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**ការចូលរួមរបស់យុវជនជនជាតិដើម  
ក្នុងការការពារបរិស្ថាន ខេត្តមណ្ឌលគិរី**

*Research Finding on: Indigenous Youth Engage in  
Environmental in Mondul Kiri Province, Cambodia*



Theme: Environment/Climate change

September 2023

## Abstract

According to the Kingdom of Cambodia's 2019 general population census, the total Cambodian population is 15,552,211 (51.31% of females). National Institute of Statistics, "General population census of the Kingdom of Cambodia 2008: National Report on final census results," Ministry of Planning, accessed on 27 February 2023. By 2021, the population increased to 16,589,023 (The World Bank, "Population, total – Cambodia," accessed on 27 February 2023). Vietnamese, Chinese, Chams and other minorities also live in the country. Indigenous ethnic groups known as "Khmer Loeu" live in Cambodia, and they are granted some lands from the government, including communal land titles, as stated in Sub-Decree No. 83 on the procedures for registering indigenous communities' land (Office of the Prime Minister, "Sub-Decree No. 83 on procedures of registration of land of indigenous communities," 09 June 2009, accessed on 27 February 2023).

Policy on the development of indigenous people provides the definition, "Indigenous peoples are the peoples living in the Kingdom of Cambodia, and they express their ethnic, social, cultural, and economic unity, practice their traditional way of life, and cultivate the land they occupy according to the traditional rules of collective land use." (Ministry of Rural Development (MRD). "National Policy on the Development of Indigenous Peoples (NPDIP)," 2009, accessed on 03 March 2023).

Indigenous peoples are found in 22 provinces throughout Cambodia, with the majority of them concentrated in the northern and northeast parts, including Ratanakiri, Mondulakiri, Kratie, Preah Vihear, and Stung Treng provinces. The spread of indigenous peoples could be attributed to occupation, education, marriages, and other factors. The long-term well-being of indigenous cultures is strongly linked to their land use systems and access to forest resources. They practice rotational (shifting) cultivation and animal husbandry, and in forests, harvest rattan and vine, resin, cardamom, and honey. Weaving is another key source of income. Some income sources depend on location, such as zircon gemstone mining outside Banlung in Ratanakiri.

Indigenous people in Cambodia have lived on their ancestral land for thousand years. However, severe land conflict and land loss emerged because most of their ancestral lands were granted to private industrial agriculture companies by the government. With the development of the country, many indigenous communities live with the constant fear of losing their ancestral land as development projects such as construction of roads and extraction of natural resources take center stage. Communal land is also rapidly being acquired by outsiders for speculative purposes.

## About ACT

The Alliance for Conflict Transformation (ACT) was established by peace activists in 1999 as an independent, non-political, non-profit, and non-faith based organization, and officially registered with MoI in 2002. ACT has many years of experience and strong expertise in peacebuilding, sustainable peace via religious teaching for cooperation and respect of diverse faiths and ethnic/indigenous communities, gender based violence, governance, media / journalism for peace and linking peace to environment protection, working at the sub-national level in Cambodia via social accountability and good governance.

ACT's success in peacebuilding has been the transformation of individual change to communities' change, creating space for a wider set of actors including women, youth, marginalized groups and civil society. ACT's project participants also create incentives for non-violent behavior, reduce fear among women/youth/faiths/ethnic/indigenous groups and engage in the process of instilling trust for a larger peace process. These individuals share their understanding and peace methods with the people they interact with on a daily basis and contribute to SDG #16.

ACT's vision is to strengthen cooperation, respect diversity and rule of law for inclusive peace in Cambodia. ACT's mission is to empower and build community leadership for peace through trainings and networking for sustaining peace among communities, media sectors, gender, ethnic/faiths, and social cohesion. ACT's strategy is to focus on 5 themes: 1) Peace Journalism / Media for Peace, 2) Social Accountability, 3) Community Peacebuilding, 4) Gender Equity, and 5) Interfaith / Inter-Ethnic PB / Co-Existence. For the project period from 2022 – 2024, ACT continues to implement two projects among 5 strategic themes Media for Peace Project and Community Peacebuilding Project conducting under funding support from Bread for the World (BfdW).

## **Acknowledgement**

This survey can happened with the engagement of the indigenous women and youth who are experiences in environmental, forest, social governance, gender equality and debt, local authority and relate stakeholder which keep cooperate and provide relate information for this finding report, thanks for your participated.

ACT also appreciated to staff who support to make this survey happened, ACT team who making their best effort for this survey. ACT research team consists of Mr. Ean LeangSeng; Ms. Prak Phoung, Ms. Sanrin SreyNa; and Ms. Srey Sotheavy who had discussed about the preparation of questionnaires (both online and face to face interview), conduct field survey and report writing finalize this report to make this report happened.

Special thanks to ACT staff and all related Respondents both community and local authority who had spent their time, energy and perspective about this survey's topic. ACT expected that this survey report will help ACT for better design / prepare for future project which will helpful and respond to the need of the communities' people, especially the indigenous group which part of inclusiveness.

ACT also gratitude thanks to our donors who provide financial support and other technical support to ACT such as USAID, IREX, Youth-Excel, and YCC. ACT hopes that, this report on "Indigenous Youth Engage in Environmental in Mondulkiri Province, Cambodia" will help to reflect the situation of the indigenous people relate to environment, social accountability, gender equity and other debt issues will be respond to the communities base on their recommendations. This survey will create a basis of evidence for future development in project of ACT work in Cambodia.

The contents of this finding are the responsibility of ACT and do not necessarily reflect the view of our donors: USAID, IREX, Youth-Excel, and YCC, other stakeholder or partners. ACT would apologize for any unexpected mistake in this report and would receive you all comments.

# Contents

<b>Abstract .....</b>	<b>2</b>
<b>About ACT.....</b>	<b>3</b>
<b>Acknowledgement .....</b>	<b>4</b>
<b>1- Introduction .....</b>	<b>7</b>
1.1 About the survey.....	7
1.2 Statement of Problem .....	9
1.3 Purpose of the Survey .....	10
1.4 Rational for the Survey .....	10
1.5 Survey Questions .....	12
1.6 Significant of the Survey.....	12
<b>2- Indigenous Bunong.....</b>	<b>13</b>
2.1 Indigenous in Mondulkiri province .....	13
2.2 Bunong Culture and Life .....	13
2.3 Indigenous' Land and Forest.....	14
<b>3- Survey Methods.....</b>	<b>15</b>
3.1 Data collection Method.....	15
3.2 Sample Selection .....	15
3.3 Target Areas .....	15
<b>4- Results Finding.....</b>	<b>16</b>
4.1 Result Perspective of Citizen interview .....	16
4.1.a Result of Environment/Land issues Perspective .....	16
4.1.b Result of ISAF Perspective.....	21
4.1.c Result of GBV Perspective .....	22
4.1.d Result of Debt Perspective .....	23
4.2 Result of Perspective from FGD.....	24
4.3 Result of Perspective from Local Authority.....	26

<b>5- Significant Stories of Change</b> .....	32
5.1 Ms. Thida .....	32
5.2 Ms. Si-Gneab.....	32
5.3 Mr. Chrokthit .....	33
5.4 Mr. Pin Pril.....	33
5.5 Ms. Phalla .....	33
5.6 Mr. Srev-Pet .....	34
5.7 Ms. Wa-Young.....	34
 <b>6- Conclusion and Recommendation</b> .....	35
6.1 Conclusion .....	35
6.2 Suggestions .....	35
6.3 Recommendation .....	36
 <b>Reference:</b> .....	38
1-Links & Relate Report.....	38
2- Questionnaire & Consents .....	38
3-Pictures during interviews .....	41
4-Online data .....	43
5-Knowledge product video .....	44
6-Knowledge Products .....	45
7-Dissimination minute .....	46
7- Picture of the dissemination .....	49
8-Quot from the Implementation Research.....	51

## 1- Introduction

### 1.1 About the survey

This survey was conducted among the existing target group of projects in ACT: Implementing Social Accountability Framework (ISAF) and Feminist in Action (FiA) right after got called from YCC in May 2023, who announce for the youth research topics relate to the environment and indigenous people, ACT found it useful and relate to the existing project of ACT which both of project will be end by November 2023 and April 2024. As so far the indigenous group work on ISAF or FiA but other environmental issue and loan or debt still their hot topics that they keep sharing about from time to time without any action commitment from government or relate institution yet for the indigenous people. Thus, the finding will help to bring about their concern with environmental and debt beside the current ISAF and FiA project for indigenous voices to be heard. So this report finding is focus on four main topic: first about the indigenous youth and environment protection, second on ISAF, third on FiA, and fourth on indigenous and debt.

**Environmental:** Cambodia's environment provides natural resources including forests, waterways, plants and wildlife. Natural resources also include minerals, energy and extractives. The environment is varied, covering at least seven distinct landscapes across the country. Just under two-thirds of Cambodia's population depend on agriculture, forest products and fisheries for their livelihoods,<sup>1</sup> so the management of the environment and natural resources is of great importance. Cambodia's environment is also considered a resource for the world. Part of the Burma Indochina Hotspot, Cambodia is a treasure house of biodiversity.

Cambodia has a rich bio-diversity, including an array of diverse organisms and forest resource on which many poor people in the countryside depend for livelihood. However, in recent years the forest resource has increasingly come under pressure from economic land utilization. As a basic policy of environmental protection, Article 59 of the Constitution stipulates that the State shall protect the environment and balance of abundant natural resources and establish a precise plan of management of land, water, air, wind, geology, ecological system, mines, energy, petrol and gas, rocks and sand, ... Environmental protection is the practice of protecting the natural environment by individuals, groups and governments. Its objectives are to conserve natural resources and the existing natural environment and, where it is possible, to repair damage and reverse trends.

**Social Accountability:** The Implementation of the Social Accountability Framework (ISAF) in Cambodia aims to empower citizens, strengthen partnerships between sub-national administrations (SNAs) and citizens, and leverage enhanced accountability of SNAs to improve local service delivery. The ISAF was introduced as a platform for coordinated action by The Government of Cambodia and Civil Society Organizations to operationalize the Strategic Plan on Social Accountability for Sub-National Democratic Development adopted by the Royal Government of Cambodia (RGC) on July 2013. The Strategic Plan and ISAF are important elements of the RGC's broader democratic development agenda, as implemented through the second (2015-2017) and third (2018-2020) 3-Year Implementation Plans (IP3). This agenda, in turn, implemented in the context of the RGC's national development vision, as outlined in the fourth Rectangular Strategy (2018 – 2023), which calls for the development of social

accountability mechanisms in pursuing overarching national goals of growth, employment, equity and efficiency.

ISAF Phase II Implementation Plan (2019 to 2023) has been prepared through a consultative process with government and civil society. The goal Of ISAF Phase II is to establish permanent systems, within both government and civil society, to ensure that this annual cycle of social accountability activities can be sustained long term. To support the implementation of this Plan with key dimensions of this new five-year phase of ISAF include:

- Expansion of ISAF coverage to all rural communes.
- Extension of ISAF activities to district administrations (DAs).
- Developing and applying adapted ISAF methodologies in select urban areas.
- Use of ICTs to extend ISAF outreach (i.e. sharing of I4C data, JAAPs and updates on JAAP implementation).
- Measures to enhance government responsiveness to JAAPs and increase JAAP implementation.
- Institutionalization and enhanced sustainability of ISAF processes (including the establishment of a national CAF volunteer network).

**Feminist in Action** is an interdisciplinary approach to issues of equality and equity based on gender, gender expression, gender identity, sex, and sexuality as understood through social theories and political activism. Quite simply, feminism is about all genders having equal rights and opportunities. It's about respecting diverse women's experiences, identities, knowledge and strengths, and striving to empower all women to realize their full rights. Most feminists agree on five basic principles—working to increase equality, expanding human choice, eliminating gender stratification, ending sexual violence, and promoting sexual freedom. The main advantage of the feminist movements is that they helped women to fight with gender discrimination. They made reality better for females as they got the opportunity to control their own lives.

Feminism is important, especially - though not exclusively - for women. Feminism represents a body of knowledge that allows us to break the cycle of repetition and live our lives based upon KNOWLEDGE rather than IGNORANCE. Feminist theory often focuses on analyzing gender inequality. Themes often explored in feminist theory include discrimination, objectification (especially sexual objectification), oppression, patriarchy, stereotyping, art history and contemporary art, and aesthetics.

Feminism is fundamentally about equality. It's not about women wanting to be greater than men. It's about equal rights, equal dignity and equal access and control of resources. It's about having equal choices for our future. Women earn less and are more likely to live in poverty, male violence against women and sexual harassment are 'norms' in all societies, and men are more likely to commit suicide – patriarchy is to blame for ALL of these things. Especially in rural communities, Cambodian women are not only susceptible to domestic violence, but also have "little legal recourse". Due to limited education, many Cambodian women are unable to protect themselves from discrimination, gender inequality, violence, and abuse.



**Debt / Loan:** Cambodia's total public debt stock is expected to increase approximately 1.42 percent to reach \$9.97 billion by the end of 2022 compared to over \$7 billion five years ago, while the national budget law allowed the government to borrow about \$1.26 billion or \$1.7 billion SDR in 2023, according to a senior official of the finance ministry. Cambodia has also received loans through multilateral agreements with Asian Infrastructure Investment Bank (AIIB), European Investment Bank (EIB), and International Fund for Agriculture Development (IFAD), Nordic Development Fund (NDF), OPEC Fund for International Development (OFID) and others, according to MEF.

Other creditors under bilateral agreements include members of Paris Club such as France, Japan, German and South Korea and non-Paris Club such as China, India, Thailand and Vietnam, while the old debt is divided into rescheduled and under-negotiation. In 2022, the government disbursed \$1.33 billion from bilateral and multilateral loans to use in the infrastructure and other prioritized sectors. The five rules of public debt management include firstly loan size must be in line with the budget situation and economic capability, secondly, the credit must be under high concession or most favorable, thirdly the loans must be used in supporting the economic growth, fourthly, allocation must be highly transparent, accountable, efficient and effective.

## 1.2 Statement of Problem

The central focus of this research is environmental and government project, entitled Implementation of Social Accountability Facilitation (ISAF), that's ACT has involved in supporting some areas within the project framework. The idea is to explore how the Community Accountability Facilitator (CAF) could play an influential role in providing feedback for the civil servants who implement government policy at the local level to effectively provide services to the constituencies, the community people within their jurisdiction. Land, natural resources, and environmental conflicts are directly linked to corruption and miss-trust. Deforestation and wildlife crimes continue to threaten Cambodia's forests and biodiversity. These challenges are compounded by lack of livelihood opportunities for local communities, contributing to forest clearing and degradation, overexploitation of key species, and undervaluing of ecological services such as carbon sequestration.

The abuses often come with state policies that victimize powerless people and have no resources to afford legal assistance. Non-violent action means that such conflicts have been promoted. Parties are encouraged to use peaceful means to solve their problems, and such methods cause no harm to each other by connecting their knowledge and power-sharing. Resolving conflict is one thing. However, there is much to do with managing the conflicts where transparency and accountability have benefited from reducing, saving resources, and resolving them. One challenge is the lack of confidence amongst citizens to raise and discuss issues/concerns with government officials and public service providers. Social responsibility is relational and focuses on the relationship between rights-holder and duty-bearer. Somehow, this is a system issue where studies that can improve the system can also solve the problems.

Cambodia has not had a solid and vibrant tradition of civic engagement. The most common civil society social fabric is based on informal organizations such as pagoda committees. Most Cambodians are not used to engaging in active participatory interaction with the state presents a challenge for introducing social accountability initiatives in Cambodia. Lower-ranking public service provider representatives are often reluctant to release any information until official permission is granted from the top of the bureaucracy, which is a lengthy and unclear process. Expect to encounter difficulties in meeting subordinates and representatives from technical departments unless equipped with an official letter granting such meetings.

Therefore, a mechanism that helps connect people in problem-solving at different levels, especially at the local level, can be crucial for mitigating conflicts and avoiding violent abuses to win over the other parties. Change and adapting at the localities and relationships are essential to the building mechanism. It is very much in sync with the social accountability hopeful to be regenerated in Cambodia's context, environment, gender, debt, and culture. Somehow, the political gain is still exploited and continues its process, which faces many challenges for both recipient and supply.

### 1.3 Purpose of the Survey

The purpose of this survey is to:

- a) To provide opportunities for indigenous youth to share, collect, and learn from their experience in environmental protection.
- b) To increase their available knowledge in order to develop more strategic approach for their community advocacy for peaceful environment protection.

### 1.4 Rational for the Survey

The climate crisis is the biggest threat to our survival as a species and is already threatening human rights around the world. Global temperatures are rising due to greenhouse gas emissions produced by human activity. Increased temperatures are directly contributing to harmful effects, such as droughts, floods, sea-level raises, heat waves, extreme weather events, loss of biodiversity and the collapse of ecosystems. Climate change poses a threat not just to human life, but to all life. It already affects the human rights of countless persons and the impacts are only getting worse.

The Universal Declaration of Human Rights guarantees that all human beings are entitled to a social and international order in which their rights and freedoms can be fully realized. Climate change threatens this order and the rights and freedoms of all people. Without drastic action now, it will create dreadful harm. International cooperation and solidarity are vital for climate change mitigation and adaptation. It is equally important to approach climate action from a human rights perspective, as “human rights obligations, standards and principles have the potential to inform and strengthen international, regional and national policymaking in the area of climate change, promoting policy coherence, legitimacy and sustainable outcomes”.

The Royal Government's vision is to build a Cambodian society which is peaceful with political stability, security and social order; a prosperous nation with long-term economic growth, sustainable and equitable development, enhanced livelihoods of people, and reduced poverty incidence; a society which is committed to ... While there is no internationally agreed definition of 'good governance', it may span the following topics: full respect of human rights, the rule of law, effective participation, multi-actor partnerships, political pluralism, transparent and accountable processes and institutions, an efficient and effective public ... A pervasive culture of impunity continued. There were credible reports that government officials, including police, committed abuses and acts of corruption with impunity, and in most cases the government took little or no action. Government officials and their family members were generally immune to prosecution.

Gender equality remains unfinished business in every country of the world. Women and girls have less access to education and healthcare, too often lack economic autonomy and are under-represented in decision-making at all levels. In Cambodia specifically, gender inequality persists in almost every facet of life, including - but not limited to - the economy, education, politics, health, marriage, and security. Especially in rural communities, Cambodian women are not only susceptible to domestic violence, but also have "little legal recourse". Due to limited education, many Cambodian women are unable to protect themselves from discrimination, gender inequality, violence, and abuse. The main issues that third wave feminists are concerned about include: sexual harassment, domestic violence, the pay gap between men and women, eating disorders and body image, sexual and reproductive rights, honor crimes and female genital mutilation.

In the past, access to finances in rural Cambodia was driven through informal sources. Private moneylenders and relatives played a major role. As private moneylenders requested enormous interest rates often reaching up to 20% per month for short-term loans, loans were expensive and exclusively used for emergencies. Furthermore, only a few rural households could provide collateral to access the formal banking sector. This situation has changed fundamentally. Nowadays, the formal banking sector has expanded to rural areas, providing much better access to financial services in rural Cambodia. Banks and MFIs are now represented in all provincial capitals, all district towns and even in some main communes. In general, rural households can choose from a variety of sources to access finances.

The average amounts of debt per household demonstrate the extremely high level of indebtedness among the land recipients. In view of current interest rates charged by the various loan providers and in relation to the actual levels of household income, it is realistic to say that a majority of them are caught in a debt trap. Most households have debts with more than one loan provider. The majority of loans are sourced from private moneylenders and official credit institutions. The individual Indigenous People Community (IPC) member has started with his or her first group loan a certain addiction to taking loans on a regular basis sets in. First of all, timely repayment of the first loan opens up higher loan amounts for the group in the second and third year. Most loan takers therefore continue to take loans after their first experience. Many IPC members are somewhat aware of the risks of high debts. Families with important cash crop production (mostly cashew and cassava) are especially at risk to overstretch their repayment capacities and take several loans from different MFIs.

## 1.5 Survey Questions

1. How indigenous youth engage in environmental protection?
2. What social accountability act that young indigenous engage with?
3. Why indigenous youth engage in gender base violence?
4. Is debt or loan increased among indigenous community?

## 1.6 Significant of the Survey

The result of this survey help them to share their engagement and improvement through the current projects of ACT they joined. The existing fund of ISAF and FiA is under support by CARE-Cambodia (EU & AFD) not part of this survey, since this research is focus on the indigenous especially relate to the current project of ACT and this research result is part of the finding to see the impact and the challenges face during the project implement and seeking for future need of the indigenous people in Mondulkiri, thus the research which funded focus for three month from USAID-IREX-Youth Excel and YCC is good opportunity for the ACT to collect information from the existing project and which will be end by end of 2023 (ISAF) and FiA (April 2024). This research request is for the indigenous youth research for environmental issues which relate to the gender issue, social accountability, and community debt. The report finding from the research is going to present and share to the indigenous community and the local authority for their understanding and take attention to involve and support the indigenous communities for their environment protection and relate other indigenous issues.

The knowledge of collective information is to strengthen the capacity of the indigenous group and the result from the research report will be publish for document about the indigenous youth engage in environmental protection. The result of the research is going to share and present to the local authority and the relate NGOs or communities group who willing to have and know the situation of and result of the indigenous youth in Mondulkiri province.

### Research to Change:

“We need to know the indigenous youth engagement in the environment protection and what their challenges faces are during their natural resources protection process. So that we can have the information we got from the research will be bring to consultation meeting with the indigenous communities, related NGOs and local authority for their support on youth environment protection group.”

What we learn from the Youth Excel program, was encourage to work more with young people, especially the youth from marginalize group who are less opportunity in develop their knowledge and skill to face to the communities issues. With empower them to be future leader through and advocate for their communities to live in peace, dignity, and harmony.

## 2- Indigenous Bunong

### 2.1 Indigenous in Mondulkiri province

Approximately 60% of people in Mondulkiri province belong to an indigenous group. Most of them are Bunong (54%). Ethnic Khmers make up 35%, Vietnamese 2% and Cham 3% of the population in Mondulkiri. All the jungle guides and all of the mahouts at the Mondulkiri Project are Bunong. When any works needs to be done at our sanctuary we employ Bunong from the villages closest to the sanctuary.

The Bunong are an Indigenous community of the Mondulkiri province in northeastern Cambodia, whose way of life is intimately tied to their ancestral lands. The Bunong people are a hill tribe, living in the hills and jungles of Mondulkiri. Bunong traditional culture reflects their dependence on the forest. Their livelihood and coping strategies are based on a deep ecological knowledge that allows them to take advantage of native trees and other plants, fish and other animals, rivers and land. They have traditionally hunted, raised buffaloes, cows, pigs, chickens and dogs, fished in rivers and ponds and collected a variety of forest products for food, use in construction or fishing, and medicinal purposes. The forest has provided substantially for food security, with a vast variety of products available during the yearly cycle.

Bunong animist religious beliefs and practices are shaped by the need to provide access to, share and make the best use of vital resources. Within the Bunong worldview, humans are part of a community of beings. Social values such as reciprocity and respect for each other apply to human-animal as well as human-human relationships. These relationships are controlled by the spirits which inhabit mountains, special forest places and/or trees, salt licks, waterfalls, or deep pools in rivers or ponds. In parallel with these beliefs, however, the Bunong are now strongly linked in to the market economy and increasingly participate in a wide variety of unsustainable harvest and trade activities.

### 2.2 Bunong Culture and Life

Most Bunong families practice shifting cultivation as their main form of agriculture.□ Forest is cleared and burned to establish agricultural land which is cultivated with hill rice, intercropped with a wide variety of vegetables. In the past, new forest was cleared and previously farmed fields were left fallow until the forest cover regrew, the soil regained its fertility and the plots could be used again. Today, Bunong people no longer clear new forest to make small farms. Almost every household is aware that it is forbidden by Cambodian law to cut new forest. Normally, the Bunong return to their old fields, which they left fallow for five to nine years and use the same fields for three to five years, depending on the soil quality.

According to Bunong belief, some actions in the forest are governed by religious rules that keep man and nature in balance, avoiding widespread habitat destruction. The Bunong believe that nature is populated by spirits, both good and bad, and that these must be obeyed and appeased. No spirits are more powerful than those of the Spirit Forests. Spirit Forests are usually stretches of

very dense ever- green forest. A waterfall, a small hillock or a giant tree often signifies the location of such an area. The close symbiosis between man and nature is remarkable and extends to other forest areas as well. Burial grounds for example, are not to be logged or otherwise exploited.

The Bunong belief system is in itself a locally adapted code of behavior – an efficient form of responsible resource management refined by hundreds of years of firsthand experience. It is a system based on respect – the Bunong realize that a healthy forest is essential to their cultural survival. It is part of their identity and part of Cambodia's spiritual and natural heritage. When asked who owns the forest, the Bunong answer that the forest is owned by everyone. They lay no claim of individual land tenure, but feel collectively connected to the forest.

### 2.3 Indigenous' Land and Forest

The Bunong depend on collecting non-timber forest products to subsidize his livelihood. They collect forest vegetables, wild fruit and honey as well as bamboo or rattan for house construction and liquid tree resin, which they sells to traders in Sen-Monorom. Most Bunong, like other hill tribe communities in the region, practice animism, the belief in natural spirits combined with ancestor worship. While the Bunong's collective past is fractured by recent conflict and relocation, some animist beliefs and customs are upheld by almost every family and virtually every aspect of Bunong life is influenced by spiritual beliefs.

Cambodia's controversial economic land concessions (ELCs) which began in 1996 allowed for land, even in protected areas to be cleared for agriculture and logging. While the policy was stopped in 2012, rampant corruption means that officials close one eye to the harvesting and smuggling of illegal timber mostly to China and Vietnam with this rapid deforestation threatening Cambodia's economy, food security and biodiversity. Cambodia's controversial economic land concessions (ELCs) which began in 1996 allowed for land even in protected areas to be cleared for agriculture and logging. While the policy was stopped in 2012, rampant corruption means that officials close one eye to the harvesting and smuggling of illegal timber mostly to China and Vietnam with this rapid deforestation threatening Cambodia's economy, food security and biodiversity.

The government has granted economic land concessions to at least 15 companies owned by prominent businessmen and the politically powerful. Many of these companies, though not all, became the concessionaires because they had strong ties and joint ventures with local influential politico-commercial elites, high ranking officials and political figures. Of notorious companies, Try Pheap, TTY, and Chinese Guangdong Hengfu Group are some examples.

Mondulkiri province's Indigenous community is concerned about deforestation in wildlife sanctuaries, claiming that there are traders who hire local people to enter the forest to cut down trees to sell them, but officials claim that there is largely no forestry crime. Mondulkiri deforestation has been accelerating over the past decade due to industrial plantation expansion, logging and agriculture and the Beng Per Wildlife Sanctuary is the latest protected area to fall victim to illegal logging.



### 3- Survey Methods

#### 3.1 Data collection Method

The survey had been conducted from 25<sup>th</sup> July – 15<sup>th</sup> August 2023 for both quantitative Data and Qualitative data such as interviews face to face at field collected information, focus group discussions (FGD), interview, and key information interview with both open and ended questions. With questionnaire designed for both online (Google form) and paper sheet form print out for data collection, including stories of change.

#### 3.2 Sample Selection

There was targeted for existing target network 27 indigenous in Mondulkiri province (15 CAFs from ISAF project and 12 Feminist in Action network) (Bunong indigenous 23 pax, 19 ladies, 1 disability, and 1 Cham Ethnic) for the FGD. This existing key target group reach out to interview for the other 104 communities young people and with 13 interview from local authority as key information interview (KII), age from ages 18 up.

Method	Groups	Total Interview	Women	Indigenous	Disable	Ethnic Cham
Survey Interview	Citizen	104 pax	63	94	1	9
FGD	CAFs and FiA	27 pax	19	23	1	1
KII	Local authority	13 pax	7	13		
Stories of change	CAFs & FiA	7 pax	4	6		1

#### 3.3 Target Areas

Target area was select base on the existing project network of ISAF and FiA total 6 communes and 2 districts.

Mondulkiri province	2 Districts	6 Communes
	Pech Chreada	Busra
		Srae-Ampum
		Krangtes
		Pu-Chrey
	Ou Reang	SaenMonourom
		Dakdam

## 4- Results Finding

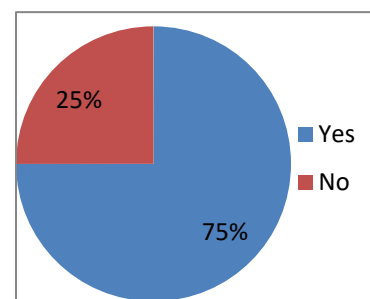
### 4.1 Result Perspective of Citizen interview

Citizen interview had been conducted by the existing CAFs and Feminist in Action reached to 104 citizen who responded online and face to face interview by the existing projects network team who able to communicate in same Bunong language. This finding is inclusive as it tried to bring vulnerable people including women, youth, indigenous, ethnic, and disable people who are CAFs, FiA, local authority, communities volunteers, forest and environment committee, and communities with provided respond as below:

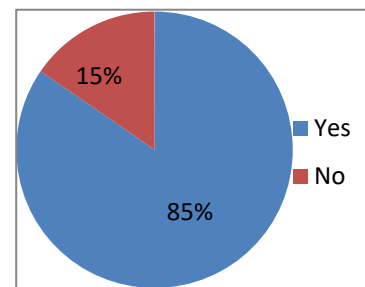
#### 4.1.a Result of Environment/Land issues Perspective

##### a.1 Environment

a.1.1 The respond on the engagement in environment protection had respond 75% engaged in the environment protection while only 25% responded not engaged.

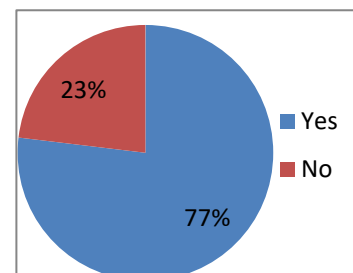


a.1.2 When asked about the effect of the local authority affect from these natural resources loss, the Respondents respond 85% yes, while only 15% say not effected.



Yes responded on environmental effected to the weather change, the community temperature became more hot, drought, lightening destroy house and cattle, increase flood, storm, rain fall unusual time make their agriculture product lost, lack of oxygen, and loss of animal shelter. The indigenous who benefit from the forest product can't have income from the forest that make the situation of indigenous people became poorer. The indigenous facing loss of their burry death body forest to company. Weather change makes their health easily get sick. Burning forest increase smoke that affects their health. The indigenous concern of lost their natural resources for their next generation.

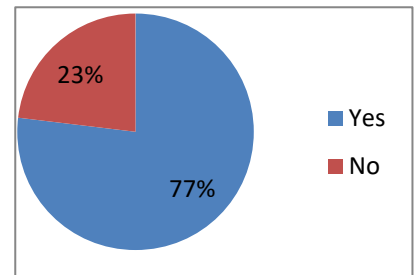
a.1.3 The finding showed 77% had respond to the deforestation while 23% say not respond to the issues of deforestation.



Respondents added they had engaged in educate to their community relate to environment conservation especially to those who cut forest also report to the local authority about the illegal logging. Increase forest patrolling among the community committee with the cooperation among the environment officer and police post in our communes to intervention on time. They also respond in engaged planting tree with disseminate more information about the useful of the forest and wild animal. Any issues happened in their communities they keep update and work with the community forest committee to deal those issues.

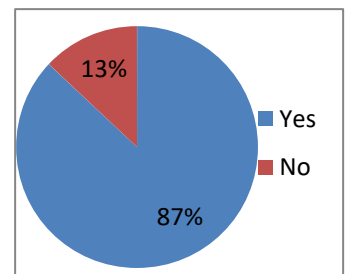


a.1.4 The finding found 77% face challenges among the indigenous forest management while 23% say not facing any challenges.



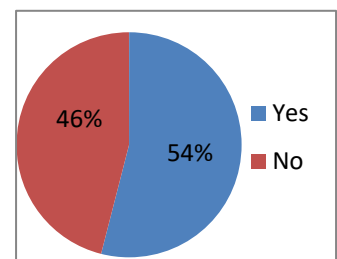
The challenges they face was less cooperation among the citizen and the local authority not take action on time or out of their ability to intervention on. The indigenous who used to gain benefit from the forest product was not able to find as before to survive their families, their life lives with fear of losing their forest land to the investment under the land concession of the government. They face weak law in implement for the illegal person or company. Indigenous knowledge are limited, they easy to cheat by outsider who grab their land and forest for rubber plantation and other agriculture product. They has limit knowledge in forest management, land title; they are weak, no power, no money and afraid of other powerful person.

a.1.5 When asked the indigenous observed high risk of environmental lost such as communities forest, 87% responded yes and 13% responded no high risk observed.



High risk of losing environmental they observed increase storm, rainfall not regular, indigenous community lost their income from forest product that they used to collect from, face flood, loss of all kind of wild life in the forest, and loss their identity as ethnic life depend on the forest and mountain cause of clear their forest land.

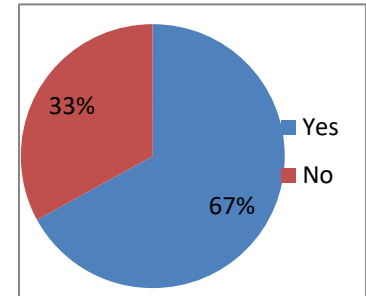
a.1.6 Respondents 54% respond the indigenous got intervention from the government, NGOs, or others. Intervention responded from the Respondents was they got intervention from WWF organization and ministry of environmental who work on wild animal and environment, local authority had educate in each village and set schedule for patrolling forest.



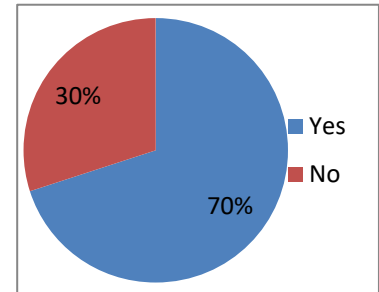
While 46% said they did not received any intervention from government or NGOs because they observed less active respond actively from local and national authority to make it work out for them when they face land and forest issues. Some cases there were presence of local authority such as village chief and communes officer or relate police administration in facilitate those conflict but not effective to end case happily. Other NGOs only able to improve knowledge relate to forest and how to deal issues when problem face has provide free lawyer to defense indigenous at court.

## a.2 Land

a.2.1 Asked about the indigenous engaged in land management advocacy, 67% Respondents responded they engage in land management advocacy. While 33% said not engaged in land management advocacy.

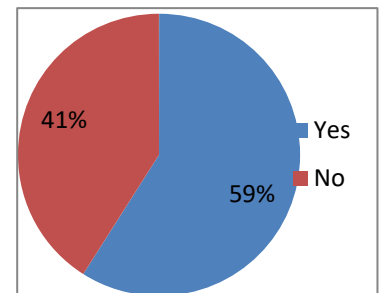


a.2.2 30% responded, not affect by land issues. While 70% responded yes, they affect by land issues, because of the private company grabbing their land without any good compensation follow by market price. They lost their ban (fasting land) and round agriculture land<sup>1</sup> as indigenous tradition, being indigenous has not land to be their own. The indigenous lost their own land due to powerful person grab their land and sell to one another. Border land title not clear and lead to many argument, some community who used and own land for long time not issues land title for them but for the other powerful people able to have land title easily. Indigenous lost their village and agriculture land, they don't have field for raise their cattle. One respond said has own ten hectare land but was remained only two hectare. Indigenous land remained from their ancestor had been solved to the powerful person without clear reason or compensation. Because of land grabbing, indigenous has no land for their agriculture as before.



a.2.3 Asked way the indigenous respond to the land issues they faced, 41% said no action respond to issues relate to land as they said don't know what to do with that.

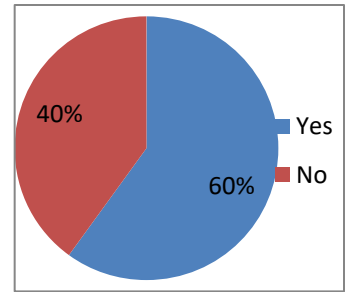
While 59% responded yes they active engaged in respond to land issues such as report to the local authority for seeking their intervention. Some said had been attend with NGOs and government workshop/meetings relate to land issues and had suggested for educate to indigenous people to know the law relate to land and take action more on time for their issues. Some said they gather indigenous communities for advocate and submit letter to Ministry of Interior, Ministry of Land Management and relate ministries or NGOs. Some had been negotiate peacefully and keep patrol their land and forest with call for committee meeting and ask for their cooperation. Some responded had educated their indigenous people not to sell land to other and keep close relation among the indigenous communities for advocate on their land issues.



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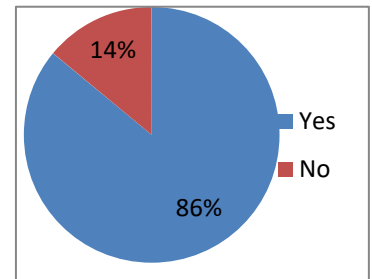
<sup>1</sup> As indigenous tradition they do agriculture for one year and move to other spot of land, they did not do agriculture at the same place all year long as they keep land to free for a while and make it round like this after years.

a.2.4 Asked about their challenges in the process of dealing the indigenous land issues, 40% responded no challenges face, while 60% said yes, they face challenges in land issues process were slow in dealing from the local authority and national authority. Some said they face restriction and oppression from merchant who grabbing their land. Some said they face discrimination from the local authority when they advocate for their land and face difficulty to have land title which take longer time that make more time for other grab indigenous land.



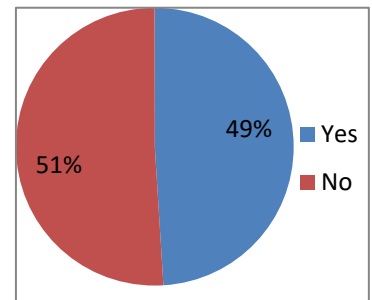
Indigenous committee no professional writing letter to government and relate company or court. They lost information relate to land management and meeting with government, insufficient knowledge, no money to sue the court, no proper support from others. Indigenous suffer from the corruption system between government and the company, all cases raise to local and national was no action. The indigenous are poor, health also problem, when need money sold land. Not good cooperation from authority willing to deal their cases.

a.2.5 The finding found 14% was responded no high risk for their communities land issues as respond some land was lost because of their own community clear off and sell to others.



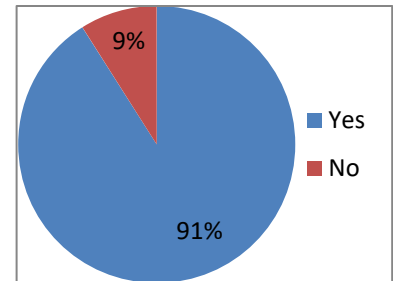
86% responded face high risk of lost their land. High risks of lost communities land relate to land for agriculture, no land for settle home for their children, no land forest for daily life support, no land for burry their ancestors...etc. Increase natural disaster such as lightning, flood, drought, and storm. Each indigenous family economic became worst as after collect product can't sell out with good price. Issues had been take longer time that make indigenous exhausted to sue the case and less willing for join hand to advocate with the threatening from the enormous. Some lend money with put their land title, while no money to pay back and not right to have their land title or land back. Communities land had loss many of them because of merchant and land concession. Communities have limited knowledge on land management and resources to protect the communities land. The communities worries in the near future of losing forest land from time to time that most affect to indigenous lives and their next generation. Population number of people increase that make need to clear land for build house and agriculture.

a.2.6 Asked about any intervention from government or others somewhere else? 49% responded yes, some communities land forest had been visit and point out land border for proper land registration for the communities. Some cases had been solved by the local and national authority (relate ministries and provincial departments) and relate NGOs but seem not work much especially the land issues relate to the rich and powerful person. NGOs and government tried to have capacity building to community and meeting discussed on the issues and able to deal with mini cases but still no success intervention on indigenous land affect the rich men. 51% responded no any intervention that's why the land issues keep delay until now and the indigenous suffered, became more victim of lost their land.

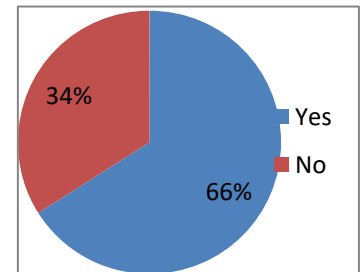


### a.3 Culture

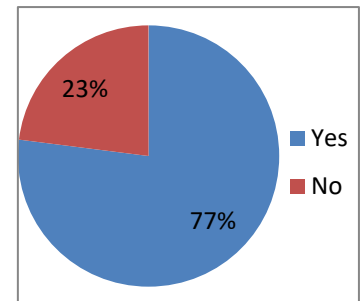
a.3.1 91% had respond they worries of losing their culture from time to time, as new generation enjoy new technic product no any ideas about the culture and tradition of indigenous, they speak only Khmer language and not speak Bunong in the near future. Married and prayer to their ancestors' ceremony not follow as their ancestor in the right way. Lost way of supporting each other in the communities, no proper guideline or book record or store their culture history. Only 9% respond no any worry about the culture as they keep follow their culture and tradition..



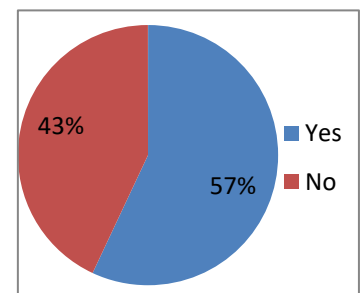
a.3.2 When asked about indigenous culture face of lost in the near future, 66% responded affected because outside culture make next generation modern and attractive that make next young indigenous generation forget about their culture. With new technology, new religion, and follow other style easily. This big lost because of no proper indigenous teacher and indigenous conservation relate to their culture, tradition, and language so indigenous identity will be no more know about. Bunong name in ID card or their notification will be forget from time to time. Other 34% responded no culture lost as it no discrimination divided among Bunong or Khmer.



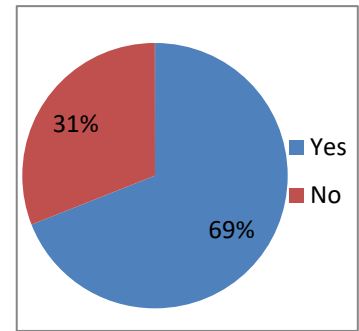
a.3.3 The Respondents responded 77% had been taking action for sustain this culture lost among indigenous people such as tried to protect the forest which the indigenous use for the ceremony, tried to educate and awareness to next generation, keep advocate to Ministry of Cult and Religion for conservative the indigenous tradition and culture with advocate the provincial level to settle traditional places to show indigenous culture and tradition for public and outsider visit this Mondulkiri province. Encourage the new indigenous next generation to speak in Bunong language. Keep conservation and promote indigenous dance without harassment, dress, and material conservation. While 23% respond no any action engaged to sustain their culture.



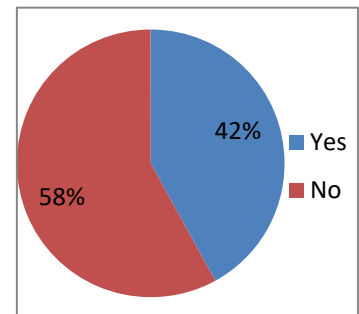
a.3.4 The Respondents respond 43% had respond not any challenges in the process of indigenous culture conservation while 57% had raised they faced challenges during their process of keep conservation for indigenous culture such as less engagement among the indigenous communities to educate their tradition for next generation, more religious change to believe, no proud of their own language speak as afraid of other discriminate, less commitment from the indigenous for keep conservative their culture as it volunteer work, they busy to survive their life and family. Forest, wild animal and mountain lost also part of losing their culture due to it show about indigenous identity.



a.3.5 Asked about high risk of lost their culture, 31% responded no any risk while 69% responded yes, they observed concern on high risk as the indigenous not show close communication among each other, next young indigenous generation don't have indigenous school to learn their language and culture, discrimination and look down the indigenous people, next generation found new culture from outside is much interesting and modern with easy to follow. Way of old agriculture also lost as it not much respond to the need of the current situation. Less interest from the next generation in culture conservative, next indigenous generation not event show their identity.



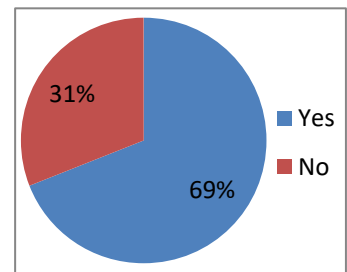
a.3.6 The Respondents responded 58% no any intervention from the government or other NGOs for indigenous culture conservation. While 42% responded yes, there was action support from local provincial and NGOs who works relate to the field keep provide cultural space as requested by the indigenous group for show up the indigenous symbol and status of the indigenous culture. Some of the indigenous group tries to teach next generation about dance and culture for show up at special ceremonies or festivals.



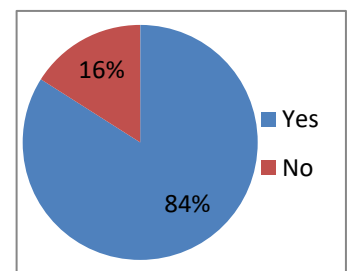
#### 4.1.b Result of ISAF Perspective

##### b.1 Indigenous youth engaged in social accountability

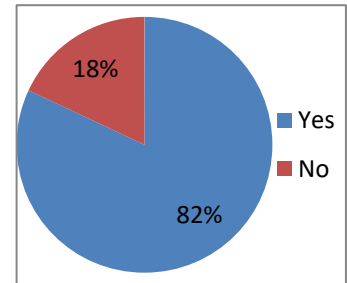
b.1.1 Asked about their engagement in social accountability project 69% responded yes.



b.1.2 The Respondents respond 84% found ISAF engagement is useful for them and for their communities because it help to educate the citizen to ware of the services that government offer for them, understand their role and their responsibility in social improvement. The citizen brave to use the services and join communities score card for the improvement of services better. The local authority fulfill their role more active then before with morality and discipline. Indignous youth able to join as CAFs to stand infornt of their community people and educate them about the social accountability and ask community to be active and use the service with feedback given for improve the service. Build close relationship among the citizent and the communities poople for dealing to community issues when the community need their authority support. Provide CAFs and citizen with new knowleget and strengthen their capacity to be stronger and brave to speak up in public.



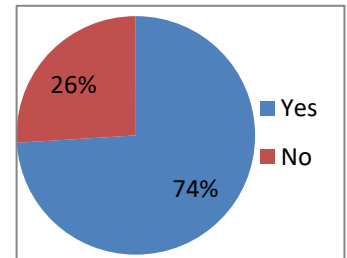
b.1.3 Chart 82% showed the indigenous benefit from ISAF project responded improve their capacity and strong to stand before many people and meet with local authority. They gained more knowleget from the ISAF project and able to speak up with issues faced in the community. Got new experience to fulfill their life more better and proud to be part of the project in having new knowledge and know other people across communes and provinces.



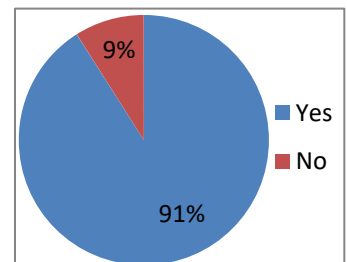
#### 4.1.c Result of GBV Perspective

##### c.1 Gender Base Violence (GBV)

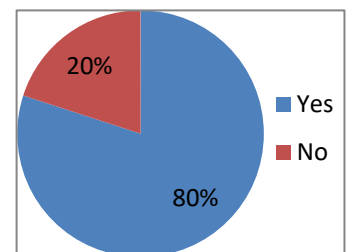
c.1.1 Respondents responded 74% had engaged in GBV intervention for the indigenous women. While 26% responded not able to join intervention process to support women victim of GBV.



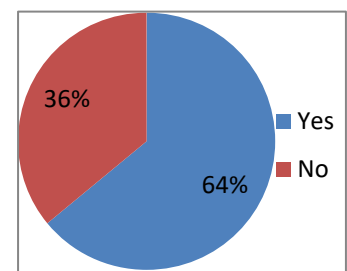
c.1.2 Respondents responded 91% useful for GBV project as they gained more knowledge about GBV and able to support women when face domestics violence. They observed the community people get aware of it and reduce domestics' violence in their communities. Women understand about their right and participation in the community to fight for the violence on women and girls.



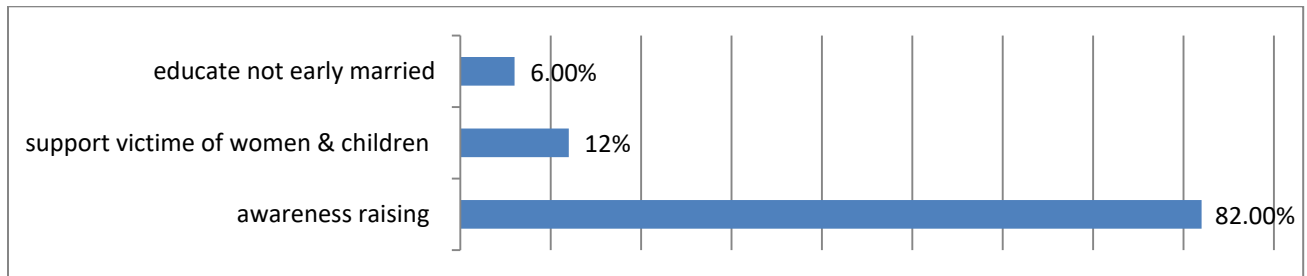
c.1.3 The Respondents responded 80% benefit from the Feminist in Action (FiA) project as they understand about gender and equal right of men and women, way to reduce violence and able to share with discriminate to the communities and provide intervention for the women in the communities. They observed there more trust in family much better than before, keep family living together in peace, reduce the pressure and stress, and able to save money as not violence destroy health and property.



c.1.4 Intervention engaged in eliminate the gender base violence in their communities 64% had responded they take action to this intervention process such as explained door to door of each community house about GBV, keep discriminate about domestic violence and peaceful family to the communities, explain to the community about the advantage and disadvantage to communities and introduce peaceful solution for them. Some Respondents responded they apply it in their family and helpful in reduce the domestic violence and their family got happiness. The Respondents also mentioned they keep close cooperate with the local authority for take intervention for serious cases.

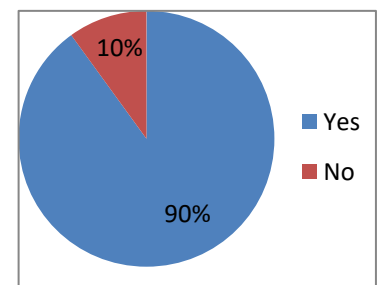


c.1.5 the Respondents responded their intervention action was 82% provide awareness to the communities, 12% support direct victim especially women and children, and 6% educate not to get early married as it not secure for health and family.

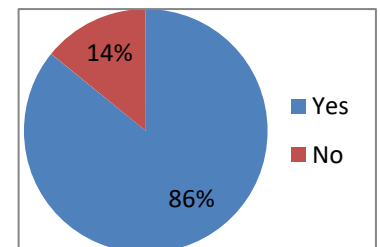


#### 4.1.d Result of Debt Perspective

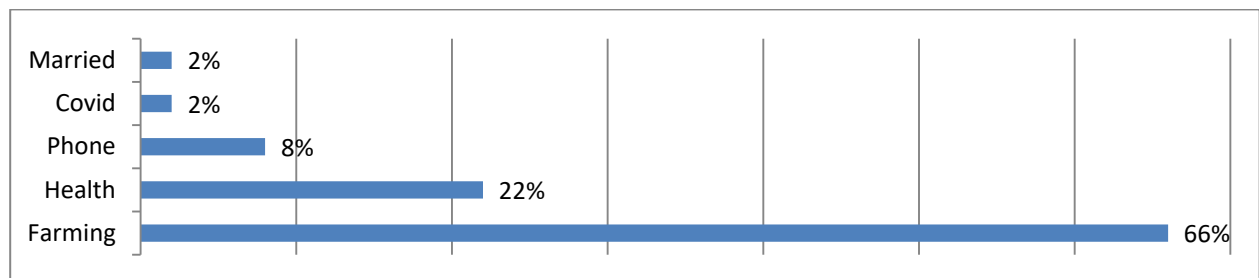
d.1 The Respondents responded 90% of the indigenous people increased debt and loan while only 10% responded did not have debt or loan.



d.2 The Respondents responded 86% facing challenges on debt and loan individually and within their family. While 14% responded no challenges on debt or loan.



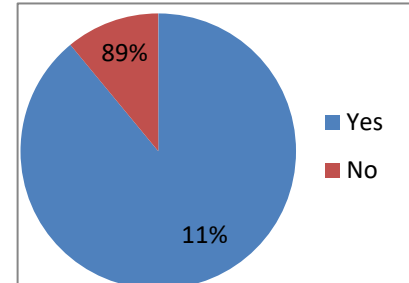
d.3 When asked about what reason that your family in debt or loan? 66% responded because of agriculture loan which they lost and not able to pay back after harvest. 22% responded because of their health that need to loan for health care. Buy phone and motorbike responded 8%. Debt because of get married 3% responded, 2% because of Covid-19.





d.4 When asked about how they able to pay back the loan? Some responded by working for other farm or sell cattle's and poultry to pay back, some said sell land to pay to bank or micro-finance, plant cassava, bean, raise fish, raise duck, work at rubber farm, pepper farm, .... Or go to forest for collect product, and migrate to other provinces for work.

d.5 Asked about any intervention from other where else on this debt or loan? 89% responded no any intervention from other as we make loan by our own self, not intervention but many credit come to persuade for take loan from their institutions. Only 11% responded yes, from relative or communities, sometime local authority and loan officer keep explained relate to loan law and not to loan or pawn by keep ID or land title or something else.



## 4.2 Result of Perspective from FGD

The Focus-group Discussion was conducted with total 27 pax with divided to 4 small groups in which composts of 6-7 participants in each group.

### Group 1- Indigenous Youth and Environment:

The perspective of the youth engaged in forestry advocacy they mention all of them in this group engaged in forestry advocacy. Asked about their effect of the deforestation affect their communities all of them also claimed they affected. The community mentioned they affect from this losing such as storm, deforestation, natural disaster, animal lost their home, effect to the community livelihood in collecting product from the forest. So far they had been engaged in educate to community about the effect of losing forest, form group for patrolling forest. Joint cooperate and manage the for the environment, conservation authority, administrative police at commune level to respond to the deforestation. They also share their challenges in environmental protection is high risk for the indigenous people such as when they educate to people, the citizen not pay attention and still keep continue for deforestation in the community. They observed also the high risk of these forests losing such as raining not regularly, increase heat, storm, flood, lost forest product. When asked about any intervention from government or relate NGOs? They respond yes but those intervention was nothing change as the law is weak and the relate forestry conservation officer was corrupted.

Asked about land issue among the indigenous people they all respond yes affect and they advocate for that as they effected from those land issues such as invasion from outsider or powerful person over their forest land, ancestor land, plantation land, bury land and border conflict among the company and communities land. They tried to take action for respond to those issues such as measure land border with relate ministries (MoI and MoLM or council of minister as seeking for intervention from the province or district not work, they try to keep them in the community not allow to go out and report to the national level; as now the ministry of land management had ask use to update our land and measure those land for future land title for the communities. During



the advocacy process the community face challenges in questions from local authority, waste time for make money, lost trust on their local authority as the conflict resolution on their land issues was take longer time and corrupt system, they worry in lost their land for next generation among the indigenous, their lives became more poor, and lost their cultures, language, and tradition.

Relate to their cultural issue, most of them respond they express concern such as losing way of praying, tradition, language and other indigenous material use. The indigenous concern of discrimination from the powerful people, next indigenous generation don't know about their identity. In recent situation relate to conflict in Vietnam last July 2023, the indigenous was observed and question by the government; and they concern on divers faith practice in the community.

#### Group 2: Indigenous Engaged in Social Accountability:

The group discussion finding found the indigenous youth interested to join with the Social Accountability project as it benefit for their community such as improve their knowledge in social service provided, more brave than before, more independent to work with their community people relate to the services and build more close relation among the local authority. They suggest for the project keep move<sup>2</sup> on especially to the indigenous at the remote areas to have chance to know and use the services that provided by the government.

#### Group 3: Indigenous Engaged in GBV:

The finding show from this group was active in participated in GBV intervention as they found it important in improve the awareness of women and support their issues especially the domestic violence. Participated with the Feminist in Action (FiA) project they increase their knowledge and experience in solve conflict of the community and strengthen their capacity to face with storm in their life. Asked about their participated in intervention on domestic violence all of them respond yes with their engagement in facilitate at their community intervention to make the issues more better with report to other relate institute to deal when it over their capacity.

#### Group 4: Indigenous and Debt:

Asked the group did they observed debt increased among the indigenous communities or their family? All of them respond yes, they and their communities facing high risk of debt increase / loan increase in their family and community. The reason they are in debt, all of them respond due to their agriculture product can't sell out in good price to pay back and interest increase from time to time. Asked them did they got any intervention from other government or bank or microfinance or relate institute? They respond no any intervention and they face loss of their land and became poor.

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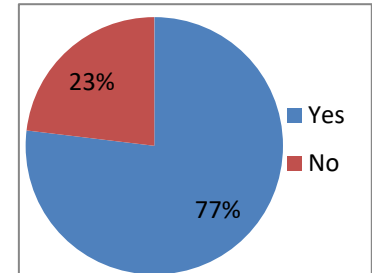
<sup>2</sup> The ISAF project is going to end by November 2023

### 4.3 Result of Perspective from Local Authority

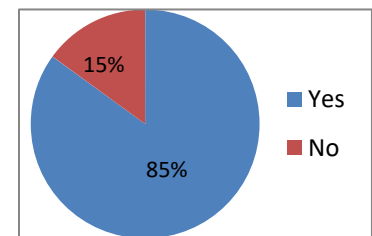
#### 4.3.a Result of Environment & Forest perspective

##### a.1 Environment

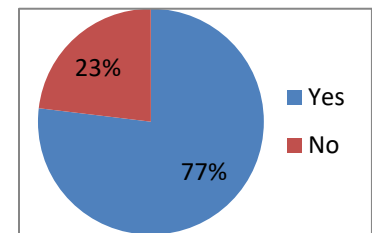
a.1.1 When asked about their engaged in environmental and forest management, 77% responded they engaged in while only 23% said not engaged.



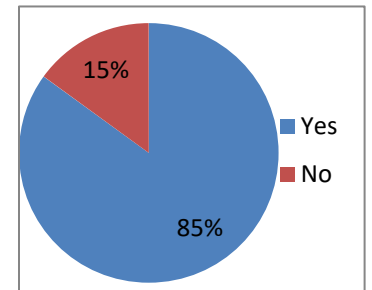
a.1.2 When asked about their effect of the environment or forest? Only 15% said not affect while 85% responded affected because of deforestation, no forest product can collected from, lost income, weather change, lost wild animal, increase illness, hard to make agriculture, disasters, community economic get low and all plantation grow with not safety for people health.



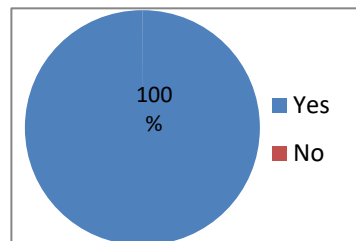
a.1.3 Respondents responded 77% had act to respond to the loss of forest and environmental issues such as keep educate community and make them contract not to destroy the forest, report those issues to upper level leader. Keep inform community to raise cattle and poultry and other agriculture product for increase their income. Sometime join with community for patrol the forest for intervention illegal logging and encourage or joint tree planting.



a.1.4 When asked about did local authority face challenges in environment and forest management among the indigenous people? 85% respond yes they face challenges in protect the environment and forest as they can't have all information about illegal logging, not yet have community land title issues, still have people use the forest land for their own property, less knowledge about environment and forest management with afraid of the power for powerful person. Event there is department of environment and communities committee work on environment who willing to protect and active in this but challenges still can't control from the invade people and not follow the law.

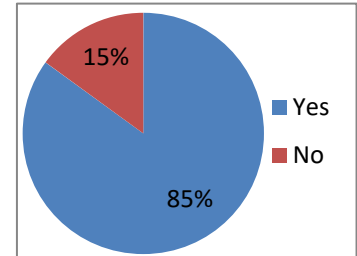


a.1.5 100% of local authority responded they observed has high risk of the environment and forest loss because the population of the people increased, no engagement from the community people to protect environment, indigenous lost their cultural and tradition forest, losing income from the forest, next generation of people don't have wood to make house, company land concession increase and



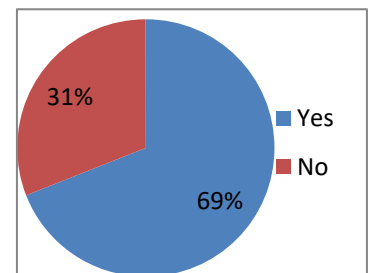
has outsider residential coming and face a lot of disaster and economic of the indigenous people who live depend on forest.

a.1.6 Intervention from the government and NGOs, 85% of local authority responded yes, there are intervention from government facilitate the conflict process from relate ministries. Keep educate and call for meeting to stop destroy or grabbing the forest. Some case there was local village chief or commune take intervention but not able to deal it successfully. There was NGOs who work relate to environment and forest keep education and support on these issues and observed a lot sectors intervention but seem not work well.

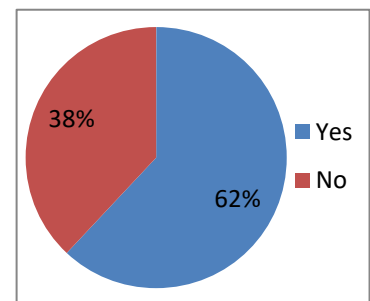


## a.2 Land Management

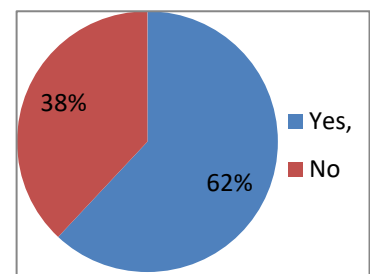
a.2.1 The Respondents responded 69% of them had engaged on land management with advocate for those land. While only 31% said not engage or advocate for the land management for the indigenous communities.



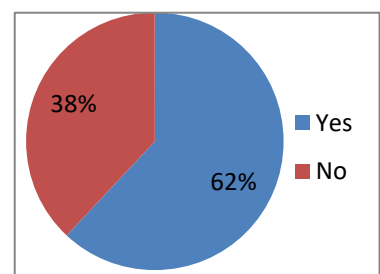
a.2.2 The Respondents responded 62% of the local authority effect by the land management issues such as border land conflict, communities land conflict, has double land title for many owners. Limited knowledge on those land management system and easy get lost or cheat by outsiders.



a.2.3 The Respondents respond 62% joint action for land issues such as meet the expert officer relate on forest to solve it, facilitate by invite relate conflict parties to come for negotiation, educate and report to the provincial and national. Keep educate communities people about cooperation to protect the environment and forest and join peaceful advocacy process.

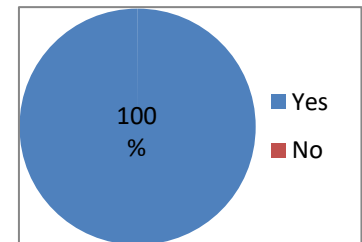


a.2.4 62% responded they face challenges during their work on land conflict as no cooperation from the communities and indigenous people face loss their land due to the company grabbing their land for investment without proper study on the effect to the indigenous people. Still illegal clear forest for land and house settle. Some

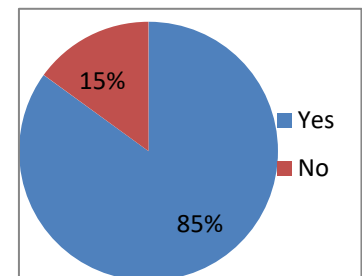


conflict had solved but all parties still not happy at the end. Less engagement and respond the land law all big person and small grabbing forest land for their business that make less trust from the communities to the local authority as some cases was above their decision.

a.2.5 100% of the local authority respond they observed loss of community land as no land for round plantation as indigenous culture, the invasion from the company, outsider keep invade the community land and forest, next generation was not able to have land for them. Lake had been fill land to use for own property and it's make risk for future, living condition faced difficulty from time to time to the indigenous as high requirement of daily life. Increase unsafely in community and society as not law respect.

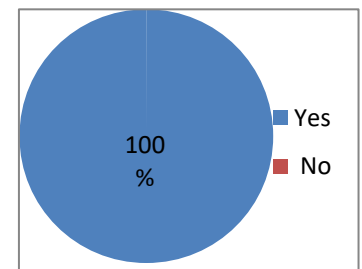


a.2.6 85% responded has intervention from the local authority and relate NGOs for solve land conflict to the citizen, keep educate people not to invade land and forest and respect the land law. Relate ministries and NGOs had been work out to respond to the communities land conflict with open dialogue between the conflict communities. While 15% responded not success intervention as many relate ministries and NGOs engagement but still not work out for communities.

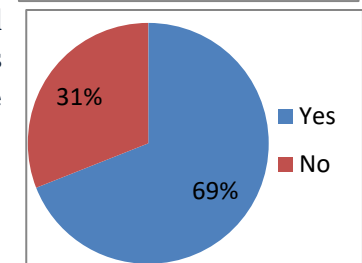


### a.3 Culture

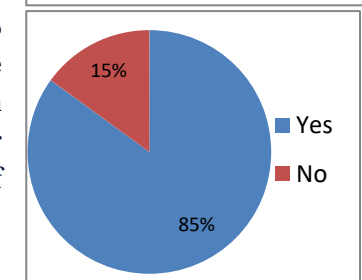
a.3.1 Respondents 100% responded they worries about their culture lost from time to time as indigenous no more respect and value their culture, next generation enjoy with other culture. Low in educate about culture or promote it wider aware, these much concern among indigenous as their language, dress, way of living and right will be no more able to identify them.



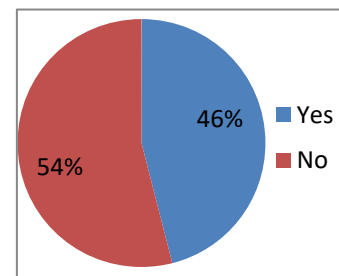
a.3.2 When asked about their culture lost affect them, 69% respond yes, as next generation not respect elder people, no indigenous tradition promote and documented, no daily practice, way of celebrate to the ancestor was became less and no more interested.



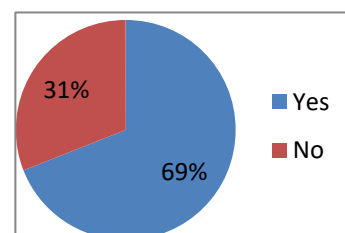
a.3.3 Asked about their respond in culture conservation, 85% responded yes by educate next generation to take care of it, promote indigenous culture in community meeting or other event, conservation and guide them to do as elder used to practice way of ceremony or dress. Keep way of speaking in Bunong language is part of conservation their culture.



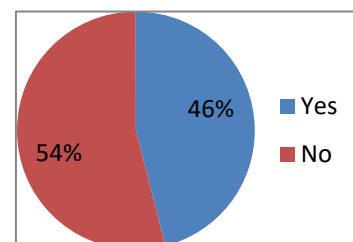
a.3.4 When asked about their challenges in conservation the indigenous culture 46% responded yes they face challenges in as many of them less knowledge about it and face with many challenges in their forest. There invasion from outsider or company that make some of young indigenous people not use their culture.



a.3.5 The Respondents 69% responded they observed high risk of lost the indigenous culture in their community as not promote about it, not commitment to conservation due to hard life and face many deforestation and land grabbing. Young generation less in respect the elder as before, when they got high education, they use other culture these lead to loss of indigenous Bunong culture in near future.

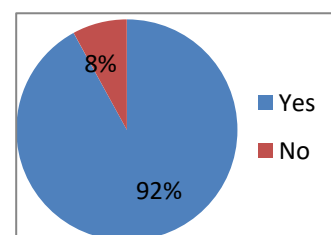


a.3.6 The Respondents responded 46% had intervention from government and relate NGOs, as some of indigenous community keep promote their culture and conservation historical area for the indigenous people to show to outsider when they visit this province. Government or relate NGOs keep promote via social media about the indigenous culture. 54% responded no any intervention as live without choosing any indigenous or ethnic.

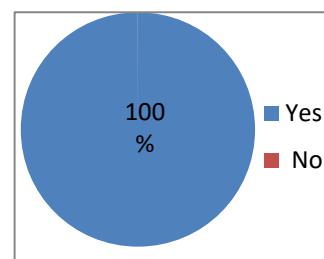


#### 4.3.b ISAF

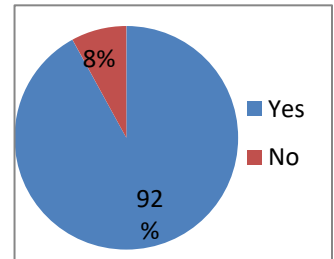
b.1 When asked about their engagement in social accountability 92% responded yes. While only 8% was responded not engage with.



b.2 All Respondents from this local authority found ISAF project is important as it provide information about the services for the communities to be aware of and use the services accordingly. The indigenous community able to build their capacity to share information and express their ideas on the community situation in community score card. It's useful to know the services provided and able to change behavior of service provider in good communication and apply their role responsively.

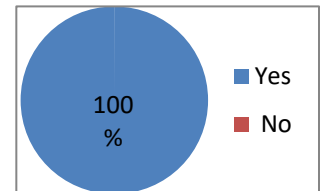


b.3 The Respondents 92% responded they got benefit form this ISAF project as got new experience for served community, able to deal it affectively for the citizen, take the community concern and get back to deal conflict for them. The project help build capacity to be more leadership and brave. Able to know about law and build close relationship with the local authority and know this project support to citizen.

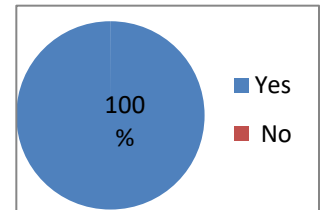


#### 4.3.c Feminist in Action

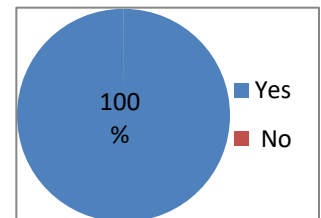
c.1 All responded had engaging in gender base violent activity in their community.



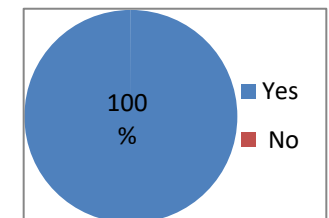
c.2 All of Respondents responded the Feminist in Action is useful for them and for their communities, as they able to educate and disseminate to the community reduce violence in their family. Able to explain about the role of the human right and equality between men and women.



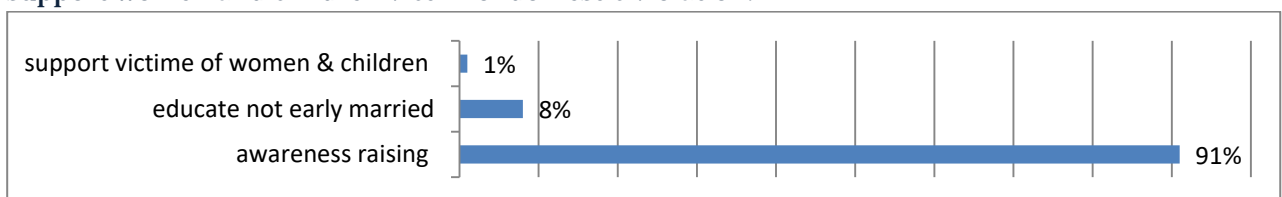
c.3 All of Respondents responded they benefit from the project as it help to them able to facilitate and go to community to solve their problem and observed violence in family had been reduced in their village and commune. Each family had been value each other.



c.4 All Respondents responded they engaged in GBV intervention in their communities by reach out to house commit domestic violence and make them signed agreement not to commit violence happen again. They also educate by reach out from door to door about the disadvantage of the violence. Accept complain and facilitate as local authority to violent family and eliminate the discrimination support victim especially women and children.

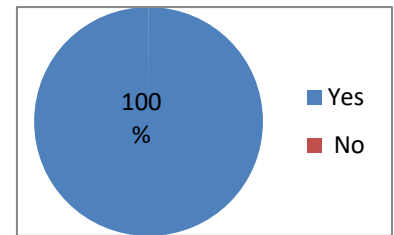


c.5 Asked about how the intervention they support to communities, 91% raised awareness to the community, 8% educate to not to have early married in the indigenous communities and 1% support women and children victim of domestic violation.

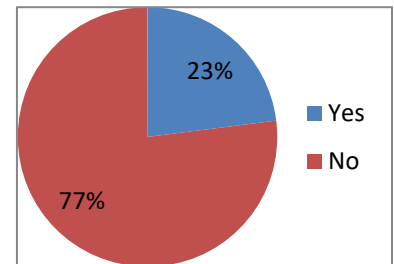


#### 4.3.d Debt / Loan

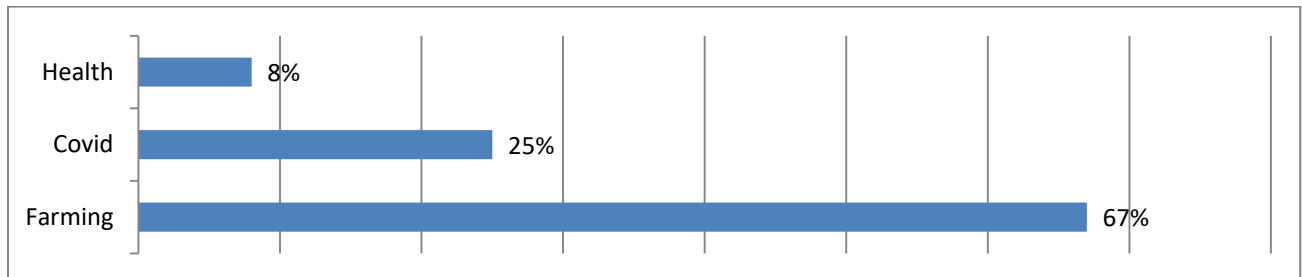
d.1 The Respondents respond 100% observed indigenous community increase debt or loan in their communities.



d.2 The local authority responded 77% of them and their family face loan and debt, while only 23% said no any challenges face because of debt or loan.

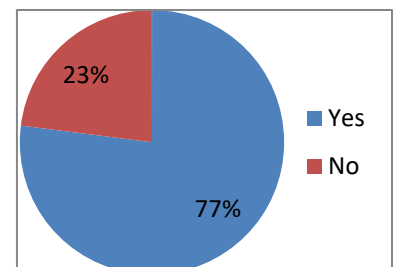


d.3 When asked the reason why they face debt or loan? The local authority responded 67% from agriculture, 25% because of Covid-19 and others, while only 8% because of health issues that lead them to have debt or loan.



d.4 The local authority had mentioned they released debt or loan by work for other farm, request to delay the payment, try to do farming or plantation.

d.5 The local authority responded 23% got intervention on their debt from local authority or request extend more longer day to pay back while 77% mentioned no any intervention from elsewhere to pay back debt, they have to think not to make loan if they don't have ability to pay back the loan.





## 5- Significant Stories of Change

Significant Stories of change had been collected with total 7 target volunteer youth (four women and three men): four represent from Feminist in Action (FiA) target group and three represent from Communities Accountability Facilitators (CAFs) from ISAF project in ACT.

### 5.1 Ms. Thida

My name Kreuk Thida, Community Accountability Facilitators (CAFs) at Pu-Kreng village, Srae Ampum commune, Peachreada district, Mondulkiri province. For me, I found ISAF project is great, as in the past the community not understand anything about the services provider or using the services. After project happened in this province, I was bring knowledge to share to the community and put score card between commune office and citizen that make them more understand; and bring citizen more brave than before. As some commune in the past, if we make birth certificate in hurry, we have to pay more expensive than the standard price. But now if they pay more than the standard, the citizen advocate and follow the standard, that make the process more easy for both citizen and the local authority. For the remote areas, I noted that the citizen still not aware of this process and our dissemination on this ISAF process not to be heard, as its far area, difficult to go to remote area; such as Loav-Romeath village, CAFs can't reach them due to the road condition. My suggestion to have project consider to those remote area due to it far that should consider of.



### 5.2 Ms. Si-Gneab

My name Kleark Keo Si-Gneab, responsible on Women and Children in Busra commune and also join volunteer with ACT's project Feminist in Action (FiA). So far in my commune less aware of GBV, after got training and shared to the communities villages, they change due to we disseminate at all villages that we able to collect all villages issues to discuss with the women affair and raise it up at commune council meeting. Change in the village was reduce violence in the commune with cooperate from police post and the commune council to intervention with the domestic family by invited the violator to sign contract not to use the violence or respect tradition value women. So far we also experience intervention on economic violence such as destroy the house property success at two cases. Since the project on FiA happened, they more understand and reduce violence. Finally, I suggest to project continue in the future to educate more, especially to those violator to join the training or meeting for those men and women fully participated.





### 5.3 Mr. Chrokthit

My name ChrokThit, CAFs at Pu-Kroch village, SraeAmpum commune, Peachreada district, Mondulkiri province. Since participated with Feminist in Action conducted ACT, so far I observed community increase their understanding, I had join dealing in domestic violence such as couple jealousy, after educate to them about the economic use properly such as on online buy thing or destroy the house property or threat from husband to wife. The experience from ACT's lesson to them they understand! In my village at Pu-Kroch and the local authority had educated to them. These processes are worth to community understood and thanks to ACT's and donors who build our capacity for the community. I will commit to share more to the men and women in my community.



### 5.4 Mr. Pin Pril

My name Pin Pril, youth from Dak-Dam commune, to day I would like to share about the ISAF who put in my commune, in the past, both me and my community village not know about the services relate to health care, primary school, or commune services but since the project happened in my commune, I got aware and became the CAFs, I explained to the community people to understand the three services provided. Since ACT trained us, I improved my braveness and my communication and build strong relationship with my community became closer. I would suggest for the project keep continue in the future as this project is much affective to the community, especially the indigenous people who speak less to be break in public speak. Whit this ISAF project, I can introduce it process to my communities and support them in using those services and I observed citizen braver to use the services. Thanks



### 5.5 Ms. Phalla

My name Cheur Phalla, village volunteer from Pu-Kroch, Peachreada district at Mondulkiri province; I join in gender – FiA, relate to the domestic violence in my village I noted in the past up to now, the community got aware better and have their behavior change. Relate to early married, now reduced because we tried to explain them and they more understand. The young people got more participate in education with number increase in high class. At the community they strong to deal with the conflict party or to chief village or to commune or written as contract to end their violence. For me, I understand, as I join with the training and understood violence and early married and how I can approach to whom in my commune when they face violence. I suggest to ACT keep continue the project with provide awareness to the community to know broader.



#### 5.6 Mr. Srev-Pet

My name Srev-Pet, from Seaen-Monorum commune, since join with ACT-ISAF project, especially join in community score card with the services provider and the citizen to push the process more better services, I noted it became better services provided to the communities. I also join work with local authority closer by cooperate with organization to improve my community. I would suggest ACT keep expand gender project (FiA) in my community as it's new to my area and help to educate my community to know about gender respective. Thanks!



#### 5.7 Ms. Wa-Young

My name Cob-Wa-Young, before join with ACT I am afraid to speak or walk far from home, after jointed training on women leadership, in my village and community had been change from fear to brave. In the past event visit my friend in village out-off home, I am not dare to go out of home or go far. After join and attend the training, I became brave and able to support to my sister who had violence in her family, I able to intervene them and report to the village chief in my community for her case.



## 6- Conclusion and Recommendation

### 6.1 Conclusion

In general, Respondents' perspective about environment, forest, social accountability, gender equality, and debt had been mentioned by the citizen, key network and local authority almost same perspective relate to the usefulness of the project ISAF and the FiA, similarly they concern on environmental issues, forest and debt increased in the indigenous communities. They raised the intervention had support from difference level of government and NGOs but for minor cases were possible to make it but not for the big conflict especially relate the top level or powerful person. They had suggest to have more project support to their communities and especially the two existing project are going to end soon by November, 2023 for ISAF and April, 2024 for FiA so they had suggested for keep continue to support.

The research process is more satisfying and valuable. We have all relevant engagement from the CAFs, FiA, citizen and local authority from the village chief and commune council who are the majority indigenous group, disability, ethnic minority, and women engagement. It is also helpful for reflection through the questions to awake the CAFs, FiA network and supply-side who engage in this finding to see what they had done excellent work so far and what they should improve in the future cooperation. These suggestions and recommendations from the CAFs, FiA and supply side from the target community were brought up to the national and international donors for their future consideration of improving the services they should develop and take action in the near future. I found the finding is holistic and part of bringing connection of the local authority to work closely with citizen and citizen. It is part of restorative justice that significantly strengthens accountability to peace quite large.

### 6.2 Suggestions

Below are their suggestion to have:

- Suggest to have more NGOs support indigenous people to improve their knowledge
- Improve the living condition of the indigenous people who face challenge in poverty
- Provide more capacity building to the indigenous people relate to law and regulation
- Support to indigenous community at the remote areas
- Suggest all authority to support and work respond to communities actively
- Provide more gender training to key target indigenous group in communities and share back to their own communities at the remote area
- Suggest to empower more women in the communities in each household especially their husband who used to commit violence the most
- Suggest to government take immediate action to solve the communities issues
- More educate young people aware of dangerous of early married
- Keep working and support women and children among indigenous people
- Suggest have Gender project in Puchey commune and other villages or communes which this not yet reach out.
- Suggest to help program to support poor women and children especially those who orphan
- Provide ToT and relate support activities for leadership of the indigenous youth groups

### 6.3 Recommendation

As this survey was given short period of time for Respondents to answer and on the other hand the number of Respondents was reach the target as in planned and our expectation. Both the supply side (government officer), FiA, CAFs recommend having the on-going project still needs to improve the current services for follow-up by the citizen and continue to reach out to better services offered to the people such as environmental, forest, land and debt issues which are the main issue happened in the communities especially among the indigenous people. The supply side needs to improve its services based on the national level's standard plan.

The project should work closely with local authorities and community groups to improve and empower local authorities and community facilitators to connect local authority and the community to achieve positive transformation and good practice in society to further social accountability and good governance especially on environment and community economic improvement.

Besides the current services, developing broader thematic services that respond to the current need of the community were suggested to expand to respond immediately on land and forest issues, Agriculture support, working on environmental issues, corruption issues, debt or loan issue, build more training / Capacity building to local authority and the citizen, construction road for better condition for community to travel more secure and eliminate the violence.

To better advocate for community strength, the project team should provide capacity-building (ToT) and relate specific topics, such as leadership, empowerment, gender-based violence, and other community issues to improve the indigenous community to be independent and self-reliance.

The sustainability of the project had its limitation. Although the increased capacity of the NGOs, local authority, FiA, and CAFs were observed to have improved and strengthened and suggested in continuation of dissemination activities could be supported by this project longer period of time, the scope and extent of that dissemination and further on-going efforts could not be sure as given the short timeframe of the current ISAF project, FiA project.

The project should organize any outdoor or exchange program or gathering across the gender field, social accountability team or any campaign or camp or exposure study or reflection meeting to encourage the CAFs and FiA key target group to see more broader. They voluntarily see other environmental changes in other social accountability, land, and forest management of other target provinces that they should learn from.

Sustainability would require more citizen strengthen capacity development and additional funding to maintain services administration with the same project support level and a systematic plan with government and stakeholders. Indigenous people should be take active action to work for their own community with soft approach with the local authorities for the improvement of the issues in their own communities.

Thus, being peacebuilding organization ACT found, there were four components in peacebuilding work: security, socio-economic, political framework, and reconciliation and justice. Each of these factors is part of supporting peacebuilding. This research finding is part of engaging in peacebuilding in Cambodia from the little part of the society through strengthening the good governance and social accountability, gender equality, capacity on Peace and conflict intervention, and action to promote and connect the community with the local authority that we have changed to work and evaluate the communities issues for their engagement follow the standard from the way we promote the activities and community action and engagement along the process follow the national planned and the fact which happened in the communities. ACT committed to searching for more fund to respond to the finding found in this survey. ACT wish to have long term of fund support for each projects for fulfill the need of the indigenous communities and relate marginalize community who are in need.

## Reference:

### 1-Links & Relate Report

1. <https://opendevelopmentcambodia.net/topics/environment-and-natural-resources/>
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3. <https://www.khmertimeskh.com/501226200/cambodias-public-debt-almost-touched-10-billion-last-year/>
4. [https://www.ohchr.org/en/publications/fact-sheets/fact-sheet-no-38-frequently-asked-questions-human-rights-and-climate?gclid=CjwKCAjww7KmBhAyEiwA5-PUSjGk23KSLrOXENJAhVJDCnJsDNjmER2NPoc5-19LXqqgXb6PbX9BshoCKcwQAvD\\_BwE](https://www.ohchr.org/en/publications/fact-sheets/fact-sheet-no-38-frequently-asked-questions-human-rights-and-climate?gclid=CjwKCAjww7KmBhAyEiwA5-PUSjGk23KSLrOXENJAhVJDCnJsDNjmER2NPoc5-19LXqqgXb6PbX9BshoCKcwQAvD_BwE)
5. Assessment of the Credit opportunities for indigenous communities in Cambodia holding a collective land title (October 2018), publication by EU and OHCHR.
6. <https://cambodia.wcs.org/Wild-Places/Keo-Seima-Wildlife-Sanctuary/Local-Communities.aspx>
7. <https://www.mondulkiriproject.org/blog/bunong/>
8. <https://theaseanpost.com/article/cambodias-sanctuaries-under-threat>
9. <https://www.newmandala.org/campaigns-criminalisation-and-concessions-indigenous-land-rights-in-cambodia/>

### 2- Questionnaire & Consents

#### **YCC-Youth-IREX-USAID**

Title: Indigenous Youth Engage in Environmental in Mondulkiri Province, Cambodia

Theme: Environment/Climate change

#### Objectives:

- To provide opportunities for indigenous youth to share, collect, and learn from their experience in environmental protection.
- To increase their available knowledge in order to develop more strategic approach for their community advocacy for peaceful environment protection.

Name: \_\_\_\_\_

Sex: \_\_\_\_\_

Age: \_\_\_\_\_

Village: \_\_\_\_\_

Communes: \_\_\_\_\_

Phone: \_\_\_\_\_

☐ Indigenous Bunong ☐ Ethnic Cham

Religious: ☐ Muslim ☐ Buddhist ☐ Other

Status/position in Communities

- ☐ CAFs    ☐ FiA    ☐ Local authorities    ☐ Other Communities  
 Volunteer  
☐ Community land/forest/environment committee    ☐ Ordinary Community

***☐ I agree for ACT to use pictures, video, information, and data about me to use in public!***

Sign\_\_\_\_\_

#### Indigenous youth engage in environment

##### A) Forest management

1-Did you engage in forest management or advocacy for your forest? ☐Yes    ☐No

2-Did you affect from the forest or natural resources lost? ☐Yes    ☐No

Explain:\_\_\_\_\_

3-What did you do to respond to these forest issues?

4-Did you got any challenges in your way of indigenous forest management?

5-Did you found you are in high risk for personal and communities? ☐Yes    ☐No

Explain:\_\_\_\_\_

6-Any intervention or solution from government or NGOs or where else?

##### B) Land Management

1-Did you engage in indigenous land management or advocacy? ☐Yes    ☐No

2-Did you affect from the land issues? ☐Yes    ☐No

Explain:\_\_\_\_\_

3-What did you do to respond to these land issues?

4-Did you got any challenges in your way of indigenous land issues?

5-Did you found you are in high risk for personal and communities? ☐Yes    ☐No

Explain:\_\_\_\_\_

6-Any intervention or solution from government or NGOs or where else?



### C) Culture conservation

1-Did your culture got any concern? ☐Yes ☐No

Explain:\_\_\_\_\_

2-Did your indigenous culture affect or lost? ☐Yes ☐No

Explain:\_\_\_\_\_

3-What did you do to respond to indigenous culture?

4-Did you got any challenges in your way of indigenous culture?

5-Did you found you are in high risk for personal and communities? ☐Yes ☐No

Explain:\_\_\_\_\_

6-Any intervention or solution from government or NGOs or where else?

2-Indigenous youth engage in social accountability

2.1 did you join or engage in ISAF? ☐Yes ☐No

2.2 did you found it useful? ☐Yes ☐No

Why:\_\_\_\_\_

2.3 what are the benefit you found from this project?

2.4 Any suggestion and comments?

3-Indigenous youth engage in gender base violence

3.1 did you join or engage in GBV training or intervention? ☐Yes ☐No

3.2 did you found it useful? ☐Yes ☐No

Why:\_\_\_\_\_

3.3 what are the benefit you found from this project?

3.4 did you engage in support your community intervention on GBV? ☐Yes ☐No

How:\_\_\_\_\_

3.5 What type of your support intervention to your communities?

☐ awareness to communities

☐support women/children victim

☐ educate the early married

☐Others

3.6 Any suggestion and comments? \_\_\_\_\_

4 Indigenous face in any debt?

4.1 Did you observed indigenous community increase in debt or loan?

☐Yes ☐No

4.2 did you or family face in loan/debt? ☐Yes ☐No

4.3 Why you or family face in loan/debt?

☐agriculture issues

☐health

☐married

☐online shop

☐Migration

☐Others

4.3 How or Method you/family release debt back?

4.4 Any intervention from somewhere else on debt issues?

Name of interviewer: \_\_\_\_\_

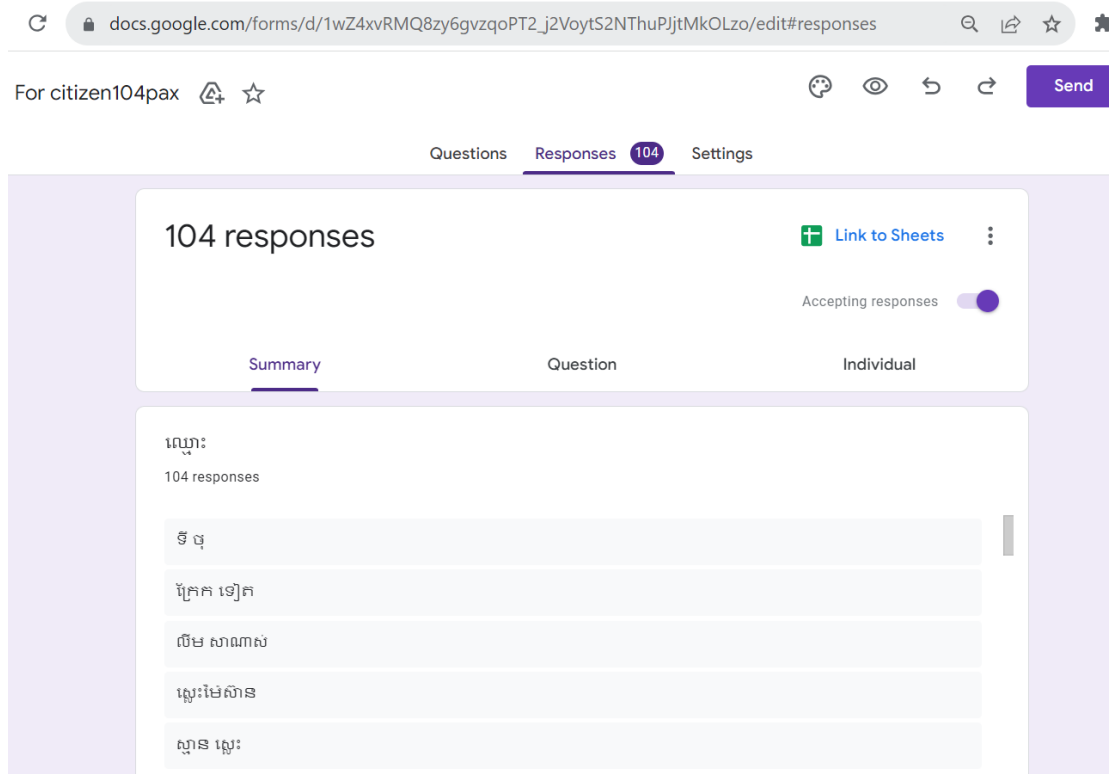
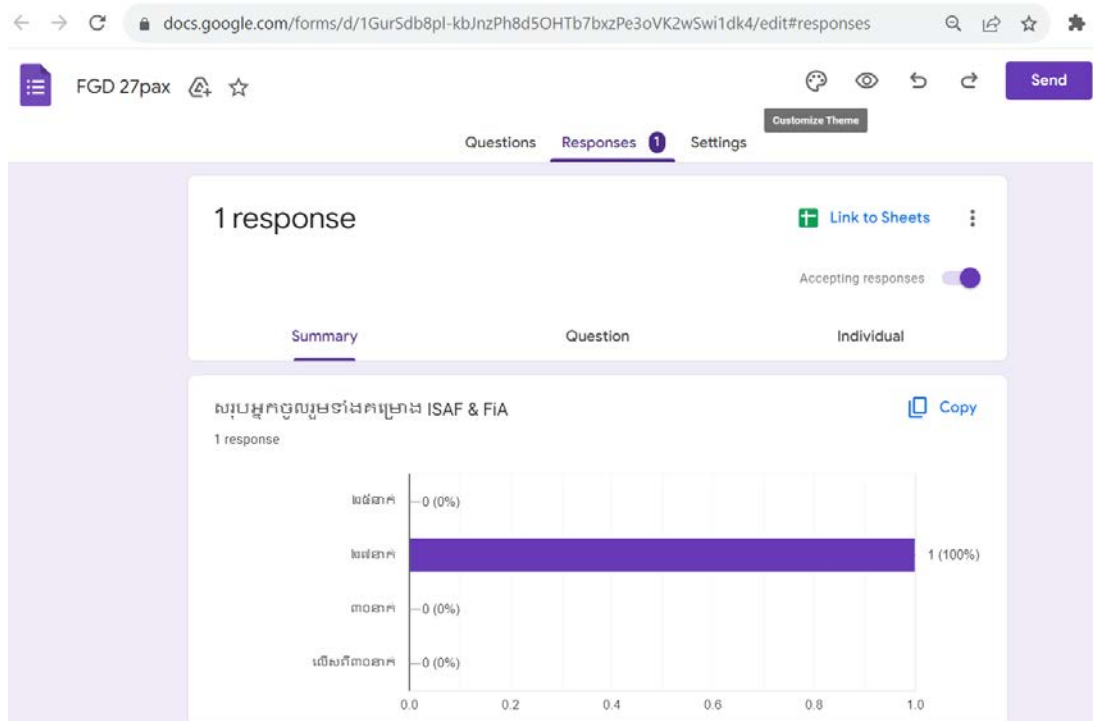
3-Pictures during interviews

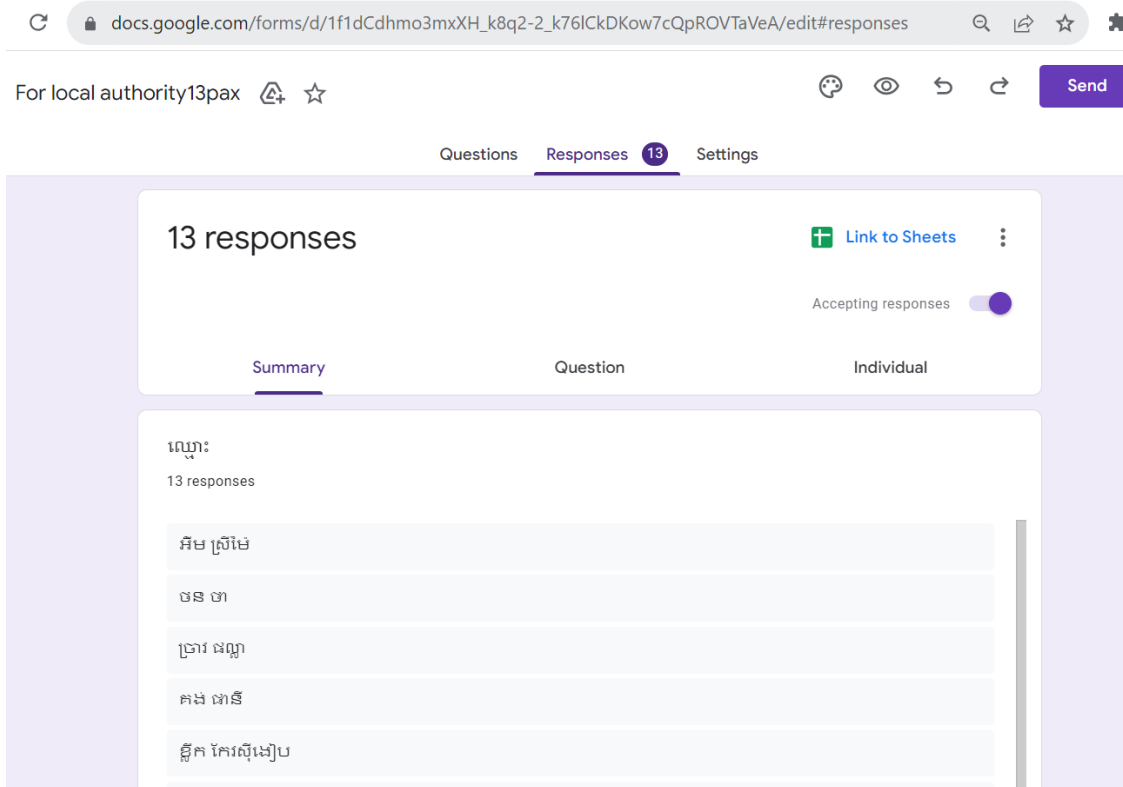






## 4-Online data





## 5-Knowledge product video

Form Facebook page:

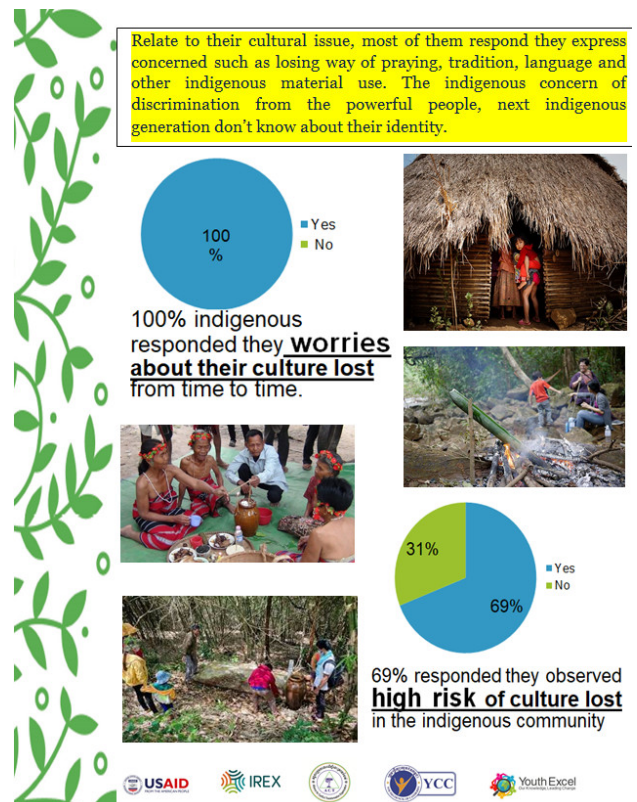
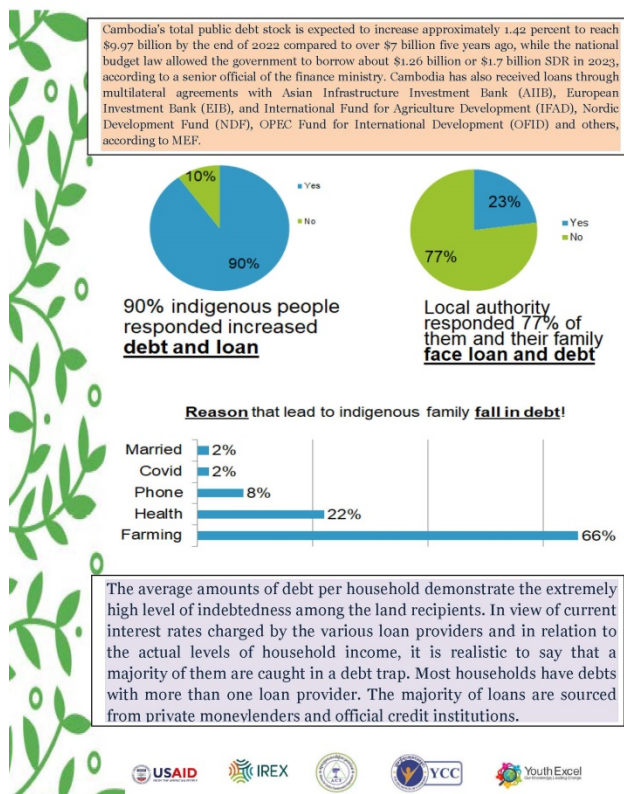
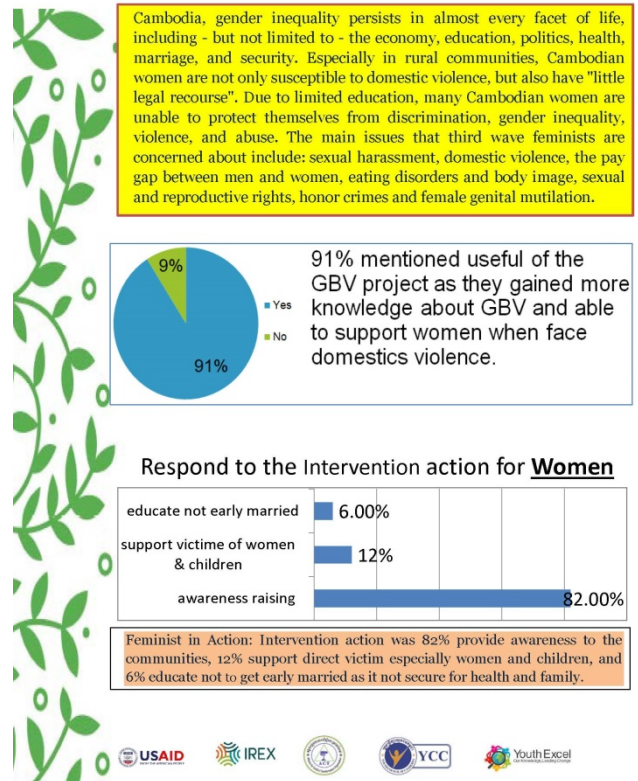
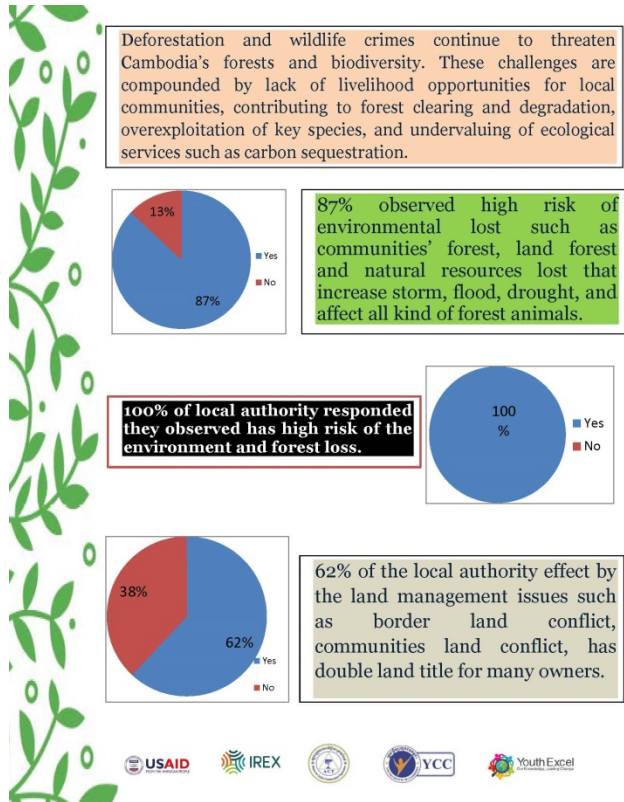
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## 6-Knowledge Products



## 7-Dissimination minute

On 07 Sep 2023 ACT team, Mr. LangSeng, Ms. Phuong, Ms. Sreyna, and Ms. Srey Sotheavy, and 2 volunteers people gathered to arrange the event at Sok Chiev guesthouse, Senmonorum Commune, Mondulokiri province. Then all the participants registered, and we respected the national anthem of Cambodia.

### **Welcome to opening the event and sharing the introduction of the project by Ms. Srey Sotheavy**

Introduction of the objective of the event research dissemination. The purpose of this event is to share the result of research findings based on the existing project of Implementation of social accountability and feminist in Action that we are contributing to increasing awareness among people in communities further Indigenous, youth, women, and kids. They seem more understanding about the importance of using social accountabilities, gender, and Environmental protection and joining to eradicate gender violence in the family and the whole of the commune.

### **Welcome note by H.E Noun Saroun, the provincial governor of Mondulokiri Province.**

Today it is my great honor that ACT's invited me to join this event. I am very pleased to join ACT's team with all the youth and guess that is present today. I really appreciate the efforts of the Alliance for Conflict Transformation, which organized this event and contributed to the government in raising the awareness of indigenous youth and the community. I and other representatives fully support the organization to continue this mission to help develop our society to move forward in accordance with the policies of our new government.

Not only that, I and those involved in Mondulokiri will continue to work together to educate the people, promote women's values, and eliminate violence, discrimination against indigenous peoples, and other negative points. Finally, I do not have much to go on, so I just want to thank the director of the organization who invited me, and all the guests who attended. I wish you good health and success in all your endeavors.

**Providing the Certificate to 26 youths in 6 communes who volunteered and joined our project related to the Implementation of social accountabilities and Feminist in Action by:** H.E Noun Saroun, Ms. Srey Sotheavy, Mr. Ean Langseng, and Mrs. Prak Phuong.

### **Sharing the results of research findings about "Indigenous Youth Engaged in Environment in Mondulokiri Province, Cambodia by Mr. Lornn Odm the volunteers at ACT.**

The objective of our research and presentation: To provide opportunities for indigenous youth to share, collect, and learn from their experience in environmental protection, increase their available knowledge to develop a more strategic approach for their community advocacy for peaceful environment protection, Show the result of our research after working closely with the



authorities, Youth, Indigenous, kids, ethnic, and all people who are related to our project. After the shared presentation the questions had been open for all on the research finding and other input or comments.

**Question and answer section:**

**Q1. Mlang Chhon Chief of the district:** Based on your result of the presentation, I saw why the debt situation always continues to increase according to the issues of agriculture, COVID-19, marriage, and other factors.

**A1 Ms. Srey Sotheavy Executive Manager:** In fact, in relation to the debt issue, there is an increase based on research on indigenous peoples in the community due to agricultural factors, marriage, sickness, and other factors. The most important thing is the agricultural factors, they do not harvest well, so they need to borrow money to pay for raw materials. Furthermore, With the COVID-19 situation, you know the income is decreasing or sometimes cannot earn, so when there is a need, they need to borrow money for temporary use. These are the factors that increase the debt in families and communities. I hope my response to your question.

**In addition, answering Ms. Heanh Bunna:** In addition, I just want to add this, after working on this gender situation, I suddenly noticed that the debt problem is increasing. What should we do to reduce this problem?

Therefore, it may be due to the lack of knowledge of all our people, which makes the debt increase related to agriculture and the COVID-19 pandemic, other hand, The other part may be due to their own factors that they use too much materialism with this debt problem more increase.

I do not mean that all debt is bad, but some people borrow money to use it without setting goals, such as buying a phone worth more than 1000\$, and they are willing to pay in installments. Not only did they borrow money from the bank, but sometimes they borrowed from the private sector with high interest rates and continued to borrow until they fell into debt traps. The first is to increase awareness of the proper use of debt, and the second is to reduce private sector borrowing by setting up savings groups to help them understand debt and financial management. In case they want to borrow money, they can get a loan with the lowest interest rate, which can help them avoid this problem.

My request, if there is a future project, as well as other organizations, please provide knowledge related to debt or loan issues so that our people understand and reduce the problem with debt. Not only people come here but all over the country to know that we are in dire need of materialism, and food, and our agricultural problems are being addressed. Yes, this is a contribution to reducing the debt situation because we need the participation of the organization. Therefore, both organizations and government institutions must work together to solve this. Especially at my provincial level, we also provide professional training. Therefore, I would like to emphasize that solving the debt problem creates a good relationship in the family.

I would like to wish the people here, especially the young people who have full energy, that professional training is a strategy in the pentagram strategy that leaders have put forward. It is a policy that young people must learn at least one skill to easily find a job. Not only that, the government has set out a policy to educate one million people, and in that, our Monduliri province also needs 9000 professionals. For information, you can contact me to study and if students are studying can also learn related to computer science, construction, and other skills, because when we have the skills, it is easy to find work done.

**Q2. Thet Phon social accountability facilitator in the Saen-Monurom commune:** In this chance, I have questions or want any feedback about debt to the local authorities and related institutions. It is a personal issue in my family related to debt online. I have committed to pay back the owner but sometimes it is too late the owner did not agree and called our relative to ask about this problem and threatened my life and my relatives since they are not related to this loan, so I want to ask that is it illegal or not?

Secondly, this loan has a valid contract from both sides, but the owner tried to hack my Facebook and Telegram accounts and called all my contacts and friends to pay them back instead of posting something bad about me, and especially, threatened me if not pay the loan back. So, I want to ask with this attitude of the owner is illegal or how Please give me the answer or any idea.

**A2. Answering the question by Ms. Srey Sotheavy:** With this issue, I also asked the Ministry of Interior and related officials at Phnom Penh City. Because most citizens do not understand the debt online problem, keep borrowing day by day and become victims of debt online and then call for help from the authorities. Even if the authorities do not know how to solve this issue also. The authorities have not yet been able to crack down and find any solution for debt online. This is also a challenge related to debt online. As I asked the local authority, they did not know.

**In addition, the answer by Ms Heanh Bunna:** Of course, it does not mean that authorities do not care about this issue, but as she mentioned to solve this issue, we need to arrange it first because the people who do business through technology are more capable than the authorities. Nowadays, the online sector is very wide and different from before, so we all must be careful. Women and men are vulnerable because they let us take all kinds of pictures and send them, not only in the public bathroom, but they can also install a secret camera to take our photos for sharing on social media and regarding cameral and phones they can see all our body and so on, I want to confirm like this. Furthermore, the government and authorities are considering this problem but all of us must work together to be careful. Before we can be helped, we must help ourselves first, we are not only based on the government and authorities.

## 7- Picture of the dissemination









## 8-Quot from the Implementation Research

