សេដ្ឋកិច្ច THOAMADA III
ធម្មតា ៣

THOAMADA III

អនុសាសនានុកេ
នៅក្នុងសង្គម មនស្រ្តតែងមានទំនាក់ទំនងពឹងត្អែកគ្្ នៅវិញនៅមក ជាមួយបរ ិ ស្ ថា នជនុំវ ិញ
ខ្ួនដូចជាកករុមក្រួស្រ ស្សនា វប្បធម៌ ឬស្ ថា ប័នរដ្ ឋា ភិបាលរបស់ពួកន្ជាមួយ
បនុ្្គលសមាជិកននេះ ក្រព័ន្ធសង្គមមួយ។ អ្កតដលនៅជនុំវ ិញទា ំ ងននេះ មានែួនាទីសំខាន់ណាស់ចំនោះបនុ្្គ
ក្រព័ន្ធននាះ ប៉នុតនតែបញ្ ហា ក៏អាចនកើែមានន�ើងនៅនពលណាមានការផាែ់នរណាមា ្ក់នចញ។
ជាក់តសតែង អ្កសសលាញ់នភទដូចគ្្ នៅក្រនទសកម្នុជា មិនទាន់មានការទទួលស្្គ
ល់ និងការោរនពញនលញ ពីរង្វង់ក្រួស្រ និងសង្គមជាែិនៅន�ើយនទ ជានេះនីតែស្លើប់លឺជានរឿយៗអំពី
បញ្ ហានរ ើ សនអើងនិងេិ ងសា តដលអ្កសសលាញ់នភទដូចគ្្ បាននិងកំពនុងក្រឈម។ នករៅពីបញ្ ហា សេ-
្មន៍ អ្កសសលាញ់នភទដូចគ្្ នៅក្រនទសកម្នុជាក៏មានែកមរូវការស្មញ ្ញ ចំបាច់មួយចំនួន្ងតដរ្ឺ
ការកស្ងក្រួស្រតដលទទួលស្្គ ល់និងការោរនដ្យអាជាញា ធរមូលដ្ ឋា ន និងរដ្ ឋា ភិបាល តាមរយៈ
អាោេ៍ពិោេ៍សសបចបាប់ ការស្នុំកូននពញនលញ និងការទទួលស្្គ ល់អែតែសញ្្ញ ណនយនឌ ័ រ ។ ក្នុង
ដំណណើ រការននះ នយើងក៏នមើលន�ើញកតែីសង្ឹមនចញពីអ្កគ្ ំកទមួយចំនួនតដល្តែល់កមា ្ំងចិែតែ
សសលាញ់ និងការចូលរួមចំតណកគ្ំកទយ៉ ងវ ិជ្ជមានចំនោះបនុ្្គលអ្កសសលាញ់នភទ ដូចគ្្
តដលវានា ំ មកនូវសនុភមង្គលសកមាប់បនុ្្គល និងសេ្មន៍ក្រកបនដ្យសនុខដនុមរមនា។

«ធម្មតា ៣» ្ឺជាកកមងស្ច់នរឿងរបស់ែួអង្គតដលជាអ្កគ្ ំកទសំខាន់ៗ នៅជនុំវ ិញអ្ក
សសលាញ់នភទដូចគ្្ មានដូចជាឪពនុកមា តែយ កូន មិែតែភកតែិ អាជាញា ធរមូលដ្ ឋា ន ក្រូបនកងៀន និងស្ ថា ប័ន
នានាដូចជាកតន្ងការងារ ស្សនា និងរាជរដ្ ឋា ភិបាលជានដើម។ បនុ្្គលឬកករុមទា ំ ងននាះ តែងមាន
រនបៀបគ្ំកទខនុសៗគ្្ នៅតាមែួនាទីនិងទំនាក់ទំនងរបស់ពួកន្ជាមួយអ្កសសលាញ់នភទដូចគ្្
តដលវានា ំ មកនូវសនុភមង្គលសកមាប់បនុ្្គល និងសេ្មន៍ក្រកបនដ្យសនុខដនុមរមនា។

នសៀវនៅរូបថែននះ មាននគ្លបំណងនល ើកយកស្ច់នរឿងវ ិជ្ជមានមួយចំនួន នដើម្បីជាការ
សូមទុកចិេតោះឱ្យមានការនបើកចិេតែទូលាយទទួលយកនូវចកមរុះភាពននកតែីសសលាញ់និងមននុស្សជាែិបងាហា ញពីទិដឋាភាពជាក់តសតែងននការទទួលស្្គល់អ្កសសលាញ់នភទដូចគ្្រូបមនាក្នុងការរុះអារម្មណ៍។ អ្កសសលាញ់នភទដូចគ្្បំផុតមិនខនុសអីពីអ្កឯនទៀែនទនកោះពួកន្ក៏កែរូវការការនគ្រពនិងឱការតដរ។ បតនថាមពីនលើននះពួកនយើងក៏ចង់បងាហា ញការនកាែសរនសើរខ្ស់ចំនោះកមា្ំងកាយចិែតែនទៅនវលា ការខិែខំក្ររឹងតក្រងនិងការគ្ំកទគ្្នៅវិញនៅមករបស់នរៀមច្បងអ្កសសលាញ់នភទដូចគ្្និងអ្កគ្ ំកទដនទនទៀែ។ ពួកនយើងសង្ឹមថានសៀវនៅននះអាចជាការបណតែនុះទឹកចិែតែរបស់អ្កអានឱ្យមានកតែីសង្ឹមក្រកបនដ្យសនុទិដឋាិនិយមក្នុងការសនកមចកតែីសសនមរបស់ខ្ួន។

ប៉ារ និរាប់ សុជា ។ ខេត្ត សំរាប់ ។
បញ្ចប់សមត្ថភាពប្រការដោយ។
In society, people have relationships with one another, and with their surrounding environments, such as family, religion, culture, or government agencies. Together, they create a social system. These surrounding environments are important for the individual members of the society, however, problems can occur when an individual is excluded.

LGBTIQ people in Cambodia are not yet fully recognised nor protected from their families and society. We often hear about the discrimination and violence they face. In addition to the social problems being addressed, LGBTIQ people in Cambodia want some essential needs to be covered. These include being able to build a family that is recognised and protected by the authorities and the government, through policies such as legal marriage, legal adoption, and gender identity recognition. Meanwhile, we see hope coming from some encouraging supporters who show love and positivity towards LGBTIQ couples.

‘Thoamada III’ is a series of photo stories of people who are the primary supporters of LGBT people - parents, friends, children, local authorities, teachers as well as institutions such as the workplace, religion and the government. Such individuals or groups have different ways of supporting their LGBTIQ peers depending on their roles and social standing, which bring happiness and harmony to the community as a whole.

This photo book aims to highlight some positive stories to encourage openness and acceptance for the diversity of love and humanity, and to present real stories of recognition. LGBTIQ people are Thoamada, or normal like anyone else; they need respect and opportunity. In addition, we also want to express our admiration for the strength, time, effort and mutual support from the elder LGBTIQ people and other supporters. We hope that this book can be a source of inspiration for readers to have hope and optimism in achieving their dreams.

Heng Cheyleaphy and Tuy Raksmeay
Rainbow Community Kamputhcea (RoCK)
A Good Person
SENG Savory (55): ‘My child wanted to be a girl since she was 2 years old. Whenever I tried to cut her hair short, she cried, tried to stop me, and she always wanted to wear cute jumpers. I never blamed her because I understood that was her nature. When people would say things about her, I would tell them that the way they treat their children doesn’t apply to me. This is my child and I love her. When I go to the pagoda, I pray that my child will be reborn as a good person in all the next lives, regardless of their sex.’
MENG Try is a transexual female living in Tbong Kmom province. She dropped out of school at grade 3 to look after her siblings. She wishes that she could have had the opportunity to continue her education.

At the age of 18, she requested support from an NGO to learn new skills in wedding embellishment. After finishing the course, she still had no money to open her own business which pushed her to pursue a job in a factory to save up some money. Unfortunately, the factory did not hire her because of her transgender identity. Try: ‘They said that they only hired males and females.’

After returning home, her family gathered, thought about her situation, and decided to get a loan allowing her to open her own business in wedding embellishment. Her business has been growing, allowing her to save money, pay all the debts, and have a sex reassignment surgery. Her dream became true once she obtained her identity card, gendered as female.
នេស៊ូតារ (កាលវេលា)

- ប្រឈមទីដីស្ហីល្អក្នុងក្រោយកាល
- ស្លុកសំងាត់ក្នុងកាល
- ស្លុកសំងាត់ក្នុងកាល

- កំប្លើតិក្រុងក្នុងកាល
- ប្រឈមទីដីស្ហីល្អក្នុងកាល
- ស្លុកសំងាត់ក្នុងកាល
- ស្លុកសំងាត់ក្នុងកាល

- ស្លុកសំងាត់ក្នុងកាល
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- ស្លុកសំងាត់ក្នុងកាល
- ស្លុកសំងាត់ក្នុងកាល
Friendship
Rath (32) and Lin (28) are transgender men and are living in Sihanoukville. They have known each other since primary school as they come from the same village. However, they were not very close at first, and only occasionally smiled when greeting each other. At the time, they hadn’t come out nor expressed their gender identity to one another.
Rath: ‘RoCK (Rainbow Community Kampuchea) brought us together. It started from occasional meet ups in order to take part in the Pride event in May 2018, which made us spend time together, notably eating and sleeping.’
Lin: ‘When I got upset because my partner’s family did not accept us, Rath always listened and gave advice, making me feel warm and stay confident. No one understands us better than those who have gone through similar experiences, so it is important to have supporting friends.’
Freedom Lover
ទនុយ ូ (ឪពនុក): «ឪពនុក មានកូន៤នាក់ នេើយ រស្ី ជាកូនសសរីទី៣។ សព្វនថងៃ រស្ីនិងបងៗមានក្រួស្រ និងតបក្្ទះអស់នេើយ។ នលើកដំបូងតដលខញានុំដឹងថា រស្ី សសលាញ់សសរីដូចគ្្ នក្លោះសសរីណនុ (នដ្ូរបស់រស្ី) មកនលង្្ទះកាលពីបីឆ្្ំ មនុន។ អ្វីតដល នធ្វើឱ្យខញានុំមិននរ ើសនអើងកូន្ឺខញានុំមានទស្សនៈមួយ្ឺមិនចង់នធ្វើជារនា ំ ងបិទបា ំ ងនសរើភាពរបស់នរណាមា ្ក់នយជាពិនសសកូនៗ។ ឪពនុកមា តែយលអែ ្ួរនចះនរៀបចំឥរ ិយបថខ ្ួនឱ្យលអែនេើយកែរូវនចះយករូបមនតែសនតែិវ ិធីមកនដ្ះសស្យនៅនពលជួបក្រទះបញ្ ហា  នកោះការបង្ំនិងេិ ងសាមិនតដលទទួលបាន្លលអែននទ។»

TUY To (Father): ‘I have four children and Raksmey is the third daughter in the family. Raksmey and her elder siblings have formed their own families and moved out now. The first time I discovered that Reaksmay liked girls, was when Sreynoch (her partner) visited us three years ago. I see value in not acting as a barrier to anyone’s freedom, especially to that of my children. This is why I don’t discriminate against them. As parents, we should think about our attitude towards our children and solve problems peacefully because force and violence never bring good results.’
BO Sopheary (Mother): ‘At first, I was not happy with my daughter, but with her and her partner’s good will, I changed my mind about them as a couple. I still feel sorry for my daughters because I have not yet been able to organise a big wedding party for them.’

TUY To (Father): ‘I was afraid that discrimination coming from society would act as a barrier to my daughter’s dream to become the Prime Minister of Cambodia. But when I saw that there are people advocating for equal marriage for all LGBT persons, I think that in time, discrimination will be reduced and I will do what I can to achieve this change in law.’
រាជ្អករនិងមានការប្រការដល់ខោតុលីក្នុងឆ្នាំ ២០១៨។

Raksmey is 23 years old and she has been living with her partner, Sreynoch for 5 years now. They signed a relationship contract called ‘Declaration of Family Relationship,’ in 2018.

Raksmey: ‘In my experience, I endured emotional difficulties over time before getting accepted because I felt so scared and hid from everyone all the time. I believe acceptance takes time and effort. I have tried a few methods such as approaching my family, especially the powerful family members. At the same time, I also tried not to escape proximity, I tried to stay as close as possible and show them the love I had to offer.’
My Family is Here
មនុែ នី (កូនចិញ្ចម)៖ «សព្វនថងៃខញានុំមានមនុខរបរជាចនុងននៅ និងមានក្រពន្ធ និងកូនក្ររុស ២នាក់។ កាលពី ១៣ ឆ្នាំ មនុន ខញានុំបានមករស់នៅជាមួយបារា ័ណឌ នេើយននាះខញានុំមិនទាន់ដឹងថាពួកគែ់សសលាញ់នភទដូចគ្្ នទ។ ខញានុំកគ្ន់តែដឹងថាខញានុំមានមីងមា ្ក់តដលខញានុំខានជួបតា ំ ងពីនក្ងរស់នុំននះ ខញានុំក៏នចះតែស្កល្បងមករកនមើលគ្ែ់ តែនិស្ស ាយអែអី ខញានុំបានជួបមីងនៅទីននះតមន នេើ យនពលននាះអ្កសសរុកនិង្រអែូនៗ នៅគ្ែ់ថា បា ៉។ នពលសនងកែនៅនទើបខ្លាវាប់អារម្មណ ៍ ថាគ្ែ់សសលាញ់គ្្ នេើ យគ្ែ់ក៏នធ្វើតសស នូងសស។ បារា ័ណឌ នេើ យខញានុំក៏យល់ពីគ្ែ់ នេើ យនៅគ្ែ់ថាបា ៉ ដូចអ្កសសរុកភូមិន្្សងតដរ អឹញ ្ឹ ងនេើ យខញានុំក៏យល់ពីគ្ែ់ នេើ យនៅគ្ែ់ថាបា ៉ ដូចអ្កសសរុកភូមិន្្សងតដរ។»

MUTH Ny (adopted child): ‘I am currently working as a chef; my wife and I have two sons. 13 years ago, I moved to Takeo province to find an aunt whom I knew was living there. At that time, I didn’t know she was in a same sex relationship. People in the village would call her “dad.” It was only later on that I realised my aunt was a trans, and that she romantically loved her female partner. I saw them as my father and mother; I would watch as my father climbed palm trees, planted rice and so on. I then came to understand him more and called him “dad,” like the rest of the village.’
SOTH Yun (Father): Ny is the last child among our four children that we adopted. Now, they all have their own families, and we have more than 10 grandchildren. Ny lives near my house and he has a good heart; he visits and takes care of me when we (my partner and I) are sick. Sometimes he also helps me with my small business when I am busy.

SEM Eang (Mother): When my son came to live with me, I was so happy because in my eyes, he is my biological son. I love all my children equally and I have never expected anything back from them. I only wish for them to live happily and have a good livelihood. This is what makes me happy.
នី: «កតែីសសនមខញានុំសកមាប់ក្រួស្រ ្ឺចង់ឱ្យពួកនយើងនៅតែនចះសសលាញ់ជួយទនុក្ធនុរៈគ្្ ដើឯអ្កសសលាញ់នភទដូចគ្្ ដនទនទៀែវ ិញ ខញានុំចង់ឱ្យពួកន្មានកតែីសនុខដូចបា ៉និងតម៉របស់ខញានុំតដរ និងមានសិទ្ធិនស្ើគ្្ ដូចសសរី ក្ររុសដនទ។»

Ny: ‘My dream for my family is for us to keep loving and taking care of each other. As for LGBTIQ persons, I wish they could live happily, just like my mother and father, and enjoy the same rights as anybody else.’
ការអបាកិយ័ត្មនាន់
Ministry of Women’s Affairs
HE NHEAN Sochetra, Director of General Department of Social Development, Ministry of Women’s Affairs (MoWA):

‘Ministry of Women Affairs (MoWA) has the vision to promote and protect rights and interest of women, which mean promoting gender equality, including Lesbian, Bisexual and Transgender women. We support the LGBTIQ community, because it is not their fault. At the sub-national level, MoWA has provincial departments to raise awareness through forums, and radio. The purpose of this is to reach parents and families and change their attitudes and mindsets in order to accept their LGBTIQ children’s identities, and make them feel warm rather than discriminate against them.’
‘LGBTIQ are not useless in society, they are part of its development, they have the same rights and obligations as other Cambodian citizens. When we support, pay attention, give them opportunities and nurture them, they will be able to build on their potential and acquire learning skills, to, in turn, contribute back to our social development. My main dream for the LGBTIQ community is to have a no discrimination society. There has to be amendments in the law relating to identity and forming a family, all of which responds to their needs.’
My Students
នេះជា Mneak Chheng, ដែលជាអ្នកប្រឈមប្រាប់អ៊ីស្លាមមនុស្សប៉ុន្តែមនុស្សក្លឹវជាក្រធ្នកករុមសិល្បៈយនុវជននូវក្រាល្លូការពារបន្តិច។ អ្នកប្រឈមប្រាប់អ៊ីស្លាមមនុស្សនិងក្លឹវជាក្រូបងាហាមនុស្សក្លឹវធ្វើឃុនជាក្រូបងាហាមនុស្សក្លឹវ។

nuen hie: 'អ្នកប្រឈមប្រាប់អ៊ីស្លាមមនុស្សប៉ុន្តែមនុស្សក្លឹវជាក្រធ្នកករុមសិល្បៈយនុវជននូវក្រាល្លូការពារបន្តិច។ អ្នកប្រឈមប្រាប់អ៊ីស្លាមមនុស្សនិងក្លឹវជាក្រូបងាហាមនុស្សក្លឹវធ្វើឃុនជាក្រូបងាហាមនុស្សក្លឹវ។

Mr. HANG Phumara is the president of Youth Mask Dance new generation group, a mask dance teacher, and a dancer himself.

Phumra: ‘Until now, I have taught 6 generations of students; more than 200 students who come from different backgrounds including secondary school, high school and universities. I have students who are straight, lesbian and gay, but the majority of them are feminine guys. Sometimes, students would ask me for advice about love, and some of them would tell me about their families, who do not want them to be artists.’
Sometimes when we perform, some people mock us, and some others show support. When people mock us, I always respond by saying you can attack me, but please respect my students and other artists, because as an instructor, I value my students, no matter who they are. I think that this shouldn’t act as a barrier for LGBTIQ individuals who want to get involved in the arts, because they contribute equally to society, as well as help preserve ancient Khmer heritage; I have hope that in the future, they will be free from discrimination, allowing them to be more involved in the arts.
រូបំពាក់បនុកថា អ្នកបានកកើតរបស់អ្នកដែលមានសកម្មភាពនិងសកម្មភាពដូចគ្នាដូចជាទូទៅក្នុងការប្រឈមការប្រការជាជនជាតិនិងការប្រឈមការប្រការជនជាតិ។ បនុកបំពាក់ថាឡើងជាច្រើនអំឡុងពេលឆ្នាំបារមុខផ្តេក្តីតាមរយៈការប្រការជាជនជាតិនិងការប្រឈមការប្រការជនជាតិ។ បនុកយល់ថាខ្សែសម្រាប់សង្គមនិងវប្បធម៌មានភាពរឹងមានប្រសិទ្ធិប្រសិទ្ធិ៖ សំខាន់ៗឈើលើការប្រការជាជនជាតិនិងការប្រធាន់តែនស្នូលការសន្និដ្ឋាន។

«អ្នកបានកើតរបស់អ្នកមានសកម្មភាពនិងសកម្មភាពដូចគ្នាដូចជាទូទៅក្នុងការប្រឈមការប្រការជាជនជាតិនិងការប្រឈមការប្រការជនជាតិ។ បនុកបំពាក់ថាឡើងជាច្រើនអំឡុងពេលឆ្នាំបារមុខផ្តេក្តីតាមរយៈការប្រការជាជនជាតិនិងការប្រធាន់តែនស្នូលការសន្និដ្ឋាន។ បនុកយល់ថាខ្សែសម្រាប់សង្គមនិងវប្បធម៌មានភាពរឹងមានប្រសិទ្ធិប្រសិទ្ធិ៖ សំខាន់ៗឈើលើការប្រការជាជនជាតិនិងការប្រធាន់តែនស្នូលការសន្និដ្ឋាន។»

Mr. EK Buntha, Deputy Director Department of Technical and Culture of Ministry of Culture and Fine Arts (MoCFA). Mr. Buntha is a supporter of the LGBTIQ community. He has joined RoCK’s events on behalf of MoCFA. He thinks that society and culture has developed over the centuries, and that LGBTIQ peoples have existed since the beginning of society. LGBTIQ are human and deserve to be treated as equal members of society.

‘I observe that LGBTIQ members have unique talents which gives them an important role in the arts and culture. As well as being kind to others, they are resilient in overcoming societal and familial challenges.’
ការសុំស្នើសុំជា ការស្វែងរកអំណាច និងការសិក្ខានេះ គឺជាភាពជឿស្រួលល្អីនៃការសិក្ខានិងជ្រើសរើស។
‘I am not the only one here who is supporting the LGBTIQ community; I joined the events following the ministry’s request, this shows that MoCFA as a whole supports the cause. We (MoCFA) support any art activity with no discrimination on sex, gender and identity. I would like to encourage parents, families, relatives, neighbours and the general public to respect each other as individual human beings, regardless of sex, gender and sexual orientation. Love, compassion, kindness, forgiveness and humanity have been the foundation of Khmer culture and tradition, since the ancient times.’
Protection at Workplace
សនុធផ្ទះ៖ «កករុមេ៊ន កាន់តា កម្នុជា (KANTAR CAMBODIA) ជាកករុមេ៊នសស្វកជាវអនតែរជាែិត្នកសង្គមនិងោណិជ្ជកម្មនេើយបានដំណណើរការក្នុងក្រនទសកម្នុជាតាំងពីឆ្នាំ២០១២។ កករុមេ៊នរបស់ពួកនយើងមានកកមរិែសតែង់ដ្សកលថា ប័ននៅក្នុងក្រនទសនីមួយៗមាននគ្លននយបាយគ្្គលិកនស្ទើរតែដូចគ្្។ នែនម្របស់ពួកនយើង្ឺនធ្វើឱ្យមានបរិយកាសការងារអំនណាយ្លចំនោះបនុ្្គលិកនិងមិនក្រកាន់អែតែសញ្្ញណរបស់បនុ្្គលឧទាេរណ ៍ដូចជាអ្កសសលាញ់នភទដូចគ្្។ ការអននុវែតែន៍កន្ងមកនយើងនមើញថា នពលមិនមានការនរើសនអើងនៅកតន្ងការងារនៅកាន់អ្កសសលាញ់នភទដូចគ្្វានធ្វើឱ្យបរិយកាសការងារកាន់តែរលូននេើយវាក៏ជួយនធ្វើឱ្យសមិទ្ធិ្លការងារកាន់តែក្រនសើរ។ ជាសរនុបនពលមានការគ្្គលិកនដ្យមិនក្រកាន់និនា ្ការនភទវាជះឥទ្ធិពលលអែនៅកាន់សង្គមទាំងមូល្ងតដរ។ នយើងក៏សង្ឹមថា បនតែិចៗមតែងនៅនថងៃអនា្ែការទទួលស្្គ ល់អ្កសសឡាញ់នភទដូចគ្្នឹងនកើែមានន�ើងយ៉ ងទំលំទូលាយ។»

Socheat: ‘KANTAR CAMBODIA is an international research company which has been operating in Cambodia since 2012. Our company maintains a certain global standard, which is that the local company in each country has the same policy when it comes to protecting our staff. Our values push us to facilitate a safe environment for our staff, enabling them to be happy regardless of their identity. So far, the practice produced good results, our teams have good relationships with one another, which contributes to the staffs’ productivity. Protecting employees regardless of their sexual orientations has positive effects on the society at large. I hope that step by step, such acceptance will be realised in society as a whole.’
VINH Dany: ‘I have been working in the Research Unit at KANTAR CAMBODIA for more than 5 years. When I started, there was an orientation training for employees, in which we were told about non-discrimination on gender identity and sexual orientation. I felt safe as this became like a protecting layer, meaning I didn’t feel the need to have to hide my identity.’

‘My colleagues knew about my identity when I introduced my girlfriend to them at the annual staff gathering. Some did not believe it and kept asking us. But after that, it became normal and they started to appreciate us. I can say that my current workplace is a very happy place for me because I can be who I am without hiding. I think I’m privileged to be able to access good education, have a good job and live with good economic status; moreover, my gender expression and my biological identity is aligned; therefore, discrimination against who I am does not exist. My dream for LGBTIQ individuals is to gain equal treatment, and for discrimination to be reduced.’
As a Local Authority
My name is THUN Sokleng. I'm the second deputy commune chief and a mother of 3 children. My work is mostly related to social work, including domestic violence prevention, and child's rights promotion. When I first met LGBT people, I had mixed feelings and felt discriminatory towards them. I thought it was wrong because I was used to seeing straight couples only.
'After participating in the workshop organised by Rainbow Community Kampuchea, and reading materials, I realised that LGBT communities are one of the most vulnerable groups. Discrimination will only make them feel more isolated. If they hear that I, as a local authority figure support them, they will feel encouraged and fight for bettering their lives. I supported the LGBT community ever since. I hope LGBTIQ couples could get married like straight couples in the future.'
ដ្លីន ជាអ្ក្រតែូរនយនឌ ័ រពីសសរីនៅក្ររុស មានអាយនុ៤១ឆ្្ ំ  រស់នៅក្នុងសសរុក្ងពិសី 
នខែតែកំពង់ស្ឺ។

ដ្លីន ៖ «បង ន�ង យកចិែតែទនុកដ្ក់ជាមួយខញានុំ ឧទាេរណ ៍ នៅនពលឈឺមតែងៗ គ្ែ់ 
បារម្ភនេើ យមកសួរសនុខទនុក្ខញានុំ្ងតដរ។ ដូចននះនេើ យទំនាក់ទំនងនយើងជិែសនិទ្ធគ្្ 
ហាក់ដូចជាបង្រអែូន។ នបើនិយយពីអាជាញា ធរដនទ ្ឺមានការផា ្ស់្រតែូរនក្រៀបនធៀបពី 
មនុននិងបច្នុប្បន្ នកោះនកកាយពីគ្ែ់បានចូលរួមសិកា ្ ស្លាជាមួយកករុមនយើងពីរ 
បីដងមក គ្ែ់តលងនរ ើ សនអើងនេើ យរាក់ទាក់នឹងខញានុំជាងមនុន។ មួយវ ិញនទៀែនពលខញានុំ 
នៅ្សារ ឬនដើរនៅណាន្ធ្្ ប់នៅខញានុំថា “អាន្្ ល” តែឥ�ូវននះន្នៅន្្ ះខញានុំ 
តែមតែង។ ន�ើញដូចននះ ខញានុំសបបាយចិែតែណាស់ តដលន្គ្ំកទនយើងនេើ យនយើងក៏មាន 
សិទ្ធិដូចន្ដូចឯង។»

Dalin is a transgender man, aged 41, who lives in Korng Pisey district, Kampong Speu Province.

Dalin: ‘Bong Leng is caring. For example, when I was sick, she worried about me and visited 
me that’s why our relationship is close, we’re like siblings. As for other local authorities, 
compared to previous times, there has been some changes. After taking part in the workshops 
a couple of times with us, they stopped discriminating against me and became much friendlier. 
When I’d go to the market or to walk around, people called me “Ah Chhmoal (impolite word for 
men) but now they call me by my name. I am so delighted to get support, because I have the 
same rights as others.’
Venerable KOY Sokchea is a Buddhist monk and a teacher at Wat Samrong Andet. Venerable Sokchea has entered monkhood for 11 years and he joined RoCK’s pride week in 2017.

'Buddhism does not forbid or discriminate against same sex couples. Buddha teaches people not to discriminate against race, nationality, class, skin colour, gender, and whether or not individuals are lesbian, gay or straight. What is important is that they love each other. That is the nature of living beings: when they do good deeds towards one another in past lives, they are rewarded by being able to love well in the present life. This implies that same sex relationships are not against nature.'
‘LGBTIQ women and men have been discriminated against by relatives, neighbours, communities, but especially by families who don’t like or understand their own children’s feelings. Therefore, we should join together as relatives and as communities in order to motivate and stop discrimination against LGBTIQ persons. Buddhism connects societies together, and it has a role of promoting morality within society - religion should play a role in reminding people to love each other.’
As the Royal Government of Cambodia
HE KEO Remy, Delegate Minister to the Prime Minister and President of the Cambodian Human Rights Committee at ILGA ASIA Conference on 6 Dec 2017:

‘Even though Cambodia doesn’t have legal marriage for LGBT couples, we don’t have any punishing laws, either. The Royal Cambodia Government doesn’t discriminate against LGBTIQ. The important thing, is that we have to work together to raise awareness regarding LGBT rights, while at the same time working to prevent discrimination.’
‘Cambodian Human Rights Committee supports LGBTIQ rights. No matter where or when the event take place, I will take the time to join.’
‘I would like to suggest to all parents and all Cambodian people, please be open minded, have mercy and love our children because it is not wrong to step out of the cultural norms of Cambodia nor is it shameful to the family, it is human nature and we have to accept people’s identities.’
សេ្មន៍ឥន្ទធនូកម្នុជា (RoCK)
កុំព្យូទ័រ៣០១៩

សេ្មន៍ឥន្ទធនូកម្នុជាសូមតថ្ងអំណរ្នុណជាពិនសសចំនោះអ្កចូលរួមក្នុងការ្លិែនសៀវនៅននះទាំងអស់តដលមានដូចជា៖
ដីលាក មនុសីននិងកករុមក្រួស្រ ដីលាក ទនុយ ែូ និងការសសរី បូសនុភារ ើនិងកករុមក្រួស្រ
ដីលាក សសរី បាត់និងការសសរីលីន ដីលាក េង់ ភូមិរាយកករុមសិល្បៈ
ដីលាក ឯក ប៊នុនថា កកសួងវប្បធម៌ និងវិចិកែសិល្បៈ
ដីលាក ជំទាវ ញានសនុចិកតា កកសួងកិច្ចារនារើ
កពមទាំងអ្កស្័ក្ចិែតែ និងកករុមការងារសេ្មន៍ឥន្ទធនូកម្នុជាទាំងអស់
តដលចូលរួមក្នុងការ្លិែនសៀវនៅននះ។
Acknowledgements

Photos and text by Heng Cheyleaphy, Tuy Raksney and Say Seaklay (Pipi)
Khmer editing by Mil Sreytoch
English editing by Ronan Kemp
Layout design by Vuth Lyno

Published by Rainbow Community Kampuchea (RoCK)
Phnom Penh, 2019

Rainbow Community Kampuchea (RoCK) thanks to all participants in this project:
Mr Muth Ny and family
Mr Tuy To and Mrs Bo Sopheary and family
Mrs Seng Savry and Miss Chea Mengtry
Mr Sok Sreyrath and Mr Em Sreylin
Mr Hang Phumara, Youth Mask Dance new generation group
KANTAR CAMBODIA and Ms Vinh Dany
Venerable Koy Sokchea
Mr Ek Buntha, Ministry of Culture and Fine Arts (MoCFA)
HE Nhean Sochetra, Ministry of Women's Affairs (MoWA)
HE Keo Remy, Cambodian Human Rights Committee (CHRC)
and all the volunteers and staff at RoCK who contributed to this book