus groups in predominantly urban areas with questionable generalizability to the general population. RoCK is aware of no research conducted in Cambodia that employs objective, quantitative measures of research questions and no research that includes non-LGBT populations in the sample.

2. Research Objectives²

The study contains the following specific objectives:

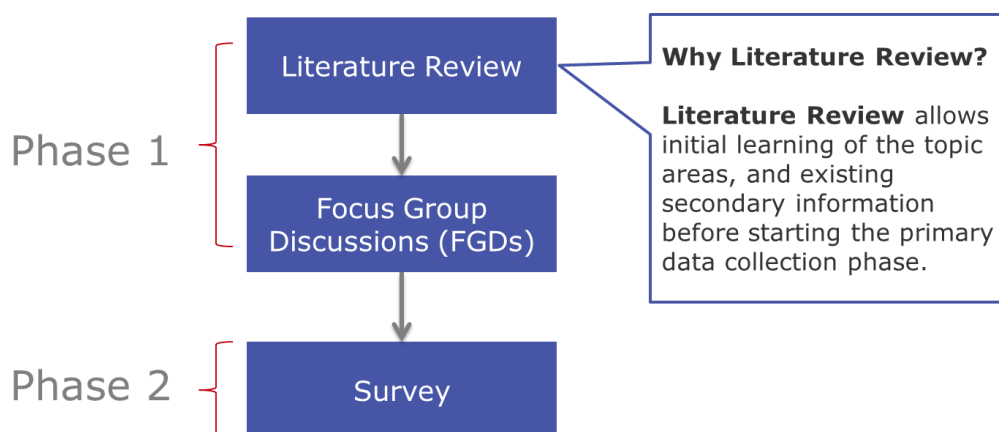


¹Extracted from ToR

²Extracted from ToR

Chapter 2: Research Methodology

To answer the research objectives TNS Cambodia used qualitative and quantitative research, informed by a literature review. Survey questions utilized both spontaneous (unprompted) and non-spontaneous (prompted) questions. The latter involved presenting respondents with a list from which to choose their responses. The lists of potential responses were developed by TNS Cambodia working in conjunction with the RoCK team, using the literature review and FGD findings.



Focus Group Discussion (FGDs) are an effective means of eliciting insights into the beliefs, attitudes and behaviors of a group or individual, offering a number of specific advantages:

- It allows participants to range freely over a topic, sharing and building on each other's thoughts. In so doing, the range of opinions, attitudes and behaviors that exist on a particular topic quickly become apparent.
- It can gauge the intensity of feelings on specific issues.
- It provides a relaxed, convivial environment, which can encourage involvement.
- Questions are open-ended opposed to survey research (predominantly close-ended).
- Ability to probe on more complex topics that surveys cannot address.

The **survey** allows us to:

- Quantify responses and test hypotheses gathered from phases 1 (FGDs).
- Project results to the larger population, which is advised against in qualitative.
- Glean insights from various segments of the population.
- Apply percentages/statistics to the data.

1. FGD Methodology and Sample Design

FGD Method	
Method	<ul style="list-style-type: none"> 8 focus group discussions (n=48 total respondents) 8 respondents per group (3 backups)
Location	<ul style="list-style-type: none"> Phnom Penh only
Target	<ul style="list-style-type: none"> Respondents from Phnom Penh and various provinces, but living in Phnom Penh <ul style="list-style-type: none"> Straight people (4 FGDs) LGBT people (4 FGDs) Age: <ol style="list-style-type: none"> 18-30 y.o. (4 FGDs) 31+ y.o. (4 FGDs) Gender: mix of men and women (straight people) Career: mix
Length of discussion	<ul style="list-style-type: none"> 2hrs 30mns

FGD Sample Design

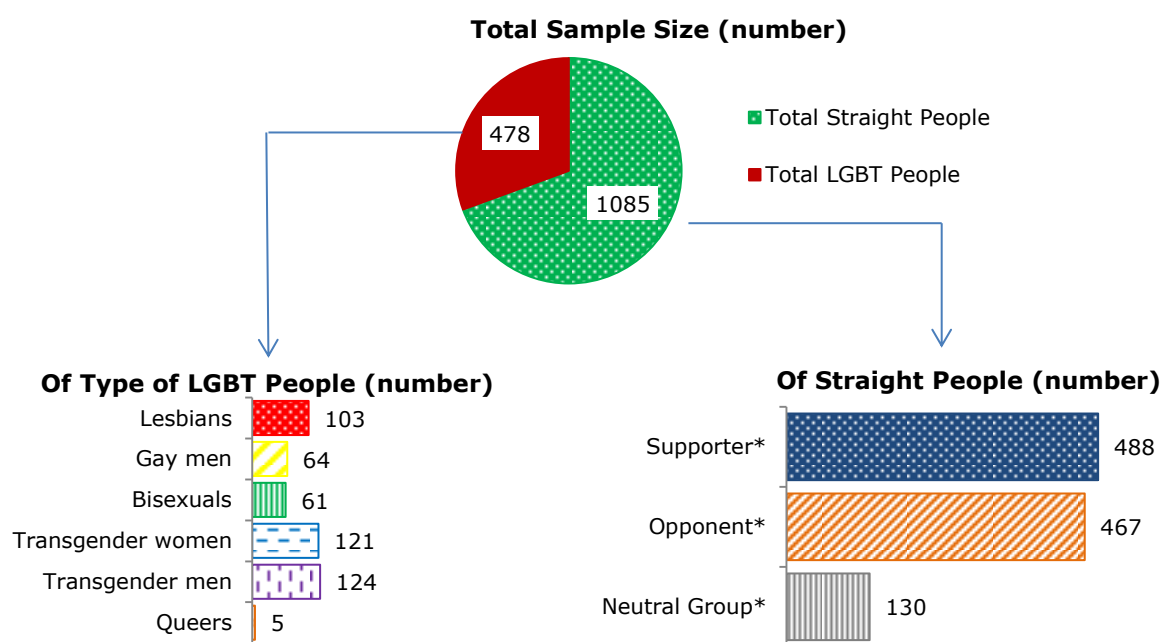
Respondents	18-30 y.o.	31+ y.o.	TOTAL
Straight People	2	2	4
LBT (biological female)	1	1	2
GBT (biological male)	1	1	2
TOTAL	4 FGDs	4 FGDs	8 FGDs

2. Survey Methodology and Sample Design

The objective of the research design was to select a representative probability sample of **straight people** between 18 and 60 years and then to select one of them randomly from the selected household. The selected sample was representative of the Cambodian target population with respect to gender, and urban/rural populations. However, the sample of **LGBT people** was a non-probability sample due to the invisibility of the LGBT community. TNS Cambodia used contact lists of LGBT respondents provided by RoCK as well as snowball sampling to identify the interviewees.

Survey	
Method	<ul style="list-style-type: none"> ■ National survey <ul style="list-style-type: none"> ■ Face-to-face interviews ■ N=1,563 total (478 LGBT people)
Location	<ul style="list-style-type: none"> ■ Urban n= 404 (99 LGBT people) ■ Rural n= 912 (267 LGBT people) ■ Semi-urban n= 247 (112 LGBT people) ■ Residing in Phnom Penh capital city and 10 provinces.
Target	<ul style="list-style-type: none"> ■ Straight community n=1,085 <ul style="list-style-type: none"> ■ Mixed women and men ■ LGBT community n=478 ■ Ages 18 – 60 y.o. ■ All socio-economic classes (SEC: ABCDEF)
Length of interview	<ul style="list-style-type: none"> ■ 60 minutes

Sample Size (numbers)



***Note:** Supporters, Opponents and Neutral Group are defined based on answers to the question:

To what degree do you support or reject LGBT people? Please rate in a 5 point scale, where 1 is completely reject and 5 is completely support.

Completely reject	1	Opponents
Somewhat reject	2	
Not sure	3	Neutral group
Somewhat support	4	
Completely support	5	Supporters

The Social Economic Class (SEC) legend was used to ensure that respondents were from various income statuses.

SEC F	SEC F1	Less than 50 USD (<200,000 R)
	SEC F2	50 to 100 USD
SEC E	SEC E1	101 to 150 USD
	SEC E2	151 to 200 USD
SEC D	SEC D1	201 to 250 USD
	SEC D2	251 to 300 USD
SEC C	SEC C1	301 to 350 USD
	SEC C2	351 to 400 USD
SEC B	SEC B1	401 to 600 USD
	SEC B2	601 to 800 USD
SEC A	SEC A1	801 to 1,000 USD
	SEC A2	1,001 to 1,200 USD
	SEC A3	1,201 to 1,500 USD
	SEC A4	1,501 to 2,000 USD
	SEC A5	More than 2,000 USD

Total sample

The total size of the sample was 1,563 respondents from 10 provinces and Phnom Penh. Approximately a quarter of all respondents were from urban areas and more than 60% from rural areas, and almost 16% from semi-urban Phnom Penh.

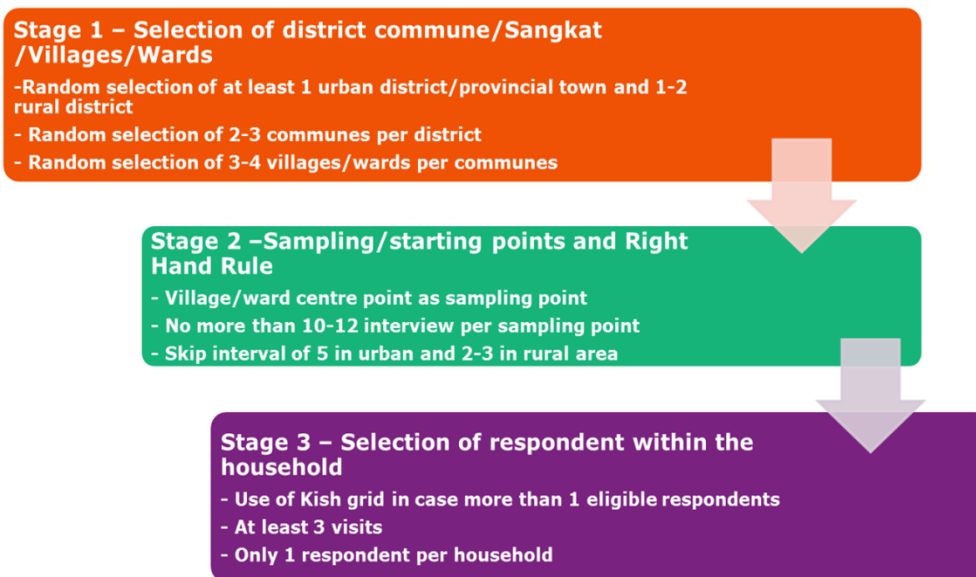
LGBT sample

The LGBT sample was first allocated to provinces in proportion with the total number of LGBT people organized by RoCK in each province. Difficulty with respondent recruitment led to some adjustments being made to the sample size in certain provinces. Though RoCK and TNS knew that identifying rural LGBT respondents would be more challenging than identifying urban ones, and that no known data exists on the actual urban/rural population demographics of the LGBT population, the researchers and RoCK wanted the final sample to be weighted towards rural respondents in order to reflect the demographic reality of Cambodia. In the end approximately 56% of LGBT respondents were recruited from rural areas, 23% from semi-urban Phnom Penh and 21% from urban areas.

No.	City or Province	Total	Urban	Rural	Semi-urban
1	Phnom Penh	291	44	.	247
Tonle Sap					
2	Battambang	147	76	71	.
3	Siem Reap	201	46	155	.
4	Pursat	53	.	53	.
5	Kampong Chhang	31	.	31	.
Plain					
6	Prey Veng	46	.	46	.
7	Kampong Cham	354	96	258	.
8	Kandal	146	62	84	.
9	Svay Rieng	38	.	38	.
Coastal					
10	Kampot	152	56	96	.
Plateau					
11	Ratanak Kiri	104	24	80	.
Total		1,563	404	912	247

3. Sample Selection Process among Straight Community

Multi-stage probability sampling was adopted to select straight respondents.



i. Stage 1: Selection of District/Commune/Sangkat/Villages/Wards

At least two districts were selected per province: one provincial town/city to represent urban and 1-2 other random districts to represent the rural population in the province. The municipality wards in urban areas and villages in rural areas were used as the Primary Sampling Unit (PSU), and 2-3 communes were randomly selected from the list of commune/sangkat in each district. After commune/sangkat selection, 3-4 villages/wards were randomly selected from each commune selected as state above.

ii. Stage 2: Starting Points and Right Hand Rule

At the selected block/village, the fieldwork supervisor chose a starting point. From this point onwards, interviewers followed the Right Hand Rule and used a fixed interval to choose the households for interviewing.

- The starting point was selected based on some fixed positions such as the commune/Sangkat's building; health center's building; house of head of village; the central point in village; the starting point of the main road; village gate, etc.
- There were no more than 10-12 interviews per starting/sampling point.
- Skipping 5 households after every successful interview (Interval = 5) was used in urban areas. In rural areas, the skipping interval of 2 or 3 was used.

iii. Stage 3: Selection of Respondents within the Household

Only one eligible straight respondent was interviewed from each household. In the case of more than one eligible respondent present in the sampled household, the person interviewed was selected using the KISH Grid method. If the selected respondent was not available to do the interview, an appointment was made to revisit the household. In the case that the respondent was still not available at the time of the revisit, the next household was chosen to conduct interview. If a respondent of the same criteria could not be interviewed in the next household, the same profile of the respondent was selected within the same interval (5 or 3 interval). This process continued until the required numbers of respondents were interviewed in the PSUs.

Chapter 3: Study Limitations and Challenges

1. Limitations

All surveys have limitations. There are several limitations to consider when interpreting the survey results. These include:

- The survey captures perceptions rather than facts, and records what people say rather than what people do. Respondents may not have always answered truthfully. In surveys there are always some biases, including the tendency to select central answers, rather than outlying ones, though this can be, and was, controlled by randomizing responses from participant to participant.
- The survey findings are based on self-reported affirmative responses to survey questions and may or may not have led to under-reporting of negative aspects, and over reporting of positive aspects. Adult respondents (especially straight people) may have answered what is generally considered as a socially acceptable behavior, practice or attitude, which may not necessarily reflect their actual beliefs/behavior and this maybe the reason for some apparently strong contradictions, at times, in the findings.
- Since LGBT people were not randomly recruited, we cannot be sure whether the geographic representation, biological male/female makeup or LGBT subgroup representation of our sample reflects actual population distribution. The sample distribution was driven by the snowball sampling and/or RoCK representatives. The sample could also be influenced by increased urbanization, internet access and social networks in Phnom Penh and Siem Reap, which are considered safer socializing spaces by gay men and transgender women, according to RoCK members.

2. Challenges

Challenges encountered during the study included:

- Difficulty in encouraging LGBT respondents, especially gay men to join the research despite the guarantee that the interview would be kept confidential and their name would not be revealed in the report. This reluctance may be due to the level of fear, which still exists about revealing one's identity as a gay man in Cambodia no matter how things 'appear' to be getting better.
- High incentive demanded by transgender women, which led to a high dropout rate of these participants.
- Due to the high invisibility of LGBT people, less than half of the LGBT sample was achieved by the end of fieldwork interviews. To overcome this barrier, several reviews of strategy were necessary in order to meet the planned LGBT sample size, and sampling from a few extra provinces was required. In the end, 96% of the LGBT total planned sample was successfully completed.

RESEARCH FINDINGS

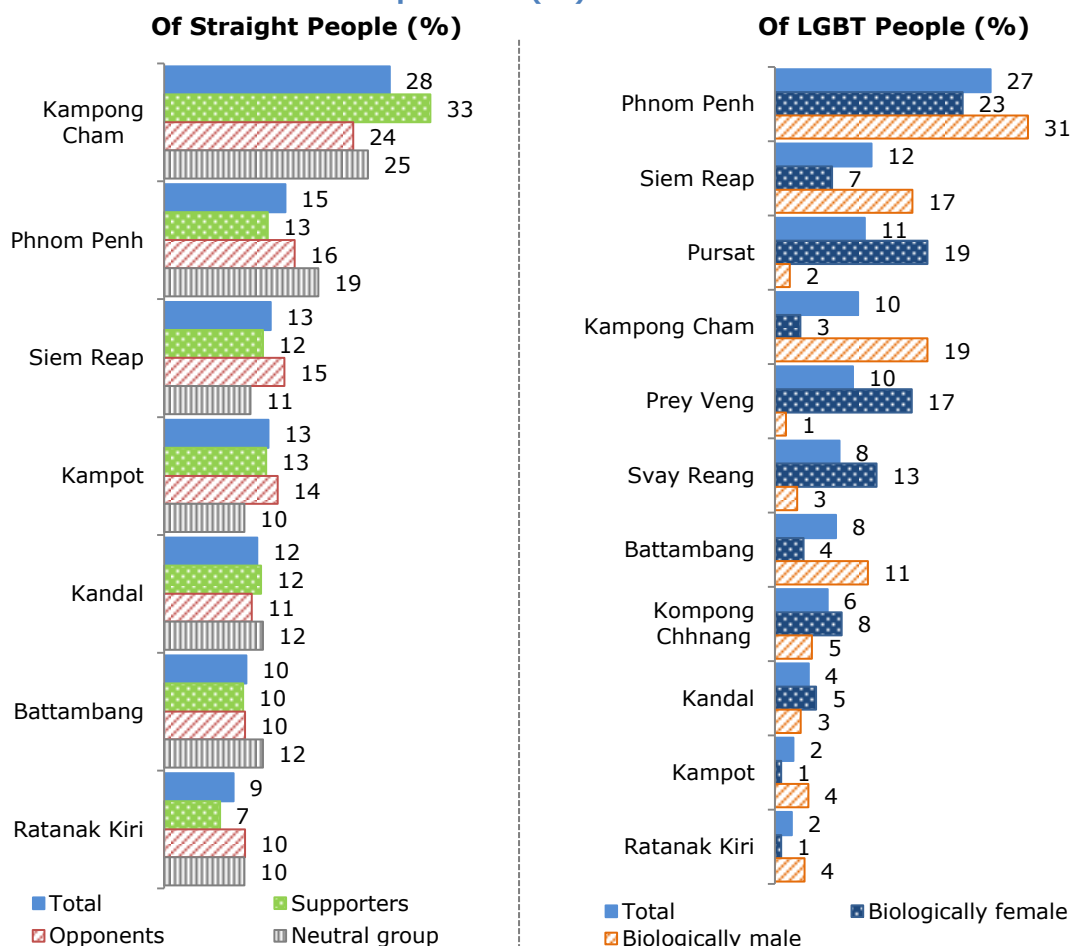
Chapter 4: Demographics

Residence

The survey sample reflects the rural skew of Cambodia's population in comparison to urban areas. Among straight people, there were more respondents from Kampong Cham (Figure 1), which is also the most populous Cambodian province after Phnom Penh. In Phnom Penh, Siem Reap, Battambang, and Kampong Cham, there were more biological male LGBT respondents than biological females in the sample. Since LGBT people were not randomly recruited, we cannot be sure whether it was because there actually are more biological male LGBT people than biological females in these four places. The imbalance may also have been driven by:

- The snowball sampling and/or RoCK representatives.
- The increased urbanization, Internet access and widening social networks in Phnom Penh and in Siem Reap³, which are considered safer spaces for people to socialize, according to an overwhelmingly view of gay man and transgender women⁴.

Figure 1: Current Residents of Respondents (%)



SOURCE: S1. Where are you currently living?

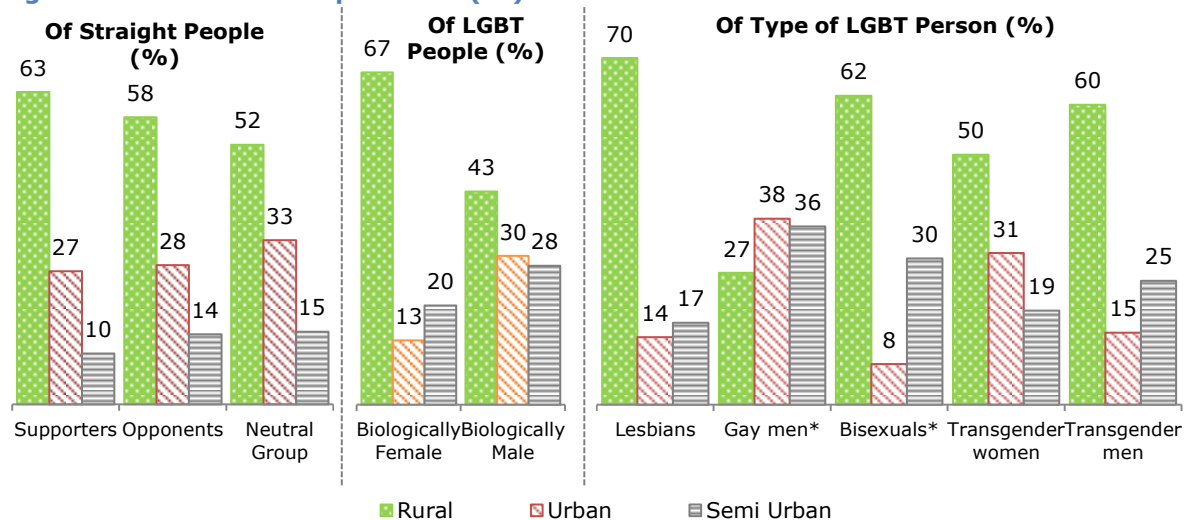
Base: Supporters (n=488), Opponent (n=467), Neutral Group (n=130); Biologically female (n=255), Biologically male (n=218)

³ Lindstrom, N. "Drag Queen Divas" AsiaLife Phnom Penh, Issue 29, May 2009 pp. 25-26; Gharbi, S., "Gay Scene and Grindr on KohPich" 7 Days, Phnom Penh Post, 14-20 Dec. 2012. Issue 173, p. 8

⁴ Lindstrom, N. "M Style" AsiaLife Phnom Penh, Issue 29, May 2009, p. 27; several NGOs and CBOs such as MHC, MHSS, CSSD, KDFO, and KHEMARA are part of the M-style program. RHAC and MEC have special clinics for MSM and Transgender for HIV Prevention. The Cambodian National Network of People living with HIV, (CPN Plus) has a Positive MSM and Transgender project.

Despite the common assumption that urban dwellers are more progressive than rural, the chart below (**Figure 2**) illustrates that there are slightly more LGBT supporters than opponents in rural areas. Among LGBT people, there are less biologically male LGBT in rural areas, especially gay men.

Figure 2: Location of Respondents (%)



SOURCE: S2. Location

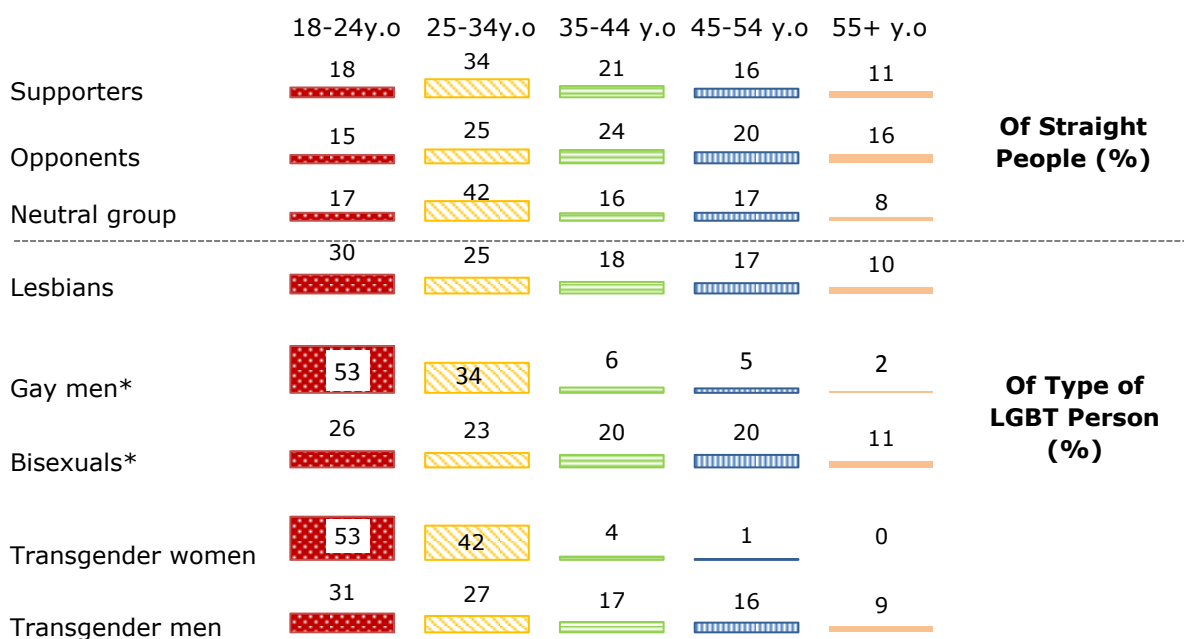
Base: Supporters (n=488), Opponent (n=467), Neutral Group (n=130); Biologically Female (n=255), Biologically Male (n=218); Lesbians (n=103), Gay Men (n=64), Bisexuals (n=61); Transgender women (n=121), Transgender men (n=124)

*Gay Men – Low base size
*Bisexuals – Low base size

Age

In the sample, LGBT supporters and the neutral group are younger than opponents (**Figure 3**). Although a proportional sample across different age groups was intended, the LGBT sample method resulted in a disproportionate number of younger (18-34 year olds) respondents. In comparison to other LGBT people, gay men and transgender women are much younger.

Figure 3: Age Profile (%)



SOURCE: S3_1.How old are you? Age Group

Base: Supporters (n=488), Opponent (n=467), Neutral Group (n=130); Biologically Female (n=255), Biologically Male (n=218); Lesbians (n=103), Gay Men (n=64), Bisexuals (n=61); Transgender women (n=121), Transgender men (n=124)

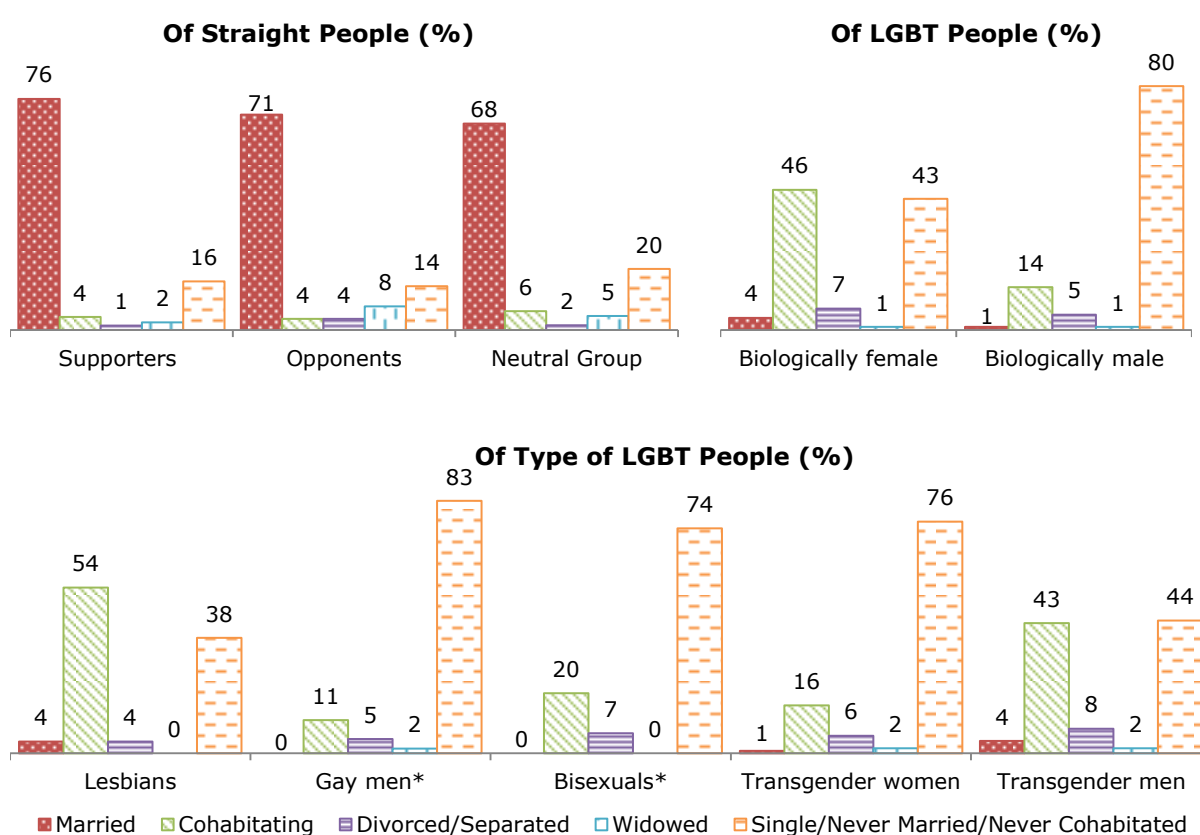
*Gay Men – Low base size
*Bisexuals – Low base size

Marriage and Cohabitation

Demographic data revealed a strong contrast in the proportion of people in a marriage between the straight and LGBT groups. Namely, while the majority of straight people are married (**Figure 4**), the majority of LGBT people are not. Biological male LGBT who are single almost double the number of single biological women. A little under half of biological female LGBT are cohabitating.

Same-sex marriage is not legally recognized in Cambodia yet. However, based on findings of RoCK community interviews (October–November 2014) regarding marriage and family recognition for LGBT couples, local authorities are not prevented by law from taking steps to recognize relationships between same-sex couples. According to **Figure 4**, about half of the lesbians and transgender men are cohabitating. Only 4% of lesbians and transgender men, and 1% of transgender women, are married.

Figure 4: Marital Status (%)



SOURCE: Q43.What is your current marital status?

Base: Biologically Female (n=255), Biologically Male (n=218); Lesbians (n=103), Gay Men (n=64), Bisexuals (n=61); Transgender women (n=121), Transgender men (n=124)

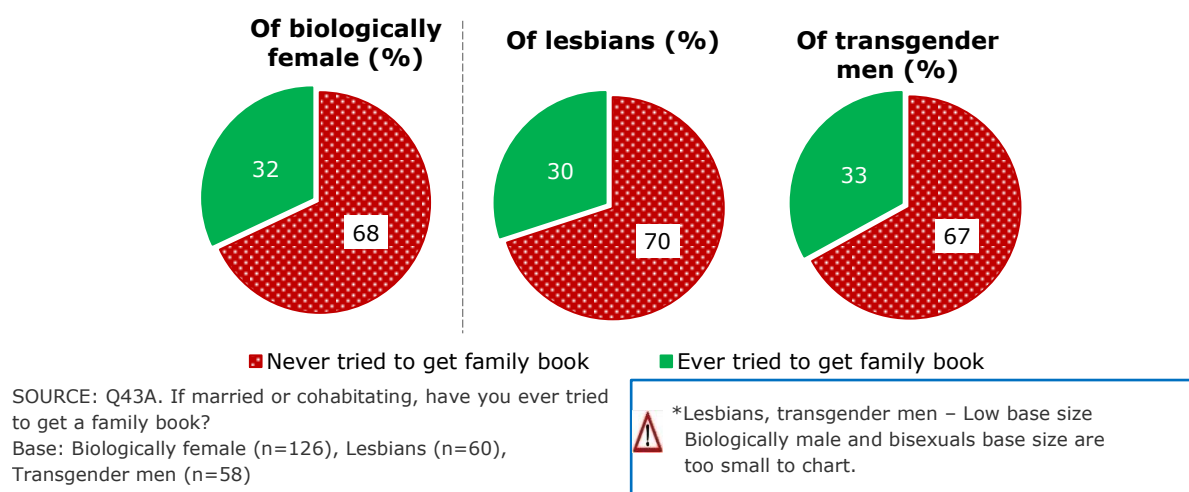
*Gay Men, Bisexuals – Low base size

Family Book

One culturally and legally important document recognizing family in Cambodia is the “Family Book”. A number of local authorities have approved applications from same-sex couples to be registered in the “Family Record Book” though designation of “husband and wife” is less common than “brother and sister” or “sister and sister”. These approvals have most often occurred where there is local community support for the couple. In these cases, they typically have also been couples who are accepted by their families and who have lived together for some years, possibly also raising children. Other same-sex couples have taken other informal steps to have their relationships recognized such as hosting a private party or traditional Buddhist/spiritual ceremony.

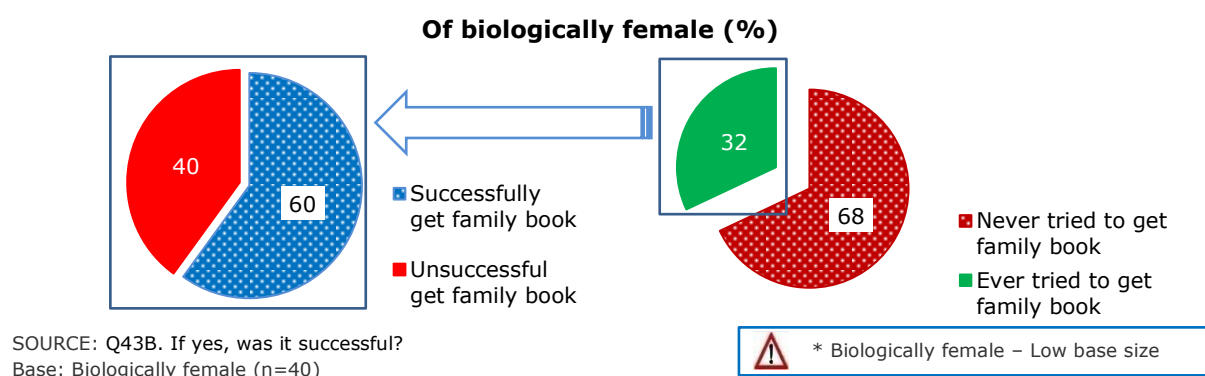
According to **Figure 5**, a third of LGBT biological females – lesbians/transgender men – reported having tried to obtain a family book, which allows them to be legally recognized as spouses with/without children. The sample size of biologically male LGBT and bisexuals are too small to be accurately represented.

Figure 5: Married/cohabitating LGBT people who have tried to procure a family book (%)



Two-third or more have never tried to obtain a family book (**Figure 6**). However, it is encouraging news that of the LGBT biological females that have tried to obtain a family book, 60% of them reported being able to obtain it successfully.

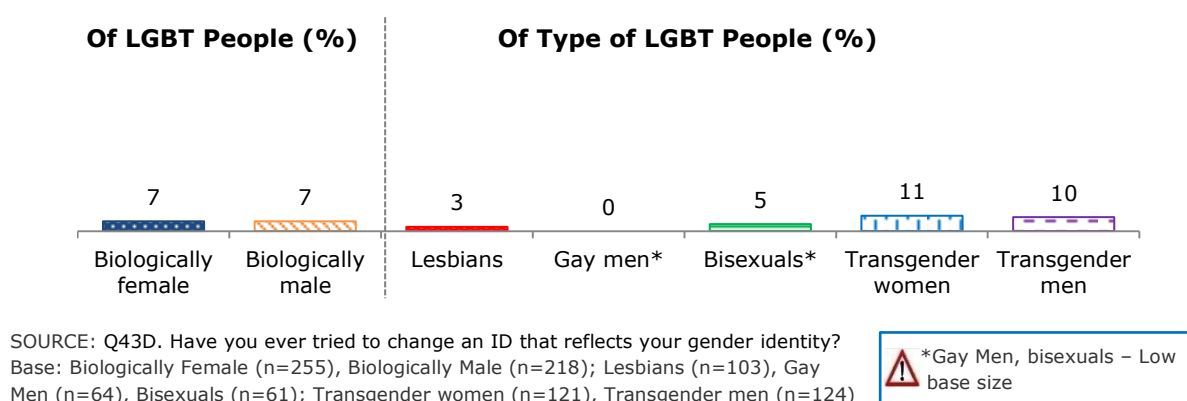
Figure 6: Married/cohabitating LGBT people who successfully got a family book (%)



Legal Recognition of Gender Identity

Less than 10% of LGBT people have ever tried to change an ID that reflects their gender identity (**Figure 7**). As would be expected, the majority of those LGBT who sought to change their ID are transgender men and women in almost equal numbers. Of those who sought to change their ID, there is no data to show how many were successful. Anecdotally, some RoCK members who are female-bodied transgender male have successfully obtained an ID that reflects their gender identity. However, there is currently no law or process in Cambodia for legal recognition of a change in gender identity.

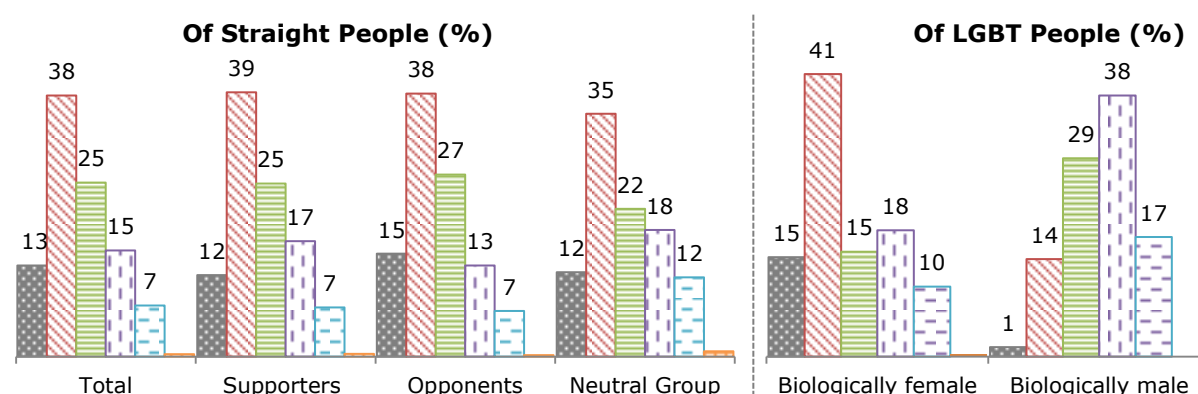
Figure 7: % of LGBT people who have ever tried to change an ID

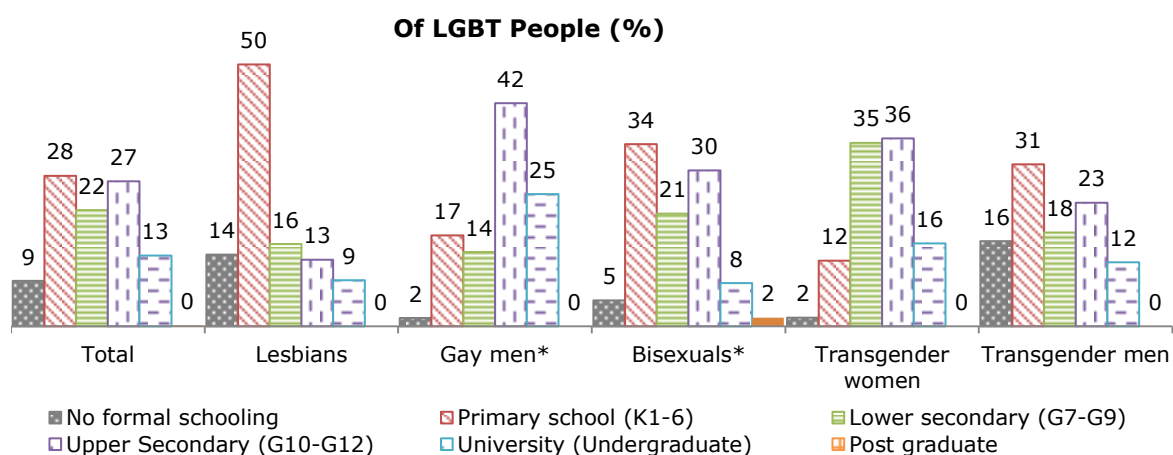


Education

In Cambodia, education is widely perceived to be the key to life achievement. The data reveals nearly two thirds of straight people have completed primary school or lower secondary school (**Figure 8**). Surprisingly, the survey revealed that LGBT people have reached higher levels of education than their straight counterparts, which contradicts the commonly-held belief, found in the FGDs among straight people, that LGBT people are less educated. This runs against the commonly-held belief that LGBT are experiencing higher levels of educational disadvantage due to their sexual orientation and gender identity. The finding may indicate that many LGBT going through school hide who they are. Further analysis of the data on LGBT education levels reveals less surprising trends with biological female LGBT being less well-educated than their biological male LGBT counterparts, with 43% as compared to 84% finishing lower secondary school education or higher. Specifically among biological male LGBT respondents, gay men have achieved the highest education of all (67% have finished primary school). However, among biologically female LGBT respondents, lesbians have achieved the lowest education levels (half have completed primary school).

Figure 8: Educational background (%)





SOURCE: Q44.What is the highest grade you completed in school?

Base: Supporters (n=488), Opponent (n=467), Neutral Group (n=130); Biologically Female (n=255), Biologically Male (n=218); Lesbians (n=103), Gay Men (n=64), Bisexuals (n=61); Transgender women (n=121), Transgender men (n=124)

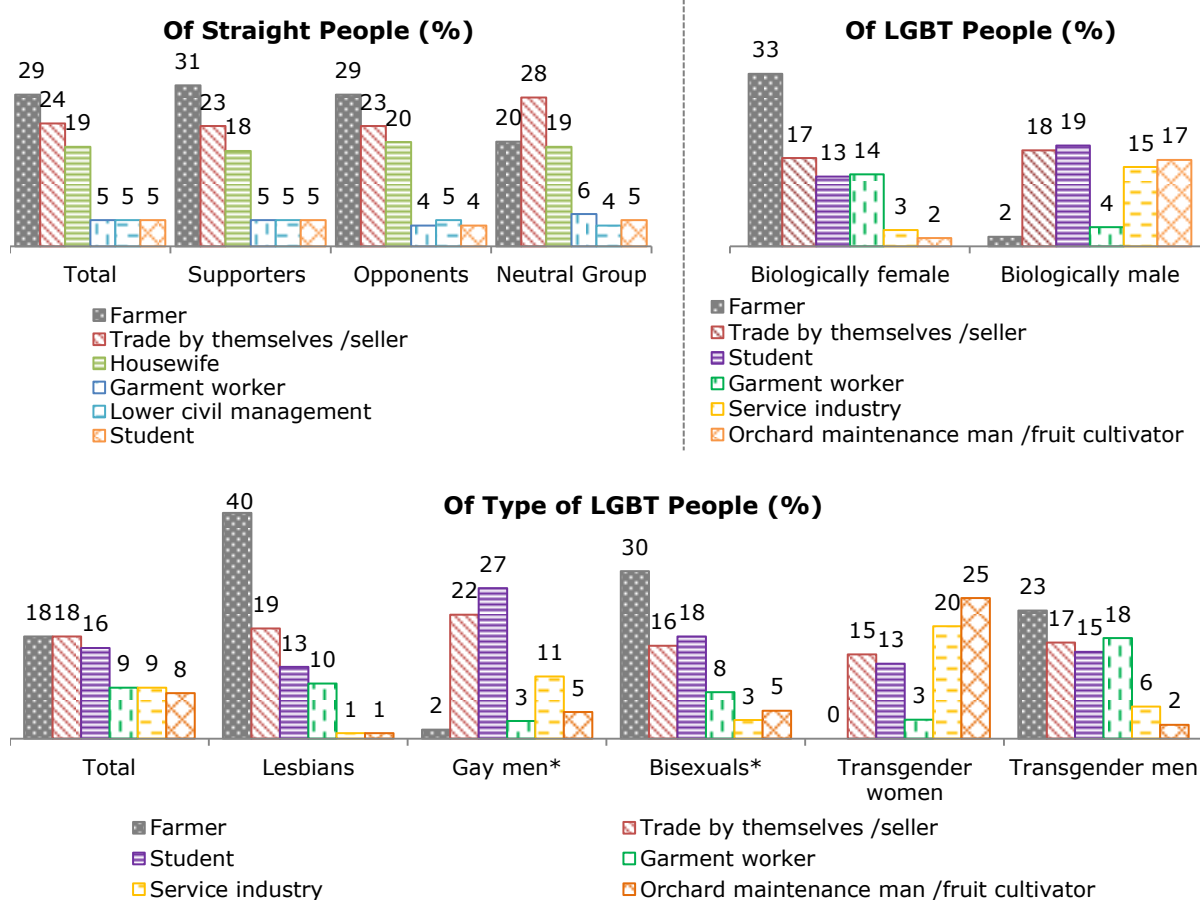
*Gay Men, Bisexuals – Low base size

Employment and Occupations

Many occupations in Cambodia, particularly unskilled positions, remain highly segregated by gender. The noticeable differences in occupations between individuals in straight and LGBT samples may be affecting occupational access. Some findings concur and some are more surprising. Based on **Figure 9**, the main occupation among all respondents is farming with a higher percentage of straight people engaged in this occupation, 29% compared to 18% of the LGBT sample. When examined by type of LGBT, 40% of lesbians are farmers along with 30% of bisexuals and 23% of transgender men.

Approximately one quarter of straight respondents are traders. Similarly all types of LGBT respondents are engaged in trading though at lower frequencies ranging from 15% to 22%. Those reporting employment as a garment worker are higher among LGBT respondents (9%) compared to straight respondents (5%) with the highest percentage by type of LGBT being transgender men (18%). Significantly, 25% of transgender women reported being employed as fruit cultivators involved in orchard maintenance. Surprisingly, this is the biggest type of occupation reported by transgender women interviewed and may be reflective of the rural/urban divide. Other occupations also show differences. Among straight people, 19% are housewives, and 5% work in lower civil management (e.g., teachers, lower level police officer, lower level military officer, mail delivery person, and drivers). However, among the top 6 occupations, no LGBT respondents fall into those two categories. More than a quarter of gay men are students. This figure is highest amongst gay men, which is no surprise since earlier findings revealed that gay men achieved the highest educational results.

Figure 9: Top 6 occupation (%)



SOURCE: Q45.What is your current occupation(s)?

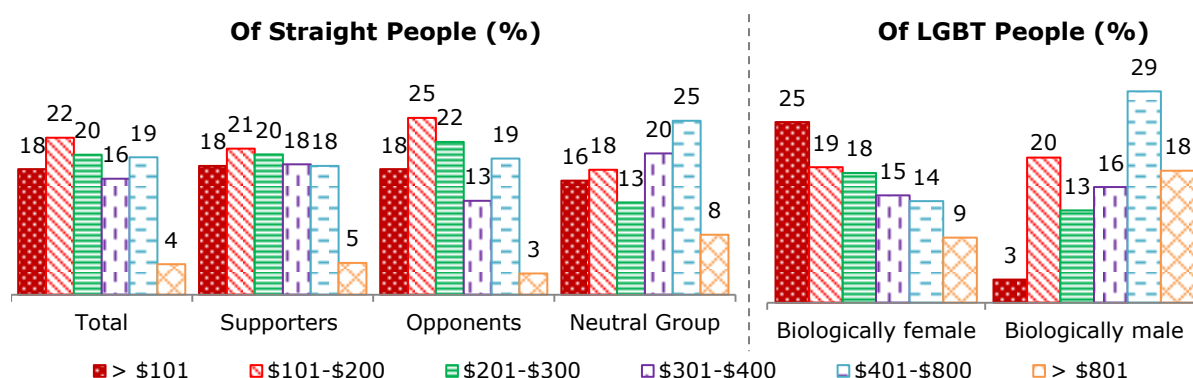
Base: Supporters (n=488), Opponent (n=467), Neutral Group (n=130); Biologically Female (n=255), Biologically Male (n=218); Lesbians (n=103), Gay Men (n=64), Bisexuals (n=61); Transgender women (n=121), Transgender men (n=124)

*Gay Men, bisexuals – Low base size

Household Income

Household Income is a standard identifier of poverty or wealth. While the survey found that monthly household income of straight LGBT supporters and opponents is similar, both cohorts are less wealthy than those identified as the neutral group, of which 53% earn more than \$300 per month (Figure 10). Comparing the income of straight and LGBT people (Figure 10 & Figure 11), the study found that the LGBT community earns a higher monthly household income. According to the data, only 23% of straight people earn more than \$400 monthly compared to 35% of LGBT people. This finding poses further questions. What is the make-up of LGBT household members? How many people are contributing to monthly income compared to the traditional straight family household?

Figure 10: Monthly household income (%)

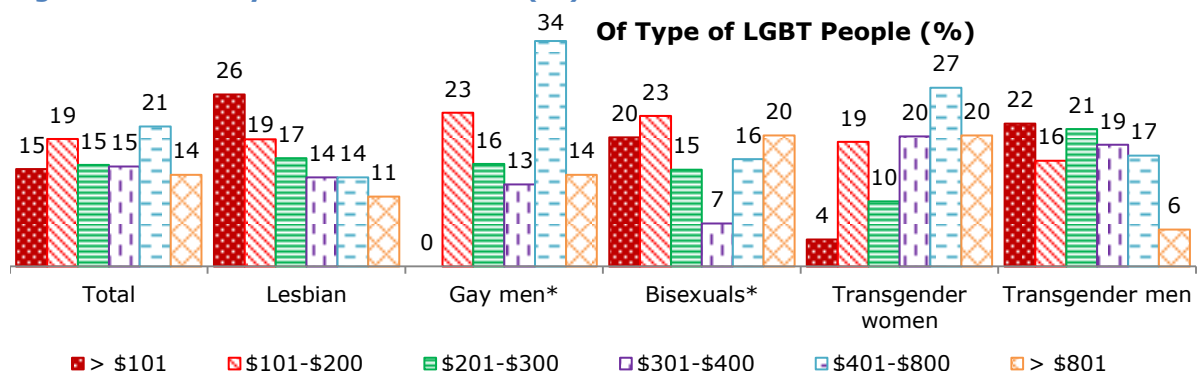


SOURCE: Q46. Approximately what is your monthly household income from all sources on the following scale?

Base: Supporters (n=488), Opponent (n=467), Neutral Group (n=130); Biologically Female (n=255), Biologically Male (n=218)

Among LGBT people, biological men are better off financially than biological women. Almost half of biologically male LGBT earn more than \$400 per month, double the number of the biologically female in that earning bracket (Figure 11). The result illustrates a significant gender gap, which is likely due to education levels, aspirations and expectations associated with gender, culture and issues of gender within the workplace. Among biologically female LGBT, transgender men are better off financially than lesbians. However, among biologically male LGBT, gay men have a higher household income than transgender women. Lesbians are the poorest of all groups with only 39% earning more than \$300 per month.

Figure 11: Monthly household income (%)



SOURCE: Q46. Approximately what is your monthly household income from all sources on the following scale?

Base: Lesbians (n=103), Gay Men (n=64), Bisexuals (n=61); Transgender women (n=121), Transgender men (n=124)

 *Gay men, bisexuals Low base size

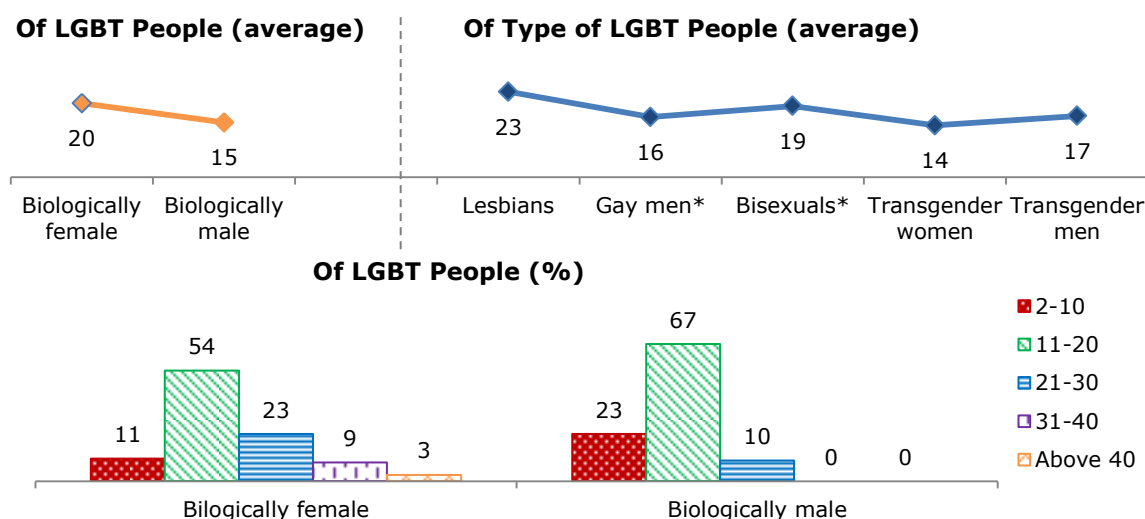
Age of Awareness of Sexuality and Gender Identity

On average, biologically male LGBT state that they knew they were homosexual five years earlier than biologically female LGBT (Figure 12). Lesbians knew they were attracted to women in their early twenties on average, while gay men, bisexuals, transgender women, and transgender men knew they were LGBT during their teenager years on average. Transgender women are the youngest of all in recognizing that they were different from their heterosexual peers. Globally, transgender people report being aware of their gender dysphoria earlier than others in the LGBT community. For clinically referred children, onset of cross gender behaviors may be as early as 2-4 years.⁵ This age corresponds to the developmental period in which most children begin expressing

⁵ Miriam Rosenberg – M.D., PH.D, (2002), Children with Gender Identity Issues and Their Parents in Individual and Group Treatment

gendered behaviors and interests. This global finding corroborates the early onset for Cambodia too. Additionally, **Figure 12** shows that transgender men, who are biologically female, report awareness of who they are at a much earlier age than lesbians. The finding that men in Cambodia know who they are at an earlier age than lesbians could be a result of the greater social freedom enjoyed by boys and young men compared to girls and young women.

Figure 12: Age when LGBT People knew they were LGBT (Average)



SOURCE: Q2. At what age did you know that you were LGBT?
Base: Biologically Female (n=255), Biologically Male (n=218); Lesbians (n=103), Gay Men (n=64), Bisexuals (n=61); Transgender women (n=121), Transgender men (n=124)

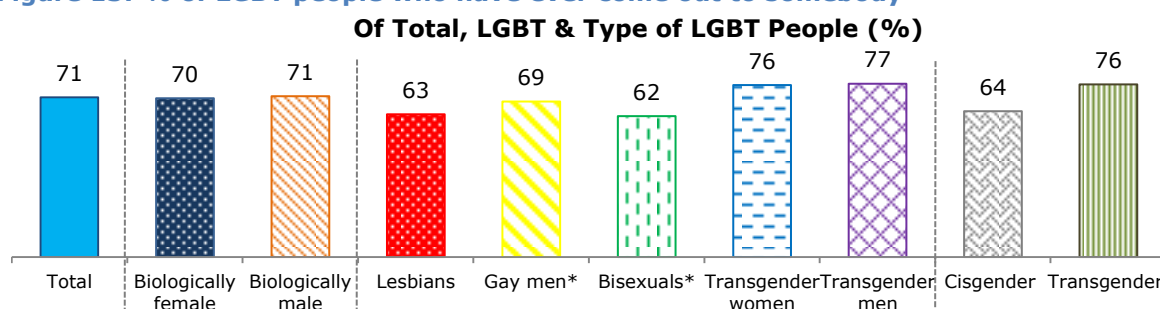
*Gay Men, bisexuals low base size

Coming Out

“Coming out” means telling other people that you are or may be a LGBT person. Approximately three-quarters of LGBT people have ever come out. Slightly more transgender people than cisgender (lesbians, gay men, and bisexuals) have ever come out to other people, likely due to the pressure of further explanation of their appearance needed in a social context (**Figure 13**).

In reading the findings on “coming out”, it is important to bear in mind the limitations of the research. The LGBT respondents for this research tend to be younger (18-34 years old) and were identified by RoCK’s network as well as snowballing technique. Therefore, the high percentage (71%) of those who have come out may need to be read with cautious as it may not be representative of the LGBT community as a whole. On the other hand, behind these figures lies a concern that almost one-third (29%) of LGBT people do not come out and live hidden, and probably isolated and frustrated lives.

Figure 13: % of LGBT people who have ever come out to somebody

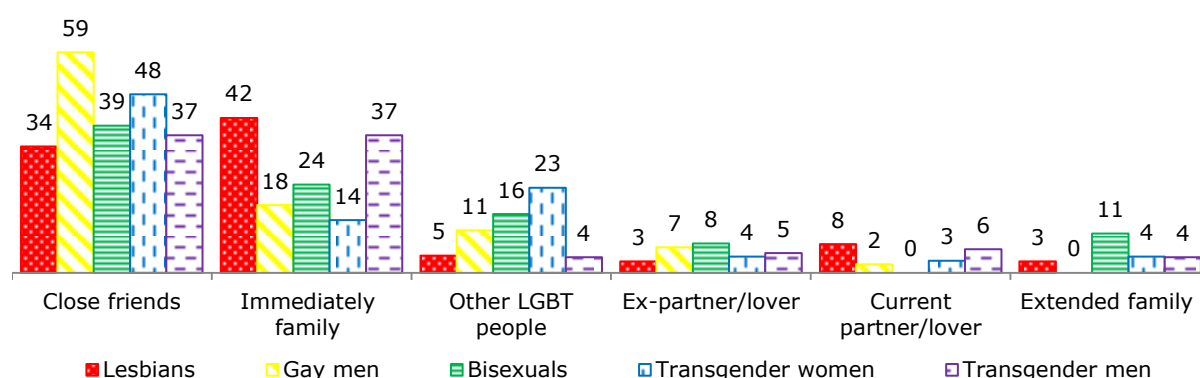


SOURCE: Q3. Have you ever come out to anybody?
Base: Biologically Female (n=255), Biologically Male (n=218); Lesbians (n=103), Gay Men (n=64), Bisexuals (n=61); Transgender women (n=121), Transgender men (n=124), Cisgender (n=228), Transgender (n=245)

*Gay Men, bisexuals low base size

Coming out is very important across all LGBT people. The first people whom lesbians and transgender men came out to were either their immediate family or close friends (**Figure 14**). Gay men, bisexuals, and transgender women were much more likely to come out to their close friends first. The difference in choice between lesbians and gay men as to whom they first came out may be explained by the more constrained social network of girls and young women – mostly home and family – compared to the greater social freedom enjoyed by boys and young men in Cambodian culture.

Figure 14: Top 6 first people whom LGBT people came out to (%)

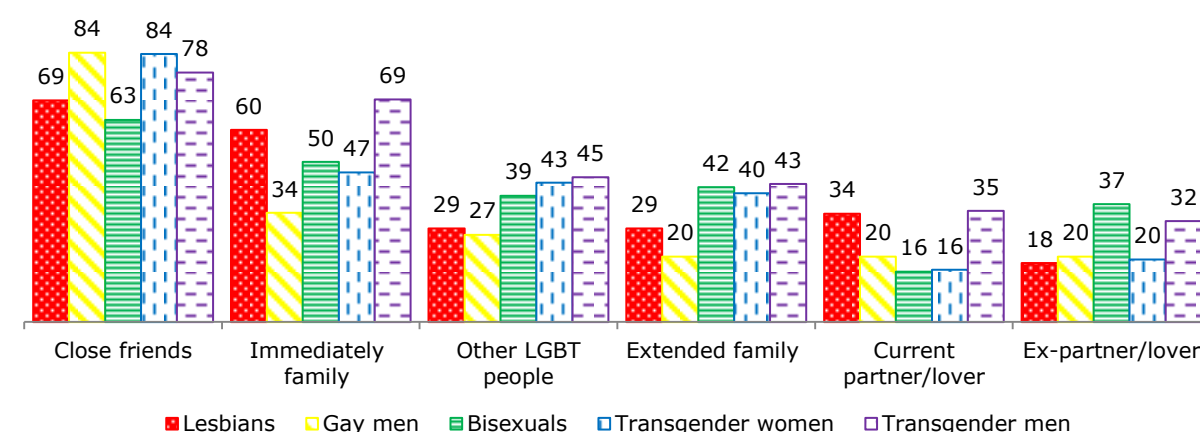


SOURCE: Q3A. Whom did you first come out to?
Base: Lesbians (n=65), Gay Men (n=44), Bisexuals (n=38);
Transgender Men (n=92), Transgender Women (n=95)

*Lesbians, Gay Men, Bisexuals low base size

The next people that LGBT people came out to were still either their immediate family or close friends (**Figure 15**). These findings reinforce the reality that LGBT people choose very carefully and consistently to whom they should come out. The range is limited to very close friends and family and this suggests a strong fear of coming out to a wider circle of people.

Figure 15: Top 6 next persons whom LGBT people came out to (%)

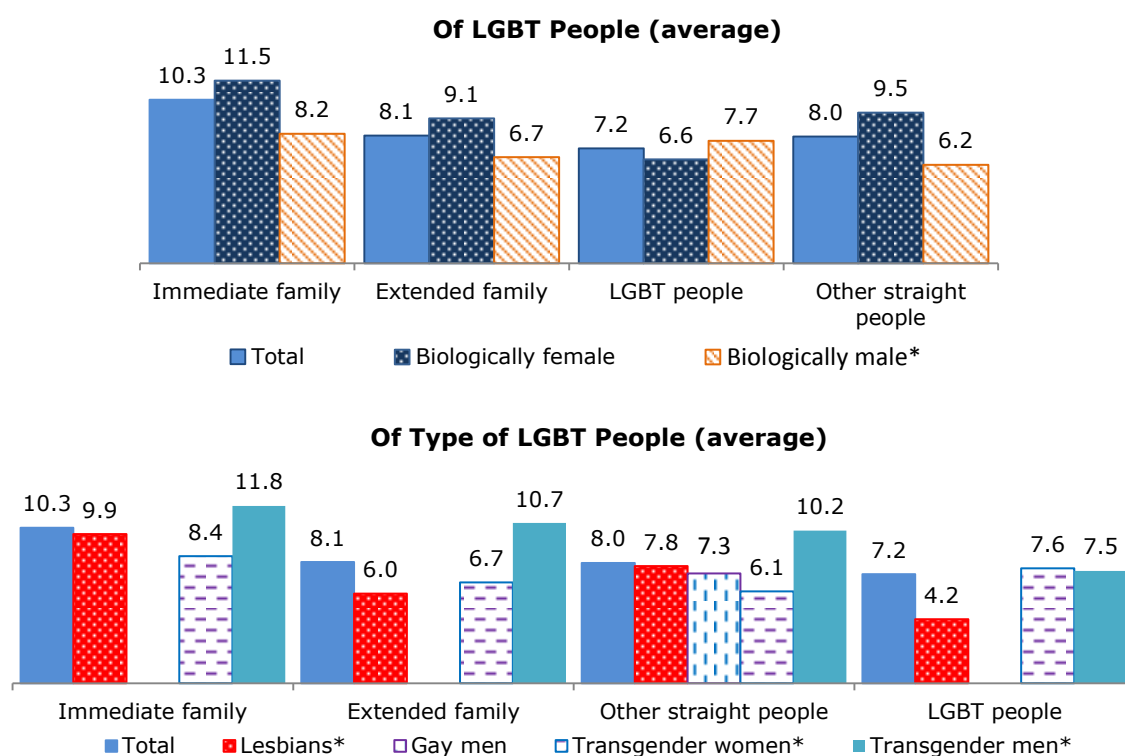


SOURCE: Q3B. Who else did you come out to?
Base: Lesbians (n=65), Gay Men (n=44), Bisexuals (n=38);
Transgender women (n=92), Transgender men (n=95)

*Lesbians, Gay Men, Bisexuals low base size

Of LGBT people who have come out, biological women on average have been out to immediate family, other straight people, and extended family longer than biological men (Figure 16), despite the former knowing that they were homosexual five years later than the latter. Among biologically female LGBT, transgender men have come out to other people longer than lesbians, which makes sense due to their transgender appearance.

Figure 16: Average years that LGBT people have been out



SOURCE: Q4. How long have you been out?

Base: Immediate family [Total (n=183), Biologically Female (n=115), Biologically Male (n=66), Lesbians (n=39), Transgender women (n=43), Transgender men (n=65)], Extended family [Total (n=123), Biologically Female (n=68), Biologically Male (n=54), Transgender women (n=37), Transgender men (n=41)], LGBT people [Total (n=128), Biologically Female (n=65), Biologically Male (n=61), Transgender women (n=40), Transgender men (n=42)], Other straight people [Total (n=302), Biologically Female (n=159), Biologically Male (n=139), Lesbians (n=58), Gay men (n=42), Transgender women (n=83), Transgender men (n=85)]

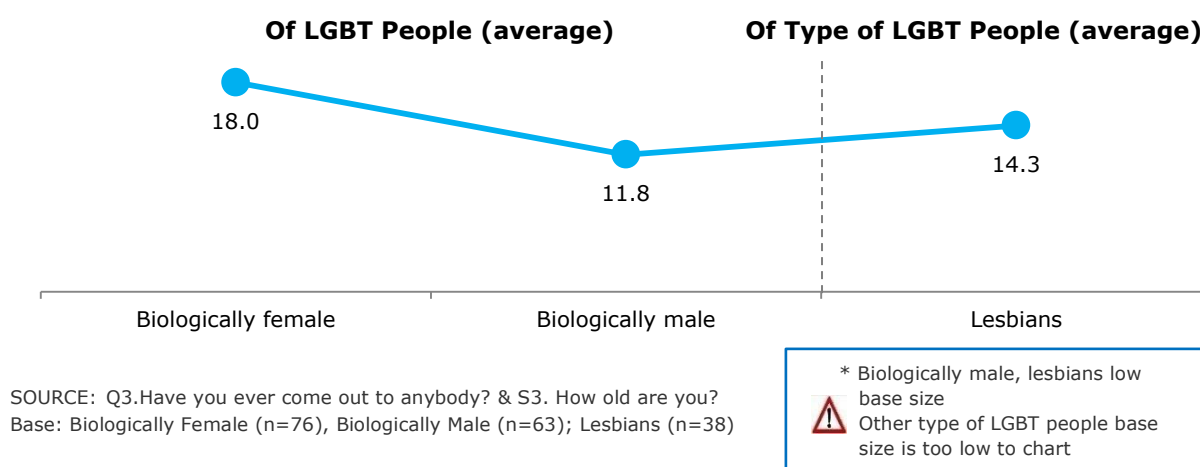
* Immediate family: Biologically male, Lesbians, Transgender men; Extended Family: Biologically Female, Biologically Male, Transgender women, Transgender men; LGBT people: Biologically Female, Biologically Male, Transgender women, Transgender men; Other straight people: Lesbians, Gay men low base size.
* Gay men (Immediate family, Extended family, LGBT people) and bisexuals base is too small

Of the 30% of LGBT people who have never come out (Figure 13), biological women are in the closet six years longer than biological men on average (Figure 17). This would, once again, seem to confirm the wider social networks and freedom available to men while women remain more limited to people and networks closer to the home or near-home environment and may relate to the later age of awareness of being LGBT (Figure 12).

Among the three-quarters of LGBT respondents who did come out (Figure 17), they did so to a very narrow range of people. In Homosexuality and the Cultural Politics of Tongzhi in Chinese Societies, Chou (2001) argues that the act of coming out is itself a Western behavior built on an individualist premise. The author argues that a better term for the Chinese (perhaps pan-Asian) context is coming home, whereby a gay person's partner is accepted into the family like a legal son or daughter-in-law. Unlike coming out, coming home may not involve direct confrontation or assignment of labels, just a tacit and possible unspoken understanding that a person's partner has

deep emotional significance to the family's son or daughter. Such a concept might be more appropriate to the Cambodian setting, but goes beyond the scope of this research.

Figure 17: Years of LGBT people who are in the closet (average)



Barriers to Coming Out

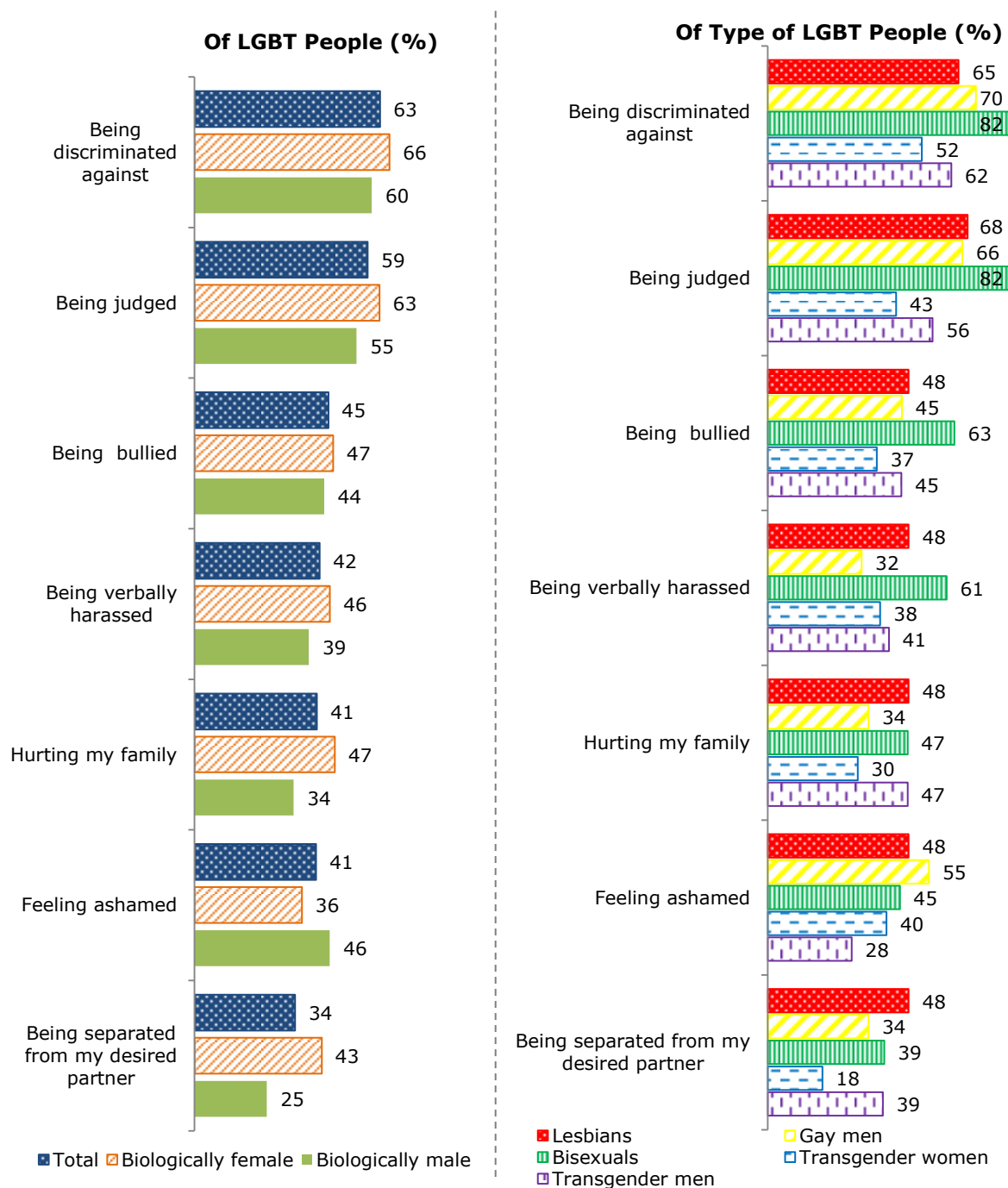
Fear of being discriminated against and being judged are the top two reasons that LGBT people have come out to only certain people (**Figure 18**). Generally, the data shows that biological females are most sensitive to all top 7 reasons apart from "feeling ashamed". On closer examination of responses between types of LGBT people, it shows that gay men are most concerned with feeling ashamed (55%). Transgender women report the least concern about the 7 specified barriers except feeling ashamed and verbally harassed. Unlike gay men, transgender men report the least concern about feeling ashamed.

Bisexuals stand out in comparison to other LGBT people, reporting greater concerns about discrimination, judgment, bullying and harassment. Commonly, bisexuals do not find easy acceptance and understanding within the LGBT community, who often see bisexuals as "sitting on the fence", meaning they cannot make up their mind so they continue to "pretend" that they have an opposite sex attraction. Also, the heterosexual community often views bisexuals as "too interested in sex".

The same as other types of LGBT, gay men share the top reasons for coming out to certain people. However, gay men are least concerned with being verbally harassed compared to other LGBT people.

Lesbians' top concern differs from other types as they fear being judged more than being discriminated. Of all types of LGBT, lesbians are the most concerned about being separated from their desired partner if they come out.

Figure 18: Top 7 reasons why LGBT people have come out to certain people only (%)



SOURCE: Q5. Why have you come out to certain people only (Q3B)?
 Base: Total (n=338), Biologically Female (n=179), Biologically Male (n=155);
 Lesbians (n=65), Gay Men (n=44), Bisexuals (n=38); Transgender Women
 (n=95), Transgender Men (n=92),

*Lesbians, gay men, bisexuals Low
 base size

Chapter 5: Defining LGBT in Khmer Language

In Cambodia, there are no official terminologies in the Khmer language to describe homosexual people, be it lesbian, gay, bisexual, transgender or queer (LGBT). However, “Khteuy” is a commonly used word for various types of homosexual people. The phrase is generally incorrectly used to describe the LGBT community as the Buddhist dictionary describes “Khteuy” as people who are born with female and male genitalia.⁶ “Khteuy” is also used to describe those who may be (biologically) women or men, yet they display the behavior or personality of the opposite sex.⁷ “Khteuy” is said to have its origins in ancient Khmer language, and the word is used widely in Thailand as well.⁸

According to focus group discussions (FGDs) with the Cambodian straight and LGBT communities, there is a broad and duplicative, though nuanced, vocabulary used for referring to homosexual people. FGD findings reveal that approximately 30 terms are used by both straight and LGBT respondents for homosexual people. However, during the survey phase, findings show that there are more than 200 terms that are used by respondents.

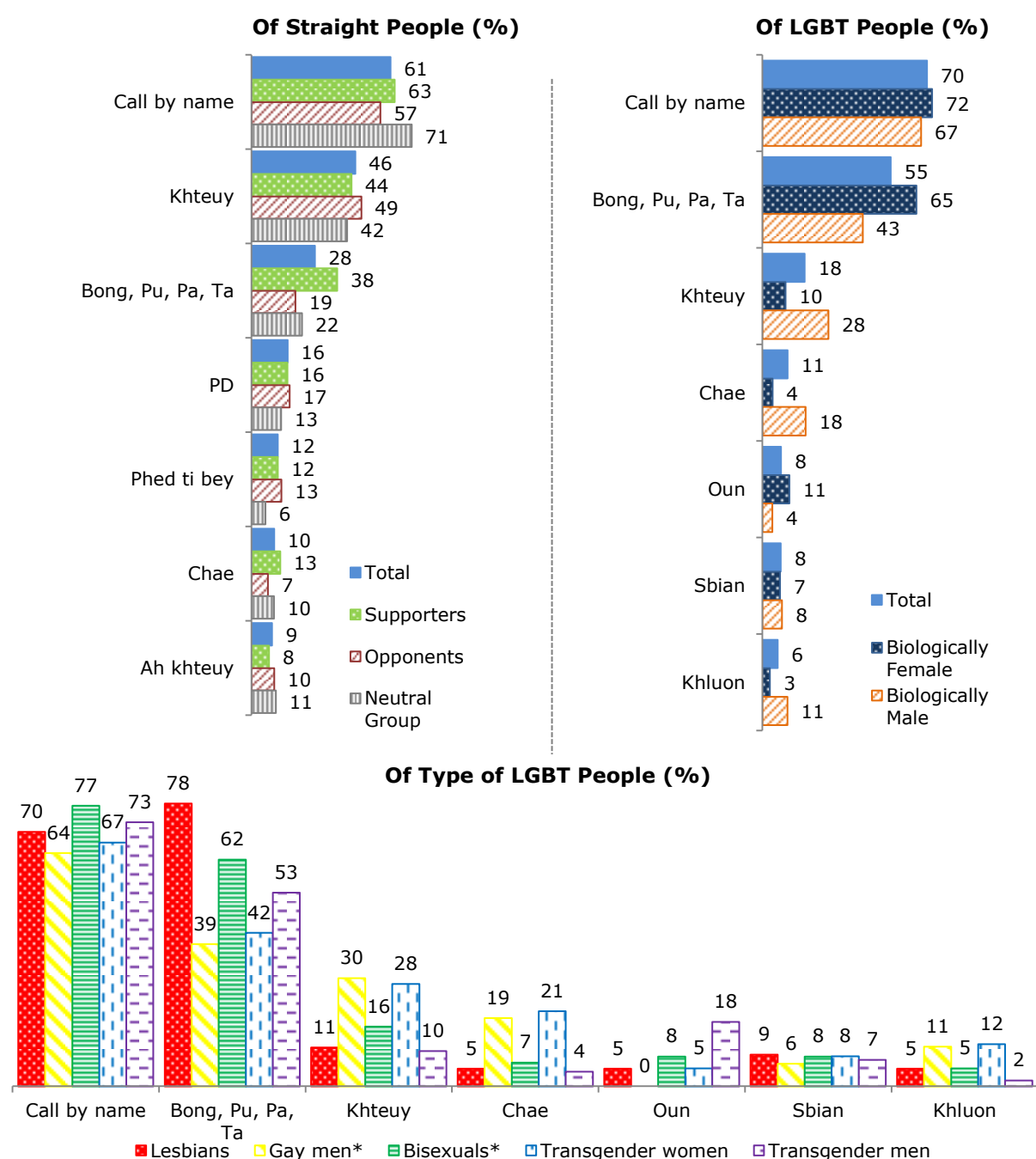
When asked in an unprompted (spontaneous) fashion, the majority of both straight and LGBT people said that they would use the person’s first name when referring to someone in a same-sex relationship (**Figure 19**). It is interesting to note that the percentage of straight people who know an LGBT person (**Figure 31**) is about the same as the percentage of straight people who prefer to call LGBT people by their name. The second top term differs between the groups in that straight people are more likely to use the term ‘khteuy’ while LGBT people use the normally accepted terms of respect used among family and friends, such as ‘bong (brother/sister)’, ‘pu (uncle)’, ‘pa (farther)’, ‘ta (grandfather)’. Within the LGBT community it is mostly gay men and transgender women who use the term ‘khteuy’. They are also more likely to use the term ‘chae’ (sister). Less than 20% of the straight community also uses ‘PD’, ‘Phed ti bey (third gender)’ and ‘Ah khteuy’. However, these terms are not in the top seven most used terms among LGBT people who prefer to use ‘khloun’, and ‘Sbian’ (less than 10%). [For more detail on terms in use see Appendix 2: Defining LGBT in Khmer].

⁶ Ibid

⁷ Phong Tan. (Phnom Penh: UNESCO, 2008) “HIV/AIDS Prevention Program: Ethnography of Male to Male Sexuality in Cambodia”.

⁸ Salas, Vicente. (2014) “Speaking Out – a toolkit for MSM and Transgender led Advocacy”. Global Forum on MSM and HIV (MSMGF)

Figure 19: Top 7 terms used for people in a same-sex relationship - Spontaneous (%)

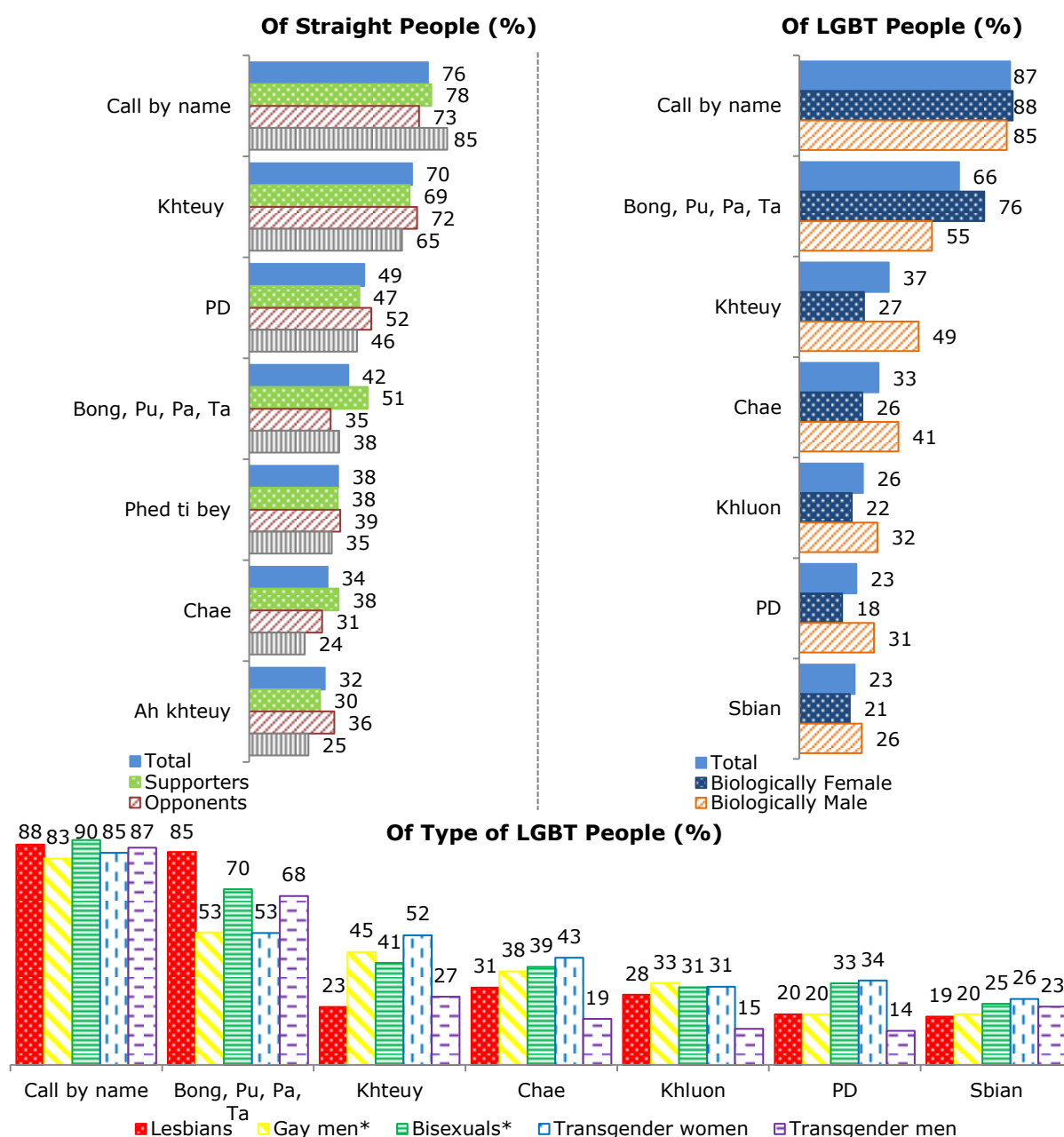


SOURCE: Q1a. What would you call people who are in a same-sex relationship? (Q1 for straight people and Q1A for LGBT People)
 Base: Total Straight (n=1085), Supporters (n=488), Opponent (n=467), Neutral Group (n=130); Total LGBT (n=478), Biologically Female (n=255), Biologically Male (n=218); Lesbians (n=103), Gay Men (n=64), Bisexuals (n=61); Transgender women (n=121), Transgender men (n=124)

*Gay Men and Bisexuals low base size

When asked in a prompted fashion (non-spontaneous), the frequency of use for all terms increased (Figure 20) among both straight and LGBT groups. This is to be expected because when someone is presented with a list of terms to choose from they will often recall more terms and also they may feel more comfortable interacting with terms which are presented to them. A key finding to note is that even when both straight and LGBT people were prompted with a list of terms, LGBT people still never report using 'Phed ti bey' (third gender) and 'Ah khteuy' to describe themselves. This may suggest that these terms are considered derogatory and insulting by LGBT people.

Figure 20: Top 7 terms used for people in a same-sex relationship – Non-spontaneous (%)

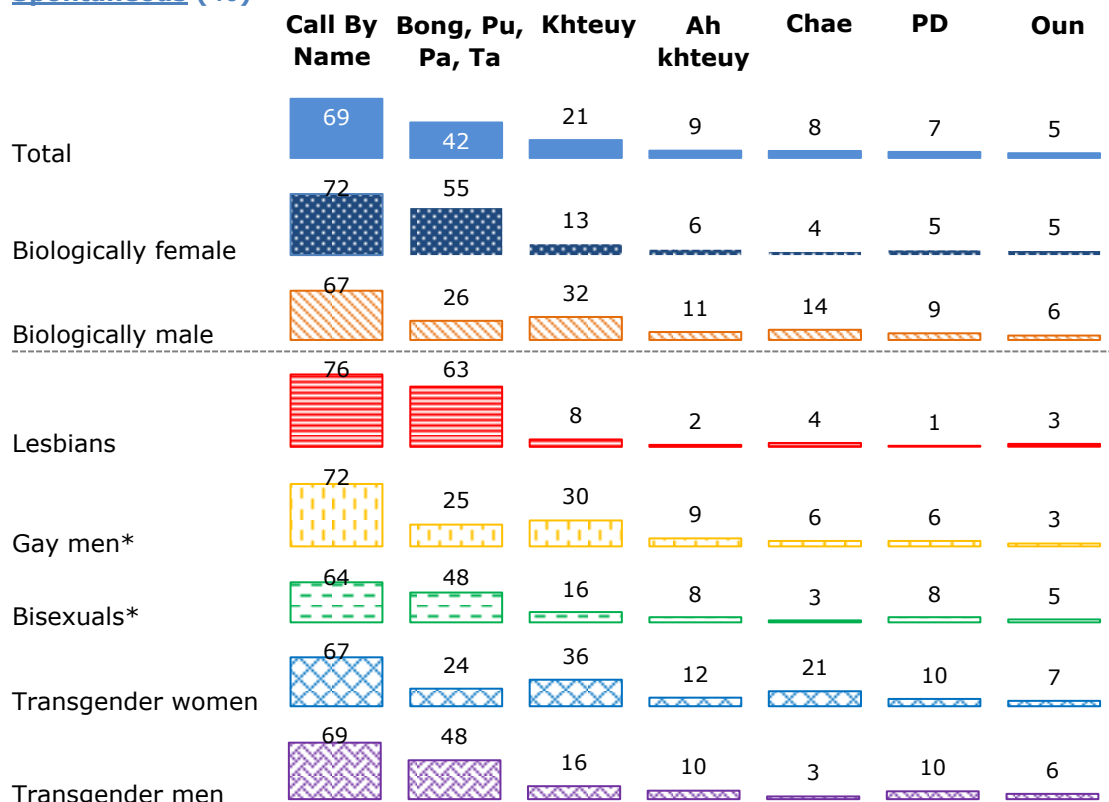


SOURCE: What other terms would you call people who are in a same-sex relationship? (Q37 for straight people and Q37B for LGBT People)
 Base: Total Straight (n=1085), Supporters (n=488), Opponent (n=467), Neutral Group (n=130); Total LGBT (n=478), Biologically Female (n=255), Biologically Male (n=218); Lesbians (n=103), Gay Men (n=64), Bisexuals (n=61); Transgender Women (n=121), Transgender men (n=124)

*Gay Men and Bisexuals low base size

When asking LGBT respondents what straight people call them, about 70% said they are called by their first name (Figure 21). Additionally, biologically female LGBT (lesbians, bisexuals and transgender men) said straight people also call them “bong, pu, pa, ta”, whereas biologically male (gay men and transgender women) said they are also called “Khteuy” and “bong, pu, pa, ta” to a lesser extent. It is important to keep in mind that the given top 2nd term (“bong, pu, pa, ta”) by LGBT that they think straight people call them (Figure 21), copies their own preference (Figure 23) term rather than what straight people actually said, as shown in Figure 20.

Figure 21: Top 7 terms that straight people call LGBT people according to LGBT people – Spontaneous (%)



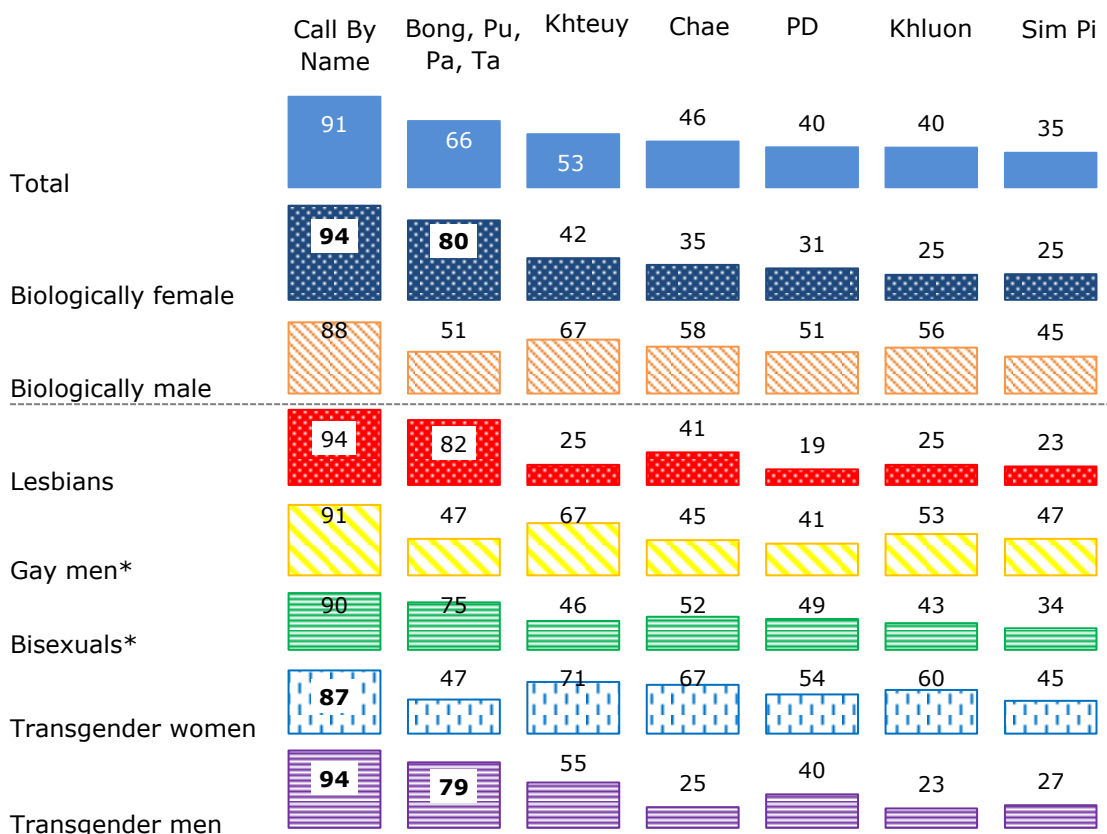
SOURCE: Q1. What do straight people call you knowing that you are LGBT?

Base: Total (n=478), Biologically Male (n=2255), Biologically Male (n=218); Lesbians (n=103), Gay Men (n=64), Bisexuals (n=61); Transgender Women (n=121), Transgender Men (n=124)

*Gay Men and Bisexuals low base size

When prompted, “called by name”, “bong, pu, pa, ta”, and “Khteuy” are the top three terms used (Figure 22). “Chae”, “PD”, “Khluon”, and “sim pi (two sim cards)” are also terms that LGBT people think straight people call biologically male LGBT (gay men and transgender women).

Figure 22: Top 7 terms that straight people call LGBT people according to LGBT people – Non-spontaneous (%)

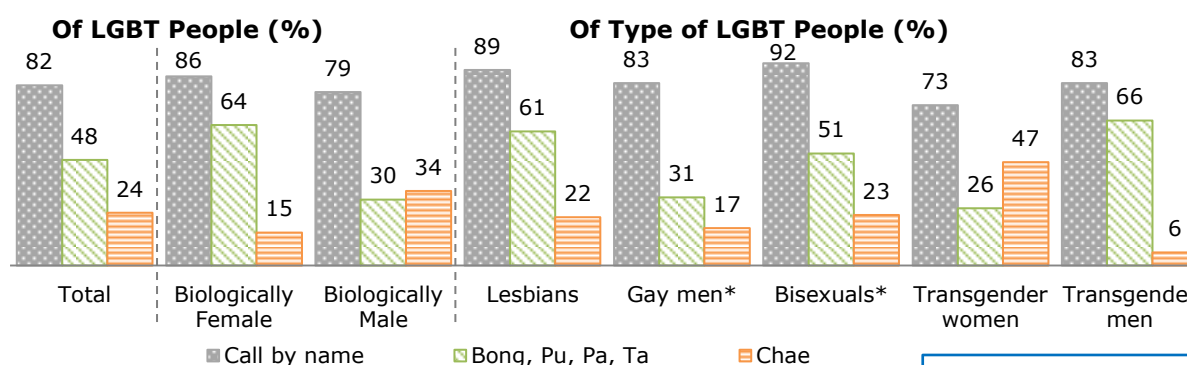


SOURCE: Q37. What other terms do straight people call you?
Base: Total (n=478), Biologically Female (n=255), Biologically Male (n=218);
Lesbians (n=103), Gay Men (n=64), Bisexuals (n=61); Transgender Women (n=121),
Transgender Men (n=124)

*Gay Men and Bisexuals low base size

When asking LGBT respondents what terms they would prefer to be called, the majority of them state that they want to be called by name (Figure 23) implying that they do not want to be labelled. Also, 64% of biologically female LGBT prefer to be called “bong, pu, pa, ta”, and about half of transgender women want to be called “chae”, respectively.

Figure 23: Top 3 preferred terms to be called (%)



SOURCE: Q37A. What terms would you prefer to be called?
Base: Total (478), Biologically Female (n=255), Biologically Male (n=218); Lesbians (n=103),
Gay Men (n=64), Bisexuals (n=61); Transgender Women (n=121), Transgender Men (n=124)

*Gay Men and Bisexuals low base size

While some terms (e.g., Khteuy, khluon, etc.) are defined the same by both the straight and LGBT communities, other words (e.g., PD, sim pi, etc.) are understood differently by each community (Appendix 2: Defining LGBT in Khmer), according to the FGDs. Members of the straight community, especially those who are opposed to same-sex relationships, exhibit less sensitivity toward LGBT people as seen by the terminology they use. For example, some straight people use the term “Khteuy” in Khmer, which can be interpreted in a derogatory fashion. Furthermore, the term “ah chhmol” in Khmer that translates to “male – a term used with animals only” is an insulting word for women who love women.

While at least 29% of straight people state that the use of words “ah (male) Khteuy” and “me (female) Khteuy” to describe members of the LGBT community is insulting, in other cases the straight community does not appear to realize that these terminologies are offensive. Based on their non-apologetic tone and confident delivery, many do not feel that the following terms have derogatory connotations: “Khteuy”, “PD”, “sim pi” (two sim cards), “ah chhmol” (male). Furthermore, the survey reveals that 27% or more of straight respondents find “Khteuy”, “ah Khteuy”, and “me Khteuy” funny. However, only 16% of LGBT respondents think the aforementioned terms are funny.

In speaking to LGBT people in the survey, more than half assert that “Khteuy”, “ah Khteuy”, and “me Khteuy” are insulting to their lifestyle. Although during the FGDs, they expressed that there are certain situations where these terms can be used endearingly, such as when close friends joke with them. The distinction in this case is that friends use these terms as a way to embrace LGBT identities through humor, not to discriminate.

18-30 year old, transgender woman, Kampong Cham



“When I hear straight people call me ‘khteuy or ah khteuy’, I get angry. I feel they’re making fun of me, but I cannot do anything for fear that they’ll beat me. Instead, I try to hold in my anger and let it go.”

In the FGDS, neither straight nor homosexual people spontaneously mentioned the terms “srey srolanh srey”, “bros srolanh bros”, or “neak srolanh pi phed” when asking how they would refer to two women who are in a same-sex relationship, two men who are in a same-sex relationship, and people who are attracted to both sexes, respectively. After probing the terms in Khmer, most were receptive to these terms. Nobody mentioned “queer”, which may mean that they are either not aware of this emerging identity or not used to discussing it with others.

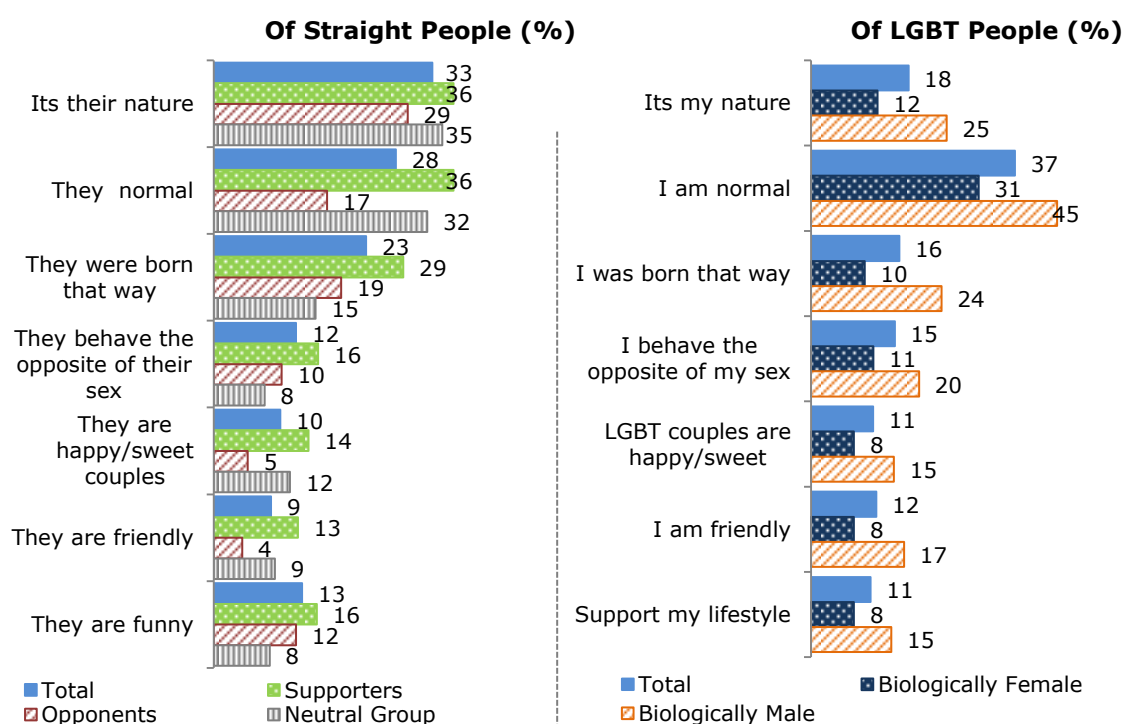
Clear language being used around LGBT is complicated by a number of factors such as the number of terms used by different groups; different groups using and understanding terms in different ways, and people having different feelings about different terms. Appendix 2: Defining LGBT in Khmer shows in great detail the responses to various terminologies from different groups of respondents. There is a lot of learning about what terms should be promoted and what terms should be phased out as they often cause offence.

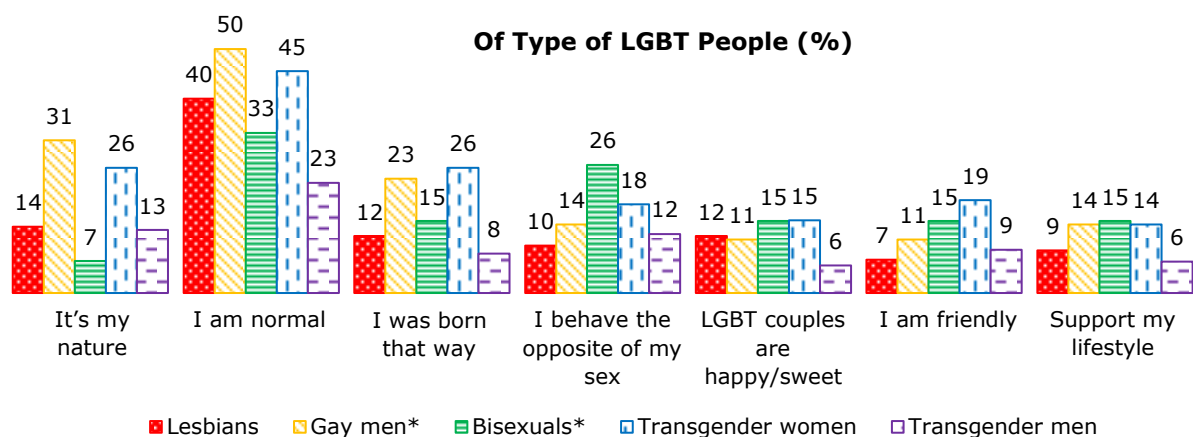
Chapter 6: Perceptions and Attitudes

When straight people hear the term “LGBT people”, they reported that the top three things that come to their minds spontaneously are: “it is their nature”, “they are normal”, and “they were born that way” (Figure 24). This could be a surprise for some LGBT people because only 18% of them reported that they believe straight people think “it’s their nature” compared to the straight people’s response, 33%. However, in the case of ‘They are normal/I am normal’, LGBT respondents seem to overestimate this response believing 37% of straight people think this compared to the straight people’s response, 28%.

Among the LGBT group, there is a significant difference in how biological women and men perceive straight peoples’ responses. Biologically male LGBT echo the thoughts of straight people toward themselves. On the other hand, biologically female LGBT are less likely than biological men to think of those responses. Interestingly, among LGBT people, a quarter of bisexuals believe that straight people think that bisexual people behave the opposite of their sex.

Figure 24: Among Straight People: Top 7 things that come to mind when they hear “LGBT People” – Spontaneous (%)
Among LGBT People: Top 7 things that they believe straight people think when they hear “LGBT People” – Spontaneous (%)





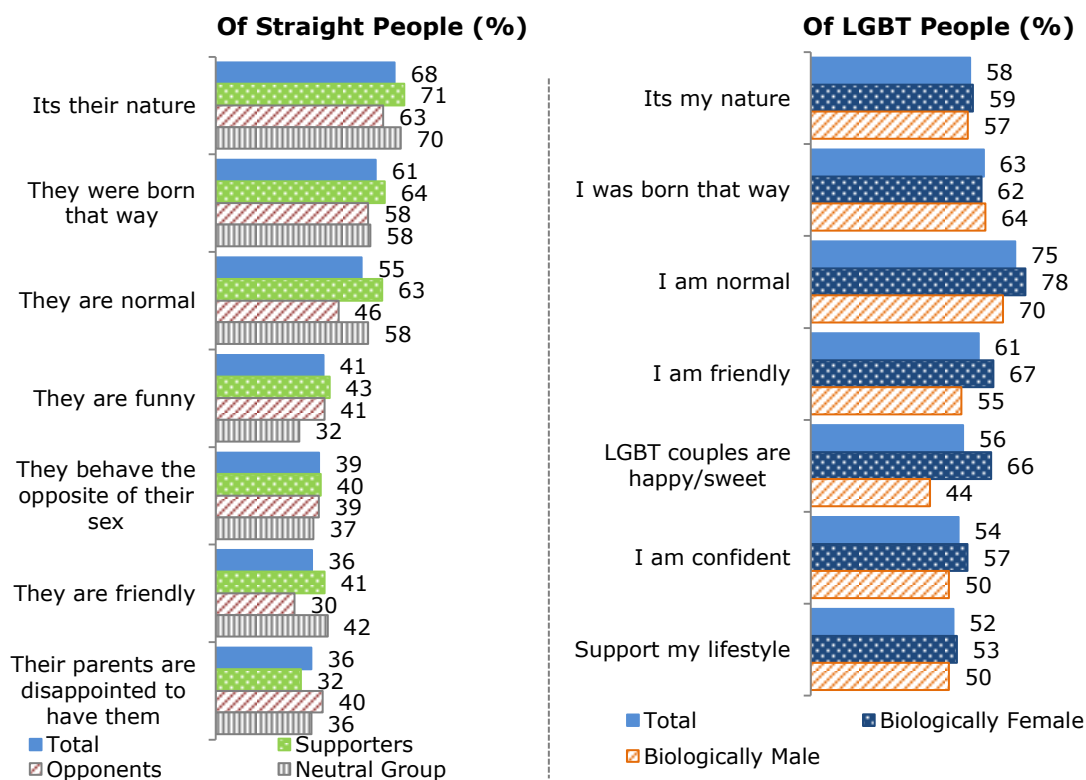
SOURCE: Q6. What comes to your mind when you hear "LGBT people"? (for straight people) and Q6. In your experience, what do straight people in general think about you being a LGBT person? (For LGBT people)

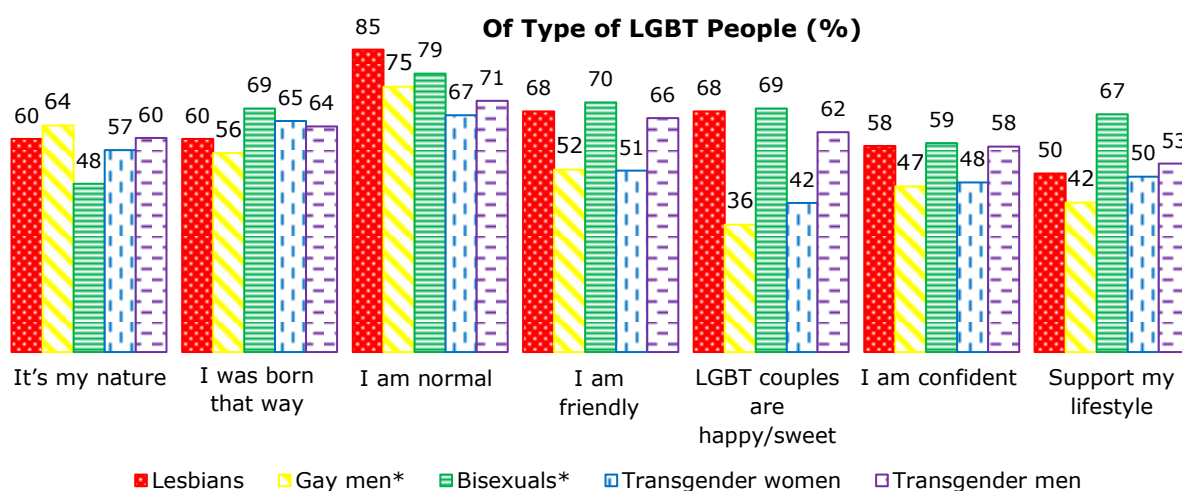
Base: Total Straight (n=1085), Supporters (n=488), Opponent (n=467), Neutral Group (n=130); Biologically Female (n=255); Total LGBT (n=478), Biologically Male (n=218); Lesbians (n=103), Gay Men (n=64), Bisexuals (n=61); Transgender Women (n=121),

*Gay Men and Bisexuals low base size

When respondents were prompted, "they are happy/sweet couple" and "I behave the opposite of my sex" no longer made the top 7 list among straight and LGBT communities, respectively. Based on Figure 24 & Figure 25, "I am confident" replaced "I behave the opposite of my sex" among LGBT people, and "their parents are disappointed to have them" replaced "they are a happy/sweet couple" among straight people.

Figure 25: Among Straight People: Top 7 things that come to mind when they hear "LGBT People" – Non-spontaneous (%)
Among LGBT People: Top 7 things that they believe straight people think when they hear "LGBT People" – Non-spontaneous (%)





SOURCE: Q7. What other things come to your mind when you hear "LGBT people"? (For straight people); Q7. Do straight people in general think about you in any of the following ways? (For LGBT people)

Base: Total Straight (n=1085), Supporters (n=488), Opponent (n=467), Neutral Group (n=130); Total LGBT (n=478), Biologically Female (n=255), Biologically Male (n=218), Lesbians (n=103), Gay Men (n=64), Bisexuals (n=61); Transgender Women (n=121), Transgender men (n=124)

*Gay Men and Bisexuals low base size

The positive thoughts toward LGBT people noted in Figure 25 among straight people who are LGBT opponents may be an effort to be politically correct. In the FGDs, we observed mixed opinions among the straight community regarding what comes to mind when they hear "LGBT people" (Table 1). LGBT *supporters* stated their respect for LGBT people and some felt that this community leads happier lives than straight people. On the other hand, LGBT *opponents* viewed homosexual people negatively (see Table 1).

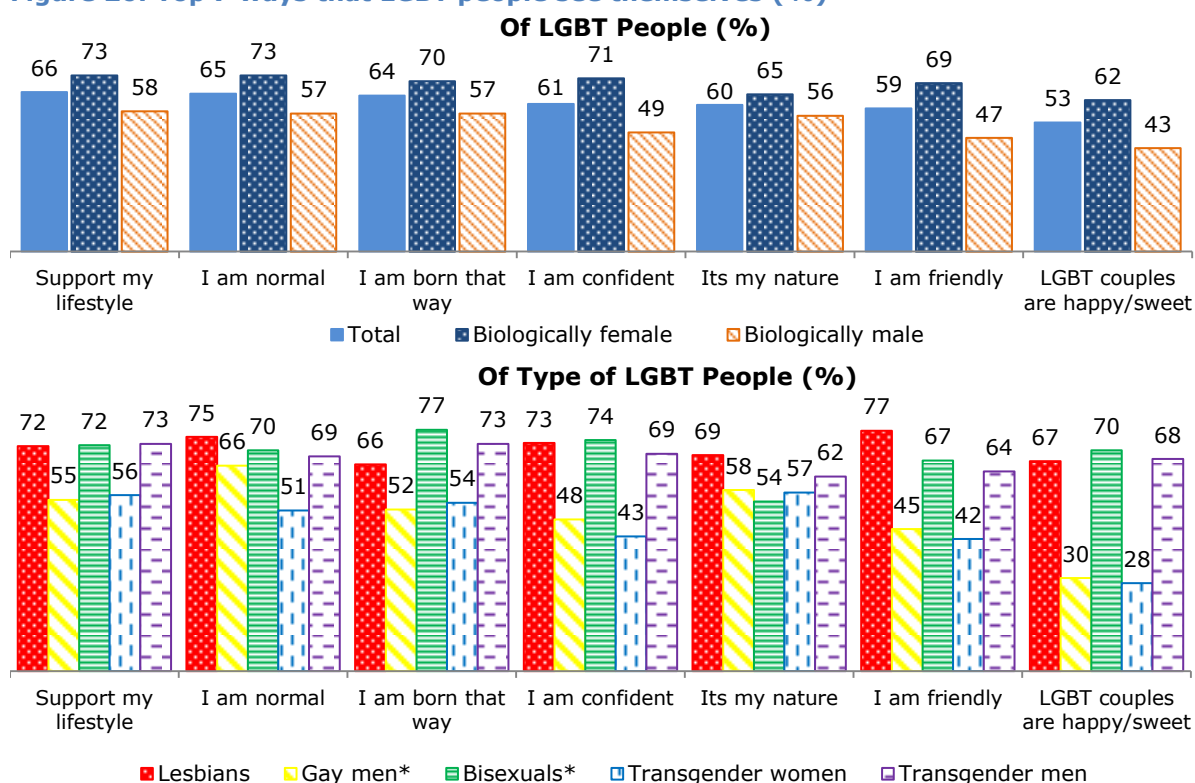
Table 1: Quotes from Straight Community: Top of Mind Attitudes toward LGBT People

Quotes – Top of Mind about LGBT People	
LGBT Supporters	LGBT Opponents
<p>■ 18-30 year old, Female, Takeo "LGBT couples are sweet. I have a lesbian friend who is in relationship with another woman. They understand each other, take care of each other, and love each other so much. The level of sweetness of opposite sex couples is not comparable to same-sex ones."</p>	<p>■ 18-30 year old, Male, Phnom Penh "Families and society cannot accept homosexual people. It is not natural, and it is not right for a man to live with a man or a woman to live with another woman."</p>
<p>■ 18-30 year old, Male, Kandal "I picture homosexual people wearing clothes opposite to their sex. They are friendly and funny. I respect their same-sex relationship, and I sometimes wonder and am curious about their lifestyles."</p>	<p>■ 18-30 year old, Female, Kampong Cham "Khteuy people are thieves. I saw them stealing stuff. They are bad people."</p>
<p>■ 31+ year old, Female, Prey Veng "I feel they are as normal as straight couples, and they do love each other and want to live together."</p>	<p>■ 31+ year old, Male, Kampong Speu "Khteuy are more sensitive and jealous than straight people. I have a lesbian cousin. Her partner usually gets jealous and is aggressive toward her. I have never seen straight couples so jealous like that."</p>
<p>■ 31+ year old, Male, Phnom Penh "Same-sex relationships existed even before the Pol Pot regime. My close friend who is a lesbian has lived with her partner since before the Khmer Rouge period. I still keep in touch with her closely, and I do not discriminate against her."</p>	<p>■ 31+ year old, Female, Kandal "I think their parents would be disappointed for they expect their children to get married so that they can have grandchildren."</p>

How LGBT People See Themselves

More biologically female LGBT than biologically male have a positive self-image. They support their own lifestyle, and they think they are normal, confident, born the way they are, friendly, and make a happy/sweet couple when in a relationship (Figure 26). Additionally, they believe their sexual orientation and gender identity is their nature. Compared to other LGBT people, gay men and transgender women are significantly less likely to believe they make a happy/sweet couple when they are in a relationship. We also learned from FGDs that biologically male LGBT have less trust in their partner. They believe that their relationship would not last long since both parties will get married to a straight woman sooner or later.

Figure 26: Top 7 ways that LGBT people see themselves (%)



SOURCE: Q7a. In which of the following ways do you think about yourself?

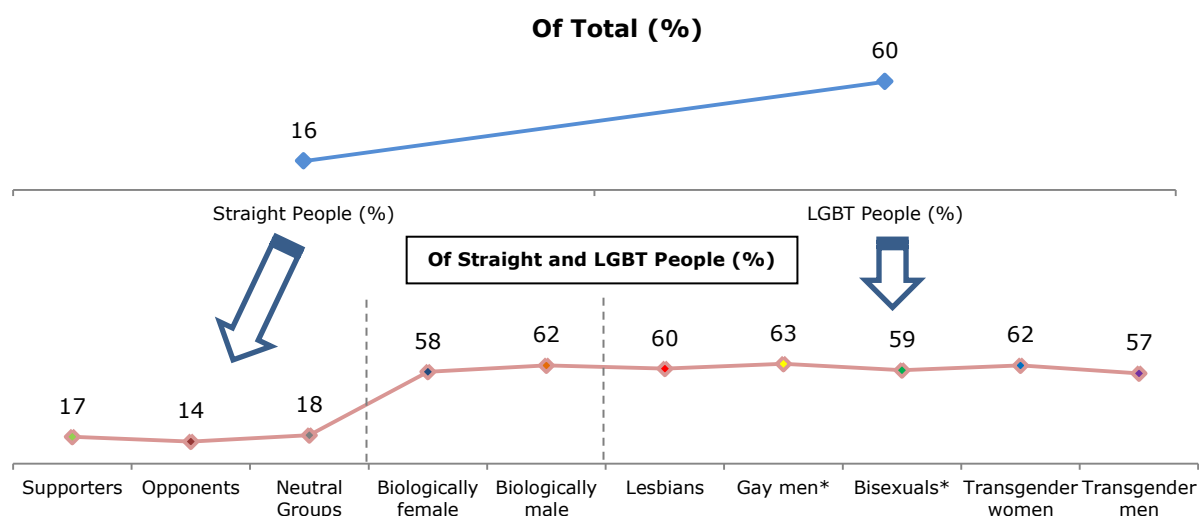
Base: Total (n=478), Biologically Female (n=255), Biologically Male (n=218); Lesbians (n=103), Gay Men (n=64), Bisexuals (n=61); Transgender women (n=121), Transgender men (n=124)

*Gay Men and Bisexuals low base size

Straight People Intention to Try to Understand LGBT People

Less than one-fifth of LGBT supporters, opponents and the neutral group in our sample have ever sought to understand why LGBT people are attracted to the same-sex (Figure 27). On the other hand, more than half of LGBT people said that straight people have tried to understand why they are LGBT. Reasons for this gap could be partly explained by the possibility that of the 60% or so of straight respondents who know an LGBT person (Figure 31) have a distant relationship (Figure 32) to LGBT people, which would not easily facilitate a deep discussion of a personal nature. The gap could also be explained by the possibility that if only one straight person ever tried to understand one LGBT respondent, this would elicit a positive response from the LGBT sample.

Figure 27: Straight people: (%) who ever sought to understand why LGBT people are attracted to the same-sex
LGBT people: (%) of straight people who have ever sought to understand why the LGBT respondent is LGBT



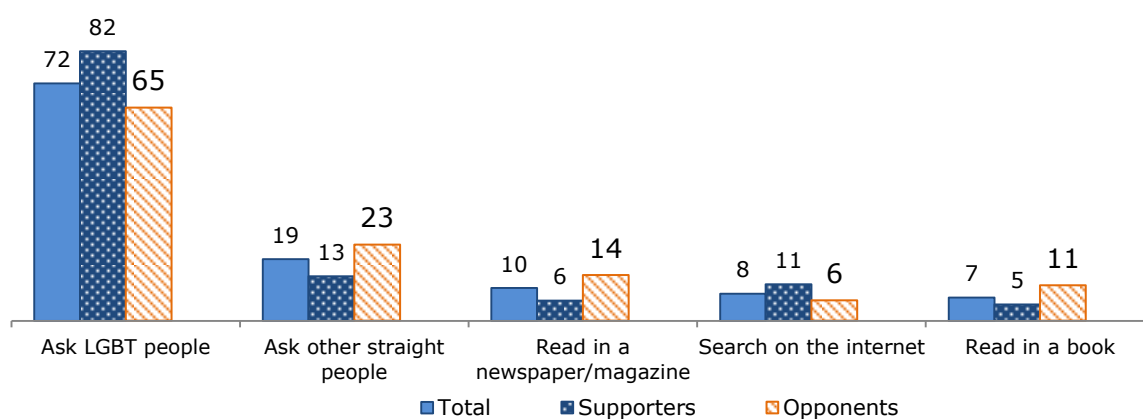
SOURCE: Q8. Have you ever sought to understand why people are attracted to the same-sex (for straight people)? Q8. Have straight people ever asked/sought to understand you why you are LGBT (for LGBT people)?

Base: Total Straight (n=1085), Supporters (n=488), Opponents (n=467), Neutral Group (n=130), Total LGBT (n=478), Biologically Female (n=255), Biologically Male (n=218); Lesbians (n=103), Gay Men (n=64), Bisexuals (n=61); Transgender Women (n=121), Transgender men (n=124)

*Gay Men and Bisexuals low base size

Of the 16% of straight people who sought to understand LGBT people, about three-quarters sought information through asking LGBT people directly (Figure 28). Less than 20% chose to discuss it with other straight people and to do research via media (books, magazines and internet). This may suggest significant fears about talking about the topic, fear of causing offense.

Figure 28: Top 5 ways that straight people seek to understand why LGBT people are attracted to the same-sex (%)



SOURCE: Q8a If yes, how did you seek to understand why people are attracted to the same-sex?

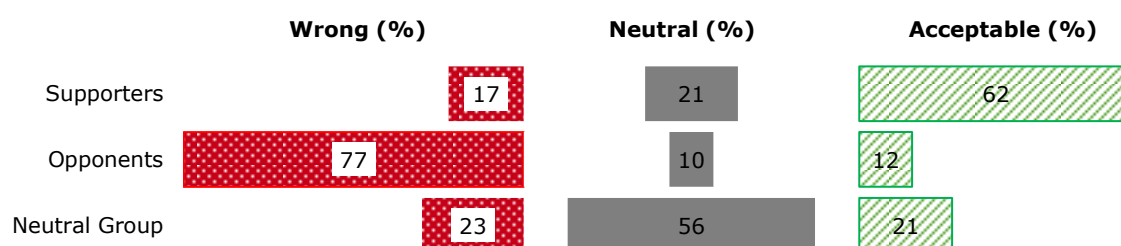
Base: Supporters (n=82), Opponents (n=65)

*Opponents low base size
 Neutral group base size is too small to chart

How Much Do Straight People Truly Support LGBT People?

Predictably, more than three quarters of opponents think that it is wrong for LGBT people to be in a romantic/sexual relationship (Figure 29). More concerning is that over a third of supporters and more than three quarters of the neutral group do not find LGBT romantic/sexual relationships acceptable. Within these figures, 21% of supporters and 56% neutrals expressed neutrality preferring not to say whether romantic or sexual relations for LGBT people were wrong or right.

Figure 29: Perception of straight people on the romantic/sexual relationship of LGBT people – top & bottom 2 boxes and neutral (%)



SOURCE: Q8B. What do you think about the romantic/sexual relationships of LGBT people? Please rate your thoughts on a 5 point scale, where 1 is always wrong and 5 is not wrong at all.

Base: Supporters (n=488), Opponents (n=467), Neutral Groups (n=130)

LGBT supporters are a conflicted group, as there is a decent portion that does not support various types of LGBT people (Figure 30). Compared to LGBT opponents and neutral group, more LGBT supporters accept all types of LGBT people (Figure 30). However, more LGBT supporters than opponents also are more likely to find all types of LGBT people unacceptable.

The top five acceptable types of LGBT people among straight people are:

1. Men who change their sex organs to be female
2. Women who dress like men and have sex with men
3. Women who change their sex organs to be male
4. Women who have sex with women
5. Men who dress like women and have sex with women

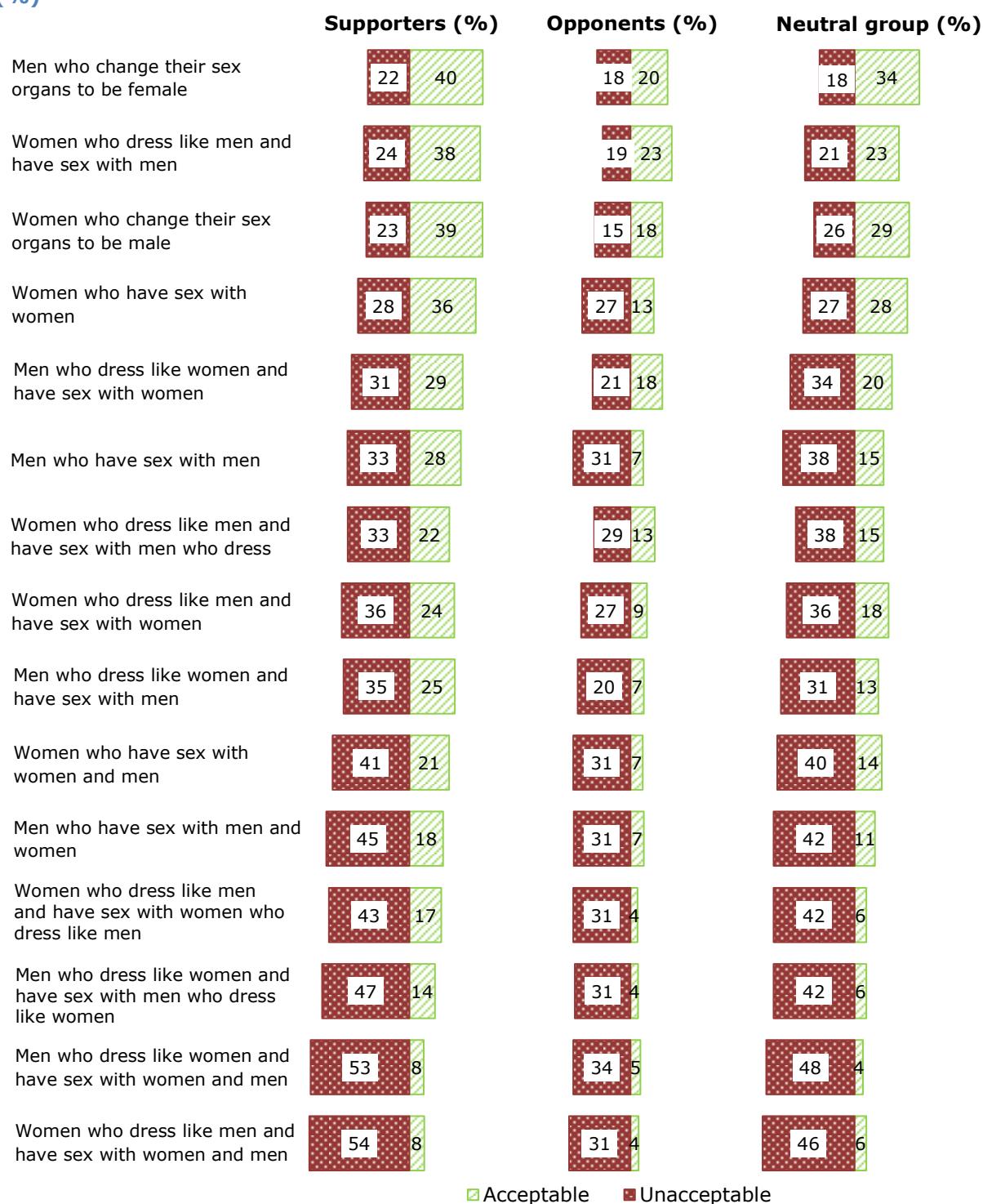
On the other hand, the top five unacceptable types of LGBT people among straight people are:

1. Men who have sex with men and women
2. Women who dress like men and have sex with women who dress like men
3. Men who dress like women and have sex with men who dress like women
4. Men who dress like women and have sex with women and men
5. Women who dress like men and have sex with women and men

Of the 15 types of LGBT gender expression and sexual practice in Figure 30, neither the supporter nor the neutral group accepted any one type completely. The highest level of acceptability for certain types of LGBT gender expression and sexual practice is 40% among supporters and 34% among the neutral group. Moreover, at least 40% of supporters and neutrals found six types of LGBT gender expression and sexual practice unacceptable. Surprisingly, a lesser percentage of the opponents found these same six practices unacceptable. Even more surprisingly, on almost every other type of LGBT practice, fewer opponents reported unacceptability compared to neutrals and supporters.

These findings call into question the self-designation of respondents as 'supporters' or 'neutrals'. It is generally accepted that the two aspects of LGBT life, sexual behavior and sexual expression, evoke the negative reactions among straight people. However, the unexpected high levels of negativity associated with LGBT sexual practice among supporters and neutrals lead to the question as to how much of what supporters and neutrals have expressed about LGBT elsewhere in this survey reflects what they truly believe and think.

Figure 30: 15 types of LGBT gender expression and sexual practice – by Straight people (%)



SOURCE: Q8C. Which, if any, of the following people do you think are acceptable?

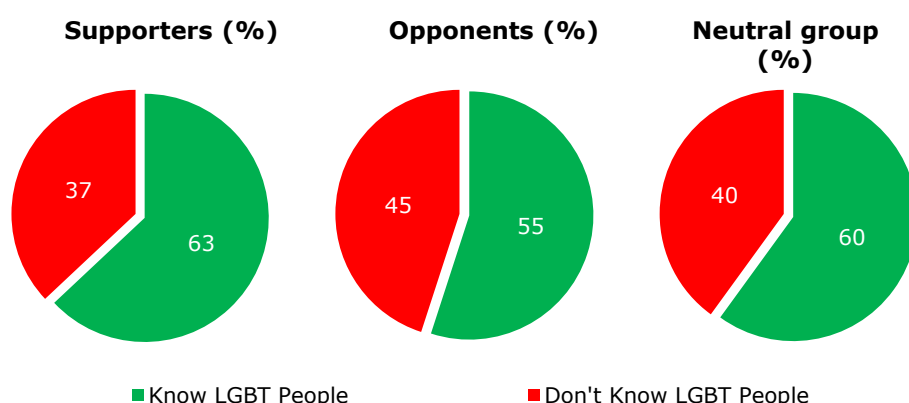
Q8D. Which, if any, of the following people do you think are not acceptable?

Base: Supporters (n=412), Opponents (n=382), Neutral Groups (n=112)

Level and Types of Interaction between Straight and LGBT People

More than half of LGBT supporters, opponents and neutral groups know someone who identifies as a LGBT person (Figure 31).

Figure 31: Straight people who know someone who identifies as a LGBT person (%)

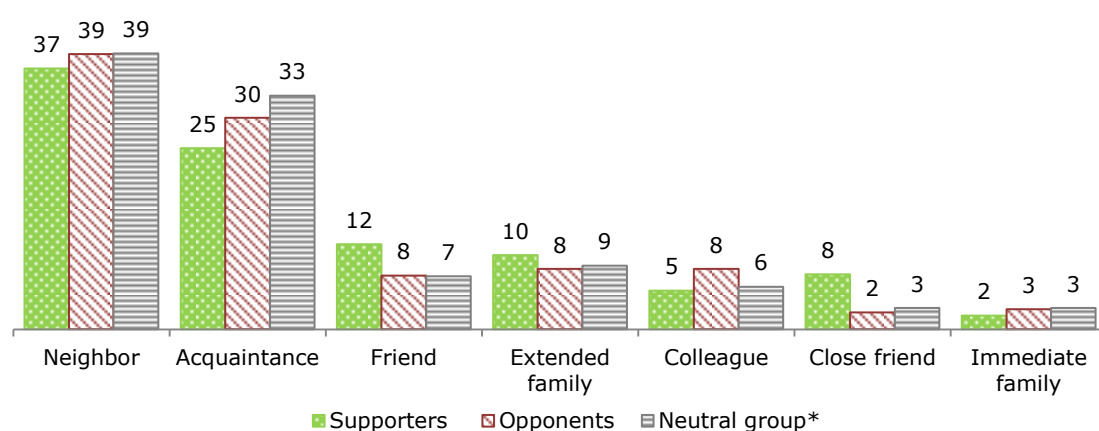


SOURCE: Q8E. Do you know anyone who is LGBT?

Base: Supporters (n=412), Opponents (n=385), Neutral Groups (n=112)

Among straight people who know any LGBT people, a quarter or more are their neighbor(s) or acquaintance(s), which are distant relationships (Figure 32). Only one-tenth or less is their friends/close friends, immediate/extended family, and/or colleague(s). Supporters are slightly more likely than opponents and the neutral group to have close friends, friends and family who identify as LGBT, which potentially explains their supportive self-designation.

Figure 32: Top 7 types of relationship of straight people to LGBT people whom they know (%)



SOURCE: Q8F. What is your relationship to them?

Base: supporters (n=259), Opponents (n=212), Neutral groups (n=67)

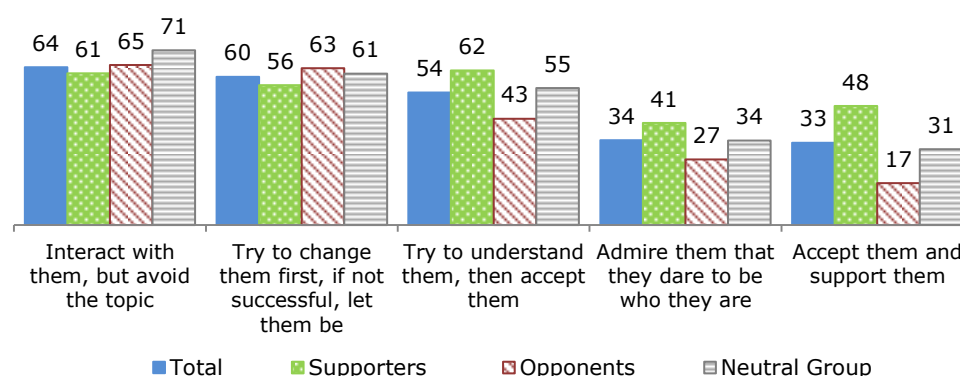
*Neutral group low base size

After learning their sexual orientation and gender identity (SOGI), straight people state that they reacted positively (Figure 33). These results are also corroborated when asking LGBT people about the straight community's reaction to them. That said LGBT people overstate the positivity of the reactions. For instance, LGBT respondents are more likely to feel that straight people "admire that I dare to be who I am (68%)" than the amount of straight people who actually state that they "admire LGBT that dare to be who they are (34%)".

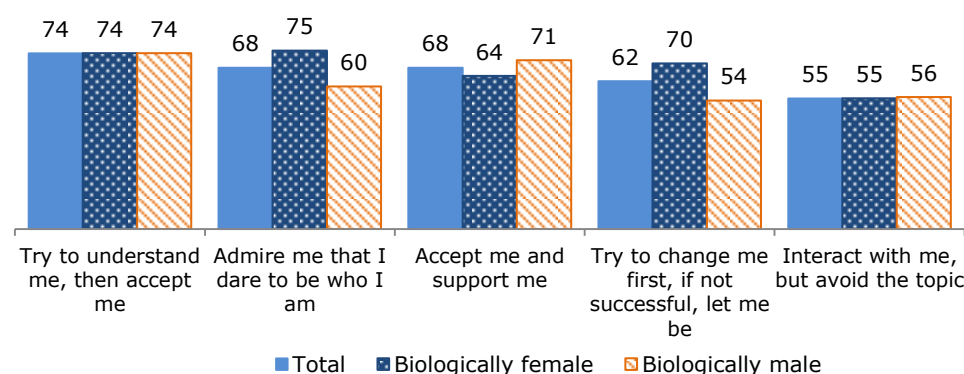
Over half of straight respondents reported that their top three reactions towards LGBT people are 'interact and avoid the topic', 'try to change them at first, if not successful, let them be', and 'try to understand them, then accept them'. Interestingly, about three-quarter or less reported that straight people 'try to understand me, and then accept me', 'admire me that I dare to be who I am', and 'accept and support me'.

The further breakdown of types of LGBT people shows that bisexuals' reported a higher perceived rate of acceptance (89%) and admiration (78%) than other types of LGBT. However, in earlier findings (**Figure 18**), bisexuals reported having more fears around discrimination, and being judged, bullied and harassed than their counterparts. This apparent contradiction could be understood as the disjuncture which LGBT people often experience between their personal sphere (close friends and family who accept and support them) and the public sphere where discrimination, judgment, bullying, and harassment is very common.

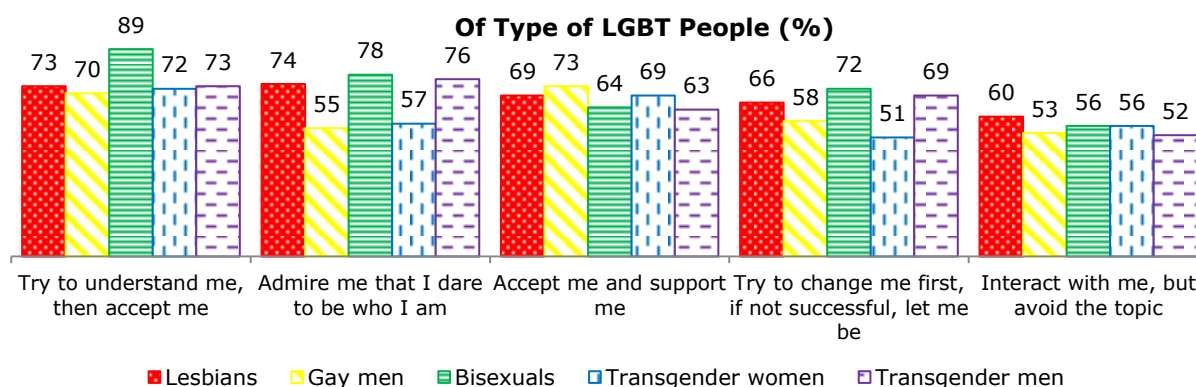
Figure 33: Top 5 reactions of straight people to LGBT people (%)
Of Straight People (%)




Of LGBT People (%)



Of Type of LGBT People (%)



SOURCE: Q9 What was/were your reaction(s) to them (for straight people)? Q9. Which of the following have been reactions from straight people after knowing that you are LGBT (for LGBT people)?
Base: Total Straight (n=714), Supporters (n=335), Opponents (n=294), Neutral groups (n=85); Total LGBT (n=287), Biologically female (n=149); Biologically male (n=135); Lesbians (62); Gay men (n=40); Bisexuals (n=36); Transgender women (n=75); transgender men (n=71)

 *All types of LGBT people low base size, except Transgender women

Based on the respondents we spoke to in the FGDs, the straight community's perceptions of LGBT people seem to be shaped by their personal experience with homosexual people. A few of the LGBT supporters used to be ideologically against homosexual people. However, after learning that their supposedly straight friends or relatives were actually LGBT, their attitudes shifted. When seeking understanding and reasoning, the LGBT person responded that their SOGI was due to nature and not by choice.

31+ year old, Female, Kampong Speu



"One day, my male friend came to me with a secret that he loved another man. I thought that he was telling me that he loved me, joking. Anyway, I was shocked and it was hard to believe that he is gay. He said he has always been attracted to men, and that this is how he feels."

For the following respondent, it was a life-changing event that caused him to change his discriminatory attitudes and behaviors toward LGBT people:

18-30 years old, Male, Kampong Cham



"I used to hate transgender women and wherever I saw them I beat them. I also tried to force gay men to be normal straight men. However, I changed my mind to support homosexual people after the stampede at Koh Pich in 2010. I was stuck in the stampede and could not move when a transgender woman tried to pull me out. My life was saved by him! After that day, I became friends same-sex people and hang out with them closely. Some people say I am gay, but I do not care."

What Makes Someone LGBT?

The majority of both straight and LGBT people think that humans are attracted to the same-sex by nature (Figure 34). Three quarters or more think that it is by choice. The word, by choice, is interpreted differently among LGBT and straight people. According to the LGBT respondents in the FGDs, "by choice" means that it is their business and way of life, not that they choose to be homosexual. On the other hand, a follow-up phone call with 20 straight people reveals that their understanding of 'by choice' is that LGBT people choose to be attracted to the same-sex rather than it being their nature. A few straight people called also perceive 'by choice' as choosing to be LGBT by following other homosexual people. This difference indicates that LGBT people themselves are very clear about why they are LGBT. Figure 34 confirms high consistent percentages of "it is my nature (98%)" to be LGBT with "it's a choice that I make (84%)", which means in effect "I am choosing to live truly to my nature".

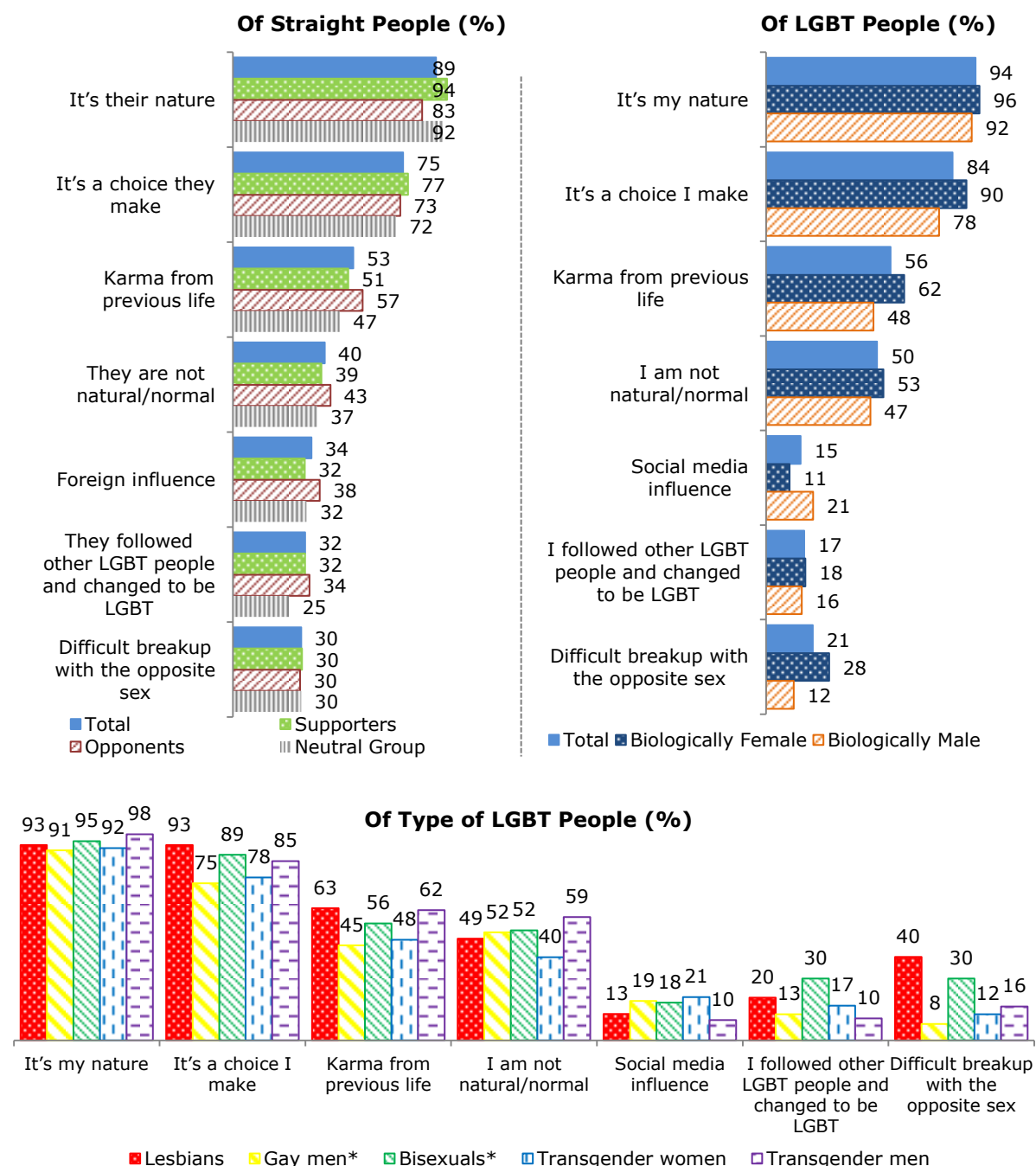
Interestingly, more than half of straight and LGBT people think that Karma from a previous life explains LGBT people's SOGI. In this context karma can be understood as negative karma, meaning in one's previous life one made some mistakes and so one is born as LGBT in the next, or this life.

While more than a third of straight people think being LGBT is not normal/natural, half of LGBT respondents feel that they are not normal/natural. Perhaps this is due to the karmic link and general morality messages they receive all through their formative years. Among the LGBT respondents, it is transgender men who report the highest level (59%) of feeling not normal/natural while transgender women report the lowest level (40%).

Less than 35% of straight people also think that people are LGBT due to foreign influence, following other LGBT people or a difficult break-up with the opposite sex. Representing anomalies among other LGBT, 40% of lesbians and 30% of bisexuals state that they are LGBT due to a difficult break-up with the opposite sex, and 30% of bisexuals say they are homosexual because of

following other LGBT. “Following other LGBT people and changed to be LGBT” could be another example of a phrase that has two different meanings to straight and LGBT people. For straight people this means following a fashion or a trend whereas for LGBT people this is likely to mean it was not until they met others who were like them that they came to a full understanding of who they were and that they could express this, particularly if they were living in isolated settings.

Figure 34: Top 7 reasons that people are LGBT (%)



SOURCE: Q10 What do you think are the reasons that people are LGBT (for straight people)? & Q10. If/when straight people want to know why you are LGBT, what do you say to them (for LGBT people)?

Base: Total Straight (n=1085), Supporters (n=488), Opponent (n=467), Neutral Group (n=130); Total LGBT (n=478), Biologically Female (n=255), Biologically Male (n=218); Lesbians (n=103), Gay Men (n=64), Bisexuals (n=61); Transgender women (n=121), Transgender men (n=124)

*Gay Men and Bisexuals low base size

Despite 'social media influence in making people to be LGBT' not appearing in the top 7 reasons among straight people, in the FGDs LGBT opponents stated they firmly believe that peer influence and LGBT acceptance on social media (the latter is especially among young LGBT opponents) have a great impact on people becoming LGBT. They believe young people spread news and stories instantly via Facebook and when their friends see these posts; they become curious about dating same-sex people and eventually adopt LGBT lifestyles. Among LGBT respondents 'social media influence' does appear in the survey as the top 7 reasons, but it is the least influential reason. However, this reason most likely relates to social media helping them to come out and find support rather than it making them LGBT.

Another belief of a few straight people in the FGDs is that becoming homosexual is due to foreign influence. This is not something that was mentioned by LGBT respondents.

31+ years old, Male, Phnom Penh



"I heard on the radio and read in newspapers about an expat man having sex with a Khmer boy. The boy absorbed the homosexuality from an expat man and now the boy only knows how to have sex with a man not with a woman."

Heart-break is another reason for becoming gay, especially among women, according to some in the straight community and a few in the LGBT community that we spoke to in the FGDs. For instance, some have seen their female friends struggling to overcome break-ups with men and in their despair they turn to women who are "tomboys." Respondents from the straight community also believe that chemical food can transform straight people to LGBT.

31+ years old, Female, Phnom Penh



"I have seen women who have babies born with more than two legs or more than ten fingers. This is due to chemical food that the mothers eat. Hence, I think chemicals in food can make people become Khteuy."

Interestingly, in Cambodian culture, money or working status are prioritized over gender/sexual identity. The economic status or working title of LGBT can change straight people's (particularly LGBT opponents') perceptions and reactions – higher income LGBT are less discriminated against by straight people than LGBT earning less.

18-30 years old, Female, Phnom Penh

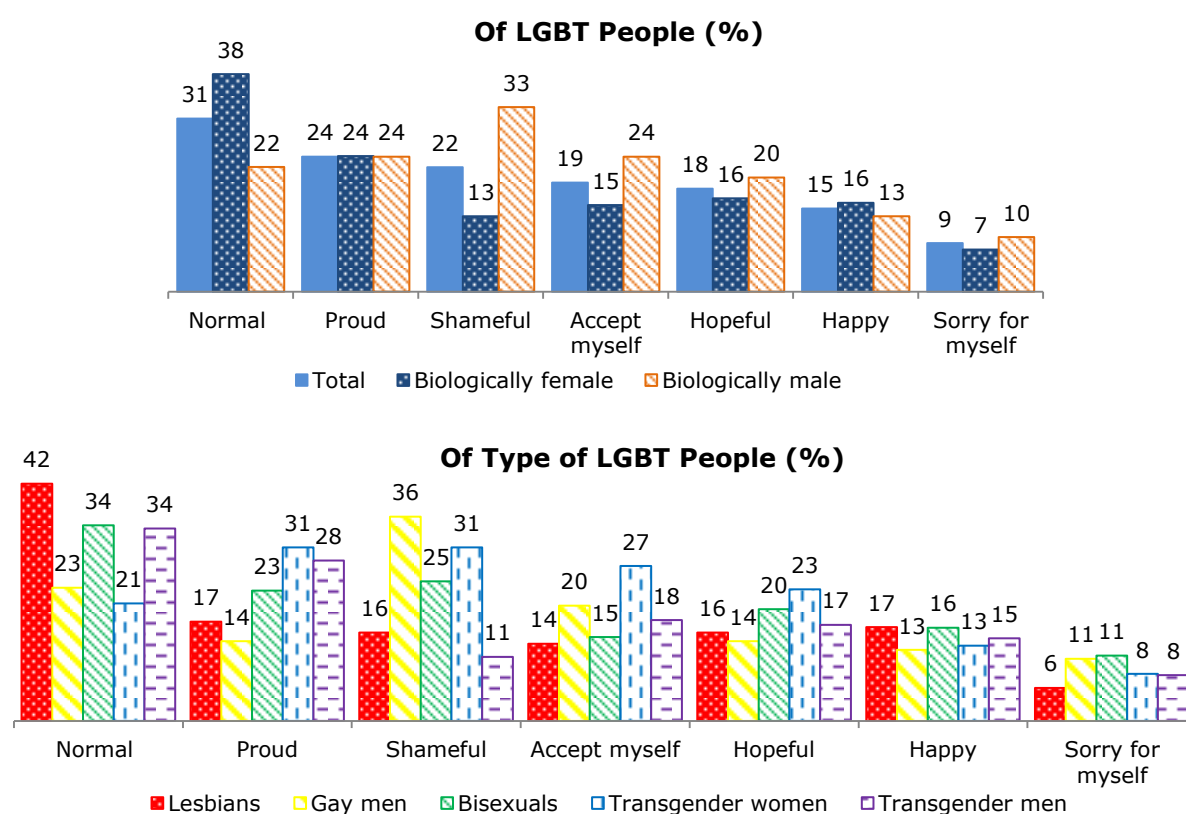


"My colleagues and I know that our boss is gay. We respect him and value his working capability."

Feelings about Being LGBT

In spontaneous responses to their feelings about being LGBT, a third of LGBT respondents felt 'normal' and a quarter felt 'proud' (Figure 35). However, 22% feel 'shameful' and 9% feel 'sorry for themselves'. Less than half of lesbians report feeling normal, yet only 14% accept themselves. Less than 20% of all types of LGBT report feeling happy with regards to their SOGI. Feelings of pride range from the lowest, 14% among gay men, to the highest, 31% among transgender women. LGBT respondents reported the widest range of difference with regard to 'feeling shameful'. While 11% of transgender men feel shameful, 36% of gay men feel ashamed. Less than a quarter of all LGBT respondents reported feeling hopeful. The level of self-acceptance of transgender women (27%) is the highest compared to other types of LGBT.

Figure 35: Top 7 types of feeling of being LGBT people – Spontaneous (%)



SOURCE: Q11. How do you feel being a LGBT person? - Spontaneous
 Base: Total (n=478), Biologically Female (n=255), Biologically Male (n=218); Lesbians (n=103), Gay Men (n=64), Bisexuals (n=61); Transgender women (n=121), Transgender men (n=124)

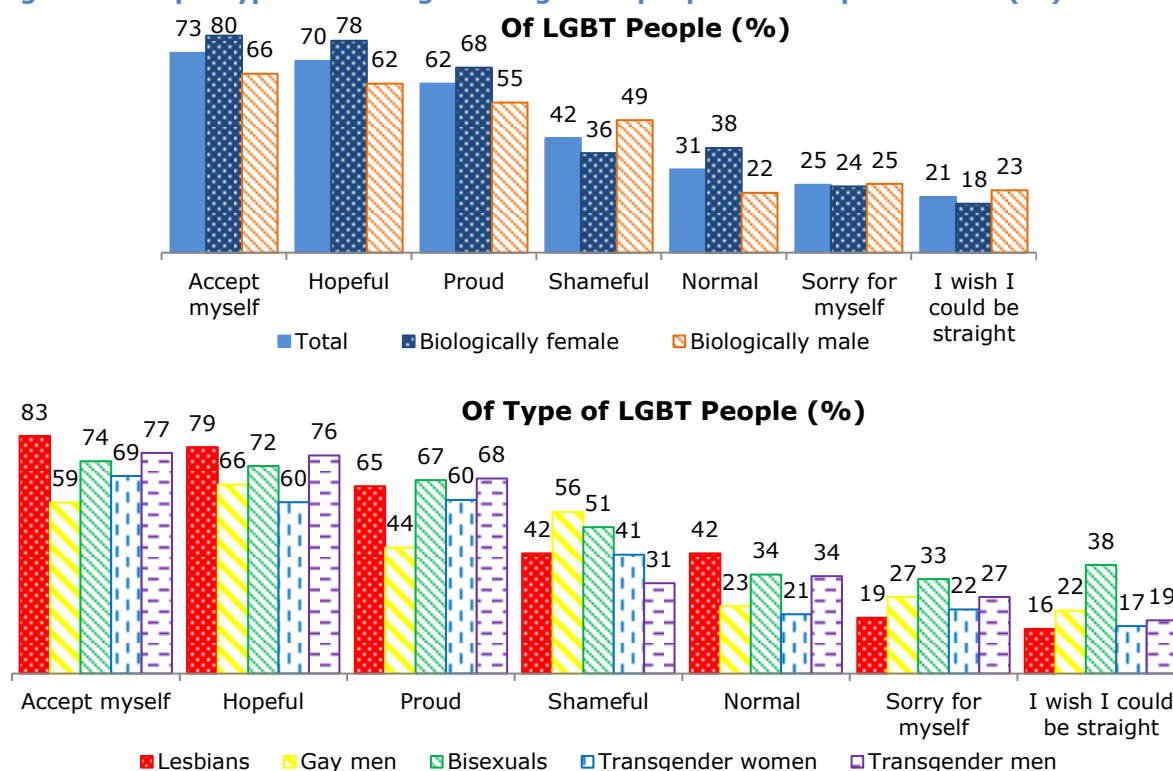


*Gay Men and Bisexuals low base size

When we compare these findings with those of non-spontaneous responses to the same question in (Figure 36), all levels of responses for both positive feelings and negative feelings increase. The biggest increases are seen in self-acceptance and hopefulness, jumping from less than one-fifth to 70% or more (Figure 35 & Figure 36). However a new response, 'I wish I could be straight' becomes one of the top 7 feelings with 21% of LGBT respondents wish they were straight. Feeling shameful among LGBT people increases almost half, from 22% to 42% (Figure 35 & Figure 36).

Interestingly, the only response that did not change among LGBT respondents is 'feeling normal', which remained at 31%. In summary, while increases in positive feelings of self-acceptance, hope and pride paint a very positive picture, this has to be balanced with the increases in negative feelings of shame, self-pity and the 21% who wish they could be straight.

Figure 36: Top 7 types of feeling of being LGBT people – Non-spontaneous (%)



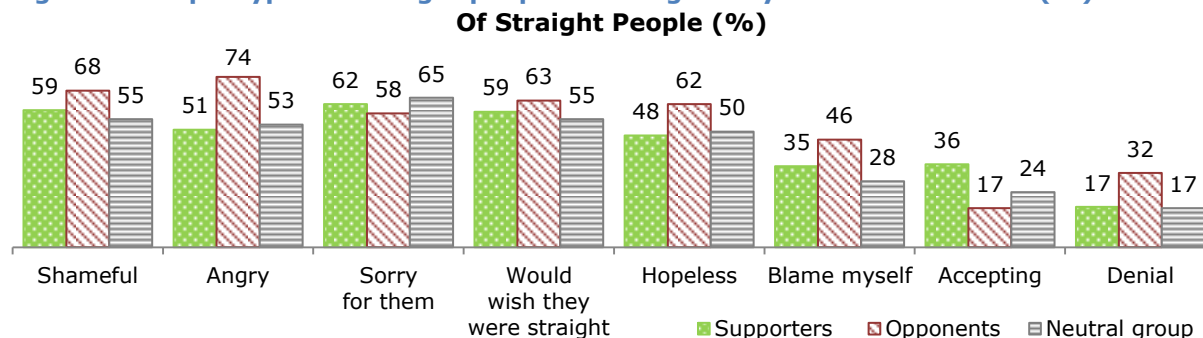
SOURCE: Q12. How do you feel being a LGBT people?
 Base: Total (n=478), Biologically Female (n=255), Biologically Male (n=218); Lesbians (n=103), Gay Men (n=64), Bisexuals (n=61); Transgender women (n=121), Transgender men (n=124)

*Gay Men and Bisexuals low base size

Feelings of Straight People If Their Child, Child In-law, or Spouse Were LGBT

When asking how straight people would feel if they had LGBT children, their feelings skew more negative than positive. Half or more would feel shameful, angry, sorry for their children, wish their children were straight, and hopeless (Figure 37). Further examined, respondents who self-designate as LGBT supporters reveal a similar disturbing result with 59% of supporters feeling shameful and wishing their children would be straight. Previously in Figure 29 and Figure 30 we saw a similar concerning trend of negative reactions among supporters and neutrals towards same-sex romantic/sexual relationships and practice. This might reflect truer feeling/actions of straight people when the issue comes close to their heart. On the other hand, while more than a third of the supporters accept their LGBT children, the similar percentage of the opponents deny them.

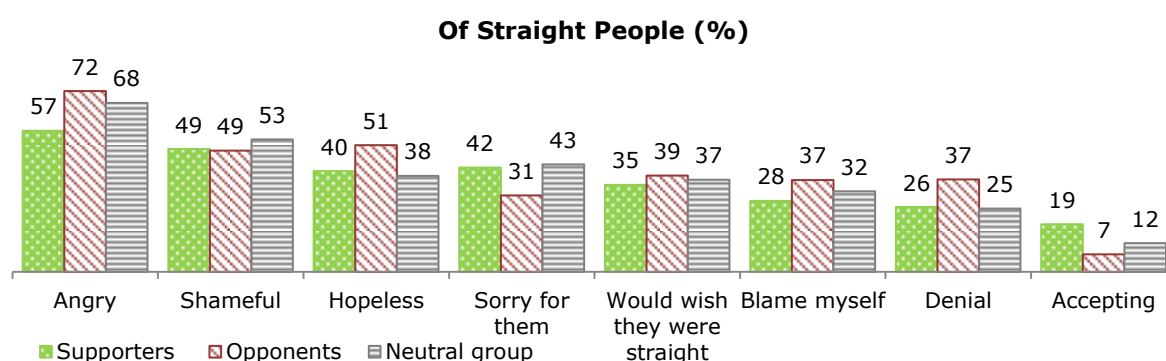
Figure 37: Top 8 types of straight people's feeling if they had LGBT children (%)



SOURCE: Q11. How would you feel if you had children who were LGBT?
 Base: Supporters (n=488), Opponents (n=467), Neutral groups (n=130)

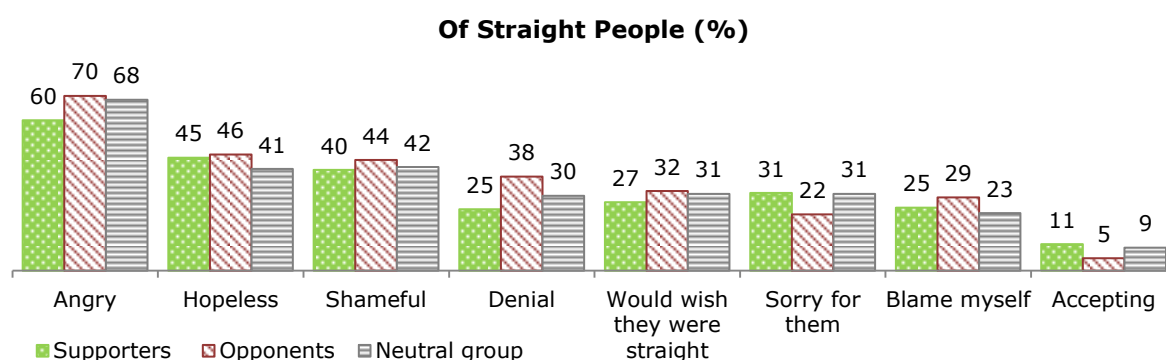
LGBT supporters, opponents, and the neutral group would show the same top five negative feelings to their LGBT children in-law and LGBT spouse as to their LGBT children (Figure 38 & Figure 39), but the rank of each feeling differs.

Figure 38: Top 8 feelings of straight people if they had LGBT children in-law (%)



SOURCE: Q12 How would you feel if you had children in-law who was LGBT?
Base: Supporters (n=488), Opponents (n=467), Neutral groups (n=130)

Figure 39: Top 8 feelings of straight people if they had a LGBT spouse (%)

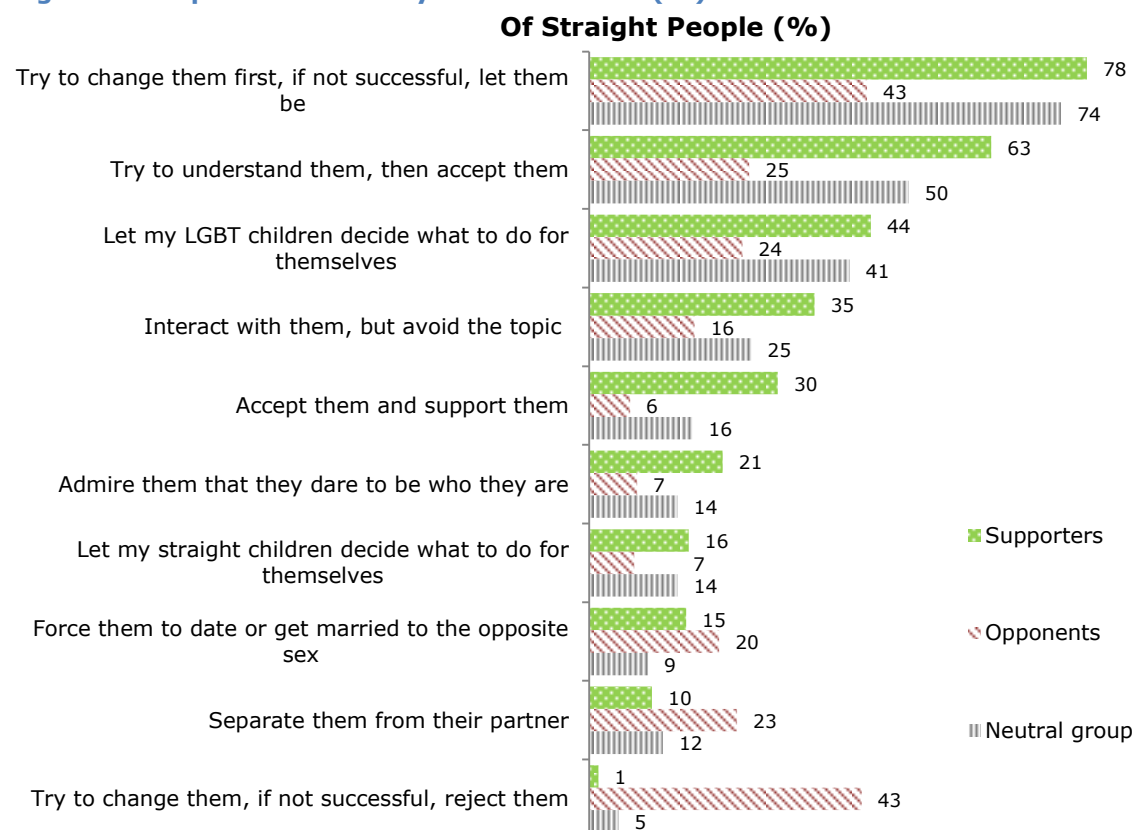


SOURCE: Q13 How would you feel if you had a spouse who was LGBT?
Base: Supporters (n=488), Opponents (n=467), Neutral groups (n=130)

To investigate to what extent people might act on their feelings towards a LGBT child, a prompted question was used. The top first action taken by LGBT supporters would be to try to change their child and only if this were unsuccessful would they let their children be (78%, Figure 40). Furthermore, less than one-fifth of supporters would force their children to date or get married to the opposite sex, and to separate them from their desired partner. For the neutral respondents the percentages associated with each action are also concerning: 74%, 9% and 12% respectively. What is not captured in these findings is the length of time and the number of ways in which parents would seek to change their children. Therefore, it is important to note that by the time a parent may decide to let their LGBT child be, that young person/adult may have suffered significant physical and emotional hurt and harm, which can impact their lives for a long time afterwards. Despite the concerns raised here, LGBT supporters and the neutrals both act more positively towards their children than the LGBT opponents. Approximately 43% of the opponents would reject their LGBT child if they failed to change the child. Family rejection has severe impacts on LGBT people. Rejection often leads to homelessness, poverty, loss of education and other life opportunities, reduced levels of self-esteem and resilience. As a result, the rejection leads to greater vulnerability to falling into violence, drugs and crime.

In the FGDs when straight respondents were asked what they would do if they had LGBT children, both LGBT supporters and LGBT opponents explained that they would try their best to change the children to become straight. For instance, if their son liked to hang out with girls, play with dolls, or wear dresses, they would find a way to stop this behavior (e.g., forbid their son to spend too much time with girls, etc.) and encourage them to assume the behavior of straight boys. However, LGBT supporters would let their children retain their identity if many change attempts fail for fearing of losing their children (e.g., commit suicide). Then they would stand with their children and not be shameful to be their parents. In contrast to LGBT supporters, the LGBT opponents expressed tenacity in their drive to change their child's identity, mentioning drastic tactics such as physical violence and forced marriage to the opposite sex. They would force their daughters to get married with men, or send their sons to military school so that the children would become straight.

Figure 40: Top 10 actions if my child was LGBT (%)

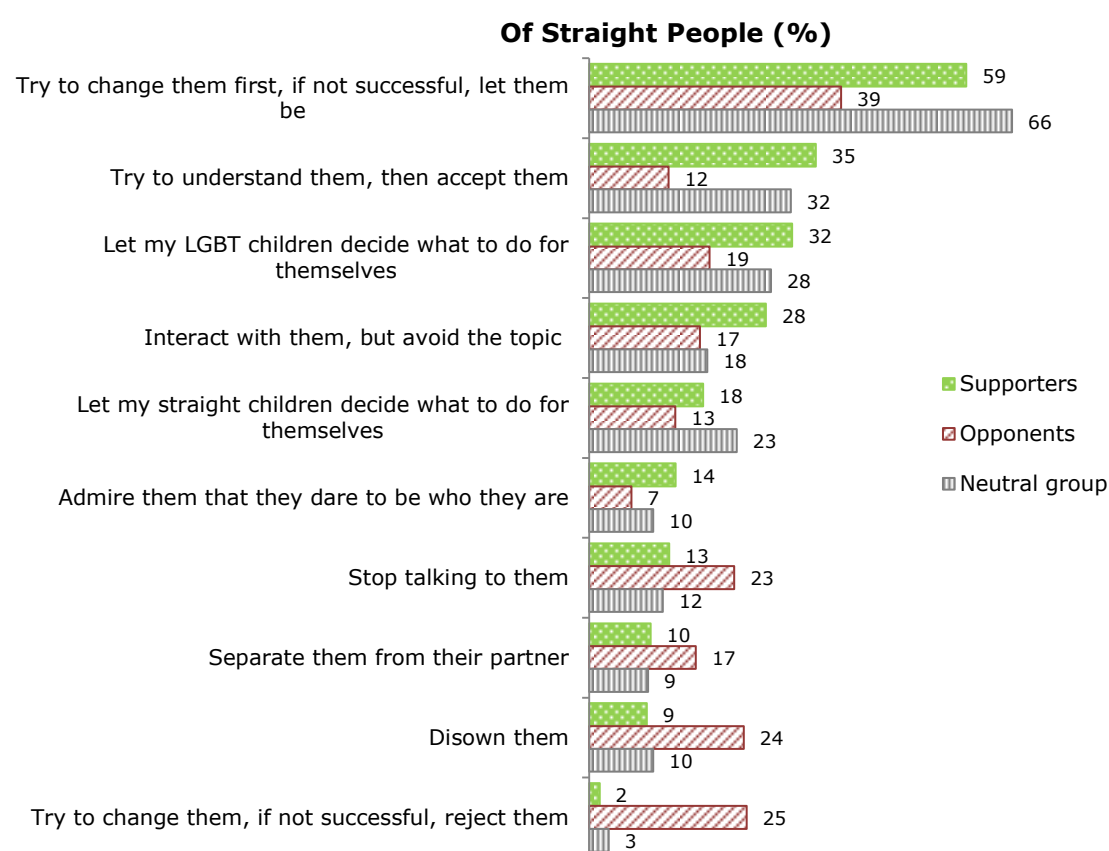


SOURCE: Q13a. What would you do if you had a child who was LGBT?
 Base: Supporters (n=488), Opponents (n=467), Neutral groups (n=130)

Figure 41 & Figure 42 show that if straight respondents had LGBT children in-law or a LGBT spouse, more LGBT supporters than their counterparts would take positive actions toward LGBT children in-law or LGBT spouses, similar to their response if it were their own children. On the other hand, more LGBT opponents would retain the same negative actions that they would take on their LGBT children. Though worse off than their LGBT children, LGBT children in-law or LGBT spouses would be disowned or rejected by a quarter or more of opponents.

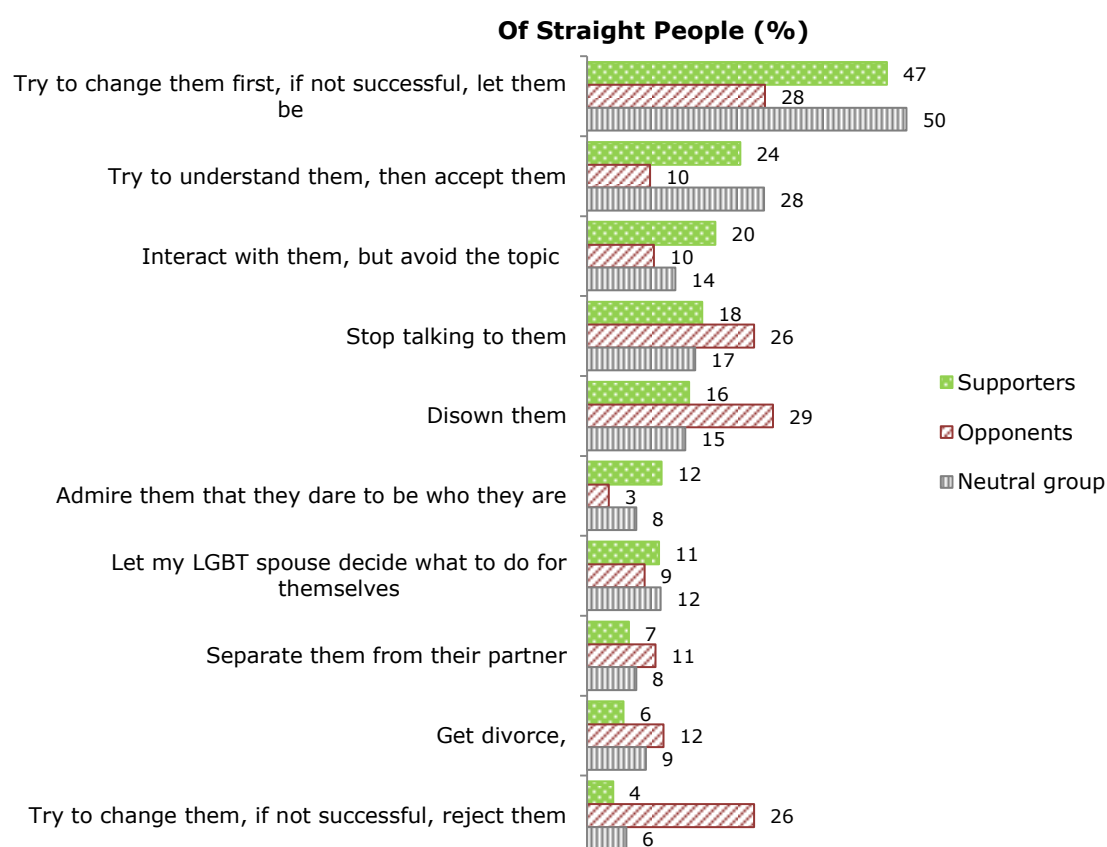
The findings reflect that when it comes to their personal lives, LGBT opponents would exhibit stronger negative actions to their LGBT family members than to LGBT non-family members, whom they are more likely to try to understand, accept, and admire (their courage), etc.

Figure 41: Top 10 actions if my children in-law was LGBT (%)



SOURCE: Q13b. What would you do if you had a son-in-law or daughter-in-law who was LGBT?
Base: Supporters (n=488), Opponents (n=467), Neutral groups (n=130)

Figure 42: Top 10 actions if my spouse was LGBT (%)

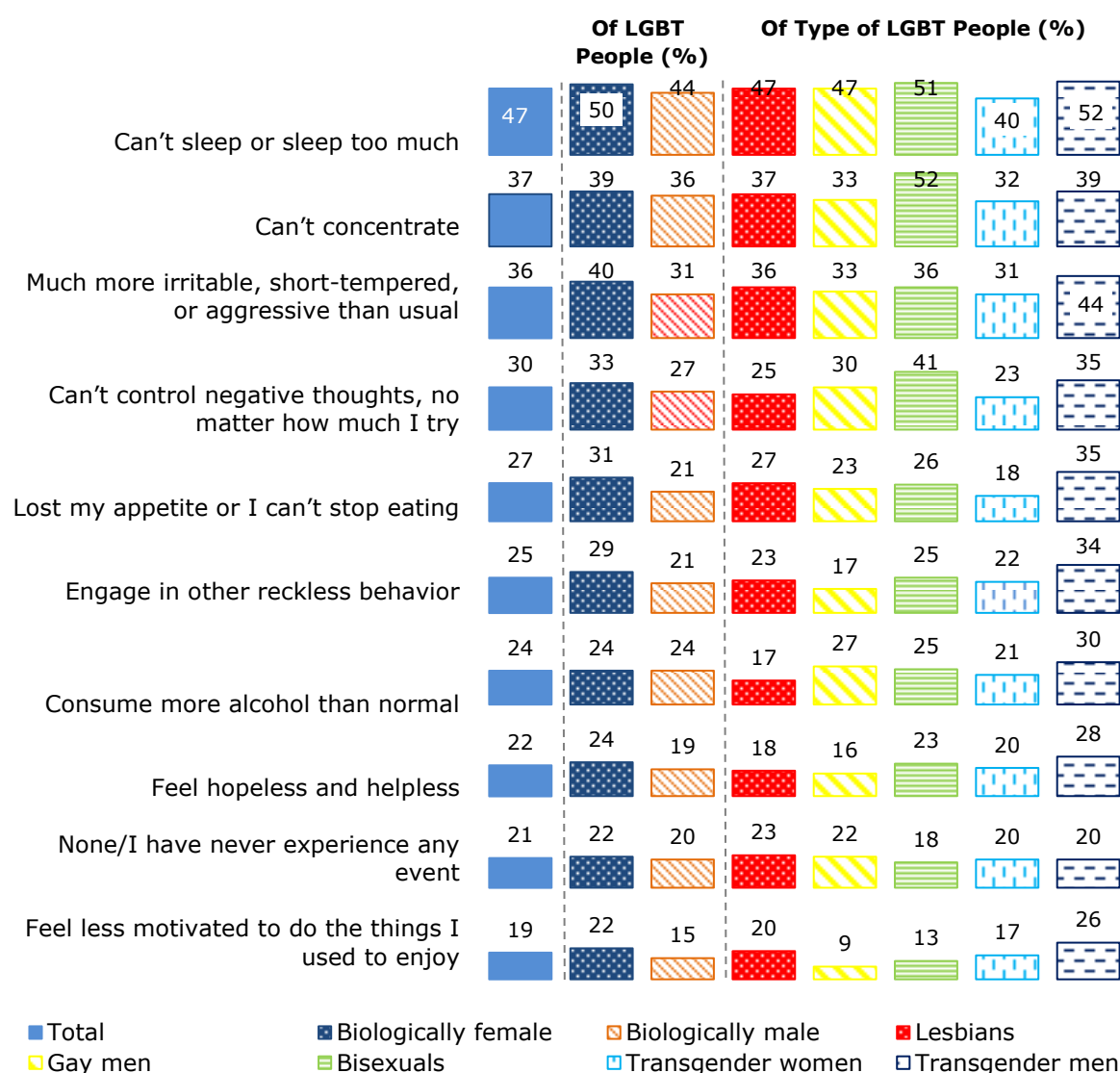


SOURCE: Q13c. What would you do if you had a spouse who was LGBT?
 Base: Supporters (n=488), Opponents (n=467), Neutral groups (n=130)

Growing Up LGBT

One-fifth of LGBT respondents state that they have never experienced any negative thoughts/emotions due to their sexuality (Figure 43). Over a third of LGBT people suffer due to their sexuality, reporting sleep disorders, irritability, lack of concentration and uncontrollable negative thoughts impacting on their day-to-day life. Furthermore, a quarter or less report: eating disorders, engaging in reckless behavior, consuming larger quantities of alcohol than normal, feeling hopeless and helpless, and feeling less motivated. Biological females consistently report higher levels of these emotions and behaviors compared to their biological male counterparts. It is essential to recognize that the emotions and behaviors described above are often linked with the deterioration of both mental and physical health over time.

Figure 43: Experiences LGBT people face due to their sexuality (%)



SOURCE: Q13. Have you ever experienced any of the following due to your sexuality?

Base: Total (n=478), Biologically Female (n=255), Biologically Male (n=218); Lesbians (n=103), Gay Men (n=64), Bisexuals (n=61); Transgender women (n=121), Transgender men (n=124)



*Gay Men and Bisexuals low base size

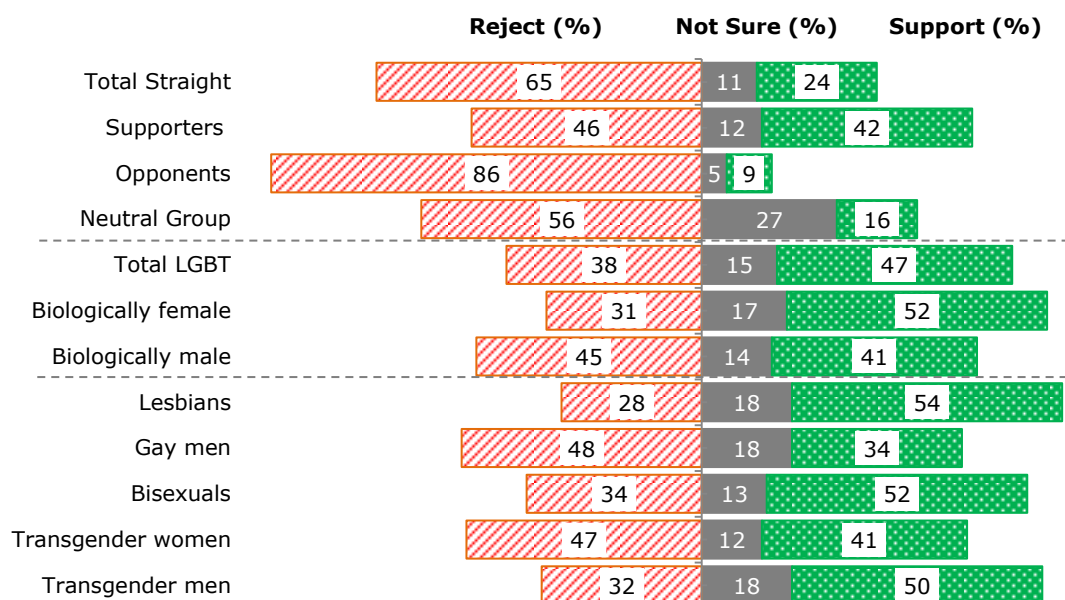
Khmer Culture and LGBT

While the view of LGBT supporters as to the extent which Khmer culture and tradition supports or rejects LGBT people is almost equally split (support 42% vs. reject 46%), the view of the opponents and the neutral group on this issue is far different (Figure 44). Approximately 86% of LGBT opponents and 56% of neutral group think that Khmer culture and tradition rejects LGBT people. In other words, straight people's own attitudes guide how they view Khmer culture and traditions (i.e., opponents who reject the LGBT community are more likely to feel Khmer culture and tradition also rejects LGBT).

The view of biologically male LGBT is also almost equally split (support 41% vs. reject 45%). On the other hand, more biologically female LGBT (52%) than biologically male LGBT (41%) find that Khmer culture and tradition supports LGBT people. Among types of LGBT people, lesbians are the most likely (54%), and gay men are the least likely (34%) to find Khmer culture support LGBT.

Compared to their cohorts, gay men and transgender women are most likely to feel Khmer culture rejects LGBT people, and least likely to feel that Khmer culture and tradition supports them.

Figure 44: Rating on the extent to which Khmer culture and tradition support or reject LGBT People – top & bottom 2 boxes and neutral (%)



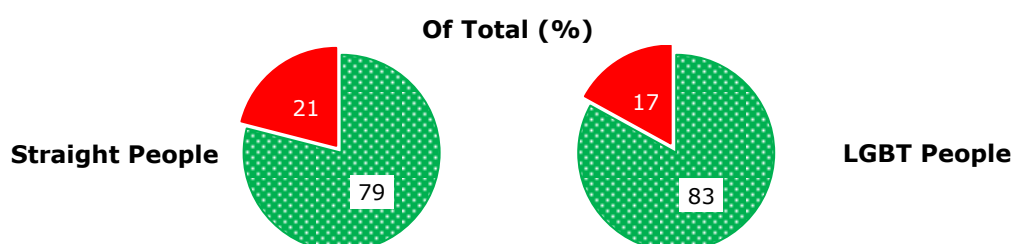
SOURCE: Q14.To what extent does Khmer culture and tradition support or reject LGBT people?
Please rate in a 5 point scale, where 1 is completely reject and 5 is completely support.
Base: Total Straight (n=1085), Supporters (n=488), Opponents (n=467), Neutral group (n=130)
Biologically Female (n=255), Total LGBT (n=478), Biologically Male (n=218); Lesbians (n=103),
Gay Men (n=64), Bisexuals (n=61); Transgender women (n=121), Transgender men (n=124)

*Gay Men and Bisexuals low base size

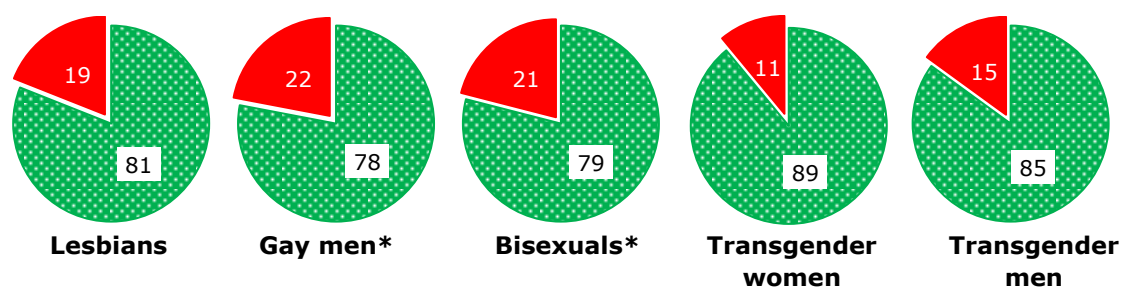
Rural/Urban Reaction to LGBT

The majority of straight (79%) and LGBT people (83%) believe there is a difference between how rural and urban people react to the LGBT community (Figure 45). This belief is echoed through all types within the LGBT respondents.

Figure 45: Perceived reaction of rural and urban people to the LGBT community



Of Type of LGBT People (%)



■ Reaction of Rural People and Urban People to LGBT People is different
■ Reaction of Rural People and Urban People to LGBT People is not different

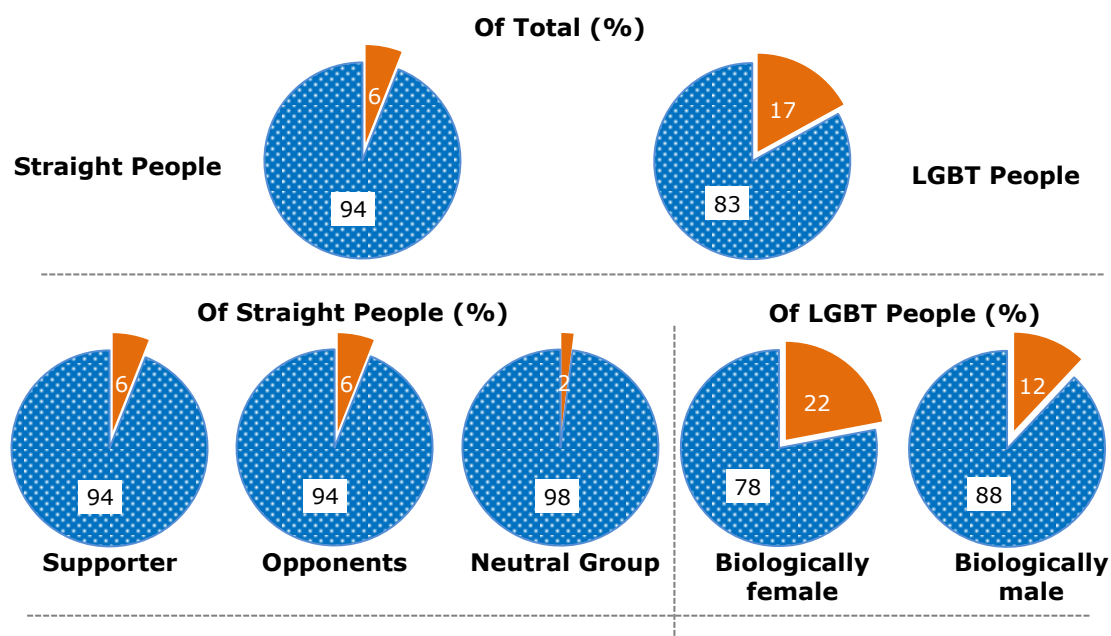
SOURCE: Q15. Is any difference in how rural people and urban people react to the LGBT community?
 Base: Total Straight (n=1085), Supporters (n=488), Opponent (n=467), Neutral Group (n=130); Total LGBT (n=478), Biologically Female (n=255), Biologically Male (n=218); Lesbians (n=103), Gay Men (n=64), Bisexuals (n=61); Transgender Women (n=121), Transgender Men (n=124)

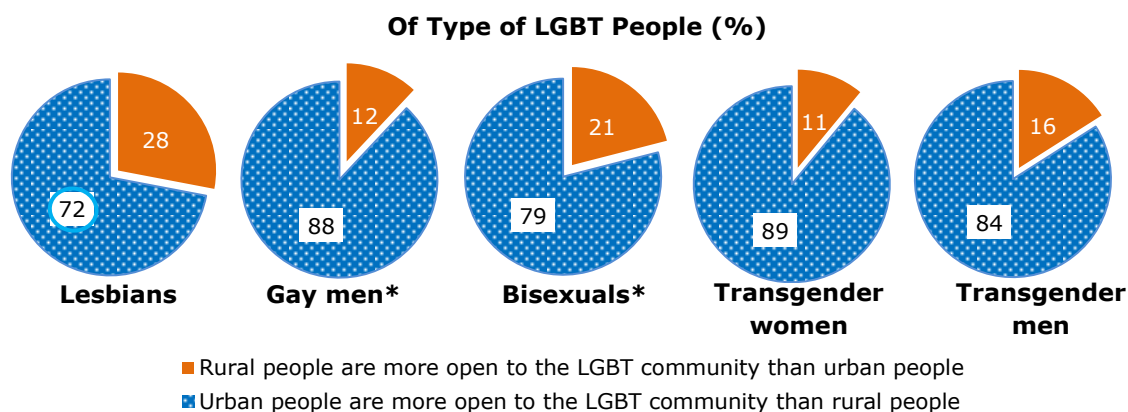
*Gay Men and Bisexuals low base size

Of the people that believe there is a difference, almost all straight respondents (94%) think that urban people are more open-minded than rural people (Figure 46). LGBT people tend to agree albeit to a lesser extent. In the sampling however there is a larger percentage of supporters of LGBT residing in rural areas than in the urban areas which is contrary to the perceptions above.

There is a slight gender divide among the LGBT people. Less biological females (78%) perceive urban people to be more open to the LGBT community than biological males (88%). Of biological females, lesbians (72%) are the less likely to believe urban people are more open than transgender men (84%).

Figure 46: Perceived openness of rural people and urban people toward LGBT community (%)





SOURCE: Q16.If yes, how open/closed are rural people vs. urban people toward LGBT community?
 Base: Total Straight (n=852), Supporters (n=395), Opponent (n=355), Neutral Group (n=102);
 Total LGBT (n=399), Biologically Female (n=207), Biologically Male (n=188); Lesbians (n=83), Gay Men (n=50), Bisexuals (n=48); Transgender Women (n=108), Transgender Men (n=106)

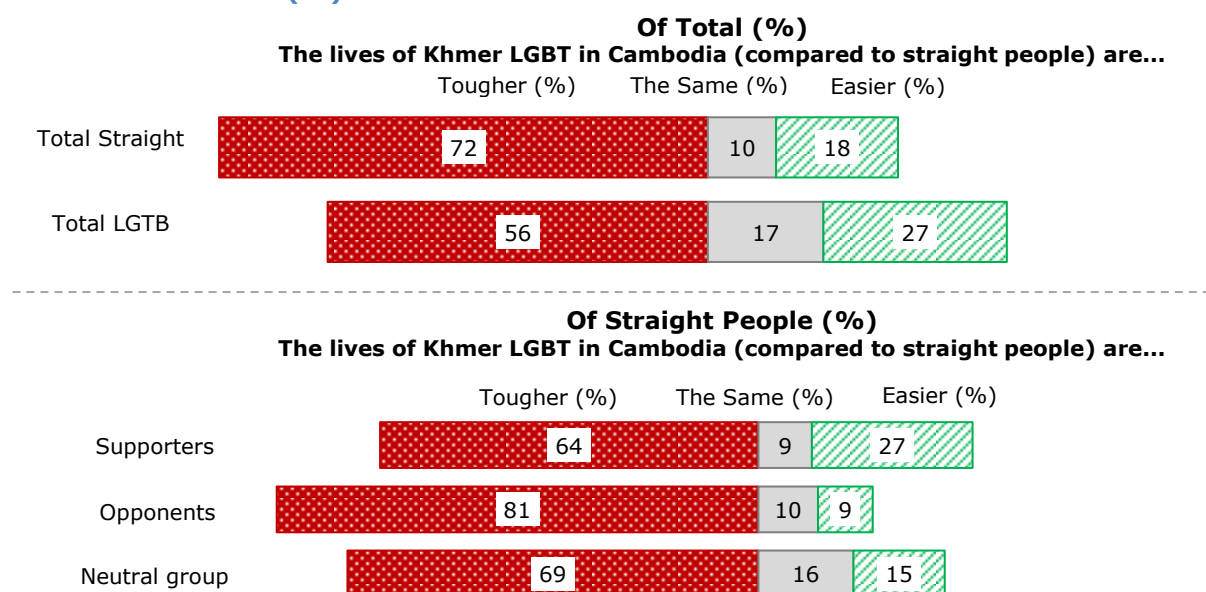
*Gay Men and Bisexuals low base size

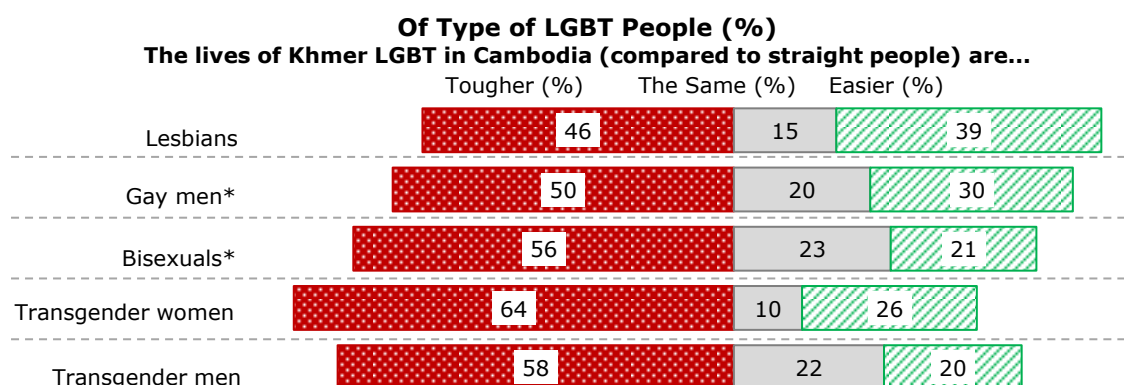
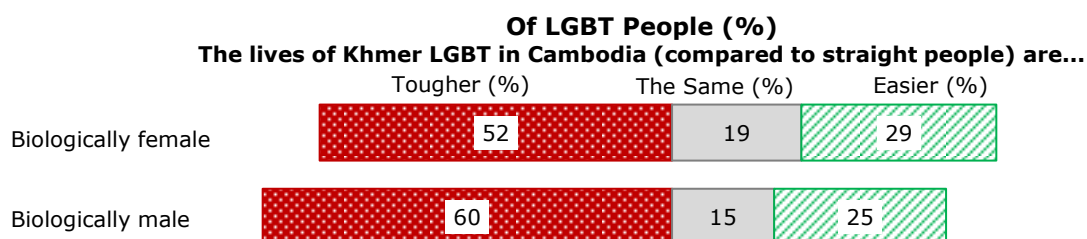
According to the FGDs with straight participants, the lives of LGBT in rural areas are perceived to be tougher and more invisible than in urban areas. This perception is driven by the belief that urban people are too busy to care about other people's personal affairs and therefore, ignore LGBT. Also, some straight people believe that urban areas foster LGBT inclusivity, providing more opportunity to connect in person with their community, and they therefore, feel more confident coming out. In contrast, people in rural areas are more likely to know everyone in their village well, so LGBT may be fear of gossip and teasing if other people know who they are.

Khmer LGBT People's Lives Compared to Straight People's Lives

When asked to compare the lives of Khmer LGBT people to that of straight people, straight respondents are more likely to think that the lives of LGBT are tougher (72% vs. 56%), based on Figure 47. Among straight respondents, more LGBT opponents than supporters think that the lives of Khmer LGBT people are tougher than straight people's. Slightly more biologically male LGBT than biologically female LGBT think that the lives of Khmer LGBT people are tougher than straight people's. Among type of LGBT people, one third of lesbians and gay men respondents tend to think that the lives of Khmer LGBT are easier than straight people's

Figure 47: Lives of Khmer LGBT compared to straight people in Cambodia - Top & Bottom 2 boxes and neutral (%)





SOURCE: Q17. Compared to straight people, how tough/easy are the lives of Khmer LGBT people in Cambodia?

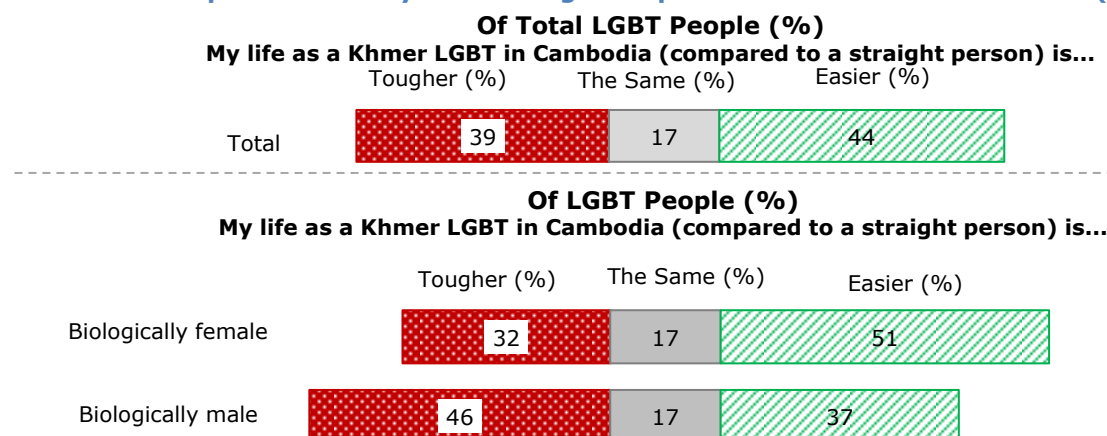
Base: Total Straight (n=1085), Supporters (n=488), Opponent (n=467), Neutral Group (n=130); Total LGBT (n=478), Biologically Female (n=255), Biologically Male (n=218); Lesbians (n=103), Gay Men (n=64), Bisexuals (n=61); Transgender women (n=121), Transgender men (n=124)

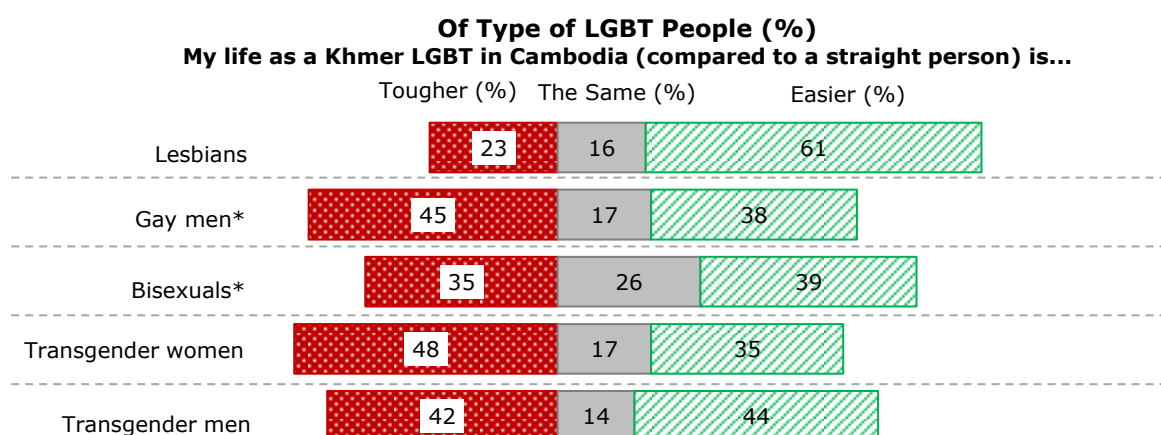


*Gay Men and Bisexuals low base size

Although a high rate of LGBT respondents view the lives of other LGBT people as tough (Figure 47), a smaller percentage of them think their own lives are tough (Figure 48). LGBT respondents think their own life is easier than the rest of the LGBT community. About half of biologically female LGBT and 40% of biologically male LGBT think their lives are easier than those of straight people. Compared to other types of LGBT, lesbians have the highest proportion (61%), and transgender women have the lowest percentage (35%) to feel that their life is easier than their straight counterparts.

Figure 48: LGBT respondents' views on their own lives as a Khmer LGBT person in Cambodia compared to if they were straight- Top & Bottom 2 boxes and neutral (%)





SOURCE: Q17A. Compared to straight people, how tough/easy is your life as a LGBT person in Cambodia?

Base: Total (n=478), Biologically Female (n=255), Biologically Male (n=218); Lesbians (n=103), Gay Men (n=64), Bisexuals (n=61); Transgender women (n=121), Transgender men (n=124)



*Gay Men and Bisexuals low base size

Top 10 Problems Faced By LGBT People in Cambodia

When asked to identify the biggest problems faced by LGBT people in Cambodia by using a prompt list, both straight and LGBT people the top three problems as follow (Figure 49):

- Being discrimination (86% of straight people; 82% of LGBT people);
- Exclusion from families (62% of straight people; 64% of LGBT people); and
- Harassment (51% of straight people; 60% of LGBT people).

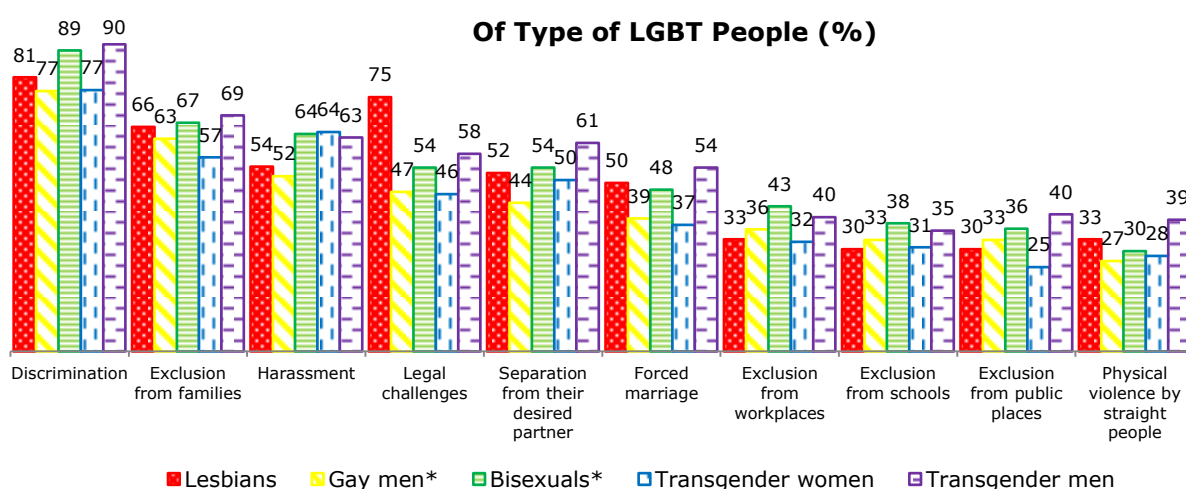
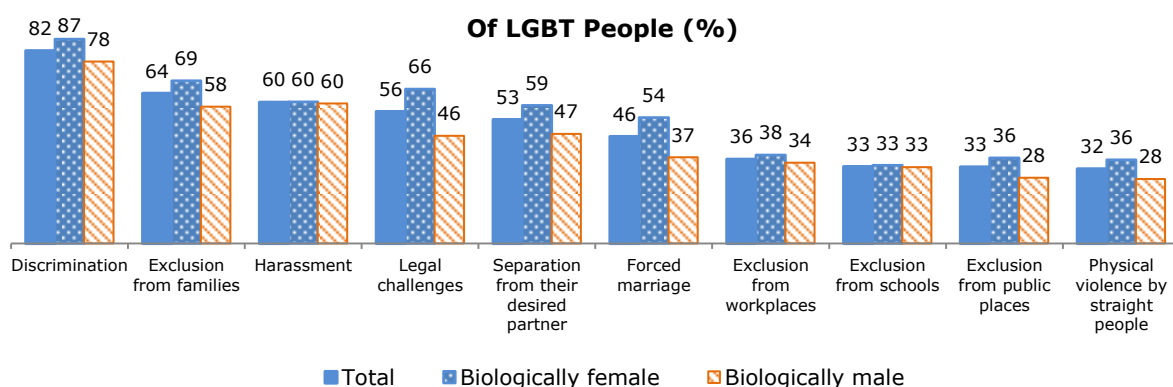
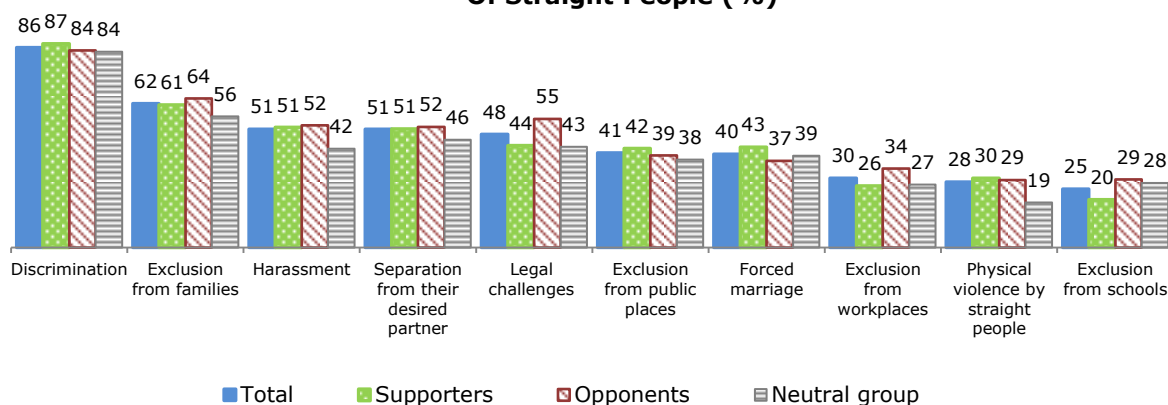
Another top third problem mentioned by straight people is LGBT people are separated from their desire partner (51%).

Given that straight respondents were asked to respond to a prompt list, it appears that straight people have a greater understanding of the range of problems faced by LGBT people than may be the case in reality.

LGBT respondents rate 'legal challenges' as their fourth biggest problem suggesting that full recognition and equality under the law would eliminate other problems. The ranking given by both straight and LGBT groups to the other various problems is not very different. Straight people (41%) identify 'exclusion from public places' as the top sixth problem whereas LGBT people place that in eighth position (33%). In fact, LGBT people are more concerned about 'exclusion from workplaces' (seventh – 36%).

It is interesting to note that among types of LGBT, transgender men and bisexual face the highest levels of discrimination and exclusion from families, approximately 90% and 70%, respectively compared to their LGBT counterparts. In terms of the ranking of 'legal challenges' as the fourth top problem faced by LGBT in Cambodia, lesbians drive that ranking with 75% identifying it as a problem. This could suggest that Cambodian women feel most disempowered under the law, cultural rules as well as legislation.

Figure 49: Top 10 problems faced by LGBT people in Cambodia (%)
Of Straight People (%)



SOURCE: Q19. What kind of problems, if any, do you think LGBT people in Cambodia face due to their sexuality (being a LGBT person)?
 Base: Total Straight (n=1085), Supporters (n=488), Opponent (n=467),



*Gay Men and Bisexuals low base size

According to the FGDs, “discrimination” manifested in verbal harassment (i.e. call them “ah/me Khteuy”) appears to be most troublesome issue for LGBT, followed by family affairs. LGBT people feel that they are not seen as equals by everyone, and they typically feel that people look down on them. This constant feeling makes LGBT people feel devalued because they think that the general public perceives them as useless in society.

31+ years old, Lesbian/Transgender, Phnom Penh



"We need to try harder to show everyone that we are as capable as men, both physically and financially to prove to people that we are not useless. [...] Sometimes, we also feel disappointed and discouraged because of that discrimination."

The LGBT respondents in the FGDs also said that discrimination at the work place appears very prominent across types of LGBT. Many explained that they were let go from work due to their sexual orientation. This limits their job prospects and career trajectory, and also causes some LGBT people to fall into poverty or black market work like prostitution (mainly transgender women).

18-30 years old, GBTQ, Phnom Penh



"I think even if people like me who are highly educated will struggle finding jobs. People say I am not natural, so they discriminate me. If we go to work at an office wearing make-up, do you think they will allow us to work?"

In Cambodia, according to the FGD findings, verbal harassment is more common than physical harassment. LGBT people suffer a lot from bullying by the general public, but they do not fight back. Instead they keep it to themselves, sometimes internalizing it or blaming themselves/others before trying to let it go. A few respondents mentioned that they have become depressed after these types of experiences and even considered suicide as a solution. Also, transgender women are more vulnerable to physical/sexual harassment and betrayal by men than their LGBT counterparts. Very often, straight men make fun of them, and some even were sexually assaulted for money.

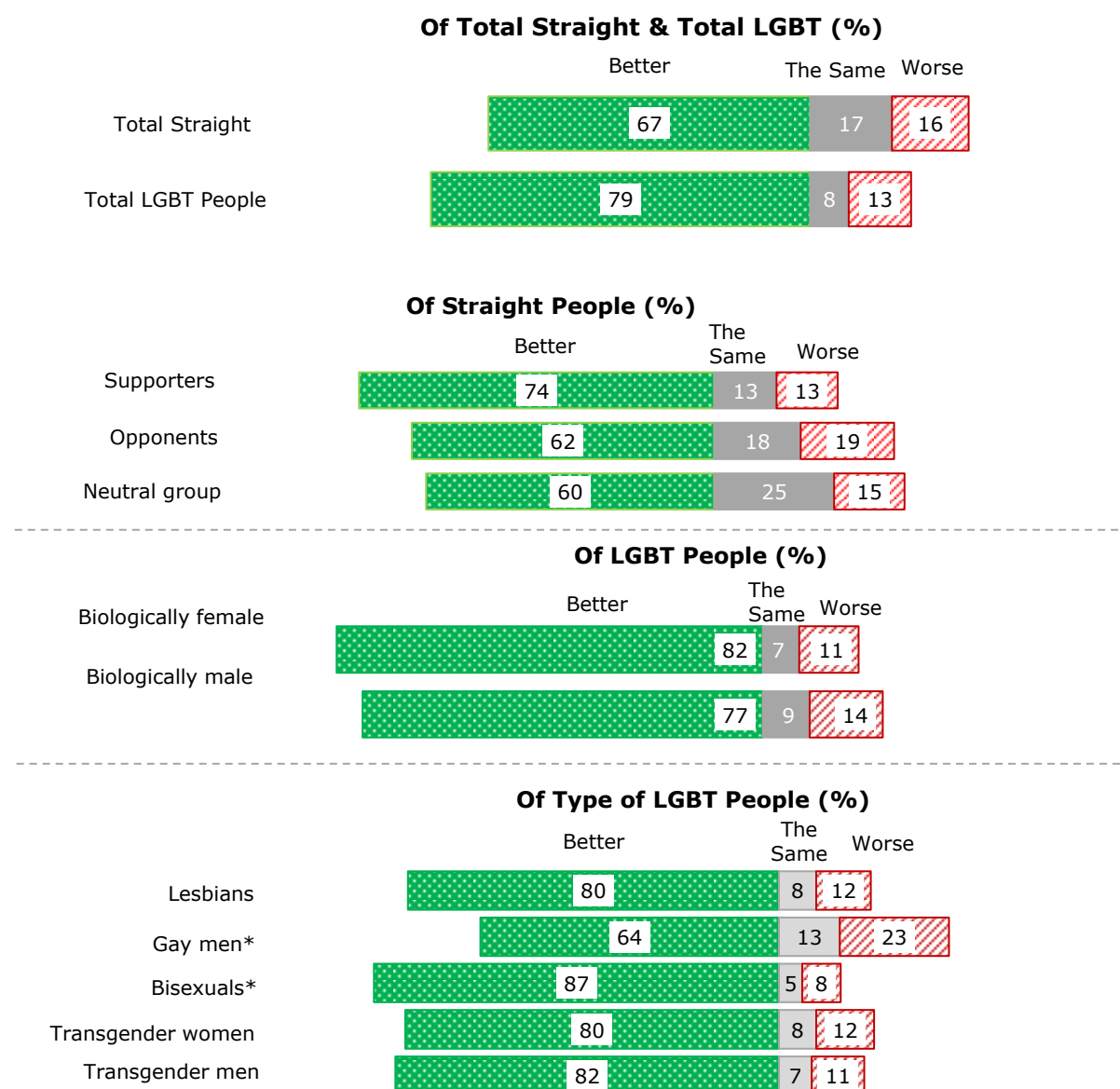
18-30 years old, GBTQ, Kampong Cham




"Sometimes, I wanted to commit suicide because of family pressure and I also don't feel valued or respected by men. They said they just had sex with me to get my money. It felt very lonely."

According to Figure 50, everybody believes that the situation of LGBT people in Cambodia has improved compared to 3-5 years ago (straight 67% and LGBT 79%). Within LGBT types, gay men are less likely to believe this (64%) compared to their LGBT counterparts (at least 80%).

Figure 50: Situation of LGBT now compared to 3-5 years ago – Top & Bottom 2 boxes and neutral (%)



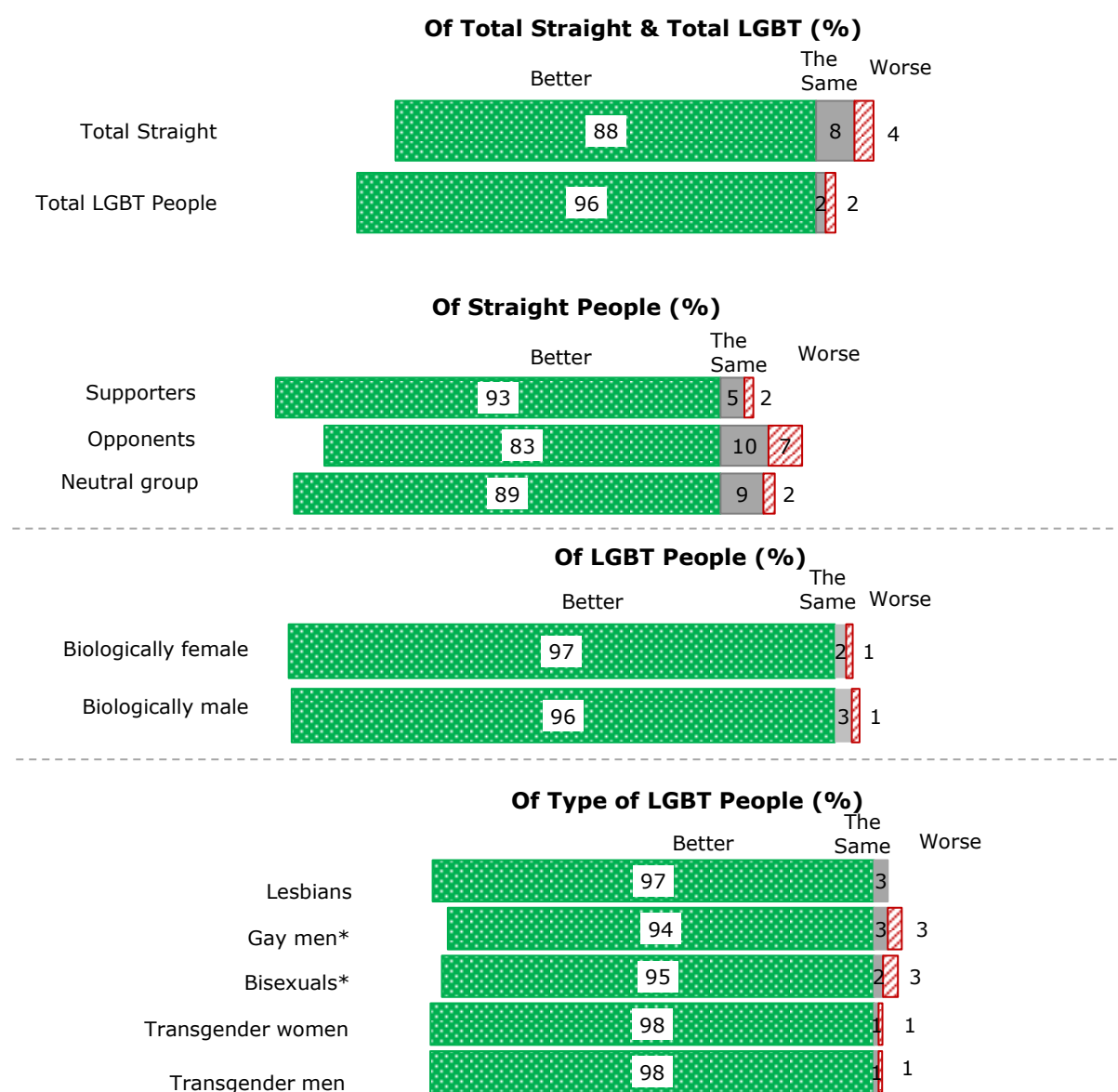
SOURCE: Q20. How are these problems now compared to 3-5 years ago?
 Base: Total Straight (n=1085), Supporters (n=488), Opponent (n=467), Neutral Group (n=130), Total LGBT (n=478), Biologically Female (n=255), Biologically Male (n=218); Lesbians (n=103), Gay Men (n=64), Bisexuals (n=61); Transgender women (n=121), Transgender men (n=124)

 *Gay Men and Bisexuals low base size

Situation of LGBT People Now and in the Future

When looking to the future (Figure 51), there is overwhelming belief amongst the straight (88%) and the LGBT (96%) respondents that things will continue to improve for Cambodian LGBT people over the next 3-5 years. Gay men also share this optimism (94%). In seeking to understand this positivity, straight and LGBT respondents were asked to list the factors that will bring about these positive improvements in Figure 52 & Figure 53.

Figure 51: Situations faced by LGBT in next 3-5 years compared now – Top & Bottom 2 boxes and neutral (%)



SOURCE: Q21. In the next 3-5 years, how do you expect these problems to change compared to now?

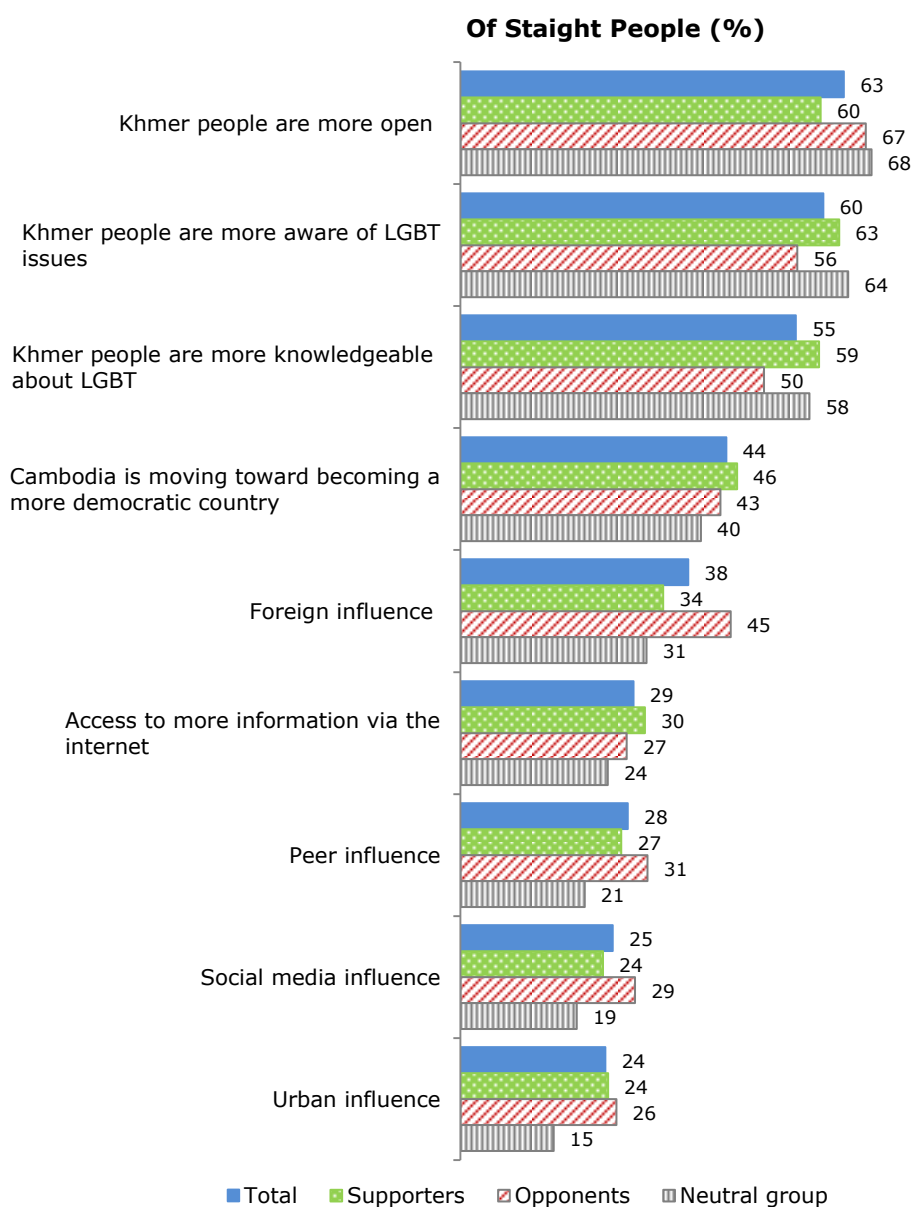
Base: Total Straight (n=1085), Supporters (n=488), Opponent (n=467), Neutral Group (n=130), Total LGBT (n=478), Biologically Female (n=255), Biologically Male (n=218); Lesbians (n=103), Gay Men (n=64), Bisexuals (n=61); Transgender women (n=121), Transgender men (n=124)

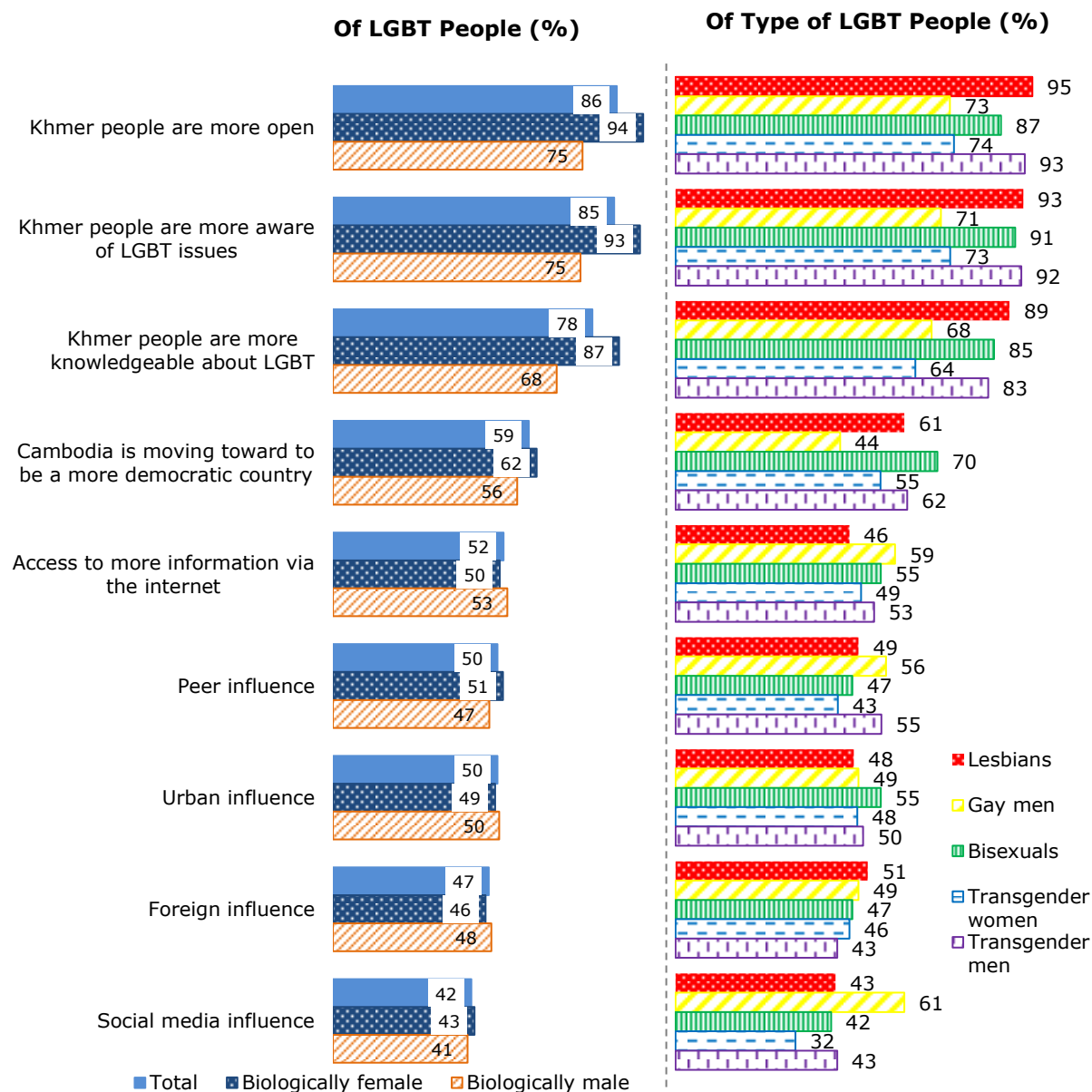


*Gay Men and Bisexuals
low base size

When asked why things are better now compared to 3-5 years ago (Figure 52), more than half of straight respondents list the three biggest factors as: increased awareness of LGBT issues, more openness amongst Khmer people, and more knowledgeable about LGBT issues. These top three factors were similarly listed by more than three-quarter of LGBT respondents. Also, more lesbians, bisexuals and transgender men in comparison to gay men and transgender women think that the situation is better due to these top three reasons. The remaining six factors listed by straight and LGBT people can be summarized as current move towards democracy in Cambodia, and increasing communication possibilities and technology.

Figure 52: Top 9 reasons making the LGBT situation now better than 3-5 years ago (%)



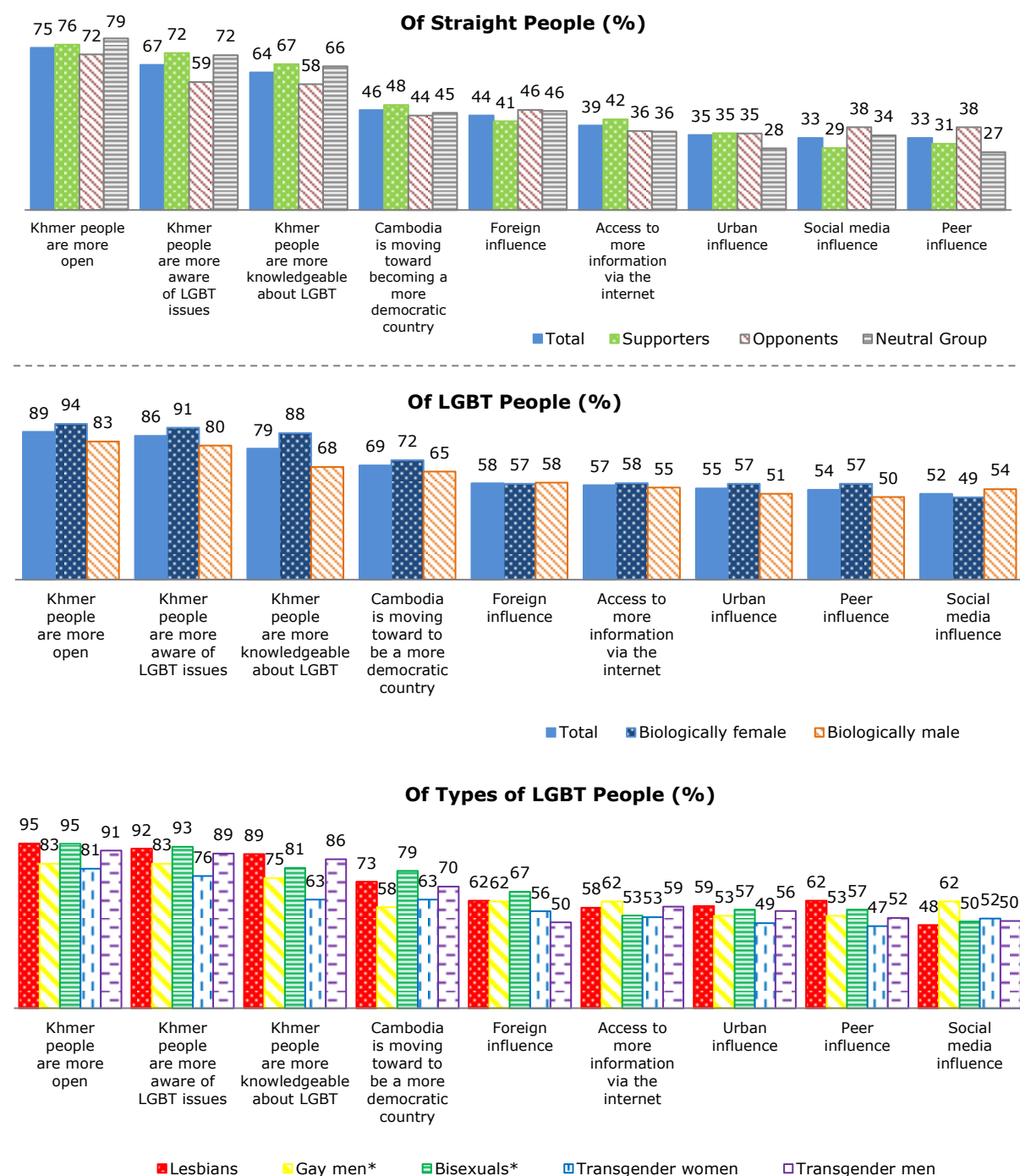


SOURCE: Q26. Why do you think these problems are now better compared to 3-5 years ago?

Base: Total Straight (n=730), Supporters (n=454), Opponent (n=387), Neutral Group (n=116), Total LGBT (n=380), Biologically Female (n=208), Biologically Male (n=167); Lesbians (n=82), Gay Men (n=41), Bisexuals (n=53); Transgender women (n=97), Transgender men (n=102)

When interviewers asked a similar question to understand why people think things will improve over the next 3-5 years (Figure 53), the factors listed remain the same as Figure 52 but with greater percentage.

Figure 53: Top 9 reasons making LGBT situation improve in the next 3-5 years (%)



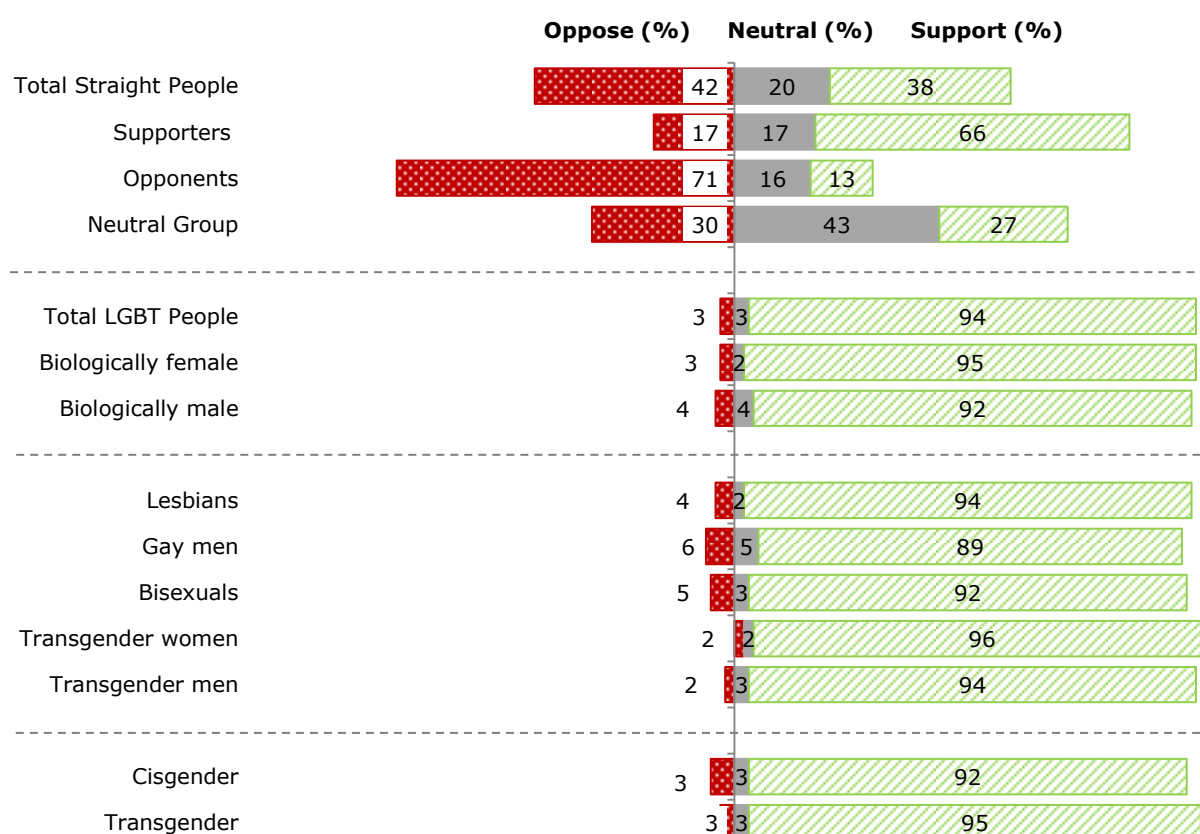
SOURCE: Q27. Why do you think these problems will improve in 3-5 years?
 Base: Total Straight (n=957), Supporters (n=454), Opponent (n=387), Neutral Group (n=116), Total LGBT (n=462), Biologically Female (n=247), Biologically Male (n=210); Lesbians (n=100), Gay Men (n=60), Bisexuals (n=58); Transgender women (n=118), Transgender men (n=121)

*Gay Men and Bisexuals low base size

Chapter 7: Same-sex Marriage

Although LGBT opponents' opinions on homosexual people (e.g. reasons to be LGBT, trends of LGBT problems) are quite similar to the supporters, the former's view on same-sex marriage drastically differs from the latter. While 66% of LGBT supporters support same-sex marriage, 71% of opponents oppose same-sex marriage (Figure 54). Only 13% of the opponents and 27% of neutral group support same-sex marriage. This is an issue which touches deep beliefs in people and brings some contradictory responses. About half of neutral group have no opinion on same-sex marriage. Expectedly, almost all LGBT people support same-sex marriage. Compared to types of LGBT, gay men slightly more reserve (89%).

Figure 54: Level of support/oppose to same-sex marriage – Top & Bottom 2 boxes, and neutral (%)



SOURCE: Q28. One a 5 point scale, where 1 is strongly oppose and 5 is strongly support, can you rate your level of support/opposition to same-sex marriage?
 Base: Total Straight (n=1085), Supporters (n=488), Opponent (n=467), Neutral Group (n=130), Total LGBT (n=478), Biologically Female (n=255), Biologically Male (n=218); Lesbians (n=103), Gay Men (n=64), Bisexuals (n=61); Transgender women (n=121), Transgender men (n=124)



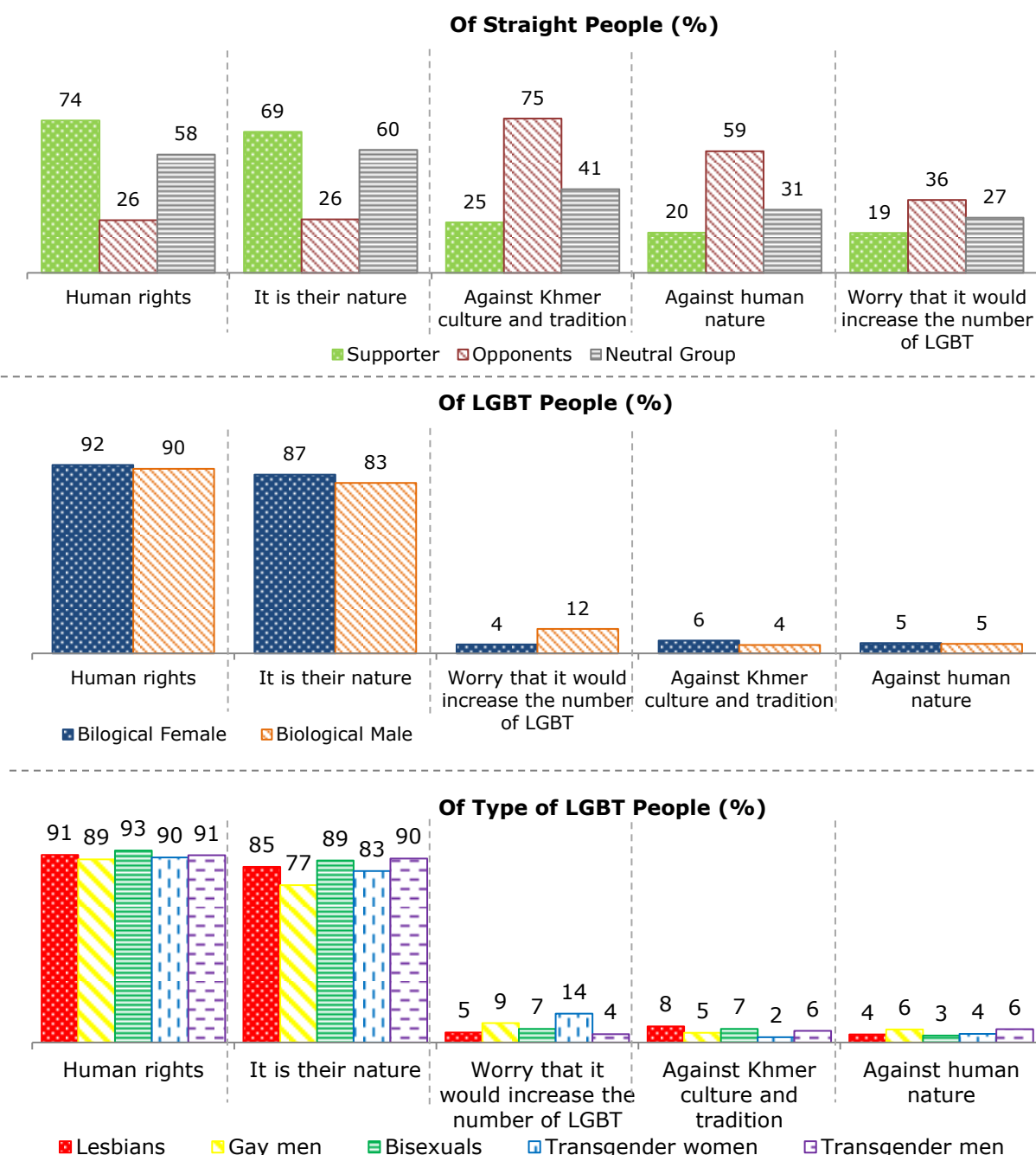
*Gay Men and Bisexuals low base size

Three quarters or more of LGBT supporters and LGBT people support same-sex marriage as they believe that it is a human right (Figure 55). Additionally, 70% or more think it is the nature of LGBT people. Nevertheless, among opponents that oppose same-sex marriage feels it is against Khmer culture and tradition (75%), and against human nature (59%). Interestingly, the opponent perception on "human nature" is inconsistent. It is also important to note that straight respondents are worry that same-sex marriage would lead to an increase in LGBT people, 19% among LGBT supporters, and a quarter or more among the opponents and neutral group. Finally, only very small amount of LGBT respondents echo the worry that same-sex marriage would increase numbers of LGBT people, against human nature or Khmer tradition.

Findings from the FGDs among LGBT respondents also reveal that same-sex marriage would allow LGBT people:

- To be accepted and recognized as a couple like the general public without discrimination
- To be able to protect themselves from family separation and other forced marriage with the opposite sex
- To be able to protect their finance and property
- To be able to bond deeper with their partner, and to prevent their partner from marrying another person while in relationship

Figure 55: Top 5 reasons for supporting/opposing same-sex marriage (%)



SOURCE: Q29. Why did you give that rating to same-sex marriage (Q28)?
 Base: Total Straight (n=1085), Supporters (n=488), Opponent (n=467), Neutral Group (n=130), Total LGBT (n=478), Biologically Female (n=255), Biologically Male (n=218); Lesbians (n=103), Gay Men (n=64), Bisexuals (n=61); Transgender women (n=121), Transgender men (n=124)



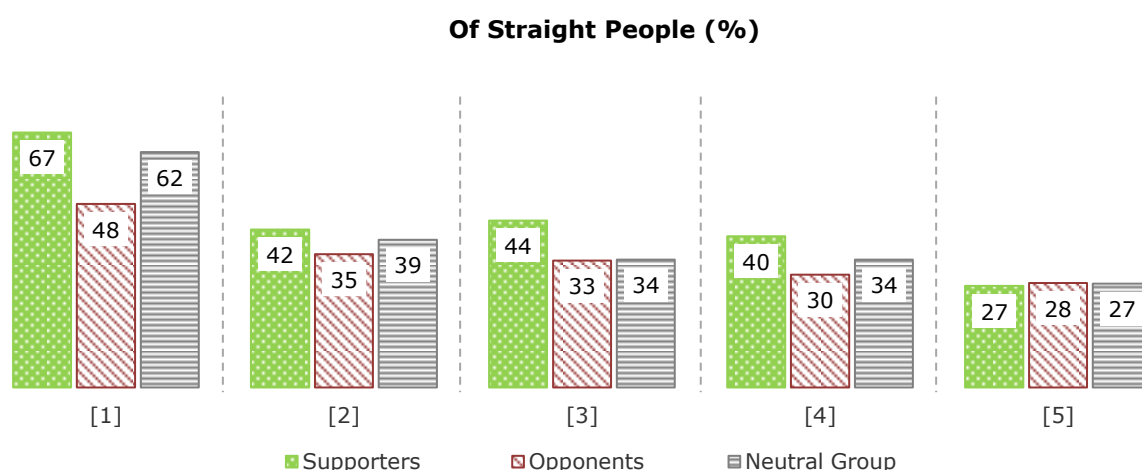
*Gay Men and Bisexuals low base size

When asking straight people who are against same-sex marriage if they support other legal recognitions,⁹ (Figure 56), the top response among LGBT supporters (67%), opponents (48%), and the neutral group (62%) was: “the Ministry of Social Affairs should officially allow LGBT persons to adopt children.” A follow up phone call interviews among 10 LGBT supporters and 10 opponents revealed that the support of child adoption among straight people is because there is no pension for older people. Therefore, LGBT couples need children to look after them when they get older. Since same-sex couples cannot produce children, they need to adopt children for that reason, added straight respondents. Another motive that straight people support LGBT people to adopt children is to help poverty alleviation and country development. Straight people believe that some LGBT couples are wealthy, so they can raise orphans to be better educated and to lift the children’s lives out of poverty and misery. It is heartening to see such a clear demonstration of care and concern for both children and older people extended to the LGBT community even by those who strongly oppose them.

In addition, slightly more LGBT supporters and the neutral group compared to opponents support the following legal recognitions:

1. Add Sexual Orientation and Gender Identity (SOGI) specifically to the “other status” provision stipulated in Cambodia’s constitutional references to non-discrimination.
2. Introduce an anti-discrimination law that refers explicitly to LGBT people in line with the proposed amendment to the constitution.
3. The Ministry of Planning should ensure that LGBT people are not excluded from receiving relevant cards (e.g. Family Book, ID Poor) because of discrimination or the non-recognition of same-sex partnerships.

Figure 56: Legal recognitions being supported if not same-sex marriage (%)



References to the X-Axis

[1] The Ministry of Social Affairs should officially allow LGBT persons to adopt children.

[2] Introduce an anti-discrimination law that refers explicitly to LGBT people in line with the proposed amendment to the constitution.

[3] Add Sexual Orientation and Gender Identity (SOGI) specifically to the “other status” provision stipulated in Cambodia’s constitutional references to non-discrimination.

[4] The Ministry of Planning should ensure that LGBT people are not excluded from receiving relevant cards (e.g. Family Book, ID Poor) because of discrimination or the non-recognition of same-sex partnerships.

[5] The government should undertake a systematic review of the Village and Commune Safety Policy and how it has been used to harass LGBT people on the pretext of controlling crime.

SOURCE: Q30. If not same-sex marriage, which, if any, of the following legal recognitions do you support?

Base: Supporters (n=168), Opponent (n=407), Neutral Group (n=95)



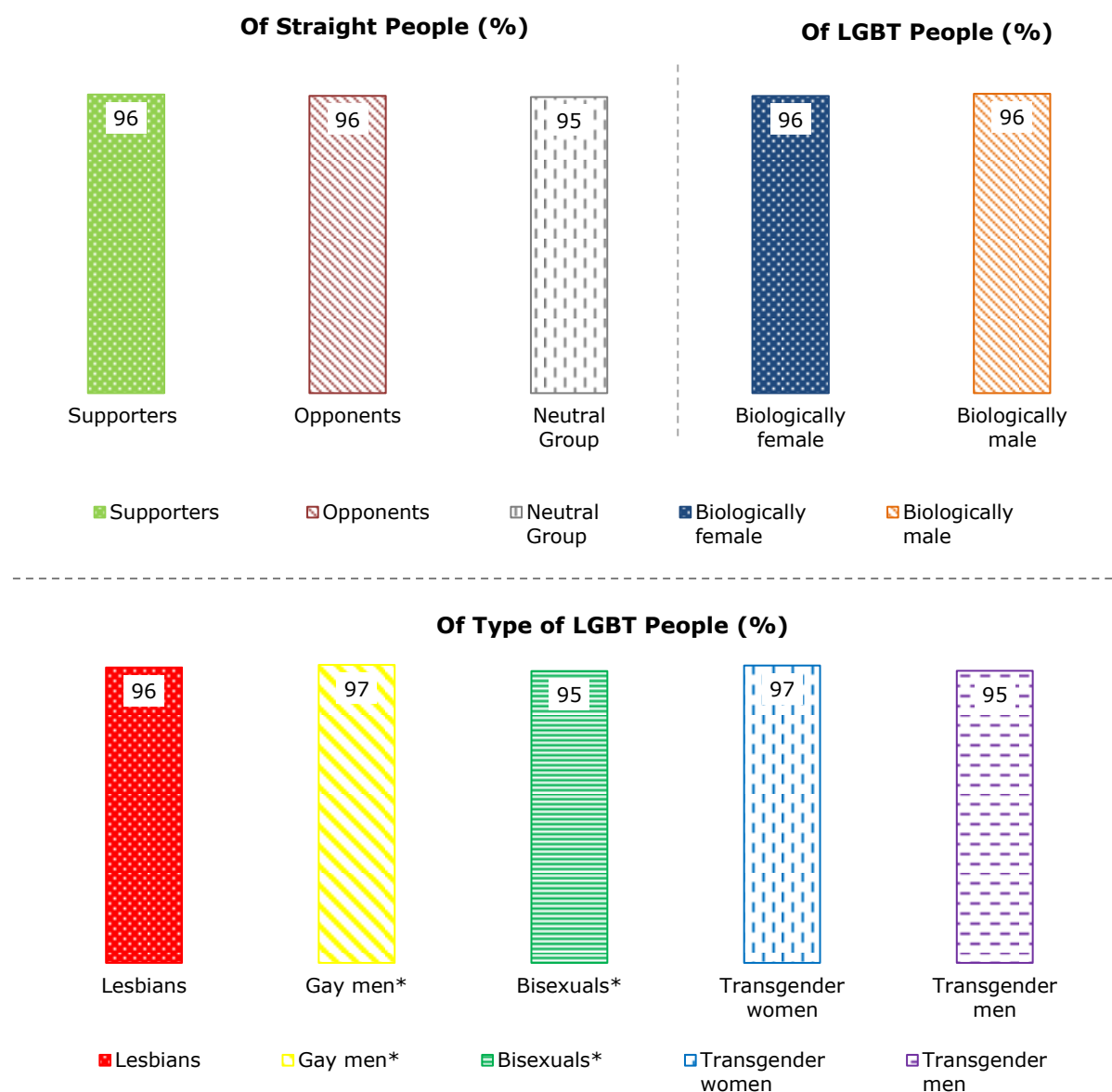
*Base sizes for LGBT are too small to chart.

⁹ Note that these legal recognitions are extracted from Being LGBT in Asia: Cambodia Country Report by UNDP and USAID (2014), page 10-14

Chapter 8: Religion

The majority of straight and LGBT respondents practice Buddhism (Figure 57).

Figure 57: Distribution of people who practice Buddhism (%)



SOURCE: Q31. Do you practice Buddhism?

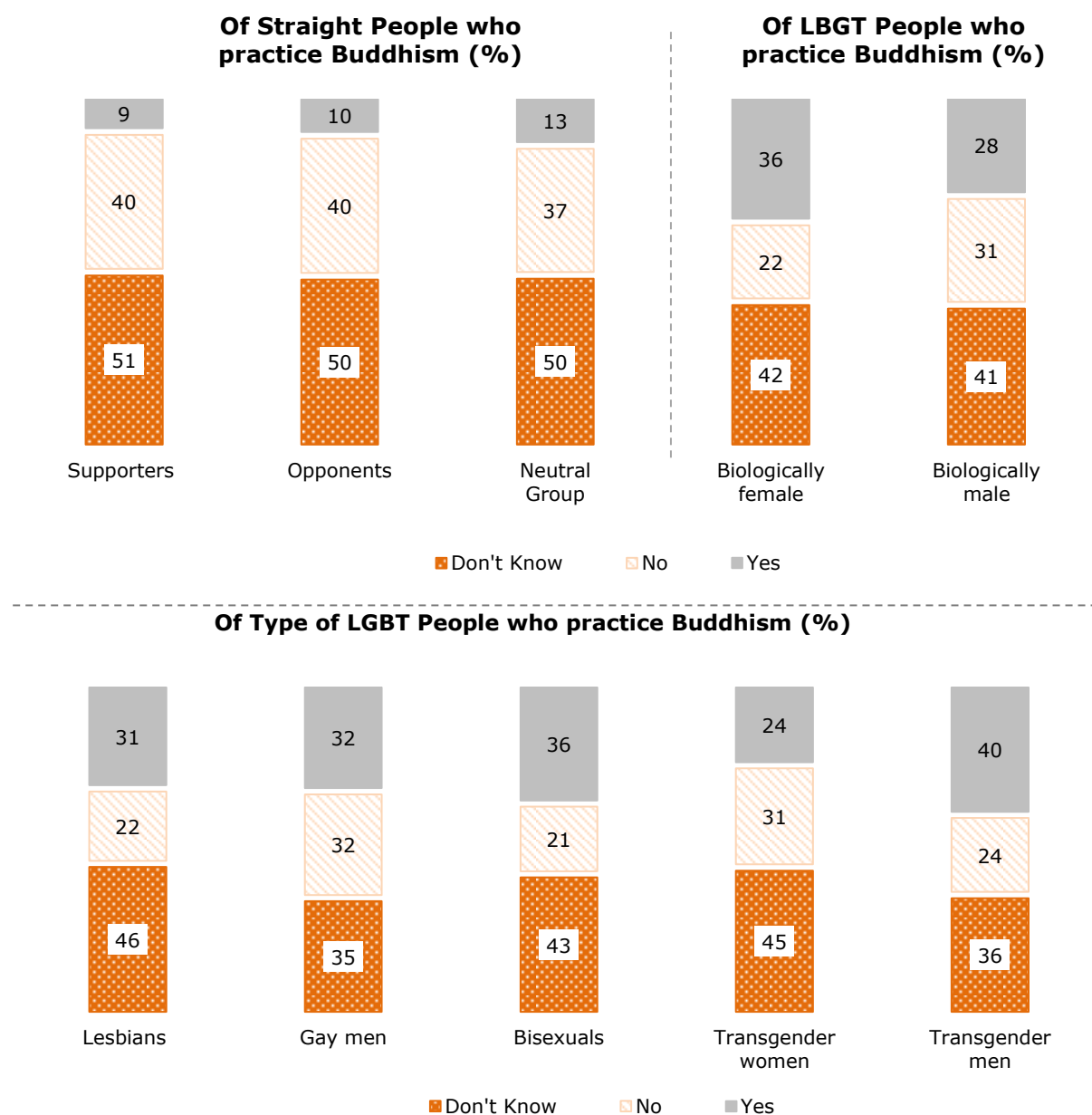
Base: Supporters (n=488), Opponent (n=467), Neutral Group (n=130), Biologically Female (n=255), Biologically Male (n=218); Lesbians (n=103), Gay Men (n=64), Bisexuals (n=61); Transgender women (n=121), Transgender men (n=124)




*Gay Men and Bisexuals low base size

Of straight and LGBT respondents that practice Buddhism, more than one-third do not know whether Buddha mentions anything about LGBT (Figure 58). Between 9-13% of straight respondents and 28-36% of LGBT respondents think that the Buddha does speak of homosexuality. In fact, the Buddha neither mentions anything about sexuality, nor shows any gender preferences, thus leaving the option open for individual choice.

Figure 58: If Buddha has mentioned anything about homosexuality (%)

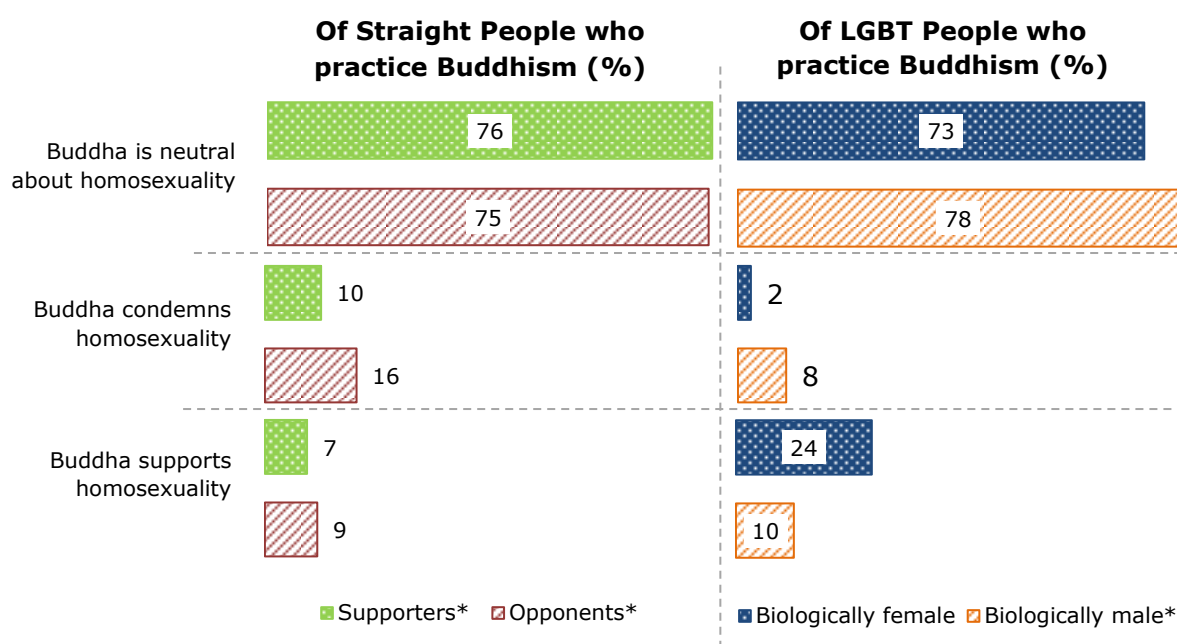


SOURCE: Q32. Does Buddha mention anything about homosexuality?
 Base: Supporters (n=469), Opponent (n=447), Neutral Group (n=124),
 Biologically Female (n=244), Biologically Male (n=210); Lesbians (n=99), Gay
 Men (n=62), Bisexuals (n=58); Transgender women (n=117), Transgender
 men (n=118)

 *Gay Men and Bisexuals low base size

Of the small number of respondents who think that the Buddha talks about LGBT, approximately three-quarters or more believe the Buddha is neutral towards LGBT people (Figure 59) while 16% of opponents think the Buddha condemns LGBT people.

Figure 59: Perceived Buddha's opinion on homosexuality (%)



SOURCE: Q33. What did Buddha say?

Base: Supporters (n=41), Opponent (n=44), Biologically Female (n=88), Biologically Male (n=59), Transgender men (n=47)

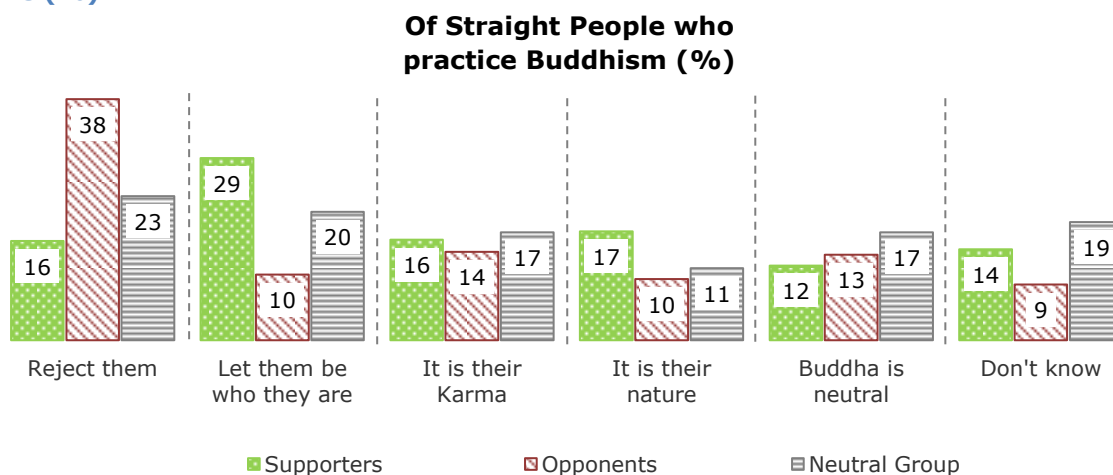


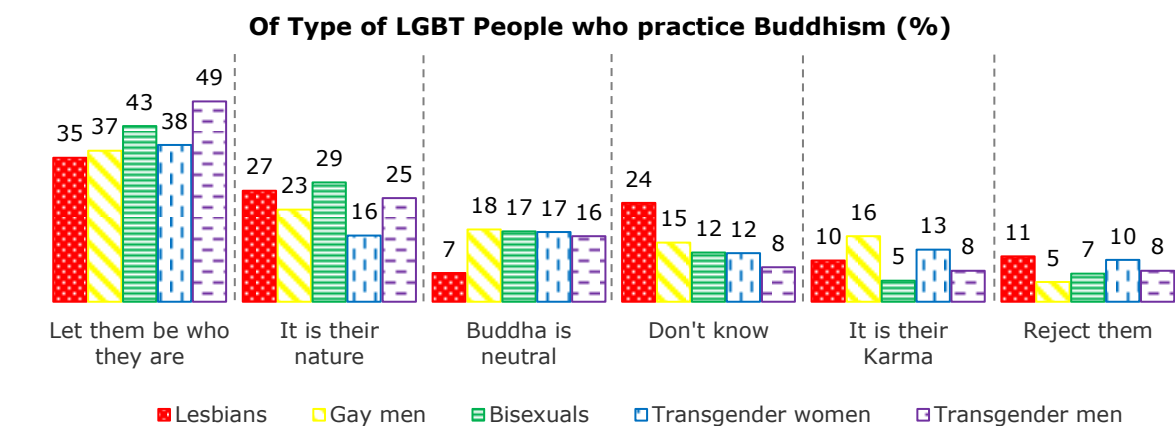
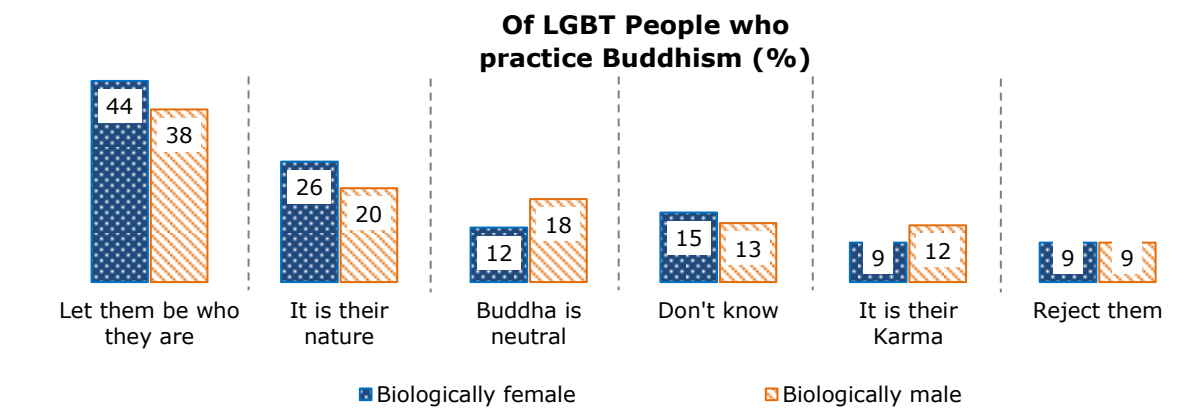
*Supporter, Opponent, and Biologically male low base size

* Base sizes for Neutral Group is too small to chart.

In asking all respondents that practice Buddhism – “If the Buddha were alive today, what do you think the Buddha would mention about homosexuality?” –, one-third of LGBT supporters, and 40% or more of LGBT respondents think that Buddha would ‘let LGBT people be who they are’ (Figure 60). In contrast to the supporters’ and LGBT respondents’ view, 38% of opponents think that he would reject homosexual people. Approximately 10% of LGBT respondents also think that the Buddha would reject them.

Figure 60: Top 5 opinions that Buddha would mention about homosexuality if he were alive (%)





SOURCE: Q34. If Buddha were alive, what do you think Buddha would mention about homosexuality?

Base: Supporters (n=469), Opponent (n=447), Neutral Group (n=124), Biologically Female (n=244), Biologically Male (n=210); Lesbians (n=99), Gay Men (n=62), Bisexuals (n=58), Transgender women (n=117), Transgender men (n=118)



*Gay Men and Bisexuals low base size

Chapter 9: Priorities for Supporting the Needs of LGBT Community

It is important to understand the priority needs of LGBT people. In order to understand their priorities, LGBT people and straight people were asked what they think the priority needs are. It is also important to link these needs to the factors identified earlier in Figure 52 and Figure 53 as the reasons improved/will improve LGBT people situation in the past 3-5 years or next 3-5 years (openness to LGBT, awareness/visibility of LGBT, and knowledge/education about LGBT).

31+ years old, straight person, Phnom Penh



"For me, I personally don't support LGBT. I provide my feedback on LGBT support services based on the role play as if I'm the head of LBGTQ NGO, not as myself."

In the FGDs, most straight and LGBT respondents suggested a variety of services for homosexual people such as physical and emotionally health, vocational training, shelter, anti-discrimination laws, same-sex marriage, etc. We then incorporated their suggestions in a list of supporting services in Figure 61. These services were also extracted from a recommendation section of *Being LGBT in Asia: Cambodia Country Report* by UNDP and USAID (2014).¹⁰ See the full list in Appendix 3: Full Description of Priority Needs for LGBT Community.

Figure 61, Figure 62, and Figure 63 below outlines straight and LGBT respondents' top 15 supporting services and their top 5 **most** supporting services for LGBT people. The findings reveal that more LGBT people than straight people support all of the services.

Straight and LGBT respondents have two services in common when they were asked to select only the top 5 most important services for LGBT people (Figure 61 & Figure 62). These two services are:

1. Children adoption (38% among straight, 47% among LGBT)
2. Anti-hate crime law (35% among straight, 32% among LGBT)

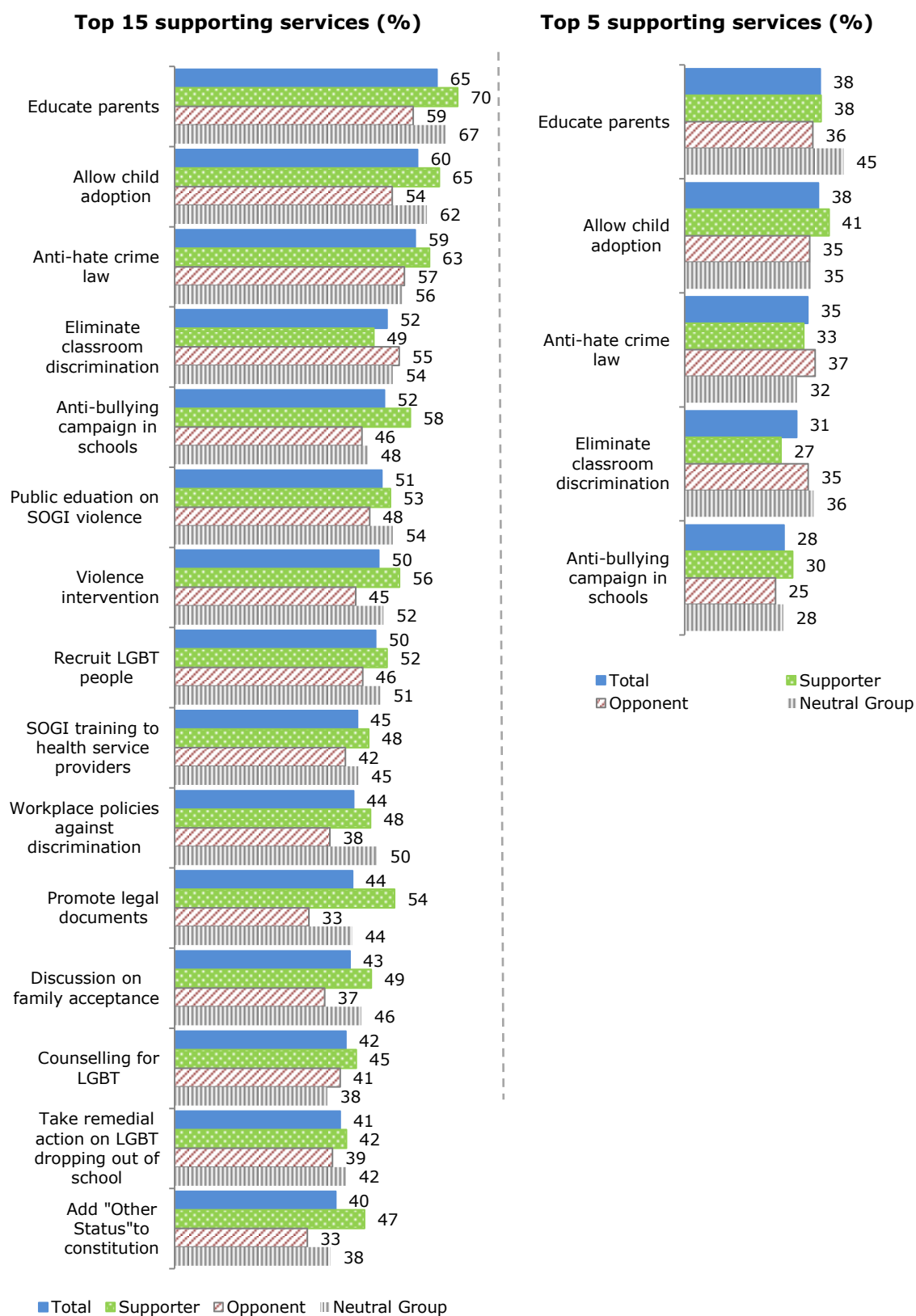
The other top three most important services that respondents support are:

Straight respondents (Figure 61)	LGBT respondents (Figure 62)
3. Education for parents (38%)	3. Legalize same-sex marriage (38%)
4. Elimination of classroom discrimination (31%)	4. Promote legal documents (33%)
5. Anti-bullying campaign in school (28%)	5. Recruit LGBT people (32%)

Compared to other type of LGBT people (Figure 63), gay men are less likely to support child adoption, same-sex marriage, legal documents, and LGBT people recruitment.

¹⁰ Note that these services are extracted from *Being LGBT in Asia: Cambodia Country Report* by UNDP and USAID (2014), page 10-14

Figure 61: Top 15 supporting services and top 5 most supporting services - Of Straight People (%)



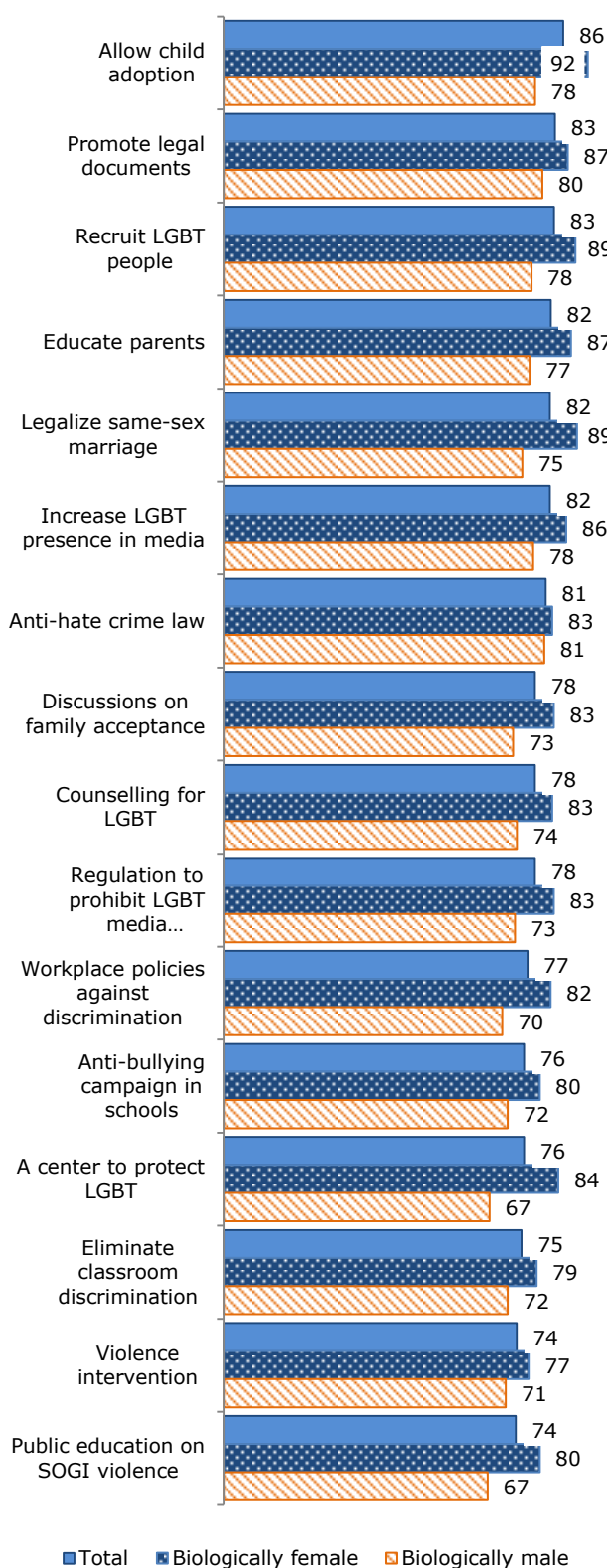
SOURCE: Q35. Which, if any, of the following services do you support?

Q36. Among services you just chose, what are the top 5 services you support?

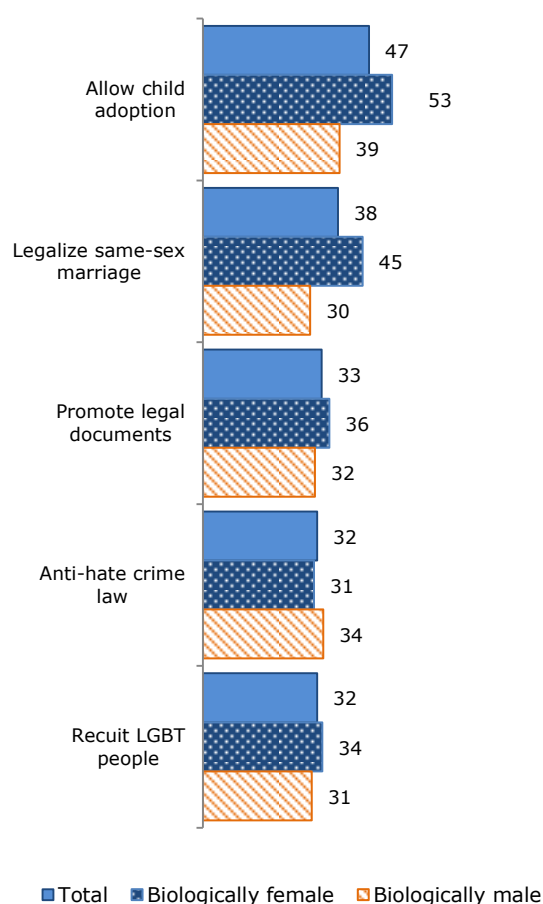
Base: Supporters (n=488), Opponent (n=467), Neutral Group (n=130)

Figure 62: Top 15 supporting services and top 5 most supporting services - Of LGBT People (%)

Top 15 supporting services (%)



Top 5 supporting services (%)



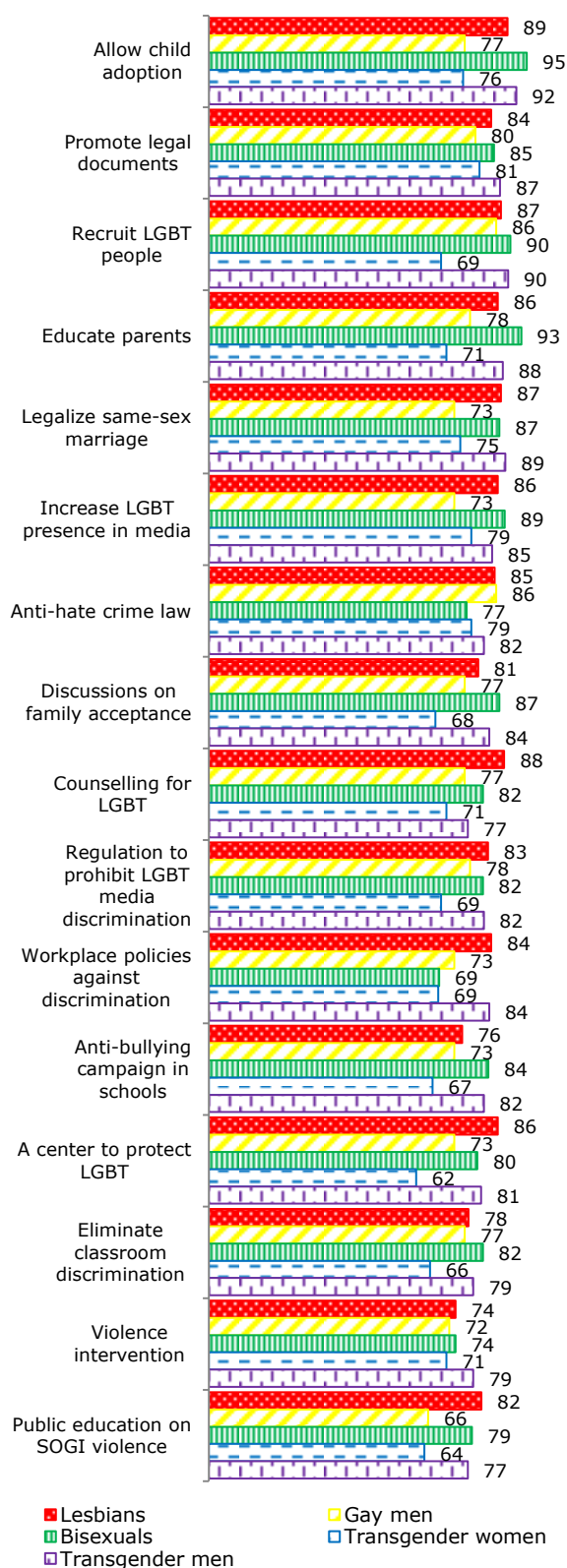
SOURCE: Q35. Which, if any, of the following services do you support?

Q36. Among services you just chose, what are the top 5 services you support?

Base: Biologically Female (n=255), Biologically Male (n=218)

Figure 63: Top 15 supporting services and top 5 most supporting services - Of Type of LGBT People (%)

Top 15 supporting services (%)



Top 5 supporting services (%)



SOURCE: Q35. Which, if any, of the following services do you support?

Q36. Among services you just chose, what are the top 5 services you support?

Base: Lesbians (n=103), Gay Men (n=64), Bisexuals (n=61); Transgender women (n=121), Transgender men (n=124)

CONCLUSIONS

This section presents the conclusions based on the above findings in relation to the purposes of this research, which were:

- To define the terms for LGBT in the Khmer language,
- To understand the attitudes of general society about LGBT people,
- To seek LGBT people's perception of general society's attitudes toward themselves, and
- To explore straight and LGBT people's expressed service needs from the LGBT aid and support sector.

There are LGBT people in all sections of the Cambodian community in all places of work, in the urban centers, semi urban areas and rural settings. They are not a homogenous group and have a range of views and perceptions, some of which are gender based and others of which are not.

Terms for LGBT in the Khmer Language

Findings reveal up to 200 terms that are used across the provinces to describe LGBT people. Oddly enough, there is no word for any of the LGBT orientations that the LGBT community likes to use. When asked what they like to be called, 82% of LGBT people want to be "called by my name". Approximately 64% of biologically female LGBT prefer to be called "bong, pu, pa, ta (brother, uncle, father, grandfather)", and about half of transgender women (47%) would like to be called "chae (sister)". They do not wish to be referred to as LGBT, but wish to be shown respect in conversations both with and about them.

"Khteuy" (70%), and "PD (English translation is not applicable) (49%)" are the terms that are most commonly used amongst straight respondents to refer to LGBT people. While at least 29% of straight people find "ah (male) Khteuy" and "me (female) Khteuy" insulting, 27% of straight people find the terms comical. About half of LGBT respondents find these terms insulting too. However, there are situations where these terms can be used endearingly such as when close friends of LGBT people joke with them. Still, the terms are perceived to be offensive.

It is unlikely that any one term will ever suit all types of LGBT in the LGBT community since it is not a homogenous group. Experiences in other countries have shown that in situations where unacceptable terms have been present in common language, groups have tended to reclaim a derogatory term and make it their own. Only time will tell if the Cambodian experience will replicate this. If so, what words will be taken into use and supported by the LGBT communities of Cambodia?

Attitudes toward LGBT People

Straight respondents were asked questions at the beginning to assess their status as supporter of, opponent of, or neutral to the LGBT community. In the end, **views of supporters and opponents do not vary all that much**. At times, it is difficult to see the difference from the findings. Straight people might find it hard to articulate their ideas or levels of support given that the LGBT issue is not a commonly discussed topic. However, when the issue was closer to home, and they were asked to discuss areas that they are more familiar with such as marriage, culture and traditions, Buddhism, romantic/sexual relationships; they could articulate their opinions better.

Most straight people do not report feeling strongly negative about LGBT people, and state that they would, or do, support LGBT people and think positive things about the LGBT community. At the same time they appear to feel it is within their rights to pass judgment through their actions (e.g., many think that being LGBT is abnormal enough that they would try to change an LGBT person before accepting or supporting them). Some also feel that it is fine to reject LGBT people.

Interestingly, LGBT does not appear to be an issue in straight people's day-to-day life despite up to 60% reporting knowing someone from the LGBT community. In general, straight people would rather not bring up the topic as they feel that they already support it. However, when it comes closer to home, their feelings are more clearly negative. If a close relative such as a child, a child-in-law or a spouse came out to them, they report that they would feel sorry for them, ashamed of them, wish their LGBT relative were straight, and feel angry and hopeless.

Approximately half or more of LGBT supporters (47%-78%) and the neutral group (50%-74%) would try to change their LGBT relatives first, and if not successful, let them be. Also, a quarter or more of supporters (24%-63%) and the neutral group (28%-50%) would try to understand them and then accept them. These top two positive actions of LGBT supporters and the neutral group are in sharp contrast to the opponents' actions where a staggering 25%-43% report that they would reject their child if they were not successful at changing them. One-fifth or more of opponents (11%-23%) would force their children to date or marry the opposite sex, or separate their children from their LGBT partner. A quarter would disown or stop talking to their LGBT children in-law or spouse. The findings reflect that when it comes to their personal lives, LGBT opponents would exhibit stronger negative actions to their LGBT family members than to LGBT non-family members, whom they are more likely to try to understand, accept, and admire (their courage), etc.

The findings that perceptions among supporters and opponents toward LGBT people are not so different could be due to a general lack of knowledge, understanding and awareness of sexual orientation and gender identity (SOGI). Also, the absence of clear terms to define the LGBT community could contribute to the lack of clarity and consistency in some of the positions of those claiming to be LGBT supporters and opponents.

Among straight people, predictably, more than three quarters of opponents (77%) think that it is wrong for LGBT people to be in a romantic/sexual relationship. More concerning is that over a third of supporters (38%) and more than three quarters of the neutral group (79%) do not find LGBT romantic/sexual relationships acceptable. Within these figures, 21% of supporters and 56% neutrals expressed neutrality preferring not to say whether romantic or sexual relations for LGBT people were wrong or right.

Despite their disapproval of LGBT romantic/sexual relationships, straight people's level of tolerance is relatively high (though they do not act upon their disapproval). More than half of supporters, opponents and the neutral group say that they:

- Interact with LGBT people, but avoid the topic (61%-71%),
- Try to change LGBT people first, if not successful let them be (56%-61%), or
- Try to understand LGBT people, and then accept them (55%-62%).

LGBT people also confirm these as the top three reactions of straight people towards them.

Most straight and LGBT people think that people are **homosexual by nature** (89%-94%) and secondly, by choice (75%-84%). Between 53%-56% of all respondents think that negative Karma from a previous life explains LGBT people's SOGI. In contrast to the belief that homosexuality is somehow natural just half or less of straight and LGBT respondents think that LGBT people are not normal (40%-50%). One-third or more of straight people also think that people are LGBT due to foreign influence (34%), following other LGBT people (32%) or a difficult break up in a "straight" relationship (30%).

While the view of LGBT supporters is almost equally split on the extent to which **Khmer culture** and tradition supports or rejects LGBT people, the view of the opponents and the neutral group on this issue is far different. The majority of the opponents (86%) and more than half of the neutral group (56%) think that Khmer culture and tradition rejects LGBT people. Those who reject the LGBT community themselves are more likely to feel Khmer culture and tradition also rejects LGBT people. The view of biologically male LGBT on what extent Khmer culture and tradition supports or rejects LGBT people is also almost equally split (support: 41% vs reject: 45%). On the other hand, more biologically female LGBT (52%) than biological males (41%) find Khmer culture and tradition

supports LGBT people. Compared to other LGBT types, gay men are least likely to feel that Khmer culture and tradition supports them, and most likely (along with transgender women) to feel it rejects LGBT people.

The majority of straight (79%) and LGBT respondents (83%) believe there is a difference between how **rural people and urban people** react to the LGBT community, with both believing that urban areas are more open to LGBT than rural areas (83%-94%). However, the random sampling among straight people for this survey found the opposite. The finding shows that there are slightly more LGBT supporters (63%) than opponents (58%) in rural areas.

Straight respondents (72%) are more likely than LGBT respondents (56%) to think that the **lives of Khmer LGBT people are tougher than** straight people's. Although a high rate of LGBT respondents views the life of other LGBT people as tough (56%), lower percentages of them think their own lives are tough (39%). It appears that LGBT respondents think their own life is easier than the rest of the LGBT community.

The majority of both straight (86%) and LGBT respondents (82%) believe that the **LGBT community faces discrimination**. LGBT respondents said that discrimination for being LGBT is the most severe problem they encounter. Biologically female LGBT people face slightly higher levels of discrimination (87%) and exclusion from families (69%) compared to biologically male LGBT, 78% and 58%, respectively.

Most respondents, whether straight (67%) or LGBT (79%), think that the LGBT **situation** in Cambodia **is better than 3-5 years ago**. Furthermore, respondents feel current LGBT problems will continue to improve in the near future. Straight (88%) and LGBT people (96%) think that **problems for homosexuals will lessen over the next 3-5 years**. The top three reasons for this continuing improvement are seen as: a higher awareness of LGBT issues (75%-89%), more openness by Khmer people (67%-86%), and greater knowledge about LGBT issues (64%-79%).

Almost all LGBT respondents (94%), and more than half of supporters (66%), are in favor of **same-sex marriage**, viewing it as a human right (74-91%) and as LGBT people's nature (69-85%). However, 71% of the opponents oppose this and believe it is against Khmer culture (75%) and against human nature (59%).

The majority of straight (96%) and LGBT people (96%) in the survey practice **Buddhism**. Of respondents that practice Buddhism, between 9%-36% do not know whether Buddha mentions anything about LGBT issues or people. Buddhist respondents are split on what The Buddha might say today about homosexuality. Almost one-third of LGBT supporters (29%) and between 38%-44% of LGBT respondents think that Buddha would 'let LGBT people be who they are'. In contrast to the supporters' and LGBT respondents' view, 38% of opponents think that he would reject homosexual people.

LGBT People's Perceptions of General Society's Attitudes toward Them

In spontaneous responses to their own feelings about being LGBT, **less than one-fifth of all types of LGBT report feeling happy (15%) and hopeful (19%)**. Feelings of pride are 24% among LGBT respondents, and feelings of shame range from 11% of transgender men to 36% of gay men. The levels of self-acceptance are highest among transgender women compared to other types of LGBT.

When prompting **LGBT respondents**, all levels of responses for both positive feelings and negative feelings increase. While increases in feelings of self-acceptance (73%), hope (70%) and pride (62%) paint a very positive picture, this has to be balanced with the increases in feelings of shame (42%), self-pity (25%) and the **21% who wish they could be straight**. In addition, LGBT people (50%) and transgender men (59%) in particular, are even more likely than straight people (40%) to state that an LGBT person is not normal/natural.

Compared to the responses of the straight community to the perceptions of the LGBT community, it seems that **LGBT people tend to overestimate the support available to them from the straight community**. Although for all the positivity expressed by the LGBT respondents in terms of the support and acceptance they receive from the straight community, they rarely came out to anyone beyond a small select group of family and/or close friends. Sadly, 29% of LGBT respondents never come out to anyone, presumably living in fear and shame, and sometimes living double lives despite the challenges that may bring. Using the reported Cambodian birth rate of 386,000 per year (UNICEF 2012)¹¹ together with the generally assumed rate of LGBT within the general population as being 10%, combined with a respondent rate of 29% not coming out, we can ascertain that **each year approximately 10,000 more people find themselves isolated, distressed and possibly suffering depression and anxiety directly resulting from their sexuality**.

Less than 50% of respondents report that they have experienced significant emotional difficulties directly related to their SOGI. These emotional difficulties are common indicators of depression and anxiety and they include:

- Sleep disruption (47%)
- Eating disorders (27%)
- Mood swings (36%)
- Overwhelming negative thoughts (30%) and feeling hopeless and helpless (22%)
- Reckless behaviors (25%) including more than average alcohol intake (24%), and
- Limited ability to concentrate (37%) and enjoy life (19%).

The *Cambodia Mental Health Survey* Schunert, T. & Co. (2012), Royal University of Phnom Penh-Dept. of Psychology found that 27.4% of the Cambodian general population suffers from acute anxiety. According to the respondents in this survey, acute anxiety indicators may be slightly higher amongst the LGBT community (29.7% on average) than the general population. This could contribute to social impacts associated with mental health issues, for the population as a whole.

Support Needs

In the FGDs, both straight and LGBT respondents suggested a variety of services for LGBT people such as physical and emotional health support, vocational training, shelter, advocacy and campaigning for anti-discrimination laws, same-sex marriage, etc.

In a prioritizing exercise in the quantitative survey about LGBT services, **almost a third or more of straight respondents selected anti-hate crime (35%), elimination of classroom discrimination (31%), permission to adopt children (38%), anti-bullying campaign in school (28%), and the education of parents (38%) as their top five priority actions**.

The top fifteen priorities for services provision identified within the LGBT community are a combination of legislative changes and direct support services. Similar to straight respondents, LGBT respondents choose **child adoption (47%) and anti-hate crime (32%) as their top priorities**. The other **most important priorities** that LGBT respondents support are **same-sex marriage (38%), promoting legal documents (33%), and recruitment of LGBT people (32%)**.

There is much to do in order to support LGBT people to experience a better quality of life in Cambodia. The next section offers specific ideas on how to do this. Nevertheless, everyone working for equal respect and recognition for LGBT individuals and LGBT families need to hear this loud call for legislative changes, which would immediately and dramatically improve their lives.

¹¹ http://www.unicef.org/infobycountry/cambodia_statistics.html

RECOMMENDATIONS

In considering the recommendation section, it is very important to remember that the LGBT community is not a homogenous group. Therefore, within it, there are common needs and priorities, as well as differing needs and priorities. Since the survey has established that LGBT people live across the country, both in rural and urban centers; recommendations need to be read and applied at a nationwide level. It is suggested that the most pragmatic way to best achieve quality change in the lives of LGBT people is to work both nationally (striving for legal and policy change) and locally (strengthening LGBT solidarity, resilience and peer support).

The findings suggest that recommendations need to fall under two headings:

1. Legislative and policy changes needed
2. Direct services needed

1. Legislative and Policy Changes

Before deciding which laws and policies to focus on first, or whether a general anti-discrimination or equality law is the best next step in achieving legislative change, a strategic question needs to be considered. Will changes be achieved quicker if laws and policy changes are sought specifically for LGBT people only? Or is it a better option to have a more comprehensive and inclusive pathway to legislative change (through pursuing an anti-discrimination law for example), which includes other marginalized groups such as ethnic minorities and people with disabilities? For various political and economic reasons, a general anti-discrimination law may be a lot more difficult to achieve than LGBT-specific legal and policy changes. This is the strategic quandary underpinning any decision on how to best achieve the legal and policy changes needed in the Cambodian context.

- **Adoption rights for LGBT couples:** there is resounding support for this to happen and it suggests that a campaign on this issue has a strong likelihood of succeeding. This is a very positive and visible way to demonstrate the great contribution that LGBT couples make to communities and societies if successful, and will achieve important openings towards other legal rights (family books, marriage, etc.).
- **Family books for LGBT couples:** there is an urgent need for a clear policy statement from the relevant ministries on this issue (Ministry of Interior, Ministry of Justice) so that a legal procedure can enable family books to be issued legally.
- **Changing ID and travel documents to one's appropriate gender identity:** there is an urgent need for a clear legal procedure to be developed to enable transgender people to have legal IDs reflecting their appropriate gender identity. This will greatly diminish discrimination based on gender identity.
- **Same-sex marriage:** findings suggest that there is a base of support upon which a campaign could be built to achieve marriage rights for same-sex couples. It would require large-scale public education on Sexual Orientation and Gender Identity (SOGI), strong civil society engagement and support, and broad-based political support.
- **Policies on non-discrimination towards LGBT:** as an immediate next step on strongly diminishing discrimination and empowering LGBT people to challenge discrimination, a series of policy statements by specific ministries should be developed and issued. The ministries include Ministry of Education, Youth and Sport, Ministry of Labor and Vocational Training, Ministry of Justice, Ministry of Interior, Ministry of Health, Ministry of Culture and Fine Arts, Ministry of Religions and Cults. Such policies would strengthen local authorities and civil servants ability to support LGBT people in their community as well as give LGBT people tools that they can apply in their own local specific context. Policies need to be developed together with those working directly with the LGBT community and that community needs to be kept fully informed of and equipped with any successful policy change.

2. Direct Services Needed

This survey has clearly demonstrated that the general public hardly talks about the issues of LGBT, and they actively avoid the topic. It has also indicated that many people are entirely unaware that the common words they use to describe LGBT people are insulting to LGBT people. LGBT issues and people need to be made much more visible, ordinary, normal and natural as part of everyday life in Cambodia. Targeted training on SOGI and LGBT human rights along with public awareness activities (TV series, radio discussions, films and music) will make a significant difference.

- **Significant investment in SOGI training and LGBT human rights needs to happen in order to sensitize specific key public servants:** local authorities, police, teachers, healthcare professionals. They play a huge part in LGBT people's daily lives and a quality change can be achieved for LGBT people if these public servants learn that it is correct and right to protect LGBT people when they face the risk of family violence (emotional or physical), rejection, forced marriage, school bullying to mention just a few of the many risks.
- **Buddhist monks and local pagodas** also need to be trained so that they are better able to spread more understanding of the Buddha's acceptance of any sentiment being, which includes LGBT people. Buddhism as a positive influencing factor in enabling the general public and, most importantly, parents to change their opinion to accept LGBT people needs to be harnessed and used to its fullness.
- **Public awareness campaigns targeting the general public** through radio and TV need to be prioritized, as greater understanding and knowledge have been identified in this survey in making Khmer people more open. These also have been the critical factors in making a better life for LGBT people for the last 3-5 years. Government-sanctioned campaigns will help people to understand the legality and rightness of LGBT people to be allowed to be who they are. TV series need to include positive LGBT characters, which can help the public to learn, empathize and get insights into an LGBT person, and see how alike all human beings are. TV shows can also help clarify the language around LGBT. UN agencies (UNICEF, UNDP), BBC World Service Trust are well-placed to lead on such initiatives in cooperation with LGBT organizations.
- **Schools and teachers need special attention and focus:** SOGI and LGBT human rights training needs to be made available to teachers. Age-appropriate books and resources giving positive and clear information about LGBT people and who they are need to be developed and used in schools. MOEYS will be a key ally in this work, so the involvement of big agencies like UNICEF, UNESCO and UNDP will be needed.
- **Parents and families need special attention and focus:** parents and families will find more support locally if local authorities, monks, police, teachers have more understanding and less judgment of LGBT people. Making the local village and commune more LGBT-friendly will help parents and family members to embrace their LGBT children and make rejection less socially acceptable. Specific initiatives around SOGI training, information provision (phone lines, leaflets, videos), and support groups will further enable parents to accept and protect their LGBT children.
- **SOGI and LGBT human rights training for those operating 'helplines':** existing helplines for youth are strong allies in diminishing the isolation and potential mental health impacts for young LGBT people.
 - **Helpline staff need to be fully sensitized** to LGBT and SOGI issues and understanding.
 - **Dedicated LGBT helpline by and for LGBT:** a helpline staffed by LGBT people needs to be made available to support LGBT people out of isolation, fear and possible danger.
- **SOGI and LGBT rights training for health and mental health professionals:** the general health sector needs to be supported into greater understanding and inclusivity of LGBT people in their services. This may attract more LGBT people to avail of health services, which will help to discourage more LGBT people from engaging in risky behaviors.
- **Civil society organizations to be inclusive of LGBT people:** NGOs are a well-respected influential force for changing attitudes in Cambodia. It would be important for all NGOs to be visibly supportive of LGBT people by developing non-discrimination policies towards LGBT and as part of that to engage in SOGI and LGBT human rights training. This initiative would help mainstream LGBT issues as part of general positive development work happening in the country.

- **Gender inequalities in education includes lesbians and transgender men:** the reality that being born female in Cambodia puts one at an educational disadvantage which negatively impacts future social and economic prospects is borne out by this survey (both groups have the lower levels of educational achievements compared to the other types of LGBT). All NGOs and government ministries working to address the gender inequalities in education need to address this marginalization experienced by lesbians and transgender men as part of their mainstream work towards achieving gender equality in education.

Further Research

This baseline survey commissioned by Rainbow Community Kampuchea (RoCK) is the first ever large-scale inquiry into public attitudes and behavior toward LGBT people, as well as the LGBT's own experiences of growing up and living life as LGBT in Cambodia. It has furnished all stakeholders with clear evidence of significant patterns of discrimination (at the levels of family and education, before the law and occupations) and many other serious problems faced by Cambodia's LGBT community. However, equally this survey has raised new questions, which warrant further investigation.

- **Discrimination experienced by LGBT:** a more detailed inquiry into the types, experiences, circumstances/situations and impacts of discrimination is needed to guide clearer or more concrete strategies to help eliminate discrimination where it is experienced the most and with the worst effects;
- **School bullying:** the scale and impact of homophobic bullying in school needs specific research to make clear what kinds and levels of interventions are needed at this crucial time in a young LGBT person's life and in such an influential arena of a young person's life;
- **Rural employment vulnerabilities of transgender women:** the surprising finding that most transgender women interviewed are employed in the fruit cultivation/plantations sector warrants further research as it suggests a level of risk of various abuses (exploitation, sexual violence, bullying and harassment), which need to be investigated;
- **Future repeat study to measure change:** it will be worthwhile to repeat this survey again in 3-5 years to measure any changes which may have occurred on any of the attitudes and patterns identified as well as the scale of the response to the serious problems experienced by Cambodian LGBT people which this survey has exposed.

APPENDIX

I. Appendix 1: Defining Straight and LGBT in English

The following terms are extracted from Being LGBT in Asia: Cambodia Country Report by UNDP and USAID (2014), page 69-70

Homosexual: someone emotionally and sexually attracted to a person of the same-sex or gender. As a general term, homosexuals include both gay men and lesbians.

Lesbian: women who identify as gay. 'Gay' has largely been associated with men; so many women prefer a separate term applied specifically to a woman's sexual orientation.

Gay: used to describe both men and women whose emotional and sexual attraction is directed towards people of the same-sex. The word 'Gay' is preferred to 'homosexual' as the latter term can have negative connotations and linked to the time when homosexuality was considered to be a sickness or a mental disorder. In recent years, the use of '**Gay**' **applies mostly to males** as women prefer to use 'Lesbian'.

Bisexual: Someone emotionally and sexually attracted to men and women.

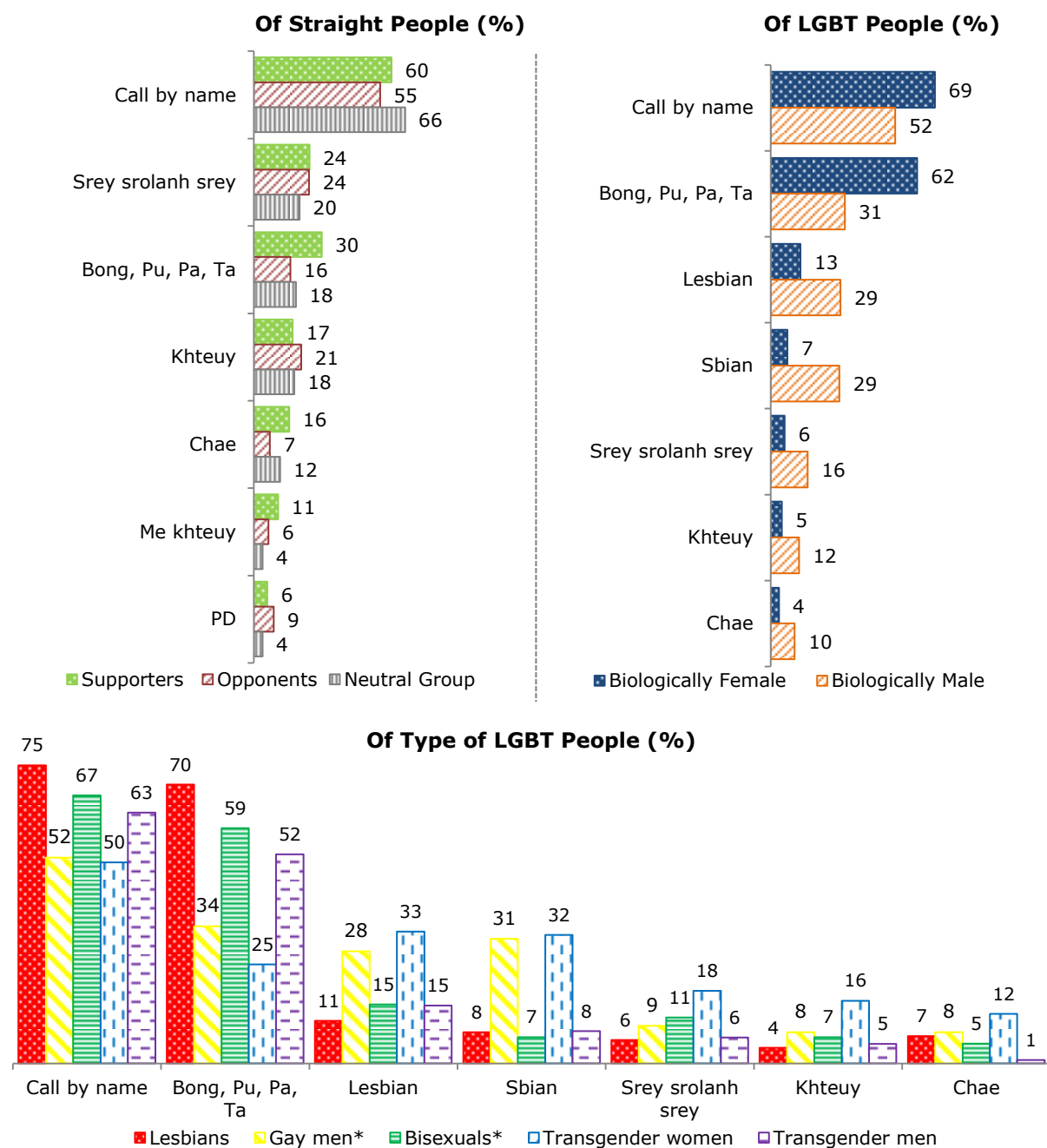
Transgender: It is an umbrella term for persons whose gender identity and expression does not conform to norms and expectations traditionally associated with their sex assigned at birth. Transgender persons may self-identify as transgender, male, female, transwoman, transman, transsexual, or other specific cultural identities, and may express their genders in a variety of masculine, feminine, and/or androgynous ways. (Centre for Transgender Excellence, UCSF)

II. Appendix 2: Defining LGBT in Khmer

Table 2: Findings of terms and definitions from FGDs

Terminology in Khmer	Back Translation	Defined by Straight Community, and LGBTQ Community	
Khteuy	(Not applicable)	People who love the same-sex or dress/behave the opposite sex	
Ah khteuy	(Not applicable)	Men who love men	
Me khteuy	(Not applicable)	Women who love women	
Phed ti bey	Third gender	Neither women nor men	
Sim Bey	Three sim cards	People who love straight women, straight men, and homosexual people	
Sbian	An English term "Lesbian" that is used to make as a Khmer word "sbian"	Women who (not) appear/dress masculine who love other women	
Tom	Shortcut of tomboy	Tomboy	
Ah chhmol	Male (used with animals only)	Transgender men	
Chae	Sister	Transgender women	
Khluon	Oneself	Transgender women	
Chek	Banana	Gay men	
Hok bram buon	69	Bisexual men	
Terminology in Khmer	Back Translation	Defined by Straight Community	Defined by LGBTQ Community
PD	(Not applicable)	Men who love men. Boys behave like girls	Men who love men
Khteuy laek muk	Laek = hide Muk = Face	Gay men that have short-hair, dress like men, are in a relationship with women, but have affairs with men	(term not used)
Neak khos chbab thomacheat	Person(s) who is/are against nature	People who are unnatural or not normal for behaving the opposite of their natural/biological sex	(term not used)
Sim Pi	Two sim cards	People who love both sexes Men who display female behavior, but does not mean that they are sexually attracted to men	Men who display female behavior, and are sexually attracted to men
Lesbian	(borrow English term)	Women who love women Men who love men	Women who love women
Bong, Pu, Pa, Ta	Brother, Uncle, Father, Grandfather	(term not used)	Transgender men
Ton phlon	Soft and feminine	(term not used)	Transgender women
Sak veng (srey sros)	Long hair	(term not used)	Transgender women
Chakriya	Characteristic	(term not used)	Transgender women
Sak khley (bros sa-at)	Short hair	(term not used)	Bisexual men
Reng peng	Firm	(term not used)	Gay men
MSM	(Not applicable)	(term not used)	Men who have sex with men, but who are not gay

Figure 64: Top 7 terms used for two women in a same-sex relationship – Spontaneous (%)

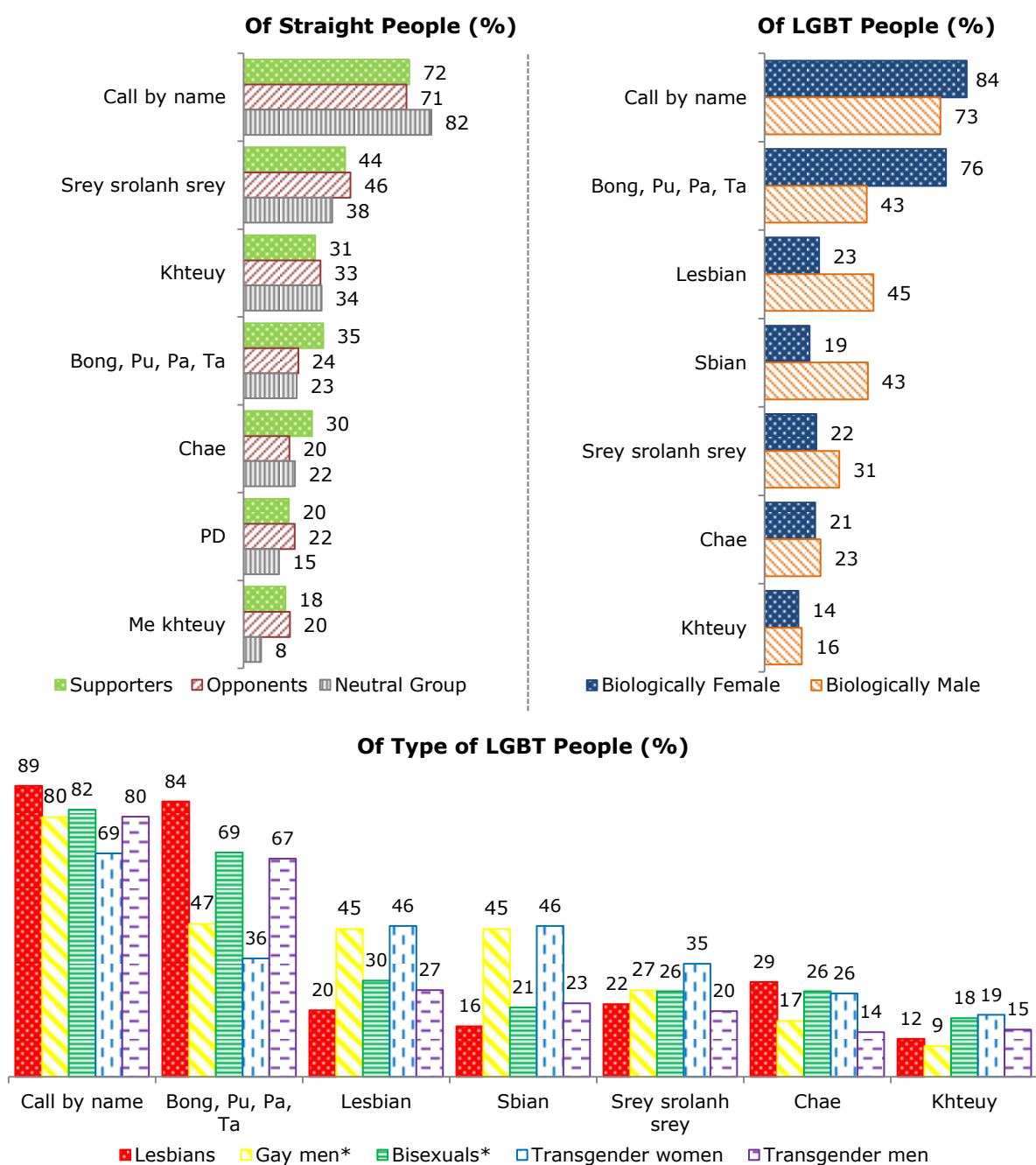


SOURCE: What would you call two women who are in a same-sex relationship? (Q2 for straight people and Q1B for LGBT People)
 Base: Supporters (n=488), Opponent (n=467), Neutral Group (n=130);
 Biologically Female (n=255), Biologically Male (n=218); Lesbians (n=103), Gay Men (n=64), Bisexuals (n=61); Transgender Women (n=121), Transgender men (n=124)



*Gay Men and Bisexuals low base size

Figure 65: Top 7 terms used for two women in a same-sex relationship – Non-spontaneous (%)



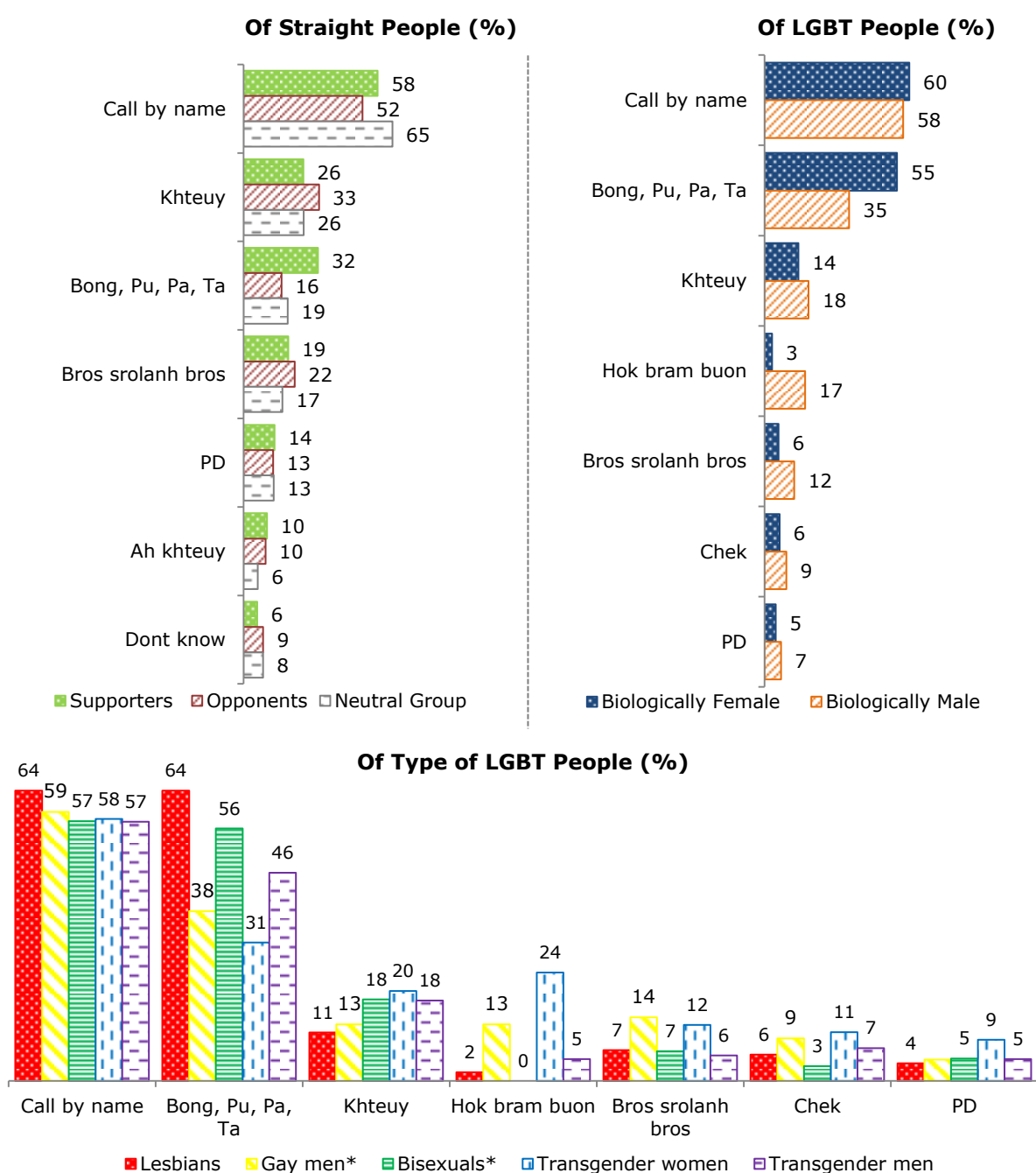
SOURCE: Q38. What would you call two women who are in a same-sex relationship?

Base: Supporters (n=488), Opponent (n=467), Neutral Group (n=130); Biologically Female (n=255), Biologically Male (n=218); Lesbians (n=103), Gay Men (n=64), Bisexuals (n=61); Transgender Women (n=121), Transgender men (n=124)



*Gay Men and Bisexuals – Low base size

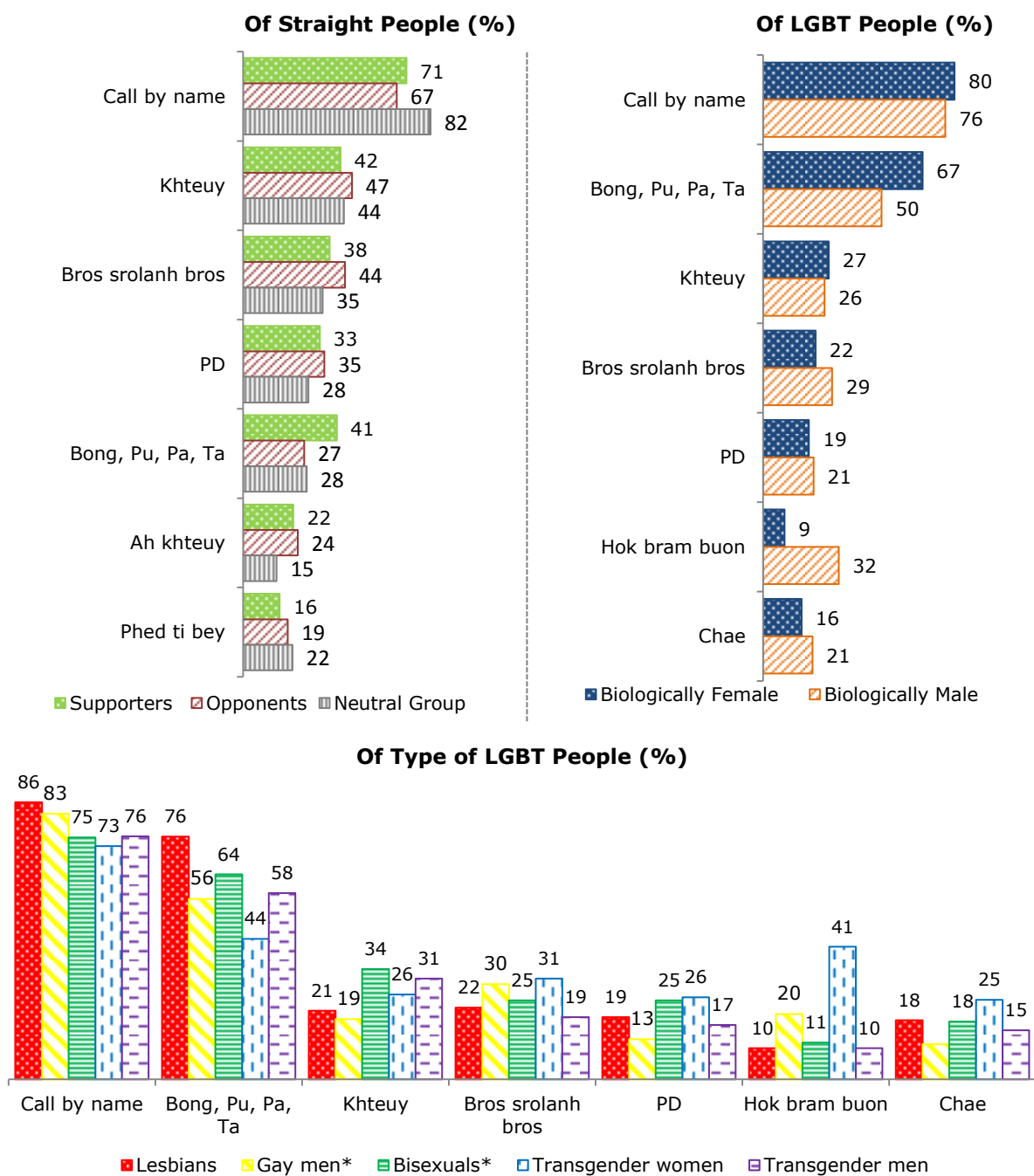
Figure 66: Top 7 terms used for two men in a same-sex relationship - Spontaneous (%)



SOURCE: What would you call two men who are in a same-sex relationship? (Q3 for straight people and Q1C for LGBT)
 Base: Supporters (n=488), Opponent (n=467), Neutral Group (n=130); Biologically Female (n=255), Biologically Male (n=218); Lesbians (n=103), Gay Men (n=64), Bisexuals (n=61); Transgender Women (n=121), Transgender Men (n=124)

*Gay Men and Bisexuals – Low base size

Figure 67: Top 7 terms used for two men in a same-sex relationship – Non-spontaneous (%)

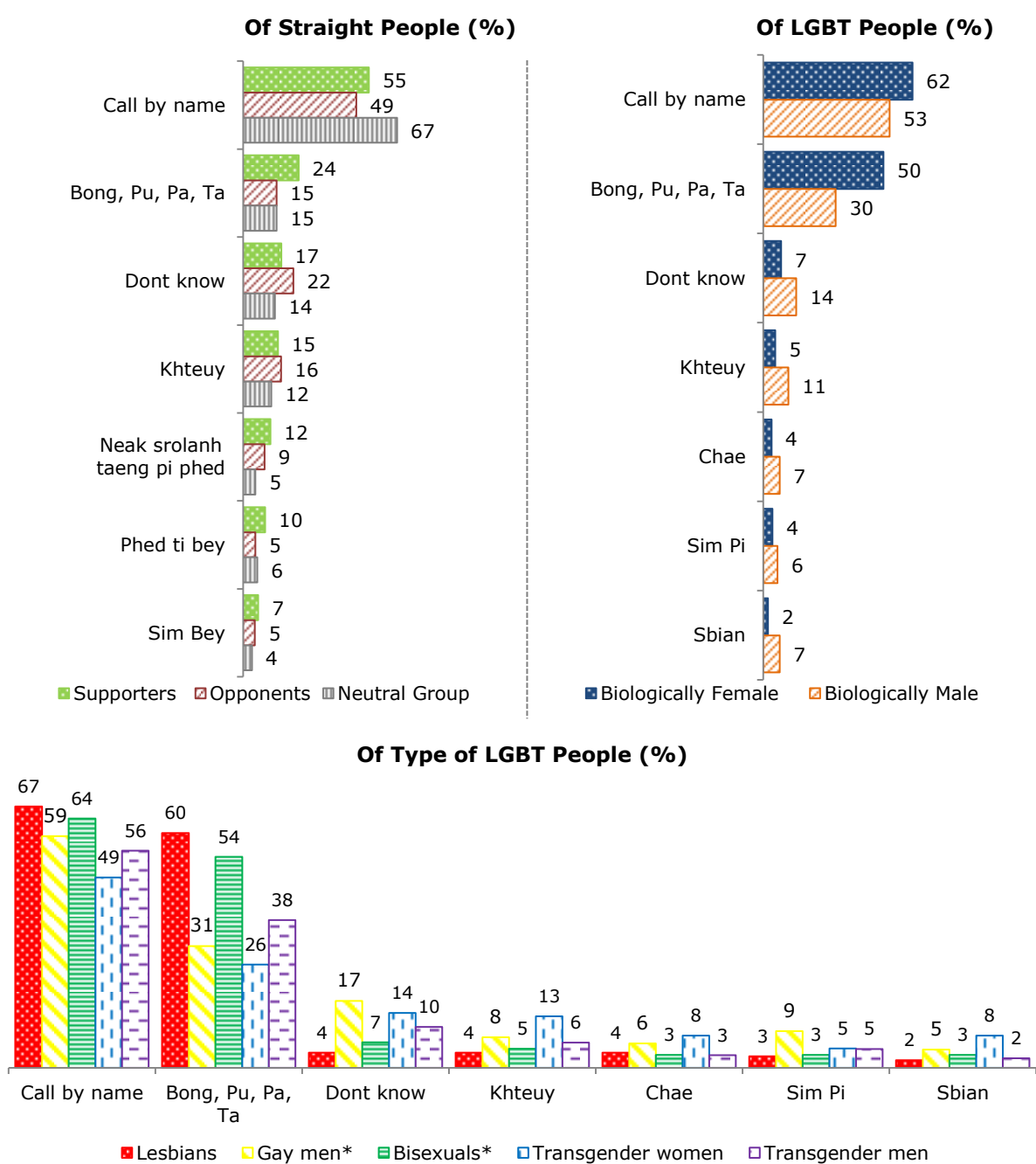


SOURCE: Q39. What other terms would you call two men who are in a same-sex relationship?
 Base: Supporters (n=488), Opponent (n=467), Neutral Group (n=130);
 Biologically Female (n=255), Biologically Male (n=218); Lesbians (n=103),
 Gay Men (n=64), Bisexuals (n=61); Transgender Women (n=121),
 Transgender men (n=124)



*Gay Men and Bisexuals – Low base size

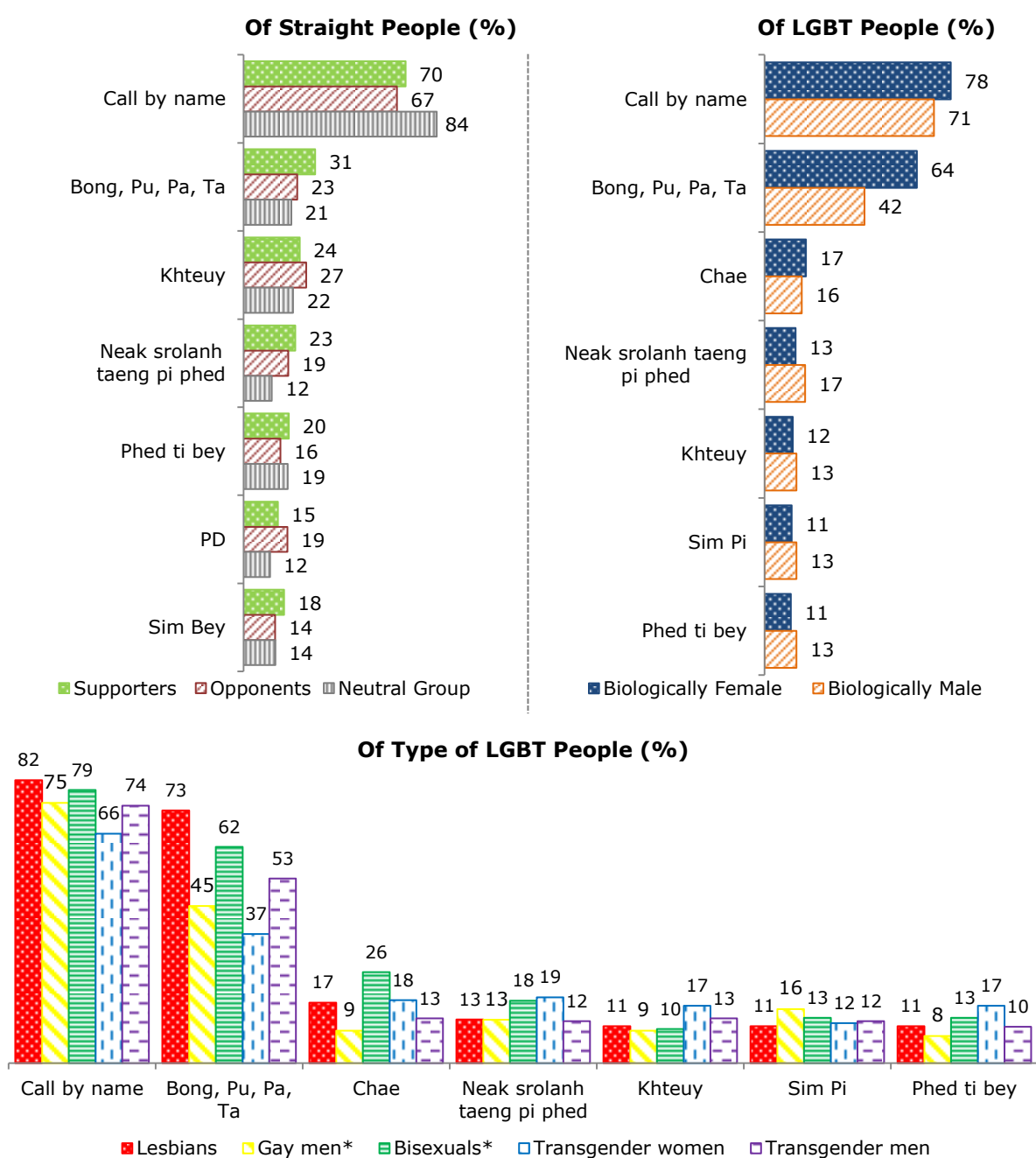
Figure 68: Top 7 terms used for women attracted to both sexes - Spontaneous (%)



SOURCE: What would you call women who are attracted to both sexes? (Q4 for straight people and Q1D for LGBT People)
 Base: Supporters (n=488), Opponent (n=467), Neutral Group (n=130); Biologically Female (n=255), Biologically Male (n=218); Lesbians (n=103), Gay Men (n=64), Bisexuals (n=61); Transgender Women (n=121), Transgender men (n=124)

*Gay Men and Bisexuals – Low base size

Figure 69: Top 7 terms used for women attracted to both sexes – Non-spontaneous (%)



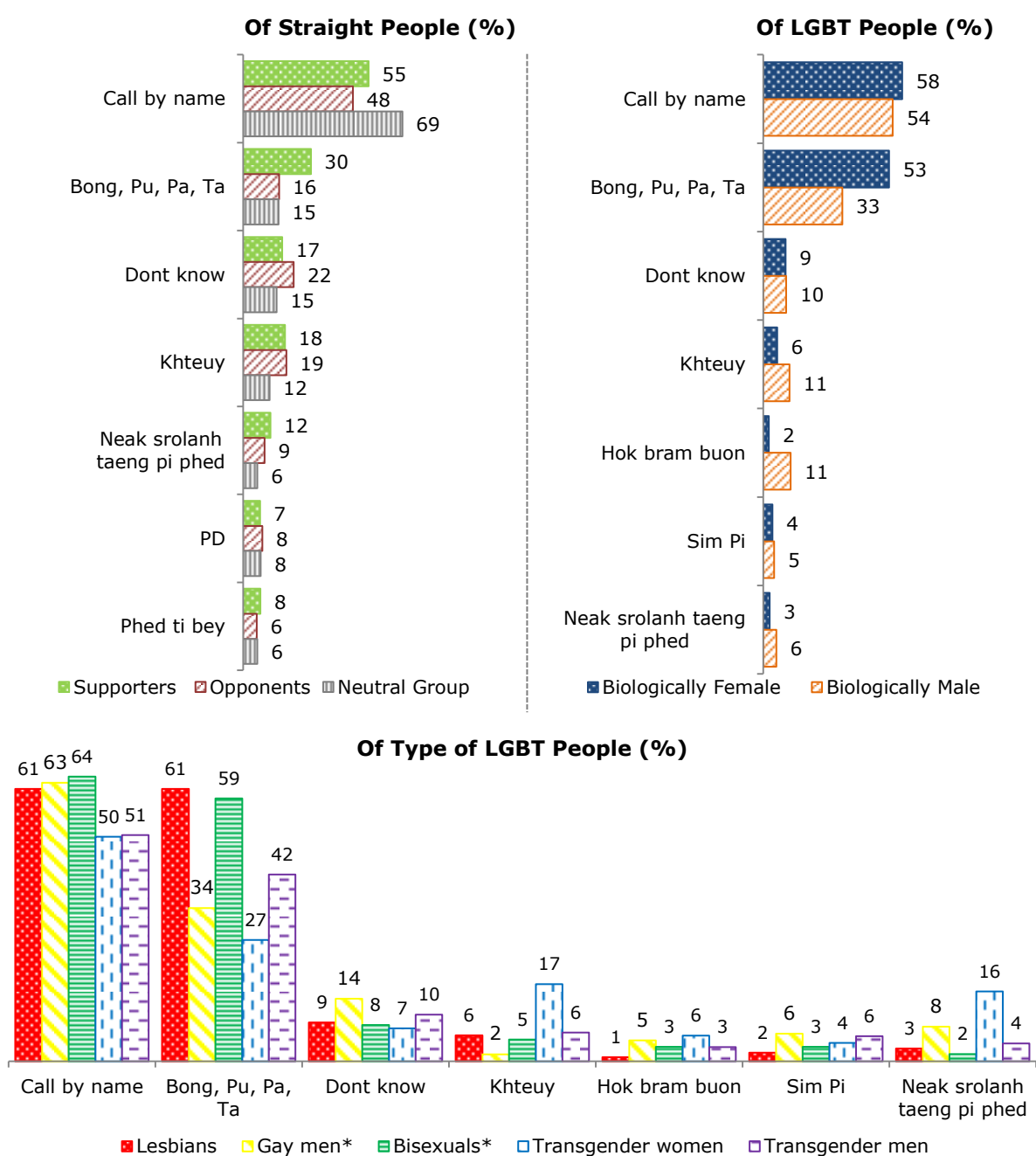
SOURCE: Q40. What other terms would you call women who are attracted to both sexes?

Base: Supporters (n=488), Opponent (n=467), Neutral Group (n=130); Biologically Female (n=255), Biologically Male (n=218); Lesbians (n=103), Gay Men (n=64), Bisexuals (n=61); Transgender Women (n=121), Transgender men (n=124)



*Gay Men and Bisexuals – Low base size

Figure 70: Top 7 terms used for men attracted to both sexes – Spontaneous (%)

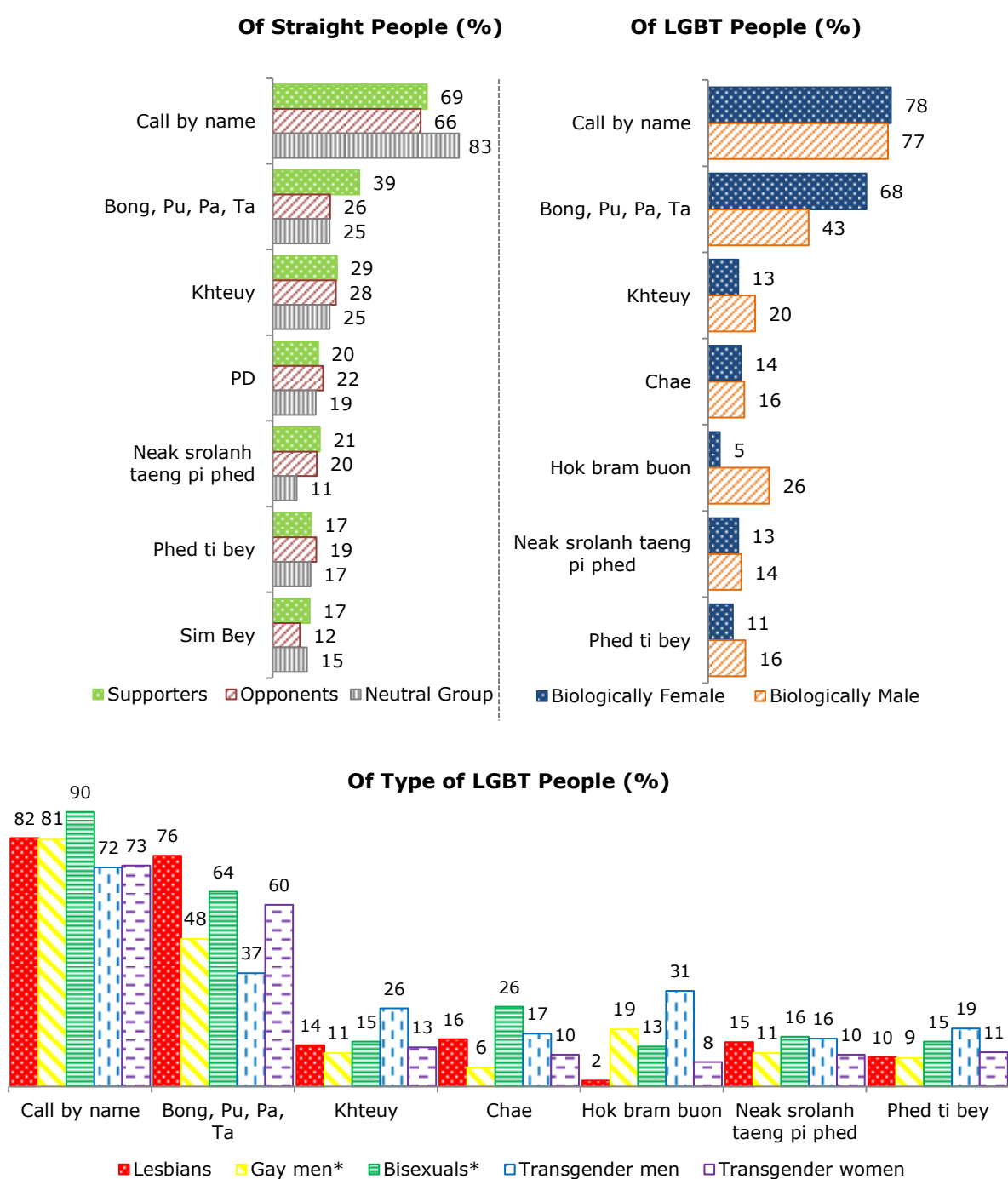


SOURCE: Q5 What would you call men who are attracted to both sexes? (Q5 for straight people and Q1E for LGBT)
 Base: Supporters (n=488), Opponent (n=467), Neutral Group (n=130);
 Biologically Female (n=255), Biologically Male (n=218); Lesbians (n=103), Gay Men (n=64), Bisexuals (n=61); Transgender Women (n=121), Transgender men (n=124)



*Gay Men and Bisexuals – Low base size

Figure 71: Top 7 terms used for men attracted to both sexes – Non-spontaneous (%)



SOURCE: Q41 What other terms would you call men who are attracted to both sexes?

Base: Supporters (n=488), Opponent (n=467), Neutral Group (n=130); Biologically Female (n=255), Biologically Male (n=218); Lesbians (n=103), Gay Men (n=64), Bisexuals (n=61); Transgender Women (n=121), Transgender men (n=124)



*Gay Men and bisexuals low base size

Table 3: Feeling of supporters toward certain definitions of LGBT (%)

	Common (%)	Funny (%)	Modern (%)	Cool (%)	Insulting (%)
Call by name	98	2	3	1	1
Bong, Pu, Pa, Ta	96	6	5	5	0
Bros srolanh bros	78	21	3	1	9
Khteuy	78	29	7	2	11
Srey srolanh srey	77	23	4	2	10
Phed ti bey	76	26	13	5	9
Khluon	75	42	9	4	1
Sak veng (srey sros)*	71	27	10	10	2
Sbian	71	15	28	12	3
Lesbian	67	17	32	15	6
PD	67	36	13	6	12
Neak srolanh taeng pi phed	66	28	3	3	14
Sim Bey	61	31	20	9	12
Sim Pi	59	23	20	11	9
Chek	58	50	14	10	13
Me khteuy	55	29	3	1	38
Ah khteuy	53	34	4	2	34

SOURCE: Q42. How do you feel about the terms you call them?

Base: Call by name (n= 425), Bong, Pu, Pa, Ta (n= 298), Bros srolanh bros (n= 227), Khteuy (n= 365), Srey srolanh srey (n= 252), Phed ti bey (n= 233), Khluon (n= 198), Hok bram buon (n=28), Sak veng (srey sros) (n= 41), Sbian (n= 86), Lesbian (n= 100), PD (n= 287), Neak srolanh taeng pi phed (n=134), Sim Bey (n= 157), Sim Pi (n= 158), Chek (n= 78), Me khteuy (n= 170), Ah Khteuy (n= 205)


 *Sak veng (srey sros)* – Low base size

Table 4: Feeling of opponents toward certain terms of LGBT (%)

	Common (%)	Funny (%)	Modern (%)	Cool (%)	Insulting (%)
Call by name	99	2	1	1	0
Bong, Pu, Pa, Ta	98	7	4	2	0
Srey srolanh srey	83	17	3	1	7
Sbian*	81	10	20	7	7
Bros srolanh bros	80	19	2	1	7
Phed ti bey	79	28	10	4	9
Khteuy	77	29	6	1	11
Neak srolanh taeng pi phed	75	16	3	3	10
Khluon	74	36	11	5	1
Sak veng (srey sros)*	72	23	13	8	5
Sim Pi	70	26	12	6	10
Lesbian*	69	19	24	7	11
Sim Bey	68	26	11	6	11
PD	65	38	10	2	15
Ah khteuy	63	28	4	1	24
Me khteuy	61	25	7	2	26
Chek*	59	46	11	9	13

SOURCE: Q42. How do you feel about the terms you call them?
 Base: Call by name (n= 390), Bong, Pu, Pa, Ta (n= 208), Bros srolanh bros (n= 237), Khteuy (n= 362), Srey srolanh srey (n= 247), Phed ti bey (n= 227), Khluon (n= 152), Sak veng (srey sros) (n= 39), Sbian (n= 59), Lesbian (n= 54), PD (n= 292), Neak srolanh taeng pi phed (n=116), Sim Bey (n= 144), Sim Pi (n= 155), Chek (n= 70), Me khteuy (n= 174), Ah Khteuy (n= 209)


 *Sbian, Sak Veng (srey sros), Lesbian, Chek – Low base size
 * Hok bram buon – base is too small to chart

Table 5: Feeling of neutral groups toward certain terms of LGBT (%)

	Common (%)	Funny (%)	Modern (%)	Cool (%)	Insulting (%)
Call by name	100	5	2	1	1
Bong, Pu, Pa, Ta	97	12	8	0	0
Srey srolanh srey*	92	15	2	0	7
Bros srolanh bros*	88	16	8	0	10
Khteuy	84	26	7	0	14
Phed ti bey	84	27	14	4	11
Sbian	79	14	36	11	0
Sim Pi*	78	25	20	4	8
Khluon*	77	39	14	9	0
PD*	67	36	10	3	10
Sim Bey*	67	25	19	0	11
Ah khteuy	56	36	10	3	31

SOURCE: Q42. How do you feel about the terms you call them?
 Base: Call by name (n=121), Bong, Pu, Pa, Ta (n=60), Bros srolanh bros (n=51), Khteuy (n=91), Srey srolanh srey (n=60), Phed ti bey (n=56), Khluon (n=44), PD (n=67), Sim Bey (n=36), Sim Pi (n=51), Ah Khteuy (n=39)


 * Bros srolanh bros, Khluon, Phed ti bey, PD, Sim Bey, Sim Pi, Srey srolanh srey – Low base size
 *Hok bram buon, Sak veng (srey sros), Sbian, Lesbian, Neak srolanh taeng pi phed, Chek, Me Khteuy – base is too small to chart

Table 6: Feeling of biologically female LGBT toward certain terms of LGBT (%)

	Common (%)	Funny (%)	Modern (%)	Cool (%)	Insulting (%)
Call by name	97	3	0	0	0
Bong, Pu, Pa, Ta	94	6	2	2	1
Srey srolanh srey	84	7	5	3	10
Bros srolanh bros	83	6	3	3	10
Khluon	80	19	5	7	3
Neak srolanh taeng pi phed*	79	7	5	5	7
Sbian	76	7	16	12	8
Sak veng (srey sros)	72	16	3	15	10
Lesbian	72	8	22	15	3
Sim Pi	66	20	11	9	14
Phed ti bey	62	17	8	4	17
Hok bram buon*	61	22	27	7	10
Sim Bey	57	23	12	5	19
PD	56	21	11	6	22
Chek*	53	37	8	6	6
Khteuy	51	16	5	3	35
Ah khteuy	43	20	2	2	47
Me khteuy	32	18	3	2	57

SOURCE: Q42. How do you feel about the terms you call them?

Base: Call by name (n= 235), Bong, Pu, Pa, Ta (n= 229), Bros srolanh bros (n= 77), Khteuy (n= 148), Srey srolanh srey (n= 134), Phed ti bey (n= 98), Khluon (n= 100), Hok bram buon (n= 41), Sak veng (srey sros) (n= 86), Sbian (n= 100), Lesbian (n= 96), PD (n= 114), Neak srolanh taeng pi phed (n= 57), Sim Bey (n= 81), Sim Pi (n= 100), Chek (n= 51), Me khteuy (n= 148), Ah Khteuy (n= 108)



* Neak Srolanh taeng pi phed, Hok bram buon, Chek – Low base size

Table 7: Feeling of biologically male LGBT toward certain terms of LGBT (%)

	Common (%)	Funny (%)	Modern (%)	Cool (%)	Insulting (%)
Call by name	99	4	4	1	1
Bong, Pu, Pa, Ta	90	6	4	3	3
Bros srolanh bros	87	6	4	4	9
Srey srolanh srey	87	10	8	5	10
Neak srolanh taeng pi phed*	80	7	7	4	11
Khluon	74	30	14	12	4
Phed ti bey	74	15	5	5	18
Sim Pi	73	15	7	7	15
Sak veng (srey sros)*	72	18	16	14	0
Lesbian	70	15	29	13	9
Sbian	70	13	23	13	10
Sim Bey	68	15	11	8	17
PD	65	21	15	7	17
Khteuy	64	16	7	2	37
Hok bram buon	63	13	22	13	10
Chek	61	30	11	8	14
Me khteuy	50	22	6	5	44
Ah khteuy	40	22	5	2	53

SOURCE: Q42. How do you feel about the terms you call them?

Base: Call by name (n=215), Bong, Pu, Pa, Ta (n=156), Bros srolanh bros (n=95), Khteuy (n=165), Srey srolanh srey (n=84), Phed ti bey (n=131), Khluon (n=145), Hok bram buon (n=128), Sak veng (srey sros) (n=50), Sbian (n=120), Lesbian (n=120), PD (n=131), Neak srolanh taeng pi phed (n=55), Sim Bey (n=110), Sim Pi (n=131), Chek (n=106), Me khteuy (n=82), Ah Khteuy (n=108)


 * Neak Srolanh taeng pi phed, Sak veng (srey sros) – Low base size

Table 8: Feeling of lesbians toward certain terms of LGBT (%)

	Common (%)	Funny (%)	Modern (%)	Cool (%)	Insulting (%)
Call by name	97	4	1	1	0
Bong, Pu, Pa, Ta	92	9	1	2	0
Srey srolanh srey*	83	5	2	2	10
Khluon*	72	23	6	6	4
Sak veng (srey sros)*	72	26	5	18	3
PD*	63	25	15	5	5
Sim Pi*	63	35	10	15	3
Khteuy*	57	21	6	2	21
Phed ti bey*	53	29	8	5	8
Ah khteuy*	43	28	0	0	40
Me khteuy*	35	22	3	0	46

SOURCE: Q42. How do you feel about the terms you call them?
 Base: Call by name (n=103), Bong, Pu, Pa, Ta (n=93), Khteuy (n=47), Srey srolanh srey (n=58), Phed ti bey (n=38), Khluon (n=47), Sak veng (srey sros) (n=39), PD (n=40), Sim Pi (n=40), Me khteuy (n=37), Ah Khteuy (n=40)

* All LGBT definitions except "call by name" and "Bong,Pu,Pa,Ta" – Low base size
 * Bros srolanh bros, Hok bram buon, Sbian, Lesbian, Neak srolanh taeng pi phed, Sim Bey, Chek – base is too low to chart

Table 9: Feeling of gay men toward certain terms of LGBT (%)

	Common (%)	Funny (%)	Modern (%)	Cool (%)	Insulting (%)
Call by name*	100	2	0	0	0
Bong, Pu, Pa, Ta*	93	5	2	2	2
Lesbian*	83	9	20	9	6
Sim Pi*	78	8	3	6	19
Hok bram buon*	73	8	19	14	8
Phed ti bey*	70	19	0	5	22
Khluon*	68	25	20	13	10
Khteuy*	67	15	7	4	37
Chek*	65	22	5	5	22

SOURCE: Q42. How do you feel about the terms you call them?
 Base: Call by name (n=63), Bong, Pu, Pa, Ta (n=44), Khteuy (n=46), Phed ti bey (n=37), Khluon (n=40), Hok bram buon (n=37), Sbian (n=34), Lesbian (n=35), Sim Pi (n=36), Chek (n=37)

* All LGBT definitions – Low base size
 * Other definitions – base is too small to chart

Table 10: Feeling of bisexual people toward certain terms of LGBT (%)

	Common (%)	Funny (%)	Modern (%)	Cool (%)	Insulting (%)
Call by name*	100	7	3	3	0
Bong, Pu, Pa, Ta*	96	8	2	2	0
PD*	50	35	18	15	23
Khteuy*	48	29	5	2	33

SOURCE: Q42. How do you feel about the terms you call them?
Base: Call by name (n=61), Bong, Pu, Pa, Ta (n=49), Khteuy (n=42), PD (n=40)



*All LGBT definitions – Low base size
*Other definitions – base is too low to chart

Table 11: Feeling of transgender women toward certain terms of LGBT (%)

	Common (%)	Funny (%)	Modern (%)	Cool (%)	Insulting (%)
Call by name	97	4	5	1	2
Bong, Pu, Pa, Ta	88	6	5	3	3
Srey srolanh srey*	84	14	8	2	12
Bros srolanh bros*	83	9	4	4	13
Khluon	81	25	9	11	2
Phed ti bey*	77	12	8	7	16
Sim Pi*	75	16	5	5	12
Sim Bey*	73	17	9	6	14
Sbian*	70	14	24	11	7
Lesbian*	68	15	31	15	9
PD	67	17	13	6	15
Khteuy	63	15	8	2	37
Chek*	62	32	13	9	9
Hok bram buon	60	14	21	14	9
Me khteuy*	58	14	4	6	44
Ah khteuy*	40	21	7	0	55

SOURCE: Q42. How do you feel about the terms you call them?
Base: Call by name (n=119), Bong, Pu, Pa, Ta (n=86), Bros srolanh bros (n=54), Khteuy (n=97), Srey srolanh srey (n=51), Phed ti bey (n=73), Khluon (n=85), Hok bram buon (n=80), Sbian (n=71), Lesbian (n=68), PD (n=78), Sim Bey (n=66), Sim Pi (n=73), Chek (n=53), Me khteuy (n=50), Ah Khteuy (n=58)



* Srey srolanh srey, Bros srolanh bros, Phed ti bey, Sim pi, Sim Bey, Sbian, Lesbian, Khteuy, Chek, Me Khteuy, Ah Khteuy – Low base size
* Sak veng (srey sros), Neak srolanh taeng pi phed – base is too small to chart

Table 12: Feeling of transgender men toward certain terms of LGBT (%)

	Common (%)	Funny (%)	Modern (%)	Cool (%)	Insulting (%)
Call by name	97	2	0	0	1
Bong, Pu, Pa, Ta	95	4	4	2	2
Bros srolanh bros*	86	6	3	3	9
Khluon*	86	14	5	5	2
Srey srolanh srey*	82	7	10	5	12
Sbian*	78	3	12	10	8
Lesbian*	75	7	15	16	4
Sim Pi*	69	8	10	6	24
Phed ti bey*	66	8	8	2	26
Sim Bey*	59	15	8	3	28
PD*	57	12	7	3	33
Khteuy	51	9	4	2	44
Ah khteuy*	45	11	2	2	55
Me khteuy*	29	7	2	2	73

SOURCE: Q42. How do you feel about the terms you call them?
 Base: Call by name (n=122), Bong, Pu, Pa, Ta (n=113), Bros srolanh bros (n=35), Khteuy (n=81), Srey srolanh srey (n=60), Phed ti bey (n=53), Khluon (n=42), Sbian (n=60), Lesbian (n=55), PD (n=58), Sim Bey (n=39), Sim Pi (n=51), Me khteuy (n=45), Ah Khteuy (n=56)



*All LGBT definitions except "Call by name, "Bong, Pu, Pa, Ta", "Khteuy" – Low base size
 *Hok bram buon, Sak veng (srey sros), Neak srolanh taeng pi phed, Chek – base is too small to chart

III. Appendix 3: Full Description of Priority Needs for LGBT Community

Table 13: Full and shorten description of priority needs

No.	Detail description	Summarized/shorten description
1	Parents should be educated and sensitized about the problems and effects of discrimination against their LGBTQ children.	Educate parents
2	Local authorities should not issue marriage certificates to families who force their LGBTQ children to get married.	Don't issue marriage certificate for forced married
3	Local authorities should intervene when there is family violence , both physical and mental toward their LGBTQ children/relatives.	Violence intervention
4	Local authorities promote social inclusion regarding legal documents like ID cards, Family Books, travel documents, and ID Poor since local village officials can cause challenges for LGBTQ people, for example, when they do not reflect an individual's chosen gender.	Promote legal documents
5	Government introduces an anti-hate crime legislation and anti-discrimination or violence, both physical and emotional law that refers explicitly to LGBT people in line with the proposed amendment to the constitution.	Anti-hate crime law
6	Government adds Sexual Orientation & Gender Identity (SOGI) specifically to the ' other status ' provision stipulated in Cambodia's constitutional references to non-discrimination.	Add "Other Status" to constitution
7	Government amends the Law on Marriage and Family to allow for same-sex marriage	Legalize same-sex marriage
8	The Ministry of Social Affairs should officially allow LGBTQ persons to adopt children .	Allow child adoption
9	Civil society provides public education about the effects of SOGI-related violence perpetrated by families against their LGBTQ members.	Public education on SOGI violence
10	Civil society organizes discussion groups on family acceptance , and plan projects similar to Parents, Families and Friends of Lesbians and Gays (PFLAG) in other countries in the region, such as China and Vietnam.	Discussion on family acceptance
11	Ministry of Education, Youth and Sport (MoEYS) should work with UNESCO and CSOs to start a campaign against SOGI-related bullying in schools , particularly at the secondary school level and punish those who discriminate against or bully LGBTQ persons.	Anti-bullying campaign in schools
12	MoEYS should take measures to eliminate discrimination against LGBTQ students in classrooms .	Eliminate classroom discrimination
13	Government and civil society should undertake a survey to identify the extent to which LGBTQ youth are dropping out of school and take remedial action to arrest this trend	Take remedial action on LGBT dropping out of school
14	The relevant ministries and legislative bodies should create policies against discrimination in the workplace and reform labor laws to include provisions to protect people from discrimination based on SOGI.	Workplace policies against discrimination
15	NGOs and CSOs that work on LGBTQ issues should consider recruiting LGBT persons when possible; build SOGI principles into wider activities with employers and employee.	Recruit LGBT people
16	The Ministry of Health, LGBTQ NGOs and health service providers (including those that work with HIV) should provide information and training to service providers on LGBTQ issues, SOGI and gender sensitivity.	SOGI training to health service providers

17	Counselling should be available for LGBTQ persons who have psychological problems or mental health issues as well as for family members of LGBT persons; those in psychological professions need training and specific skills to offer appropriate counselling services to LGBTQ persons.	Counselling for LGBT
18	The Ministry of Information should pass regulations to protect LGBTQ people from discrimination and stereotyping in the media	Regulation to prohibit LGBT media discrimination
19	LGBT people should be more involved in media activities to share their lives, and success stories. Successful LGBTQ people should be featured so that society is able to gain positive views about LGBT persons	Increase LGBT presence in media
20	A center that protects them from being disowned (by family) or arrested by the local authorities just because they are LGBTQ	A center to protect LGBT

IV. Appendix 4: Questionnaires

LGBT Community Questionnaire

SCREENING QUESTIONS

Hello, my name is.....from TNS Cambodia, a fully independent research company. We are conducting study about the awareness and opinion toward LGBTQ in Cambodia and would value your views. There are no right or wrong answers. We just are looking for your honest opinion. The purpose of this research is to collect and analyze information for social research purposes only. I would like to reassure you that your individual views and personal details are completely confidential. I would be very grateful if you could spend about 60 minutes of your valuable time with us. **If the respondent says no, terminate interview.**

S1. Where are you currently living? **(SA)**

Phnom Penh	1
Battambang	2
Siem Reap	3
Kampong Cham	4
Kandal	5
Kampot	6
Ratanak Kiri	7

S2. Location **(SA)**

Rural	1
Urban	2
Semi urban	3

S3. How old are you? _____ **(Record real age and then code below) (SA)**

Less than 18 years old	1	Terminate
18-24 years old	2	
25-34 years old	3	
35-44 years old	4	
45-54 years old	5	
55+ years old	6	

S4. In the past 6 months, have you ever participated in any research surveys, panels, or group discussions related to LGBTQ or MSM issues? **(SA)**

Yes	1	Terminate
No	2	Continue

S5. Do you work or volunteer for any institutions related to LGBTQ or MSM issues? **(SA)**

Yes	1	Terminate
No	2	Continue

S6. Biological Sex **(SA)**

Female	1	Continue
Male	2	
Intersex	3	Terminate

S7. What is your gender? **(SA)**

Female	1
Male	2
Other, specify	X

S8. Whom are you attracted to? **(SA)**

Attracted to women	1	Continue
Attracted to men	2	
Attracted to both women and men	3	
Neither attracted to women nor men	4	Terminate
Other, specify	X	

MAIN QUESTIONS

DEFINING LGBTQ

Q1A. What would you call **people** who are in a same-sex relationship? **(SPONTANEOUS) (MA)**

Q1B. What would you call **two women** who are in a same-sex relationship?

(SPONTANEOUS) (MA)

Q1C. What would you call **two men** who are in a same-sex relationship? **(SPONTANEOUS) (MA)**

Q1D. What would you call **women who are attracted to both sexes?** **(SPONTANEOUS) (MA)**

Q1E. What would you call **men who are attracted to both sexes?** **(SPONTANEOUS) (MA)**

Q1. What do **straight people** call you knowing that you are LGBTQ? **(SPONTANEOUS) (MA)**

	Q1A SPONTANEO US (MA)	Q1B SPONTANEO US (MA)	Q1C SPONTANEO US (MA)	Q1D SPONTANEO US (MA)	Q1E SPONTANEO US (MA)	Q1 SPONTANEO US (MA)
Khteuy	1	1	1	1	1	1
Ah khteuy	2	2	2	2	2	2
Me khteuy	3	3	3	3	3	3
Phed ti bey	4	4	4	4	4	4
Sim Bey	5	5	5	5	5	5
Sbian	6	6	6	6	6	6
Tom	7	7	7	7	7	7
Ah chhmol	8	8	8	8	8	8
Chae	9	9	9	9	9	9
Khluon	10	10	10	10	10	10
Chek	11	11	11	11	11	11
Hok bram buon	12	12	12	12	12	12
PD	13	13	13	13	13	13
Khteuy laek muk	14	14	14	14	14	14
Neak khos chbab thomacheat	15	15	15	15	15	15
Sim Pi	16	16	16	16	16	16
Lesbian	17	17	17	17	17	17
Bong, Pu, Pa, Ta	18	18	18	18	18	18
Ton phlon	19	19	19	19	19	19
Sak veng (srey sros)	20	20	20	20	20	20
Chakriya	21	21	21	21	21	21
Sak khley (bros sa-at)	22	22	22	22	22	22
Reng peng	23	23	23	23	23	23
MSM	24	24	24	24	24	24
Neak srolanh phed douch	25	25	25	25	25	25

khnea						
Srey srolanh srey	26	26	26	26	26	26
Bros srolanh bros	27	27	27	27	27	27
Neak srolanh taeng pi phed	28	28	28	28	28	28
Call by name	29	29	29	29	29	29
None	777	777	777	777	777	777
Don't know	888	888	888	888	888	888
Other.....	X	X	X	X	X	X

PERCEPTIONS AND ATTITUDES

Q2. At what age did you know that you were LGBTQ? _____ **(RECORD AGE)**

Q3. Have you ever come out to anybody? **(SA)**

Yes	1	Continue to Q3A
No	2	Skip to Q6

Q3A. Whom did you first come out to? **(SA)**

PLEASE CODE RESPONDENT'S ANSWER IN Q3A INTO Q3B

Q3B. Who else have you come out to? **(MA)**

	Q3A (SA)	Q3B (MA)
Immediately family (e.g., mother, father, sister, brother)	1	1
Extended family (e.g., aunt, uncle, cousin)	2	2
Other LGBTQ people	3	3
Close friends	4	4
Distant friends	5	5
Ex-partner/lover	6	6
Current partner/lover	7	7
Colleagues	8	8
Neighbors	9	9
Acquaintances	10	10
Everyone I know	11	11
Other, specify	X	X

Q4. How long have you been out? **Record real time (approximately)**

CODE IN Q3B	Q4	Year(s)	Month(s)
1	Immediate family	.....	.....
2	Extended family	.....	.....
3	LGBTQ people	.....	.....
Except 3	Other straight people	.....	.....

Q5. Why have you come out to certain people only (Q3B)?

(SHOWCARD) (MA)

Because I am afraid of ...	
Being judged	1
Hurting my family	2
Losing my family	3
Being discriminated against	4
Being bullied	5
Being raped	6
Being arrested	7
Being excluded (from workplace, school, family, etc.)	8
Being verbally harassed	9
Physical violence	10
Being separated from my desired partner	11
Feeling ashamed	12
I have come out to everyone	13
Other, specify	X

Q6. In your experience, what do straight people in general think about you being a LGBTQ person? When we say straight people, this includes people you've come out to, those you haven't come out to, acquaintances and even people you've had one interaction with. **(SPONTANEOUS) (MA)**

PLEASE CODE RESPONDENT'S ANSWER IN Q6 INTO Q7

Q7. Do straight people in general think about you in any of the following ways? Feel free to add a new answer choice (other, specify) if needed. **(SHOWCARD) (MA)**

Q7A. In which of the following ways do you think about yourself? Feel free to add a new answer choice (other, specify) if needed. **(SHOWCARD) (MA)**

	Q6 SPONTANEOUS (MA)	Q7 SHOWCARD (MA)	Q7A SHOWCARD (MA)
LGBTQ couples are happy/sweet	1	1	1
I behave the opposite of my sex	2	2	2
I am normal	3	3	3
I am funny	4	4	4
I am friendly	5	5	5
I am confident	6	6	6
I am confused	7	7	7
Aside from my sexual orientation and gender identity (SOGI), I am no different than straight people	8	8	8
Don't understand my lifestyle, but fine with it	9	9	9
Support my lifestyle	10	10	10
Against my life style	11	11	11
I am born that way	12	12	12
I choose to be that way	13	13	13
I am against Khmer culture and tradition	14	14	14
I am less educated	15	15	15
I am a low income person	16	16	16
I am a thief	17	17	17
Something is wrong with my mind	18	18	18
In my relationship, I am more possessive than a straight person	19	19	19
My parents are disappointed to have me	20	20	20
LGBTQ people influenced me to be a LGBTQ person	21	21	21
It's my nature	22	22	22
Other, specify	X	X	X

Q8. Have straight people ever asked/sought to understand you why you are LGBTQ? **(SA)**

Yes	1	Continue to Q9
No	2	Skip to Q10

Q9. Which of the following have been reactions from straight people after knowing that you are LGBTQ? **(SHOWCARD) (MA)**

Try to understand me, then accept me	1
Accept me and support me	2
Admire me that I dare to be who I am	3
Try to change me first, if not successful, let me be	4
Try to change me, and if not successful, reject me	5
Stop talking to me	6
Physically abuse me	7
Arrest me	8
Separate me from my partner	9
Disown me	10
Force me to date or get married to the opposite sex	11
Punish me (e.g. lock me in a room)	12
Interact with me, but avoid the topic	13
Other, specify.....	X

Q10. If/when straight people want to know why you are LGBTQ, what do you say to them? **(SHOWCARD) (MA)**

It's my nature	1
It's a choice I make	2
I am not natural/normal	3
I followed other LGBTQ people and changed to be LGBTQ	4
I am less educated	5
I am poor	6
I ate chemical – laden food	7
Social media influence (e.g. posts on Facebook about same-sex)	8
Foreign influence	9
Difficult breakup with the opposite sex	10
Karma from previous life	11
Traumatic life event (e.g. rape, abuse, family issues, etc.)	12
Other, specify.....	X

Q11. How do you feel being a LGBTQ person? **(SPONTANEOUS) (MA)**

PLEASE CODE RESPONDENT'S ANSWER IN Q11 INTO Q12

Q12. How do you feel being a LGBTQ person? **(SHOWCARD) (MA)**

	Q11 SPONTANEOUS (MA)	Q12 SHOWCARD (MA)
Shameful	1	1
Proud	2	2
Angry	3	3
Sorry for myself	4	4
Denial	5	5
Confused	6	6
Accept myself	7	7
Blame myself	8	8
Hopeful	9	9
Hopeless	10	10
I wish I could be straight	11	11
I lack confidence due to my sexuality	12	12
Other, specify.....	X	X

Q13. Have you ever experienced any of the following **due to your sexuality?** (**SHOWCARD**) (**MA**)

Due to your sexuality...	
Can't sleep or sleep too much	1
Can't concentrate	2
Feel hopeless and helpless	3
Can't control negative thoughts, no matter how much I try	4
Lost my appetite or I can't stop eating	5
Much more irritable, short-tempered, or aggressive than usual	6
Consume more alcohol than normal	7
Engage in other reckless behavior	8
Have thoughts that life is not worth living	9
Feel less motivated to do the things I used to enjoy	10
None of the above	777
Other, specify	X

Q14. To what extent does Khmer culture and tradition support or reject LGBTQ people? Please rate in a 5 point scale, where 1 is reject and 5 is support. (**SHOWCARD**) (**SA**)

Reject	1
Somewhat reject	2
Not sure	3
Somewhat support	4
Support	5

Q15. Do you think there is any difference in how rural people and urban people react to the LGBTQ community? (**SA**)

Yes	1	Continue to 16
No	2	Skip to Q17

Q16. If yes, how open/close are rural people vs. urban people toward LGBTQ community? (**SHOWCARD**) (**SA**)

Rural people are more open to the LGBTQ community than urban people	1
Urban people are more open to the LGBTQ community than rural people	2

Q17. Compared to straight people, how tough/easy are the lives of Khmer LGBTQ people in Cambodia? Please rate in a 5 point scale, where 1 is extremely tough and 5 is extremely easy. (**SHOWCARD**) (**SA**)

Q17A Compared to straight people, how tough/easy is your life as a LGBTQ person in Cambodia? Please rate in a 5 point scale, where 1 is extremely tough and 5 is extremely easy. (**SHOWCARD**) (**SA**)

	Q17 SHOWCARD (SA)	Q17A SHOWCARD (SA)
Considerably tougher	1	1
Somewhat tougher	2	2
The same	3	3
Somewhat easier	4	4
Considerably easier	5	5

Q18. What kind of problems, if any, do you face being a LGBTQ person in Cambodia?
(SHOWCARD) (MA)

Q19. What kind of problems, if any, do you think LGBTQ people in Cambodia face?
(SHOWCARD) (MA)

	Q18 SHOWCARD (MA)	Q19 SHOWCARD (MA)
Discrimination	1	1
Harassment by straight people in general	2	2
Physical violence by straight people in general	3	3
Rape by straight people in general	4	4
Harassment by police	5	5
Physical violence by police	6	6
Rape by police	7	7
Exclusion from families (reject/disown)	8	8
Exclusion from schools	9	9
Exclusion from workplaces	10	10
Exclusion from health facilities	11	11
Exclusion from public places	12	12
Arrest	13	13
Separation from their desired partner	14	14
Forced marriage	15	15
Attempted "cures" for being LGBTQ	16	16
Legal challenges (e.g. same-sex marriage not legalized)	17	17
None	777	777
Don't know	888	888
Other, specify	X	X

Q20. How are these problems now compared to 3-5 years ago? Please rate in a 5 point scale, where 1 is extremely worse and 5 is extremely better.
(SHOWCARD) (SA)

Q21. In the next 3-5 years, how do you expect these problems to change compared to now? Please rate in a 5 point scale, where 1 is significantly worse and 5 is significantly better.
(SHOWCARD) (SA)

	Q20 SHOWCARD (SA)	Q21 SHOWCARD (SA)	
Significantly worse	1	1	Continue
Somewhat worse	2	2	
Neither worse or better	3	3	Skip to Q24 or Q25
Somewhat better	4	4	Skip to Q26 or Q27
Significantly better	5	5	

ASK IF CODE 1-2 IN Q20

Q22. Why do you think these problems are now worse compared to 3-5 years ago?

ASK IF CODE 1-2 IN Q21**Q23.** Why do you think these problems will be worse in 3-5 years?

--

ASK IF CODE 3 IN Q20**Q24.** Why do you think these problems are now neither better nor worse compared to 3-5 years ago?

--

ASK IF CODE 3 IN Q21**Q25.** Why do you think these problems will be neither better nor worse in 3-5 years?

--

ASK IF CODE 4 OR 5 IN Q20**Q26.** Why do you think these problems are now better compared to 3-5 years ago?
(SHOWCARD) (MA)**ASK IF CODE 4 OR 5 IN Q21****Q27.** Why do you think these problems will improve in 3-5 years? **(SHOWCARD) (MA)**

	Q26 SHOWCARD (MA)	Q27 SHOWCARD (MA)
Cambodia is moving toward to be a more democratic country	1	1
Khmer people are more aware of LGBTQ issues	2	2
Khmer people are more knowledgeable about LGBTQ	3	3
Khmer people are more open	4	4
Foreign influence	5	5
Social media influence	6	6
Access to more information via the internet	7	7
Peer influence	8	8
Urban influence	9	9
Other, specify	X	X

Q28. On a 5 point scale, where 1 is strongly oppose and 5 is strongly support, can you rate your level of support/opposition to same-sex marriage? **(SHOWCARD) (SA)**

Completely oppose	1
Somewhat oppose	2
Neither opposed or support	3
Somewhat support	4
Completely support	5

Q29. Why did you give that rating to same-sex marriage (Q28)? **(SHOWCARD) (MA)**

Human rights	1
Worry that it would increase the number of LGBTQ	2
It is their nature	3
Against human nature	4
Against Khmer culture and tradition	5
Other, specify	X

ASK IF CODE 1, 2, OR 3 IN Q28

Q30. If not same-sex marriage, which, if any, of the following legal recognitions do you support? **(SHOWCARD) (MA)**

Add Sexual Orientation and Gender Identity (SOGI) specifically to the "other status" provision stipulated in Cambodia's constitutional references to non-discrimination.	1
Introduce an anti-discrimination law that refers explicitly to LGBTQ people in line with the proposed amendment to the constitution.	2
The Ministry of Social Affairs should officially allow LGBTQ persons to adopt children.	3
The Ministry of Planning should ensure that LGBTQ people are not excluded from receiving relevant cards (e.g. Family Book, ID Poor) because of discrimination or the non-recognition of same-sex partnerships.	4
The government should undertake a systematic review of the Village and Commune Safety Policy and how it has been used to harass LGBT people on the pretext of controlling crime.	5
None	777
Other, specify	X

Q31. Do you practice Buddhism? **(SA)**

Yes	1	Continue
No	2	Skip to Q35

Q32. Does Buddha mention anything about homosexuality? **(SA)**

Yes	1	Continue to Q33
No	2	Skip to Q34
I don't know	888	

Q33. What did Buddha say? **(SHOWCARD) (SA)**

Buddha condemns homosexuality	1
Buddha supports homosexuality	2
Buddha is neutral about homosexuality	3
Other, specify	X

Q34. If Buddha were alive, what do you think Buddha would mention about homosexuality?
(RECORD ANSWER)

SERVICES PRIORITIZATION

Q35. Which, if any, of the following services do you support? (DROPCARD) (MA)

ASK IF SELECT MORE THAN 5 CODES IN Q35

Q36. Among services you just chose, what are the top 5 services you support?
(DROPCARD) (MAX 5)

		Q35 DROPCARD (MA)	Q36 DROPCARD (MAX 5)
Family rights	Parents should be educated and sensitized about the problems and effects of discrimination against their LGBTQ children.	1	1
Local authorities	Should not issue marriage certificates to families who force their LGBTQ children to get married.	2	2
	Should intervene when there is family violence, both physical and mental toward their LGBTQ children/relatives.	3	3
	Promote social inclusion regarding legal documents like ID cards, Family Books, travel documents, and ID Poor since local village officials can cause challenges for LGBTQ people, for example, when they do not reflect an individual's chosen gender.	4	4
Government	Introduce an anti-hate crime legislation and anti-discrimination or violence, both physical and emotional law that refers explicitly to LGBT people in line with the proposed amendment to the constitution.	5	5
	Add Sexual Orientation & Gender Identity (SOGI) specifically to the 'other status' provision stipulated in Cambodia's constitutional references to non-discrimination.	6	6
	Amend the Law on Marriage and Family to allow for same-sex marriage	7	7
	The Ministry of Social Affairs should officially allow LGBTQ persons to adopt children.	8	8
Civil society	Provide public education about the effects of SOGI-related violence perpetrated by families against their LGBTQ members.	9	9
	Organize discussion groups on family acceptance, and plan projects similar to Parents, Families and Friends of Lesbians and Gays (PFLAG) in other countries in the region, such as China and Vietnam.	10	10
Education & schooling – MoEYS	Should work with UNESCO and CSOs to start a campaign against SOGI-related bullying in schools, particularly at the secondary school level and punish those who discriminate against or bully LGBTQ persons.	11	11
	Should take measures to eliminate discrimination against LGBTQ students in classrooms.	12	12

	Government and civil society should undertake a survey to identify the extent to which LGBTQ youth are dropping out of school and take remedial action to arrest this trend	13	13
Employment and work	The relevant ministries and legislative bodies should create policies against discrimination in the workplace and reform labor laws to include provisions to protect people from discrimination based on SOGI.	14	14
	NGOs and CSOs that work on LGBTQ issues should consider recruiting LGBT persons when possible; build SOGI principles into wider activities with employers and employee.	15	15
Health services	The Ministry of Health, LGBTQ NGOs and health service providers (including those that work with HIV) should provide information and training to service providers on LGBTQ issues, SOGI and gender sensitivity.	16	16
	Counselling should be available for LGBTQ persons who have psychological problems or mental health issues as well as for family members of LGBT persons; those in psychological professions need training and specific skills to offer appropriate counselling services to LGBTQ persons.	17	17
Media	The Ministry of Information should pass regulations to protect LGBTQ people from discrimination and stereotyping in the media	18	18
	LGBT people should be more involved in media activities to share their lives, and success stories. Successful LGBTQ people should be featured so that society is able to gain positive views about LGBT persons	19	19
Housing/ Center	A center that protects them from being disowned (by family) or arrested by the local authorities just because they are LGBTQ	20	20

DEFINING LGBTQ

PLEASE CODE RESPONDENT'S ANSWER IN Q1 INTO Q37

Q37. What other terms do straight people call you? **(SHOWCARD) (MA)**

Q37A. What terms would you prefer to be called? **(SHOWCARD) (MA)**

	Q37 SHOWCARD (MA)	Q37A SHOWCARD (MA)
Khteuy	1	1
Ah khteuy	2	2
Me khteuy	3	3
Phed ti bey	4	4
Sim Bey	5	5
Sbian	6	6
Tom	7	7
Ah chhmol	8	8
Chae	9	9
Khluon	10	10
Chek	11	11
Hok bram buon	12	12
PD	13	13
Khteuy laek muk	14	14
Neak khos chbab thomacheat	15	15
Sim Pi	16	16
Lesbian	17	17
Bong, Pu, Pa, Ta	18	18

Ton phlon	19	19
Sak veng (srey sros)	20	20
Chakriya	21	21
Sak khley (bros sa-at)	22	22
Reng peng	23	23
MSM	24	24
Neak srolanh phed douch khnea	25	25
Srey srolanh srey	26	26
Bros srolanh bros	27	27
Neak srolanh taeng pi phed	28	28
Call by name	29	29
None	777	777
Don't know	888	888
Other, specify	X	X

PLEASE CODE RESPONDENT'S ANSWER IN Q1A INTO Q37B

Q37B. What would you call **people** who are in a same-sex relationship? **(SHOWCARD) (MA)**

PLEASE CODE RESPONDENT'S ANSWER IN Q1B INTO Q38

Q38. What would you call **two women** who are in a same-sex relationship? **(SHOWCARD) (MA)**

PLEASE CODE RESPONDENT'S ANSWER IN Q1C INTO Q39

Q39. What would you call **two men** who are in a same-sex relationship? **(SHOWCARD) (MA)**

PLEASE CODE RESPONDENT'S ANSWER IN Q1D INTO Q40

Q40. What would you call **women who are attracted to both sexes**? **(SHOWCARD) (MA)**

PLEASE CODE RESPONDENT'S ANSWER IN Q1E INTO Q41

Q41. What would you call **men who are attracted to both sexes**? **(SHOWCARD) (MA)**

	Q37B SHOWCARD (MA)	Q38 SHOWCARD (MA)	Q39 SHOWCARD (MA)	Q40 SHOWCARD (MA)	Q41 SHOWCARD (MA)
Khteuy	1	1	1	1	1
Ah khteuy	2	2	2	2	2
Me khteuy	3	3	3	3	3
Phed ti bey	4	4	4	4	4
Sim Bey	5	5	5	5	5
Sbian	6	6	6	6	6
Tom	7	7	7	7	7
Ah chhmol	8	8	8	8	8
Chae	9	9	9	9	9
Khluon	10	10	10	10	10
Chek	11	11	11	11	11
Hok bram buon	12	12	12	12	12
PD	13	13	13	13	13
Khteuy laek muk	14	14	14	14	14
Neak khos chbab thomacheat	15	15	15	15	15
Sim Pi	16	16	16	16	16
Lesbian	17	17	17	17	17
Bong, Pu, Pa, Ta	18	18	18	18	18
Ton phlon	19	19	19	19	19
Sak veng (srey sros)	20	20	20	20	20
Chakriya	21	21	21	21	21
Sak khley (bros sa-at)	22	22	22	22	22
Reng peng	23	23	23	23	23
MSM	24	24	24	24	24
Neak srolanh phed douch khnea	25	25	25	25	25
Srey srolanh srey	26	26	26	26	26
Bros srolanh bros	27	27	27	27	27

Neak srolanh taeng pi phed	28	28	28	28	28
Call by name	29	29	29	29	29
None	777	777	777	777	777
Don't know	888	888	888	888	888
Other, specify	X	X	X	X	X

ASK ONLY CODES THAT A RESPONDENT CHOOSES IN Q37-41

Q42. How do you feel about the terms you use or being called? **(SHOWCARD) (MA PER ROW)**

		Common	Funny	Modern	Cool	Insulting	Other, specify
1	Khteuy	1	2	3	4	5	.....
2	Ah khteuy	1	2	3	4	5	.....
3	Me khteuy	1	2	3	4	5	.....
4	Phed ti bey	1	2	3	4	5	.....
5	Sim Bey	1	2	3	4	5	.....
6	Sbian	1	2	3	4	5	.....
7	Tom	1	2	3	4	5	.....
8	Ah chhmol	1	2	3	4	5	.....
9	Chae	1	2	3	4	5	.....
10	Khluon	1	2	3	4	5	.....
11	Chek	1	2	3	4	5	.....
12	Hok bram buon	1	2	3	4	5	.....
13	PD	1	2	3	4	5	.....
14	Khteuy laek muk	1	2	3	4	5	.....
15	Neak khos chbab thomacheat	1	2	3	4	5	.....
16	Sim Pi	1	2	3	4	5	.....
17	Lesbian	1	2	3	4	5	.....
18	Bong, Pu, Pa, Ta	1	2	3	4	5	.....
19	Ton phlon	1	2	3	4	5	.....
20	Sak veng (srey sros)	1	2	3	4	5	.....
21	Chakriya	1	2	3	4	5	.....
22	Sak khley (bros sa-at)	1	2	3	4	5	.....
23	Reng peng	1	2	3	4	5	.....
24	MSM	1	2	3	4	5	.....
25	Neak srolanh phed douch khnea	1	2	3	4	5	.....
26	Srey srolanh srey	1	2	3	4	5	.....
27	Bros srolanh bros	1	2	3	4	5	.....
28	Neak srolanh taeng pi phed	1	2	3	4	5	.....
29	Call by name	1	2	3	4	5	.....
X	Other, specify	X	X	X	X	X	.....

DEMOGRAPHICS

Q43. What is your current marital status? **(SA)**

Married	1	Continue
Cohabiting	2	
Divorced/Separated	3	Skip to Q43D
Widowed	4	
Single/Never Married/Never Cohabited	5	
Other, specify	X	

Q43A. If married or cohabitating, have you ever tried to get a family book? **(SA)**

Yes	1	Continue to 43B
No	2	Skip to Q43D

Q43B. If yes, was it successful? **(SA)**

Yes	1	Continue to Q43C
No	2	Skip to Q43D

Q43C. If it was, what status did you and your partner register as? **(SA)**

Wife and husband	1
Wife and wife	2
Husband and husband	3
Sister and sister	4
Brother and brother	5
Sister and brother	6
Other, specify	X

Q43D. Have you ever tried to change an ID that reflects your gender identity? **(SA)**

Yes	1	Continue to Q43E
No	2	Skip to Q44

Q43E. If yes, was it successful? **(SA)**

Yes	1
No	2

Q44. What is the highest grade you completed in school? **(SA)**

No formal schooling	1
Primary school (K1-6)	2
Lower secondary (G7-G9)	3
Upper Secondary (G10-G12)	4
University (Undergraduate)	5
Post graduate	6
Technical/ Vocational	7
Other (specify)	X

Q45. What is your current occupation(s)? _____ (record)

Note: after noting the occupation, please classify the occupation in following categories. **(SA)**

White Collar coded 01-08		
Senior management	1	
Middle management	2	
Lower management	3	
Senior civil management	4	
Middle civil management	5	
Lower civil management	6	
Clerk, secretary, salesperson, receptionist, company officer	7	
Professional: Architect, Engineer, Dentist, Doctor, Accountant	8	
Blue Collar coded 09-13		
Garment worker	9	
Construction worker	10	

Farmer	11	SKIP TO Q47
Fisherman	12	
Service industry (e.g. waiters)	13	
Self Employed 14-15		
Trade by themselves /seller (ex. vegetable or food seller)	14	
Proprietor/Shop Owner/Trader	15	
Others 16-19		
Student	16	
Housewife	17	
Unemployed	18	
Retired	19	
Other, specify	X	

Q46. Approximately what is your **monthly** household income from all sources on the following scale? **Note: This includes all income be it pocket money/gifts/bonuses/allowances that all people in your household receive combined.** (SA)

SEC F	SEC F1	Less than 50 USD (<200,000 R)	1
	SEC F2	50 to 100 USD (200,001-400,000R)	2
SEC E	SEC E1	101 to 150 USD (400,001-600,000R)	3
	SEC E2	151 to 200 USD (600,001-800,000R)	4
SEC D	SEC D1	201 to 250 USD (800,001-1,000,000R)	5
	SEC D2	251 to 300 USD (1,000,001-1,200,000R)	6
SEC C	SEC C1	301 to 350 USD (1,200,001-1,400,000R)	7
	SEC C2	351 to 400 USD (1,400,001-1,600,000R)	8
SEC B	SEC B1	401 to 600 USD (1,600,001-2,400,000R)	9
	SEC B2	601 to 800 USD (2,400,001-3,200,000R)	10
SEC A	SEC A1	801 to 1,000 USD (3,200,001-4,000,000R)	11
	SEC A2	1,001 to 1,200 USD (4,000,001 – 4,800,000R)	12
	SEC A3	1,201 to 1,500 USD (4,800,001 – 6,000,000R)	13
	SEC A4	1,501 to 2,000 USD (6,000,001 – 12,000,000R)	14
	SEC A5	More than 2,000 USD (>12,000,000R)	15

ASK IF CODE 11 OR 12 IN Q45

Q47. Approximately what is your **yearly** household income from all sources on following scale?

Note: This includes all income be it trading/pocket money/gifts/bonuses/allowances.
[INTERVIEWER NOTE: If respondent cannot answer by year, let them answer in any increment (week, month, quarter, etc.) and then calculate it into one year income.]

Income from job(s) in Riel	Amount received in trades/barter in Riel	Remittance in riels	Gifts in riels	Other, specify _____

THANKS FOR YOUR PARTICIPATION!

Straight Community Questionnaire

SCREENING QUESTIONS

Hello, my name is.....from TNS Cambodia, a fully independent research company. We are conducting study about the awareness and opinion toward LGBTQ in Cambodia and would value your views. There are no right or wrong answers. We just are looking for your honest opinion. The purpose of this research is to collect and analyze information for social research purposes only. I would like to reassure you that your individual views and personal details are completely confidential. I would be very grateful if you could spend about 60 minutes of your valuable time with us. **If the respondent says no, terminate interview.**

S1. Where are you currently living? **(SA)**

Phnom Penh	1
Battambang	2
Siem Reap	3
Kampong Cham	4
Kandal	5
Kampot	6
Ratanak Kiri	7

S2. Location **(SA)**

Rural	1
Urban	2
Semi urban	3

S3. How old are you? _____ **(Record real age and then code below) (SA)**

Less than 18 years old	1	Continue
18-24 years old	2	
25-34 years old	3	
35-44 years old	4	
45-54 years old	5	
55+ years old	6	

S4. In the past 6 months, have you ever participated in any research surveys, panels, or group discussions related to LGBTQ or MSM issues? **(SA)**

Yes	1	Terminate
No	2	Continue

S5. Do you work or volunteer for any institutions related to LGBTQ or MSM issues? **(SA)**

Yes	1	Terminate
No	2	Continue

S6. Biological Sex **(SA)**

Female	1	Continue
Male	2	
Intersex	3	Terminate

S7. What is your gender? **(SA)**

Female	1
Male	2
Other, specify	X

S8. Whom are you attracted to? **(SA)**

Attracted to women	1	Continue
Attracted to men	2	
Attracted to both women and men	3	
Neither attracted to women nor men	4	Terminate
Other, specify	X	

NOTE: AFTER CHECKING S6, S7, & S8 WITH LGBTQ CRITERIA 1& 2, AND IF A RESPONDENT IS A LGBTQ PERSON, PLEASE SWITCH TO LGBTQ QUESTIONNAIRE.

S9. Have you ever received any training (e.g. community workshop, discussions in class) about LGBTQ/SOGI? **(SA)**

S10. Have you ever heard or seen any information via media about LGBTQ? **(SA)**

	S9	S10
Yes	1	1
No	2	2

S11. To what degree do you support or reject LGBTQ people? Please rate in a 5 point scale, where 1 is completely reject and 5 is completely support. **(SHOWCARD) (SA)**

Completely reject	1
Somewhat reject	2
Not sure	3
Somewhat support	4
Completely support	5

MAIN QUESTIONS

DEFINING LGBTQ

Q1. What would you call **people** who are in a same-sex relationship? **(SPONTANEOUS) (MA)**

Q2. What would you call **two women** who are in a same-sex relationship? **(SPONTANEOUS) (MA)**

Q3. What would you call **two men** who are in a same-sex relationship? **(SPONTANEOUS) (MA)**

Q4. What would you call **women who are attracted to both sexes**? **(SPONTANEOUS) (MA)**

Q5. What would you call **men who are attracted to both sexes**? **(SPONTANEOUS) (MA)**

	Q1 SPONTANEOUS (MA)	Q2 SPONTANEOUS (MA)	Q3 SPONTANEOUS (MA)	Q4 SPONTANEOUS (MA)	Q5 SPONTANEOUS (MA)
Khteuy	1	1	1	1	1
Ah khteuy	2	2	2	2	2
Me khteuy	3	3	3	3	3
Phed ti bey	4	4	4	4	4
Sim Bey	5	5	5	5	5

Sbian	6	6	6	6	6
Tom	7	7	7	7	7
Ah chhmol	8	8	8	8	8
Chae	9	9	9	9	9
Khluon	10	10	10	10	10
Chek	11	11	11	11	11
Hok bram buon	12	12	12	12	12
PD	13	13	13	13	13
Khteuy laek muk	14	14	14	14	14
Neak khos chbab thomacheat	15	15	15	15	15
Sim Pi	16	16	16	16	16
Lesbian	17	17	17	17	17
Bong, Pu, Pa, Ta	18	18	18	18	18
Ton phlon	19	19	19	19	19
Sak veng (srey sros)	20	20	20	20	20
Chakriya	21	21	21	21	21
Sak khley (bros sa-at)	22	22	22	22	22
Reng peng	23	23	23	23	23
MSM	24	24	24	24	24
Neak srolanh phed douch khnea	25	25	25	25	25
Srey srolanh srey	26	26	26	26	26
Bros srolanh bros	27	27	27	27	27
Neak srolanh taeng pi phed	28	28	28	28	28
Call by name	29	29	29	29	29
None	777	777	777	777	777
Don't know	888	888	888	888	888
Other, specify	X	X	X	X	X

PERCEPTIONS AND ATTITUDES

Q6. What comes to your mind when you hear "LGBTQ people"? **(SPONTANEOUS) (MA)**

PLEASE CODE RESPONDENT'S ANSWER IN Q6 INTO Q7

Q7. What other things come to your mind when you hear "LGBTQ people"? **(SHOWCARD) (MA)**

	Q6 SPONTANEOUS (MA)	Q7 SHOWCARD (MA)
They are happy/sweet couples	1	1
They behave the opposite of their sex	2	2
They are normal	3	3
They are funny	4	4
They are friendly	5	5
They are confident	6	6
They are confused	7	7
Aside from their sexual orientation and gender identity (SOGI), they are no different than straight people	8	8
Don't understand their lifestyle, but fine with it	9	9
Support their lifestyle	10	10
Against their lifestyle	11	11
They are born that way	12	12
They choose to be that way	13	13
They are against Khmer culture and tradition	14	14
They are less educated	15	15
They are low income people	16	16

They are thieves	17	17
Something is wrong with their mind	18	18
In their relationship, they are more possessive than a straight person	19	19
Their parents are disappointed to have them	20	20
Other LGBTQ people influenced them to be LGBTQ	21	21
It's their nature	22	22
Other, specify	X	X

Q8. Have you ever sought to understand why people are attracted to the same-sex? **(SA)**

Yes	1	Continue to Q8A
No	2	Skip to Q8B

Q8A. If yes, how did you seek to understand why people are attracted to the same-sex? **(MA)**

Ask LGBTQ people	1
Ask other straight people	2
Search on the internet	3
Read in a book	4
Read in a newspaper/magazine	5
Other, specify.....	X

Q8B. What do you think about the "romantic/sexual" relationships of LGBTQ people? Please rate your thoughts on a 5 point scale, where 1 is always wrong and 5 is not wrong at all.
(SHOWCARD) (SA)

Always wrong	1
Somewhat wrong	2
Neither wrong nor right	3
Somewhat acceptable	4
Completely acceptable	5

Q8C. Which, if any, of the following people do you think are acceptable? **(SHOWCARD) (MA)**

Q8D. Which, if any, of the following people do you think are **not** acceptable? **(SHOWCARD) (MA)**

	Q8C SHOWCARD (MA)	Q8D SHOWCARD (MA)
Women		
Women who have sex with women	1	1
Women who have sex with women and men	2	2
Women who change their sex organs to be male	3	3
Women who dress like men and have sex with women	4	4
Women who dress like men and have sex with men	5	5
Women who dress like men and have sex with women and men	6	6
Women who dress like men and have sex with women who dress like men	7	7
Men		
Men who have sex with men	8	8
Men who have sex with men and women	9	9
Men who change their sex organs to be female	10	10
Men who dress like women and have sex with men	11	11
Men who dress like women and have sex with women	12	12
men who dress like women and have sex with women and men	13	13
Men who dress like women and have sex with men who dress like women	14	14
Women who dress like men and have sex with men who dress like women	15	15
Accept all	16	
Reject all		17

Q8E. Do you know anyone who is LGBTQ? **(SA)**

Yes	1	Continue to Q8F
No	2	Skip to Q10

Q8F. What is your relationship to them? **(SA)**

Immediate family (e.g. mother, father, sister, brother)	1
Extended family (e.g. aunt, uncle, cousin, niece, nephew)	2
Close friend	3
Friend	4
Colleague	5
Neighbor	6
Acquaintance	7
Other, specify.....	X

Q9. What was/were your reaction(s) to them? **(SHOWCARD) (MA)**

Try to understand them, then accept them	1
Accept them and support them	2
Admire them that they dare to be who they are	3
Try to change them first, if not successful, let them be	4
Try to change them, and if not successful, reject them	5
Stop talking to them	6
Physically abuse them	7
Arrest them	8
Separate them from their partner	9
Disown them	10
Force them to date or get married to the opposite sex	11
Punish them (e.g. lock them in a room)	12
Interact with them, but avoid the topic	13
Other, specify.....	X

Q10. What do you think are the reasons that people are LGBTQ? **(SHOWCARD) (MA)**

It's their nature	1
It's a choice they make	2
They are not natural/normal	3
They followed other LGBTQ people and changed to be LGBTQ	4
They are less educated	5
They are poor	6
They ate chemical – laden food	7
Social media influence (e.g. posts on Facebook about same-sex)	8
Foreign influence	9
Difficult breakup with the opposite sex	10
Karma from previous life	11
Traumatic life event (e.g. rape, abuse, family issues, etc.)	12
Other, specify.....	X

Q11. How would you feel if you had children who were LGBTQ? **(SHOWCARD) (MA)**

Q12. How would you feel if you had children in-law who were LGBTQ? **(SHOWCARD) (MA)**

Q13. How would you feel if you had a spouse who was LGBTQ? **(SHOWCARD) (MA)**

	Q11 SHOWCARD (MA)	Q12 SHOWCARD (MA)	Q13 SHOWCARD (MA)
Shameful	1	1	1
Proud	2	2	2
Angry	3	3	3
Sorry for them	4	4	4
Denial	5	5	5
Confused	6	6	6
Accepting	7	7	7
Blame myself	8	8	8
Hopeful	9	9	9
Hopeless	10	10	10
Would wish they were straight	11	11	11
Other, specify.....	X	X	X

Q13A. What would you do if you had a child who was LGBTQ? **(SHOWCARD) (MA)**

Q13B. What would you do if you had a son-in-law or daughter-in-law who was LGBTQ?
(SHOWCARD) (MA)

Q13C. What would you do if you had a spouse who was LGBTQ? **(SHOWCARD) (MA)**

	Q13A SHOWCARD (MA)	Q13B SHOWCARD (MA)	Q13C SHOWCARD (MA)
Try to understand them, then accept them	1	1	1
Accept them and support them	2	2	2
Admire them that they dare to be who they are	3	3	3
Try to change them first, if not successful, let them be	4	4	4
Try to change them, if not successful, reject them	5	5	5
Stop talking to them	6	6	6
Physically abuse them	7	7	7
Arrest them	8	8	8
Separate them from their partner	9	9	9
Disown them	10	10	10
Force them to date or get married to the opposite sex	11	11	11
Punish them (e.g. lock them in a room)	12	12	12
Interact with them, but avoid the topic	13	13	13
Let my LGBTQ children decide what to do for themselves	14	14	14
Let my straight children decide what to do for themselves	15	15	15
Wouldn't know what to do	888	888	888
Other, specify.....	X	X	X

Q14. To what extent does Khmer culture and tradition support or reject LGBTQ people? Please rate in a 5 point scale, where 1 is completely reject and 5 is completely support. **(SHOWCARD) (SA)**

Completely reject	1
Somewhat reject	2
Not sure	3
Somewhat support	4
Completely support	5

Q15. Do you think there is any difference in how rural people and urban people react to the LGBTQ community? **(SA)**

Yes	1	Continue to 16
No	2	Skip to Q17

Q16. If yes, how open/close are rural people vs. urban people toward LGBTQ community?
(SHOWCARD) (SA)

Rural people are more open to the LGBTQ community than urban people	1
Urban people are more open to the LGBTQ community than rural people	2

Q17. Compared to straight people, how tough/easy do you feel the lives of Khmer LGBTQ people in Cambodia are Please rate in a 5 point scale, where 1 is extremely tough and 5 is extremely easy.
(SHOWCARD) (SA)

Considerably tougher	1
Somewhat tougher	2
The same	3
Somewhat easier	4
Considerably easier	5

Q18. What kind of problems, if any, do you face in Cambodia due to your sexuality (being a straight person)? (SHOWCARD) (MA)

Q19. What kind of problems, if any, do you think LGBTQ people in Cambodia face due to their sexuality (being a LGBTQ person)? (SHOWCARD) (MA)

	Q18 SHOWCARD (MA)	Q19 SHOWCARD (MA)
Due to sexuality, I or LGBTQ PEOPLE face...		
Discrimination	1	1
Harassment by straight people in general	2	2
Physical violence by straight people in general	3	3
Rape by straight people in general	4	4
Harassment by police	5	5
Physical violence by police	6	6
Rape by police	7	7
Exclusion from families (reject/disown)	8	8
Exclusion from schools	9	9
Exclusion from workplaces	10	10
Exclusion from health facilities	11	11
Exclusion from public places	12	12
Arrest	13	13
Separation from their desired partner	14	14
Forced marriage	15	15
Attempted "cures" for being LGBTQ	16	16
Legal challenges (e.g. same-sex marriage not legalized)	17	17
None	777	777
Don't know	888	888
Other, specify	X	X

Q20. How are problems of LGBTQ now compared to 3-5 years ago? Please rate in a 5 point scale, where 1 is extremely worse and 5 is extremely better.
(SHOWCARD) (SA)

Q21. In the next 3-5 years, how do you expect problems of LGBTQ to change compared to now? Please rate in a 5 point scale, where 1 is significantly worse and 5 is significantly better.
(SHOWCARD) (SA)

	Q20 SHOWCARD (SA)	Q21 SHOWCARD (SA)	
Significantly worse	1	1	Continue
Somewhat worse	2	2	
Neither worse or better	3	3	Skip to Q24 or Q25
Somewhat better	4	4	Skip to Q26 or Q27
Significantly better	5	5	

ASK IF CODE 1-2 IN Q20

Q22. Why do you think problems of LGBTQ are now worse compared to 3-5 years ago?
(RECORD ANSWER)

ASK IF CODE 1-2 IN Q21

Q23. Why do you think problems of LGBTQ will be worse in 3-5 years? (RECORD ANSWER)

ASK IF CODE 3 IN Q20

Q24. Why do you think problems of LGBTQ are now neither better nor worse compared to 3-5 years ago? (RECORD ANSWER)

ASK IF CODE 3 IN Q21

Q25. Why do you think problems of LGBTQ will be neither better nor worse in 3-5 years? (RECORD ANSWER)

ASK IF CODE 4 OR 5 IN Q20

Q26. Why do you think problems of LGBTQ are now better compared to 3-5 years ago?
(SHOWCARD) (MA)

ASK IF CODE 4 OR 5 IN Q21

Q27. Why do you think problems of LGBTQ will improve in 3-5 years? (SHOWCARD) (MA)

	Q26 SHOWCARD (MA)	Q27 SHOWCARD (MA)
Cambodia is moving toward becoming a more democratic country	1	1
Khmer people are more aware of LGBTQ issues	2	2
Khmer people are more knowledgeable about LGBTQ	3	3
Khmer people are more open	4	4
Foreign influence	5	5
Social media influence	6	6
Access to more information via the internet	7	7
Peer influence	8	8
Urban influence	9	9
Other, specify	X	X

Q28. On a 5 point scale, where 1 is strongly oppose and 5 is strongly support, can you rate your level of support/opposition to same-sex marriage?
(SHOWCARD) (SA)

Completely oppose	1
Somewhat oppose	2
Neither opposed or support	3
Somewhat support	4
Completely support	5

Q29. Why did you give that rating to same-sex marriage (Q28)? (SHOWCARD) (MA)

Human rights	1
Worry that it would increase the number of LGBTQ	2
It is their nature	3
Against human nature	4
Against Khmer culture and tradition	5
Other, specify	X

ASK IF CODE 1, 2, OR 3 IN Q28

Q30. If not same-sex marriage, which, if any, of the following legal recognitions do you support?
(SHOWCARD) (MA)

Add Sexual Orientation and Gender Identity (SOGI) specifically to the "other status" provision stipulated in Cambodia's constitutional references to non-discrimination.	1
Introduce an anti-discrimination law that refers explicitly to LGBTQ people in line with the proposed amendment to the constitution.	2
The Ministry of Social Affairs should officially allow LGBTQ persons to adopt children.	3
The Ministry of Planning should ensure that LGBTQ people are not excluded from receiving relevant cards (e.g. Family Book, ID Poor) because of discrimination or the non-recognition of same-sex partnerships.	4
The government should undertake a systematic review of the Village and Commune Safety Policy and how it has been used to harass LGBT people on the pretext of controlling crime.	5
None	777
Other, specify	X

Q31. Do you practice Buddhism? **(SA)**

Yes	1	Continue
No	2	Skip to Q35

Q32. Does Buddha mention anything about homosexuality? **(SA)**

Yes	1	Continue to Q33
No	2	Skip to Q34
I don't know	888	

Q33. What did Buddha say? **(SHOWCARD) (SA)**

Buddha condemns homosexuality	1
Buddha supports homosexuality	2
Buddha is neutral about homosexuality	3
Other, specify	X

Q34. If Buddha were alive, what do you think Buddha would mention about homosexuality?
(RECORD ANSWER)

--

SERVICES PRIORITIZATION

Q35. Which, if any, of the following services do you support? **(DROPCARD) (MA)**

ASK IF SELECT MORE THAN 5 CODES IN Q35

Q36. Among services you just chose, what are the top 5 services you support? **(DROPCARD) (MAX 5)**

		Q35 DROPCARD (MA)	Q36 DROPCARD (MAX 5)
Family rights	Parents should be educated and sensitized about the problems and effects of discrimination against their LGBTQ children.	1	1
Local authorities	Should not issue marriage certificates to families who force their LGBTQ children to get married.	2	2
	Should intervene when there is family violence, both physical and mental toward their LGBTQ children/relatives.	3	3
	Promote social inclusion regarding legal documents like ID cards, Family Books, travel documents, and ID Poor since local village officials can cause challenges for LGBTQ people, for example, when they do not reflect an individual's chosen gender.	4	4
Government	Introduce an anti-hate crime legislation and anti-discrimination or violence, both physical and emotional law that refers explicitly to LGBT people in line with the proposed amendment	5	5

	to the constitution.		
	Add Sexual Orientation & Gender Identity (SOGI) specifically to the 'other status' provision stipulated in Cambodia's constitutional references to non-discrimination.	6	6
	Amend the Law on Marriage and Family to allow for same-sex marriage	7	7
	The Ministry of Social Affairs should officially allow LGBTQ persons to adopt children.	8	8
Civil society	Provide public education about the effects of SOGI-related violence perpetrated by families against their LGBTQ members.	9	9
	Organize discussion groups on family acceptance, and plan projects similar to Parents, Families and Friends of Lesbians and Gays (PFLAG) in other countries in the region, such as China and Vietnam.	10	10
Education & schooling – MoEYS	Should work with UNESCO and CSOs to start a campaign against SOGI-related bullying in schools, particularly at the secondary school level and punish those who discriminate against or bully LGBTQ persons.	11	11
	Should take measures to eliminate discrimination against LGBTQ students in classrooms.	12	12
	Government and civil society should undertake a survey to identify the extent to which LGBTQ youth are dropping out of school and take remedial action to arrest this trend	13	13
Employment and work	The relevant ministries and legislative bodies should create policies against discrimination in the workplace and reform labor laws to include provisions to protect people from discrimination based on SOGI.	14	14
	NGOs and CSOs that work on LGBTQ issues should consider recruiting LGBT persons when possible; build SOGI principles into wider activities with employers and employee.	15	15
Health services	The Ministry of Health, LGBTQ NGOs and health service providers (including those that work with HIV) should provide information and training to service providers on LGBTQ issues, SOGI and gender sensitivity.	16	16
	Counselling should be available for LGBTQ persons who have psychological problems or mental health issues as well as for family members of LGBT persons; those in psychological professions need training and specific skills to offer appropriate counselling services to LGBTQ persons.	17	17
Media	The Ministry of Information should pass regulations to protect LGBTQ people from discrimination and stereotyping in the media	18	18
	LGBT people should be more involved in media activities to share their lives, and success stories. Successful LGBTQ people should be featured so that society is able to gain positive views about LGBT persons	19	19
Housing/ Center	A center that protects them from being disowned (by family) or arrested by the local authorities just because they are LGBTQ	20	20
None		777	777

DEFINING LGBTQ

PLEASE CODE RESPONDENT'S ANSWER IN Q1 INTO Q37

Q37. What other terms would you call **people** who are in a same-sex relationship?
(SHOWCARD) (MA)

PLEASE CODE RESPONDENT'S ANSWER IN Q2 INTO Q38

Q38. What other terms would you call **two women** who are in a same-sex relationship?
(SHOWCARD) (MA)

PLEASE CODE RESPONDENT'S ANSWER IN Q3 INTO Q39

Q39. What other terms would you call **two men** who are in a same-sex relationship?
(SHOWCARD) (MA)

PLEASE CODE RESPONDENT'S ANSWER IN Q4 INTO Q40

Q40. What other terms would you call **women who are attracted to both sexes**?
(SHOWCARD) (MA)

PLEASE CODE RESPONDENT'S ANSWER IN Q5 INTO Q41

Q41. What other terms would you call **men who are attracted to both sexes**?
(SHOWCARD) (MA)

	Q37 SHOWCARD (MA)	Q38 SHOWCARD (MA)	Q39 SHOWCARD (MA)	Q40 SHOWCARD (MA)	Q41 SHOWCARD (MA)
Khteuy	1	1	1	1	1
Ah khteuy	2	2	2	2	2
Me khteuy	3	3	3	3	3
Phed ti bey	4	4	4	4	4
Sim Bey	5	5	5	5	5
Sbian	6	6	6	6	6
Tom	7	7	7	7	7
Ah chhmol	8	8	8	8	8
Chae	9	9	9	9	9
Khluon	10	10	10	10	10
Chek	11	11	11	11	11
Hok bram buon	12	12	12	12	12
PD	13	13	13	13	13
Khteuy laek muk	14	14	14	14	14
Neak khos chbab thomacheat	15	15	15	15	15
Sim Pi	16	16	16	16	16
Lesbian	17	17	17	17	17
Bong, Pu, Pa, Ta	18	18	18	18	18
Ton phlon	19	19	19	19	19
Sak veng (srey sros)	20	20	20	20	20
Chakriya	21	21	21	21	21
Sak khley (bros sa-at)	22	22	22	22	22
Reng peng	23	23	23	23	23
MSM	24	24	24	24	24
Neak srolanh phed douch khnea	25	25	25	25	25
Srey srolanh srey	26	26	26	26	26
Bros srolanh bros	27	27	27	27	27
Neak srolanh taeng pi phed	28	28	28	28	28
Call by name	29	29	29	29	29
None	777	777	777	777	777
Don't know	888	888	888	888	888
Other, specify	X	X	X	X	X

ASK ONLY CODES THAT A RESPONDENT CHOOSES IN Q37-41

Q42. How do you feel about the terms you call them? **(SHOWCARD)** **(MA PER ROW)**

		Common	Funny	Modern	Cool	Insulting	Other, specify
1	Khteuy	1	2	3	4	5	.....
2	Ah khteuy	1	2	3	4	5	.....
3	Me khteuy	1	2	3	4	5	.....
4	Phed ti bey	1	2	3	4	5	.....
5	Sim Bey	1	2	3	4	5	.....
6	Sbian	1	2	3	4	5	.....
7	Tom	1	2	3	4	5	.....
8	Ah chhmol	1	2	3	4	5	.....
9	Chae	1	2	3	4	5	.....
10	Khluon	1	2	3	4	5	.....
11	Chek	1	2	3	4	5	.....
12	Hok bram buon	1	2	3	4	5	.....
13	PD	1	2	3	4	5	.....
14	Khteuy laek muk	1	2	3	4	5	.....
15	Neak khos chbab thomacheat	1	2	3	4	5	.....
16	Sim Pi	1	2	3	4	5	.....
17	Lesbian	1	2	3	4	5	.....
18	Bong, Pu, Pa, Ta	1	2	3	4	5	.....
19	Ton phlon	1	2	3	4	5	.....
20	Sak veng (srey sros)	1	2	3	4	5	.....
21	Chakriya	1	2	3	4	5	.....
22	Sak khley (bros sa-at)	1	2	3	4	5	.....
23	Reng peng	1	2	3	4	5	.....
24	MSM	1	2	3	4	5	.....
25	Neak srolanh phed douch khnea	1	2	3	4	5	.....
26	Srey srolanh srey	1	2	3	4	5	.....
27	Bros srolanh bros	1	2	3	4	5	.....
28	Neak srolanh taeng pi phed	1	2	3	4	5	.....
29	Call by name	1	2	3	4	5	.....
X	Other, specify	X	X	X	X	X	.....

DEMOGRAPHICS

Q43. What is your current marital status? **(SA)**

Married	1
Cohabiting	2
Divorced/Separated	3
Widowed	4
Single/Never Married/Never Cohabited	5
Other, specify	X

Q44. What is the highest grade you completed in school? **(SA)**

No formal schooling	1
Primary school (K1-6)	2
Lower secondary (G7-G9)	3
Upper Secondary (G10-G12)	4
University (Undergraduate)	5
Post graduate	6
Technical/ Vocational	7
Other (specify)	X

- Q45.** What is your current occupation(s)? _____ (record)
Note: after noting the occupation, please classify the occupation in following categories. **(SA)**

White Collar coded 01-08		
Senior management	1	
Middle management	2	
Lower management	3	
Senior civil management	4	
Middle civil management	5	
Lower civil management	6	
Clerk, secretary, salesperson, receptionist, company officer	7	
Professional: Architect, Engineer, Dentist, Doctor, Accountant	8	
Blue Collar coded 09-13		
Garment worker	9	SKIP TO Q47
Construction worker	10	
Farmer	11	
Fisherman	12	
Service industry (e.g. waiters)	13	
Self Employed 14-15		
Trade by themselves /seller (ex. vegetable or food seller)	14	
Proprietor/Shop Owner/Trader	15	
Others 16-19		
Student	16	
Housewife	17	
Unemployed	18	
Retired	19	
Other. specify	X	

- Q46.** Approximately what is your **monthly** household income from all sources on the following scale? **Note: This includes all income be it pocket money/gifts/bonuses/allowances that all people in your household receive combined.** **(SA)**

SEC F	SEC F1	Less than 50 USD (<200,000 R)	1
	SEC F2	50 to 100 USD (200,001-400,000R)	2
SEC E	SEC E1	101 to 150 USD (400,001-600,000R)	3
	SEC E2	151 to 200 USD (600,001-800,000R)	4
SEC D	SEC D1	201 to 250 USD (800,001-1,000,000R)	5
	SEC D2	251 to 300 USD (1,000,001-1,200,000R)	6
SEC C	SEC C1	301 to 350 USD (1,200,001-1,400,000R)	7
	SEC C2	351 to 400 USD (1,400,001-1,600,000R)	8
SEC B	SEC B1	401 to 600 USD (1,600,001-2,400,000R)	9
	SEC B2	601 to 800 USD (2,400,001-3,200,000R)	10
SEC A	SEC A1	801 to 1,000 USD (3,200,001-4,000,000R)	11
	SEC A2	1,001 to 1,200 USD (4,000,001 – 4,800,000R)	12
	SEC A3	1,201 to 1,500 USD (4,800,001 – 6,000,000R)	13
	SEC A4	1,501 to 2,000 USD (6,000,001 – 12,000,000R)	14
	SEC A5	More than 2,000 USD (>12,000,000R)	15

ASK IF CODE 11 OR 12 IN Q45

Q47. Approximately what is your **yearly** household income from all sources on following scale?

Note: This includes all income be it trading/pocket money/gifts/bonuses/allowances.

[INTERVIEWER NOTE: If respondent cannot answer by year, let them answer in any increment (week, month, quarter, etc.) and then calculate it into one year income.]

Income from job(s) in Riel	Amount received in trades/barter in Riel	Remittance in riels	Gifts in riels	Other, specify _____

THANKS FOR YOUR PARTICIPATION!

V. Appendix 5: TNS Cambodia Profile and Contacts

TNS is a worldwide leader in both market and political and social research, with offices in over 81 countries and a permanent staff capacity of over 15,000 full-time employees. TNS has the leading political and social research unit in the world, with over 500 dedicated social researchers in more than 40 countries.

TNS is the world leader in market and social research and has more than 15 years field experience in Cambodia. TNS is the only international research agency operating in Cambodia. It has local experience and knowledge and access to global expertise with quality orientation.

TNS has been active in Cambodia since 1997 and established a permanent presence in April 2012. TNS is a full service research agency, with its own nation-wide data-collection capacity. TNS Cambodia has 1 full client service office in Phnom Penh, as well as 3 field centers

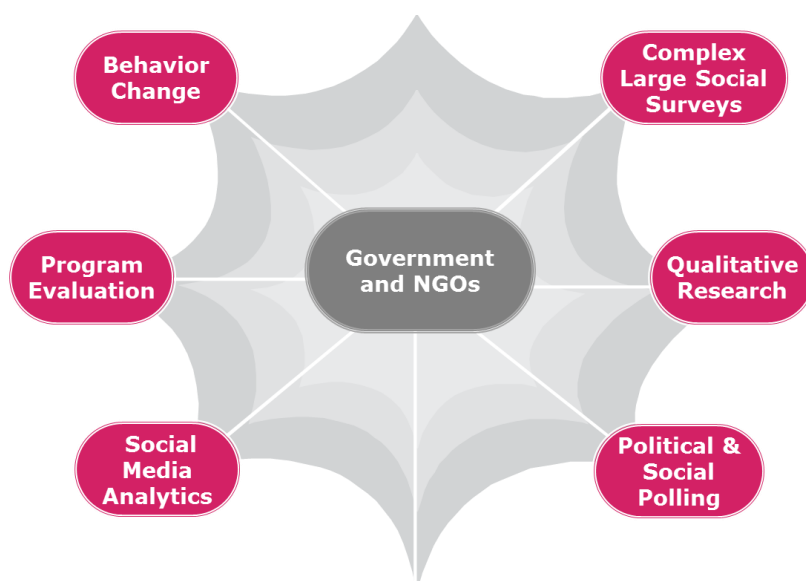
in Battambang, Siem Reap and Kampong Cham. The office has a dedicated political and social research team, staffed by individuals with deep expertise in this area, and more than 15 years combined experience working with development agencies (8 years in-country). All members of the team have post-graduate qualifications in areas relevant to this line of research. TNS has worked with a range of public sector bodies locally and globally including:



TNS Cambodia is a member of ESOMAR and complies with their ethical guidelines including objectivity, anonymity of respondents, data protection, and preservation of primary research records.

TNS Cambodia also has a separate qualitative and quantitative division comprised of experts who specifically conduct qualitative and quantitative research. TNS's end-to-end services take clients from planning and insight to action and evaluation. They include the world most comprehensive and most consulted social surveys, cutting-edge behavior change strategies, a globally proven program evaluation framework and real-time social media analytics that reflect the fast-moving reality of digital reputation and opinion. TNS's political polling operations are leaders in their field, and the company's unparalleled credentials in multi-country surveys make it the world's premier international research agency.

TNS political and social expertise includes:



Behavior Change

TNS Political & Social's Behavior Change Institute brings together senior researchers and leading international academics, and focuses the latest thinking from behavioral economics and the behavioral sciences on the key challenges for governments and NGOs. TNS has used such thinking to build the TNS Behavior Change Framework, a pragmatic, robust and comprehensive approach to the challenge of changing behavior and influencing outcomes.

Complex, Large, Social Surveys

TNS Political & Social is a global leader in designing, conducting and managing complex social surveys. With expertise in face-to-face data collection, online, mobile and phone-based techniques, TNS accesses even the most difficult-to reach groups and deliver robust and representative sampling with rigorous quality control throughout.

Program Evaluation

From donor-sponsored programs in the developing world to government services in developed economies, TNS Political & Social offers a proven program evaluation framework for measuring effectiveness, impact and sustainability. TNS combines multiple sources of evidence, including qualitative, quantitative, existing data sets and web-based input, to evaluate the effectiveness of social programs in any environment. The company also offers specialist expertise in cost-benefit and cost-effectiveness analysis, econometric modelling and impact assessment.

Qualitative Research

TNS believes that inspiring qualitative research makes the difference between standing still and unlocking real issues. The company's multi-method, behavior-focused approaches give tangible direction to create change. TNS provides a deep and broad understanding of people as individuals, in their multiple contexts and identities. Drawing from the latest thinking in behavioral economics, cognitive psychology and cultural anthropology, TNS puts context at the heart of its qualitative approaches.

Political and Social Polling

TNS Political & Social leads the market in polling, consistently recognized as the most accurate and reliable predictor of election outcomes across our political polling operations. TNS offers a proven track record in measuring and analyzing public opinion, evaluating the potential of candidates and parties, optimizing political positioning, managing reputation, and coordinating election nights.

For more information, please contact:

TNS Cambodia Contact:

Dany Vinh, Political & Social Research Manager at TNS Cambodia

Email: dany.vinh@tnsglobal.com