Youth Participation in Community Development

By

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Dedicated to both sides of my family,
and especially to my beloved wife and son
who keep me calm and motivated
Abstract

Youth participation in community development has been viewed as one of the most effective methods for promoting young people’s active engagement with social services. However in rural communities of Cambodia, young people’s participation is most commonly related to their labour contribution, which lacks core components of participation such as decisions, choices, and management. Zeldin (2004) explains that adults usually initiate organisational structures and norms for young people’s participation, which can inhibit young people from reaching their needs or interests.

Addressing these issues this thesis, from a qualitative perspective, aims to contribute to local understandings about youth participation in development. With a focus on Cambodia, it explores the grounded experiences of two youth groups in order to offer considerations for social practice, programme implementations and further studies. The research involved in-depth interviews, focus group discussions, and participant observations with youth, village chiefs, commune councils, NGO staff, a church leader, a school teacher and young people’s parents in Chumras Pen commune, Samroang district, Takeo Province of Cambodia.

The examination of local perspectives of youth participation is unravelled through participants’ practical experience and knowledge. The respondents considered charitable contributions of youth as their primary form of active participation, including educational awareness and campaigns in the community. Provided there are some positive outcomes from youth engagement, one of the influential aspects is contributed by local partnerships. This substantial contribution stimulates interactions between key local members and youth so they can work together for positive change in the community. This thesis suggests that young people do need support from key local groups or recognised agents to assist them in initiating participation in terms of forming groups, and providing training and coaching to open new possibilities and strengthen youth’s initiatives.

The study also reveals several factors which have both direct and indirect effects on youth participation practices. These include religion and development, power relations, and women’s leadership. This research suggests that these factors either motivate or inhibit youth participation because of social norms and cultural acceptance.

**Key words:** Youth participation, community development, women’s leadership, religion and development, power relations
Acknowledgement

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# Acronyms

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<th>Acronym</th>
<th>Definition</th>
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<tbody>
<tr>
<td>CBD</td>
<td>Community-based Approach</td>
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<tr>
<td>CBP</td>
<td>Community-based Programme</td>
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<td>CD</td>
<td>Community Development</td>
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<td>CE</td>
<td>Community Empowerment</td>
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<td>CP</td>
<td>Community Partnerships</td>
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<td>IMF</td>
<td>International Monetary Fund</td>
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<td>NGOs</td>
<td>Non-governmental Organisations</td>
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<tr>
<td>OECD</td>
<td>Organisation for Economic Co-operation and Development</td>
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<td>PA</td>
<td>Participatory Approach</td>
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<tr>
<td>PLA</td>
<td>Participatory Learning and Action</td>
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<td>PRA</td>
<td>Participatory Rural Appraisal</td>
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<td>SC</td>
<td>Social Capital</td>
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<td>UN</td>
<td>The United Nations</td>
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<td>VT</td>
<td>Vocational Training</td>
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<td>WB</td>
<td>The World Bank</td>
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<td>WL</td>
<td>Women’s Leadership</td>
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<td>WVC</td>
<td>World Vision Cambodia</td>
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<td>YDA</td>
<td>Youth Development Assets</td>
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<td>YF</td>
<td>Youth Forum</td>
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<td>YLP</td>
<td>Youth Leadership Programme</td>
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<td>YP</td>
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Chapter One: Introduction

1.1 Significance of Research, Aims, and Questions

In Cambodia young people outnumber pensioners or elders, which means that ensuring youth empowerment is crucial for the current and future development of the country. Jacobs and Price (2003, p. 399) suggest that participation from community members is an effective and sustainable way to develop the community. Youth are a potential agent to be included in the development processes. P. Heng et al. (2010) explain that engaging young people in community-level services is an encouraging tool for promoting more participation in decision-making and in influencing policy about local problems. Youth are able to socialise with and get experiences from adult groups, especially local officials. This allows younger generations to get used to working closely with adults, so as to minimise the gap of the existing social hierarchy that exists between them. My research addresses this critical matter in order to explore the implications of young people’s participation in community development processes in the Cambodian context.

Among community members, youth can be actively involved in development by offering decisions, initiatives, planning, services, and resources that have effects on their life (Checkoway, 2010; Checkoway, Pothukuchi, & Finn, 1992), and this has been recognised in the Convention on the Rights of the Child (Villa-Torres & Svanemyr, 2015, p. S52). However, Wallquist (2002) also recognises that Cambodian youth are living in a traditional social hierarchy in which younger generations have to pay significant respect to their elders by keeping silent during discussions and meetings. As such, social norms and practices remain a real challenge for youth wishing to be included in development processes, and young people find it hard to access networks for making changes or expressing their ideas.

Currently, Cambodian rural society seems to ignore the potential of young people, who can be regarded as disrespectful if they challenge their elders during public discussions. As such, this research project aims to explore youth participation in community work in this context in which young people’s voices and decisions are less valued or even taken for granted. It is also important to understand how teenagers involved in development describe their participation with regard to making their voices heard and being integrated into community development plans, and how they promote their contributions to the community for inclusive
development or change. The study hopes to explore the interactions of youth and other actors, including community members, local authorities and development practitioners, and considers how they have made room for young people’s participation. Increasing young people’s participation in local development when it comes to decision-making and managing choices gives them exposure to practical experience and genuine participation (Cambodia Annual Report 2012, 2012). In other words, youth participation in community services not only provides awareness-raising for the benefit of the whole community, but also shapes the way in which youth practice for their future families and later generations. Youth engagement with community services is therefore crucial to investigate, especially in the context of rural Cambodian society.

Given that this thesis discusses the circumstances of youth involvement in community development in order to understand local perspectives at a deep level, it can inform the academic community and concerned stakeholders such as policy makers, development professionals and members of the community, including youth, about the implications of and barriers to young people’s participation in future development. The following research questions have been used to guide and collect the raw data:

1. Primary question: How can youth participation contribute to community development in rural Cambodia?
2. Sub-questions:
   a. How do youth and local people define youth participation in the context of their rural community?
   b. What factors facilitate and constrain youth participation in community development initiatives in this context?
   c. To what extent are young voices heard or valued regarding their involvement in community services?
   d. How do individual young people benefit from participation in community development in this context?
   e. How can young people be better included in the community development process? How can this lead to more effective development outcomes?
1.2 Research Location

The Kingdom of Cambodia is a small Southeast Asian nation with a land area of 181,035 square kilometres. Cambodia shares borders with Vietnam to the southeast and east, Laos to the northeast, Thailand to the northwest and west, and the Gulf of Thailand to the southwest. The population of Cambodia is estimated at 15.58 million (World Bank, 2015), with 19 per cent of the population’s age ranging from 15-24 and 40 per cent from 25-54 years old, while from 55 and over is below 10 per cent. Approximately 80 per cent of the population resides in rural areas and 71 per cent are estimated to be solely dependent on agriculture (largely rice cultivation) for their livelihoods (USDA, 2010).

Takeo province is located in the south of the Phnom Penh Municipality. It borders Kampot to the west, Kampong Speu to the northwest and Kandal to the north and east (Than, 2013). Takeo province, the focus of my field research, contains ten districts. Samraong district was chosen as a case study for exploring youth participation in community services. The district is reached by travelling approximately 60 kilometres (one and half hours car drive) from Phnom Penh along National Road 2. Samraong district’s geography is that of a lowland area. There are two seasons in the target area: a six month rainy season and a six month dry season. The community is easy to access by car, motorbike or bicycle in both seasons. There are 23,176 families and 118,777 inhabitants distributed in 11 communes and 147 villages. The average density is 364 persons/km2 of the district population. The main occupations of people are rice cultivation, silk weaving and palm sugar products (World Vision Cambodia, 2007). Within this province, two villages were purposefully selected for the study, namely Chum and Prey1 villages, as they have existing youth groups working in the community. These youths have been involved in community work long enough that they have many experiences to share with the researcher, and can be appropriate representatives for other groups within the commune or district.

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1 These village names are used as pseudonyms in order to ensure the confidentiality be maintained because most of the villages in this commune have existing youth groups.
1.3 Youth Context and Participation Status in Cambodia

A trend of the Cambodian population is that it is comprised in the majority by young people. Rigolini (2010) states that young people are 60 per cent of the Cambodian population. According to the Ministry of Education, Youth and Sports, youth are those between the ages of 14 and 30 (Ou, 2013; Wallquist, 2002). Even though there are a lot of young people in the country, recent studies have found some issues in relation to low quality of education and training which hinders youth from producing a high level of productivity in agriculture, tourism, industry and services (Rigolini, 2010; Thai, Seng, & Panha, 2015). As such, more involvement is needed from nation-wide to the individual family to produce this kind of human resource more useful for the future development.

In 2011, there was a policy development to allow youth to access capacity development (Ministry of Education, 2011) to become good citizens. The policy lays out precise visions, goals, and strategies to enable youth to make their voices heard and valued in society. Higher Education Institutions, for example, have to develop legal frameworks and mechanisms to support young people to express opinions and decisions which affect their life at subnational and national levels. Moreover, some supporting mechanisms should be designed and indicated properly in order to allow key officials to make action plans supporting youth capacity building and development. To ensure Youth Policy can be implemented well, some
organisations including National Youth Policy Network (NYP-Net), Khmer Youth Association (KYA), Youth Resource Development Programme (YRDP), Youth for Peace (YFP), Youth Council of Cambodia (YCC), Khmer Youth and Social Development, (KYSD), Khmer Institute for National Development (KIND), Khmer Youth for Development (KYD), CYHD, SCEPE, People Development and Peace Center (PDP-C), have made room for youth involvement and supported their roles and responsibilities (Mansfield, 2008). Hence, this government policy with cooperation from NGOs is crucial for youth to be able to improve their capacity and involvements in community services.

As civic engagement has been promoted, Cambodian youth have got involved with some voluntary services, but there remain a few challenges. P. Heng et al. (2010) find that these youths are able to connect to common problems in society and try to provide support to their community when they are more engaged in community work. This study found that only 8% of young Cambodian’s participation was valued regarding their expression of voices and opinions, reported by 2000 young respondents, aged 15-24 (P. Heng et al., 2010). Even though there is an increase in young people’s involvement with community work, the behaviour of adults and local authorities seems hard to change, especially when it comes to supporting and valuing teenagers’ voices and issues. Hence, youth can be potential local contributors to community development, but their voices and decisions might be inhibited by various issues.

Moreover, there are some issues which might constrain youth involvement in community development on both formal and informal channels. Ou (2013) points out that limitations in civic education and national policy for youth participation lead to conventional practices in which youth are not represented in decision making. This means, for example, that adults and some key officials still keep to traditional practices in which only their members can make decisions and plans for the whole development process. Heng et al (2014, p. 25) state that young people do not have much knowledge of community-based organisations (CBOs) and local organisations, so they are unlikely to have active engagement with these groups. This is because there is a lack of supporting mechanisms for involving youth with these agencies. Youth participation has therefore not yet been highly promoted in community development in Cambodia, despite public rhetoric. Youth are merely sources of labours and their decisions and initiatives seem to be taken for granted by the community and some groups such as local
authorities and even CBOs. These kinds of practices have excluded young generations from involvement in decision-making and planning for development.

1.4 Relevance to Development Studies

Community participation and empowerment have been discussed and debated from various perspectives in Development Studies. Mohan and Stokke (2000) contend that the concepts have gained a lot of attention from neoliberal scholars and supporters. As these approaches have been adopted by most international agencies such as the World Bank, UNDP, and World Vision International, both development facilitators and community members are accustomed to using the terms in daily conversations, so the underlying concepts are more likely to be ignored and even manipulated by those who want to achieve their own goals or objectives.

Within Development Studies there exists some focus on exploring the real world practices of development theories, such as community development, power relations, social capital and participation - aspects which were selected for this study. These theories might connect with some development agencies and local members, especially youth who have engaged with community development services. These concepts have been used for several decades through contextualised frameworks and standards which might be produced and developed by the users according to local context, culture, norms and social movements, and so on. Therefore, this research brings knowledge from another angle to see how these perceptions have been used and adopted in Cambodia.

1.5 Thesis Structure

The thesis is structured as follows: the current chapter is an introduction to the research which covers and details research significance, aims and questions, case study location, youth context and participation status in Cambodia, and relevance to the Development Studies field, along with chapter outlines. Chapter two then reviews literature relating to frameworks or concepts of Community Development, Participation, Social Capital, Power Relations and Empowerment. By doing so, the intertwined components of these contested theories are presented from various contexts, especially those of developing countries, to make connections with practices of youth participation in community development. Chapter three discusses and presents the method for conducting the research which scrutinises my research study by employing a qualitative approach. The chapter details accounts of the research
design, tools, sampling, collection and analysis of the data, ethical issues and health and safety, scope and limitation of the study, positionality of the researcher and also offers a summary. Chapters four, five and six include a background of the studied youth groups, the grassroots concept of youth participation, and religious roles and women’s leadership respectively. These provide not only the measurement of data analysis and a preliminary result of research findings, but also the existing literature discussion of some contemporary concepts of community development related to youth involvement in community work. A final chapter is a conclusion of the research which offers a summary of key findings, the significance and limitations of the research, and implications for future practices of youth participation in community development and key lessons learnt for the entire study.
Chapter Two: Background and Literature

2.1 Why Community Development?

The conceptual framework for my thesis is outlined in Figure 2, and this is how I have structured the debate for this chapter, which will be discussed in details.

Figure 2: A Summary of Theoretical Perspectives

A concept of community has been understood throughout human evolution, and as such its comprehensible definition might be based on the nature of those who experience it and attach to it. The following literature review will scrutinise how the concept of community has been perceived by scholars and practitioners. Pawar (2010), for example, states that a clear understanding of the community concept may require us to analyse factors such as people, geography, practices, culture and social attachments. Warburton (1998, p. 14) defines community as a strong connection between local persons and place, which means that the relationship between people in a society and their location has an indescribable aspect. For
instance, geographical attachment might be one factor causing community’s members to remain in the same place because of their social experience, relationships, connections, culture, history, norms, practices, etc. Onyenemezu (2014) concludes that community is a social cohesion which enables its members to share their daily life, geographical place, socio-economic, cultural and political trends so as to make each member feel belonging and attachment to continuing their common direction. In short, community provides its members with attached experiences throughout their life. Thus, community involves a wide range of concepts and underlying historical links vis-a-vis people, culture, environment, geography and attachment.

Although community seems to have a well-connected relationship between place and people, Korschning and Davidson (2013) state that it is less likely to provide precise definitions, applications, and statements because community is deemed to depend on participants’ problems and interests. Indeed it can be true that communities comprises of sophisticated cohesions and interactions which might be different from one to another according to social norms, culture, practices, people’s perceptions, and so on. Pawar (2010) explains that providing a precise definition for community is problematic owing to different characteristics that exist between distinct communities such as population size, identity and belonging, relationship and attachment, commonalities among people, and local culture and customs. Hence, a proper definition for community depends on its context, geography, economy, and people. These aspects of community are highlighted in order to note that my research of youth participation in community work might be influenced by how the community is organised and structured in terms of social norms, culture, hierarchy, and practices.

Development, on the other hand, has been understood in many different ways and linked with several concepts including modernity, industrialisation, urbanisation, economic growth, free market, and grassroots movements. Esteva (2010) describes development as what is correlated with growth, evolution, and maturation. Melkote and Steeves (2001, p. 332) state that development as a concept has to include “the physical, mental, social, cultural and spiritual growth of individuals in an atmosphere free from coercion or dependency.” Willis (2005) contends that development is closely connected with ‘modernity’ which mainly focuses on putting efforts for economic development through involvements with international agencies such as the World Bank and the International Monetary Fund (IMF). Understandings of development have been influenced and dominated by various factors.
These include individual perspectives toward the terms of development itself, criteria to pinpoint the development processes, the dominant status of the developed world, the relationship between governments and development agencies, and so on. Therefore, development is perhaps more complicated than what have been reviewed and analysed because it is connected with people, socio-geography, culture, perspectives, norms, social movements, and global trends.

Furthermore, perceptions of development and how it is practised in the world have been changing and shaping over time. Since the colonial periods, development has been dominated by the western development model, which is linear, teleological and ethnocentric (Pieterse, 2010). Esteva (2010) states that after the creation of United Nations Research Institute for Social Development in 1963, there was an integration of economic and social planning for development. A few decades later, Pieterse (2010) recognises a few approaches which have emerged and which are related to development concepts such as mainstream development, alternative development and post-development. Given that a development paradigm can be perceived and adopted according to social changes, culture, economic potential, history, etc., local people should own development processes including decisions and management of the development. This is because development perspectives can be based on epistemologies and ontologies of outsiders and insiders.

The first paragraphs of this chapter dissected the concepts of community and development separately, however the thesis now moves to focus on ‘community development’ as a combined concept. This section outlines how community development emerged and what its desired objectives are.

The concept of community development gained popularity in the 1950s and 1960s with guidance from the UN and its affiliated agencies including UNESCO, ILO, FAO, WHO, and UNIFEF, which supported the process of reconstructing the economy, especially in the Third World where there was an urgent need to improve living standards among the poor (Campfens, 1997). Because people have been living as a group, the introduction of community development paradigm could be well-aligned with international agencies’ strategies and goals of poverty reduction through community-building measures and producing community-wide positive impacts. From 1968, community development got more attention from social workers, education professionals and governments who produced some
influential reports and provided some funding (Henderson, 2008) for taking further steps to combat poverty. Since then, community development has been significantly focused on poverty eradication with the involvement of international agencies and recipient countries.

Community development is understood differently according to people’s varied experiences and backgrounds, from development facilitators, to academics, scientists, business elites, local people and youth. According to Blakely (1980, cited in Florin & Wandersman, 1990), community development has not constructed well-articulated models or theories; it remains more of a social movement than an applied behavioural or social science, while Phillips and Pittman (2009, p. 3) express that:

Most practitioners think of community development as an outcome—physical, social and economic improvement in a community—while most academicians think of community development as a process—the ability of community to act collectively and enhancing the ability to do so.

Bonye and Jimu perceive that community development has a strong connection with concepts like participation, empowerment and mobilisation (Bonye, 2013; Jimu, 2008). Consequently, a majority of development agencies have been involving and employing these concepts at the grassroots level via participants’ experiences and backgrounds. In short, community development is explained and employed by different professionals using varied approaches and methods.

Community development can also be applied through a top-down approach. For instance, Henderson (2008) explains that there are three vital themes in developing a community: auspices, changing policy context and responding to new ideas. The first theme refers to supporting needs in terms of finance, job creations, and capacity building. Next, changing policy contexts are seen to have a close connection with political spectrums, for example, public expenditure change and privatisation of some public services. The final theme is responding to new ideas because theory and practices of community development are perceived differently from one location to another according to their social, cultural, and historical changes or contexts. Since decision-making processes are influenced by powerful and high-ranking officials, there should be a specific research project assessment before any implementations carried out in the community. Hence, this high level approach might be working in some communities, but not all.

Though there is not a common definition of what constitutes community development, there are studies of how to reach or achieve community development. Henderson (2008) expresses
that the backbone of effective community development comes from local residents who are committed and take actions in order to contribute to solving existing problems. Phillips and Pittman (2009) state that community development is a method to facilitate community members to come together and discuss solutions to deal with current and common challenges in their societies. In other words, it is a way to motivate community members to get involved in action-taking in order to achieve desirable or shared results for their members. This can be labelled as a bottom-up approach, which allows local people active involvement in discussing their issues and needs. These people are therefore deemed to be responsible for changes in their communities. Community development can also be related to community organisation, community-based initiatives, community mobilisation, community capacity building and citizen participation (Ritchie, Parry, Gnich, & Platt, 2004, p. 51). Consequently, community development can be achieved through local people’s interventions in terms of mobilising local social capital, engaging local members in a series of community events, and promoting voluntary participation. Although community development practices are complex and scholars have struggled to reach a consensus on a definition, this research study will contribute to the concept of community development from Cambodian’s rural context. As such genuine participations of local members, and especially young people is explored not only their decisions and monitoring, but also their management of the development processes in the community.

2.1.1 Community Development Theory and Practices

Even though it remains hard to reach a common definition of community development, its paradigm is more likely to convey similar processes and implementation at the ground level. O'Connor and Brady (2014) propose a theoretical model, which enables community members to get involved with community organising, including community building, trust building for future plans, and mobilising individuals. It can be inferred from their conceptual framework that to maintain these mentioned concepts, motivation and empowerment play a vital role in letting community people own their development goals and processes. In other words, a community has its own attachment in terms of potential and weaknesses where it might need to be stagnant or developed based on the community members’ decisions, choices, managements and solutions. Flint (2013, pp. 94-97) contends that ‘system’s thinking’ is one of the contemporary approaches to making better connections or networks among community members and development professionals. This allows them to work together to improve
community ownership and accountability in terms of their participation, contributions and decisions to solve social issues.

Community development also involves some aspects that allow community members to achieve common goals. Korsching and Davidson (2013, pp. 41-45) point out that two main components are crucial to reach a strong community development. First, structure building focuses on engaging community members to deal with social issues collectively. The second is task accomplishment which mainly indicates an achievement of community goals, most particularly infrastructure and economic development. Similarly, Levi (1986, cited in Westoby, 2014) also proposes two vital components of community development including process orientation and structural change. Community members can work collectively to achieve a common goal, although social movements and changes can be different in terms of culture, religions, social norms and contexts. Moreover, Bhattacharyya recognises that “community development is an agency” in which people are able to use their own approaches to help people live together with a sense of solidarity (cited from Hustedde & Ganowicz, 2013, p. 164). By getting involved in such activities, according to a study conducted by O'Connor and Brady (2014), participants acknowledge that individual and systemic social changes can be achieved through well-planned community organising. Therefore, the involvement of local members is crucial to achieving communal goals and objectives.

Despite the fact that external interventions from development facilitators and agencies can bring long-term impacts for communities, there needs to be active engagement from local people who own local aspects such as presence, decisions and contributions. This engagement can in turn be a guide to development practitioners and agencies who have to deal with the problems through appropriate or contextualised methods and approaches in order to make long-term progress in particular societies. Stevenson (2002b, p. 743) expresses that to support communities to live prosperously in the future, there needs to be a mixture of people from various groups irrespective of economic and social statuses. According to Warren (1968), a planning process is one of the vital components for facilitating a purposive change in the community which is attempted and contributed to by individual groups or organisations. Thus, combined work from both internal groups and external agencies is perhaps the most appropriate approach to sustaining community development.
It should be noted that community development involves a wide array of approaches, agencies, and resources. One of many approaches used in connecting with people is, for instance, a participatory approach. Warren (1968) is concerned about how to reach the required level of participation for decision and resource contributions. In other words, an involvement from various agencies including NGOs, youth, local members, and officials is needed, but this kind of participation is simply abstract. For example, youth might be able to contribute their experiences to their own communities through voluntary work and services, while non-governmental organisations and local government are simultaneously working together to develop spaces for inclusive development, especially for the participation of marginalised groups.

Among many community development models, the community development chain (Figure 3) provides development processes and/or frameworks for practitioners to effectively work with community members. First, capacity building for beneficiaries (getting their decisions and ideas) is one of the long-term means of building healthy communities. Then, identifying existing local resources contributes to the ownership-building process in which local members make use of what they have before they can identify what they really need. This is a way of minimising a high level of dependency in the community, whereby local residents wish to get involved with and own their development processes and to contribute to producing would-be inclusive development outcomes.

Figure 3: Community Development Chain

Source: See (Phillips & Pittman, 2009, p. 9)

2.1.2 Power Relations in Community Development
Youth engagement in community services can be understood as informal strategies. Both formal and informal strategies are not independent because of influence from public policies and existing formal mechanisms in a society (World Bank report (2001)). Within this embedded concept of influence, power can be actively involved throughout the whole processes of development activities in terms of community assessment, planning, intervention, monitoring and evaluation. Using this discussion to delve into how power can be perceived, the following literature and reflection mention concepts of power in an academic debates in relation to definitions and practice in a development context.

According to Dreyfus and Rainow (1983, pp. 184-187), Michel Foucault explained and analysed power in different ways. First, he described it as *nongalitarian and mobile* which is more likely to be dynamic and embedded throughout a social movement, most particularly during a technological intervention. Second, power was considered by Foucault as *multidirectional* which can be trickled down or vice versa. Finally power is “a general matrix of force relations at a given time in a given society” (p.187), which can be utilised and practiced in an unequal way based on a series of aims and objectives of individuals and groups. Through these explanations of power, it can be argued that agencies and related partners might utilise their power differently based on interests, networks, capitals, relationship and experiences. Also from all these epistemologies of power, community development practitioners, development professionals, beneficiaries, and authorities are able to employ their power relations based on their experiences and relationships. Youth, therefore, could gain power through their participation in community work, although it is not equally distributed from each concerned partner.

Mitchell and Moore (2012) propose that power can be defined and interpreted according to a status of social interaction and relationship, though power can ultimately be categorised into two main relationships: hard power and soft power. The former is an ability to command others to do something for them, but in return the recipients are able to resist by not doing so. A soft power relationship stems from attraction (Nye, 2004 cited in Mitchell & Moore, 2012); and according to Bades (1998 cited in Mitchell & Moore, 2012), soft power is related to love, persuasion, integration, cooperation or communication. McAreavey (2009) asserts that there is no precise or real picture of power relations for individuals to achieve their personal objectives. In short, power position is absolutely subtle and subjectively perceived and described in complex and diverse community movements and interactions. It can
therefore be difficult to provide a common definition and interpretation of power relations, but it can be indicated through social relationships and connections.

As most community development practices involve and are linked to a participatory approach, Cooke and Kothari (2001) state that the exercise of power is a vital attributor for discussion and decision-making in community movements. Phillips and Pittman (2009) point out that power is important for making social and economic improvements in society where there is a need for involvements from those who authorise resources including land, labour, capital and knowledge. Parons (1960, cited in (McAreavey, 2009, p. 47) contends that collective actions and interactions are suitable networks for addressing existing conditions where power is treated as a resource in the community. Parons also adds that power is not a zero sum game in which it can be viable through collective and cooperative work. Therefore, power relations could be distributed by community members due to the fact that it provides room for discussion, decision, connection, relationship and resource contributions.

Although approaches or practices of community development might provide ideal or appropriate solutions for some communities, Brennan and Israel (2013) are concerned that power relations in community development might potentially be manipulated and exploited by some members. Power distribution may as well be unequal at a grassroots level, as Richards (cited in (Mohan & Stokke, 2000) asserts that authorities mostly prefer the presence of village elites whilst the poor are typically not invited. According to Mohan and Stokke (2000, p. 249), although power can assist marginalised groups or individuals to accomplish their common goals, it can also be manipulated and exploited by those some dominant groups, most particularly in remote areas. That is why Flint (2013, p. 144) argues that power relations tie in with various factors including ethnicity, social and economic status, religion, culture, experience, and agenda or interest of individuals. Despite the fact that a community can have unity and commonness throughout a social change, there can be underlying differences in terms of levels of conflict, selfishness, ways of thinking, and care for each other (Stevenson, 2002a, p. 738). By having personal motivations and benefits, local people are likely to make use of what they have to gain individual advantages, particularly power distribution among team or group members. Power can therefore be utilised differently by different community members throughout the community development processes.
As previously mentioned regarding the Cambodian society, adult groups and local officials are mostly granted higher social value and positions than young people, so the discussion of power relations is very important to this study of youth participation in community development. In this section, previous studies and literature stimulate underlying concepts and practices of power in community development processes and implementations.

2.1.3 Social Capital in Community Development

From the perspective of most development practitioners, academics, professionals, supporters and agencies, community development has sophisticated systems, contexts and structures in relation to culture, history, economy, religions, social norms and practices, human and social resources, location, and people. Brockleby and Fisher (2003, p. 187) state that from the 1950s to the 1970s, community development focused merely on poverty reduction which identified social and economic factors of the specific context. Therefore in order to learn more specifically how community is connected with social capital, the following literature discusses and analyses the concept from previous studies and research.

It can be useful to briefly mention how social capital has been developed and defined. It was a popular concept in the academic sphere in the late 1980s, although it had been mentioned by L.J Hanifan in 1916 (Halpern, 2005). Definitions of social capital have been perceived differently. The influential sociologist Bourdieu (1986, cited in Mattessich, 2009) defined social capital as coming from individual contributions to a community in which it could be utilised for improvements of social economy with strong social accountability, relationships and systems. Coleman (1988) argues against that by offering a broad definition of social capital as communal collections of entities with precise functions and two common components. These components are existing social structures and specific groups. Social capital and its definition have therefore been gaining attention from community development practitioners.

In community development processes, social capital needs to be mobilised among local members to get individuals involved. There are four categories of social capital including human, physical, financial, and environmental capital, which can be distinguished into two levels of contributions: individual and community (Mattessich, 2009) or private and public faces (Putnam, 2000). The social capital paradox is recognised as a vital attributor for community capacity building and strengthening local economy (Bridger, Frumento, & Alter,
2013, pp. 98-100) because it is a suitable resource for building strong communities through people participation. As these resources have a close link with local members both individually and collectively, their participation, contributions, decisions and presence have critical effects on community development. Therefore, any mobilisation of existing social capital should involve relevant partners in order to bring about successful and sustainable community development.

Even though the concept of social capital is widely recognised and used by many international development agencies, governments and community members, its definition can be contextualised and adopted to align with local contexts. For instance, Areekul, Rotana-Ubol, and Kimpee (2015) have shaped an existing definition of social capital for fitting their context that helps to foster a life-long learning society including human capital, institution capital, wisdom knowledge and culture, natural resources, and community funds. They also point out that in order to reinforce social capital in society, there needs to be five cycles of social trust in participation such as problem-solving, decision-making, implementation, benefit distribution, and evaluation (Areekul et al., 2015). This means that by promoting social trust, community development processes can be proceed smoothly and include root-cause analysis in decision makings. Halpern (2005), citing Fukuyama’s 2005 work, adds that social capital which has high levels of trust among traders can push economic activities for long term development.

The notion of social capital involves underlying principles and/or approaches of how it is applied and used in a practical way. In this case according to Endress (2014), social capital is multidimensional. Mattessich & Monsey point out that social capital is collaborative or collective actions at a wider community level which promotes collective abilities among community members such as problem solving, strong networks, decision making, seeking common goals and working together to accomplish work (1997, cited in (Mattessich, 2009). According to Putnam (1995), social capital involves “features of social life-networks, norms, and trust that enable participants to act together more effectively to pursue shared objectives”. Evidently,

Social capital comprises of three fundamental components including, “network; a cluster of norms, values and expectancies that are shared by group members; and sanctions, punishments and rewards, that help to maintain the norms and network” (Halpern, 2005, p. 10).
By analysing the literature from these authors, it is clear that social capital can be adopted for community development and connected with various approaches and principles, which, according to Endress (2014), involve social networks, trust, and norms of reciprocity.

In addition to what is mentioned above, Putnam (2000, p. 19) recognises that social capital is intertwined with ‘civic virtue’ when there is a proper connection or social tie through reciprocal actions or contributions. Halpern (2005, pp. 248-249) states that families are responsible for building up social norms and ties for their children in order to shape their characters and strengths. Endress (2014), who tries to link social capital to belonging, calls this kind of social connection a ‘socio-structural type of belonging’, in which it comes from social descent and socialisation of previous family members. By reflecting to these concepts, social capital has a sophisticated and underlying meaning within itself and is well embedded in society. Social norms and ties have to be built and provided to future generations who will need to adapt and respond to social change and environments. Hence, social recognition and enactment can be transferred from one generation to another where strong social networks exist.

However, there are some critiques toward the notion of social capital which should be taken into consideration. Mattessich (2009) expresses that the individual level of social capital contribution is less likely to help a community to achieve a positive change. This might be because personal agendas and perspectives can hinder each person’s contribution to reaching a common goal for developing their community. Putman (2000) suggests this notion is a private face because a network that individuals have established can work for personal interests. Furthermore, Portes and Landolt (1996, cited in Leonard, 2004) argue that social capital can hinder individual members in the community from accessing and making choices for their goals or objectives. In these situations, social capital can be seen as a driver to be exploited and blocked based on how people manage and utilise it in a way to make it transparent and accountable. Schmid (2014, p. 105) criticises the concept of social capital by arguing that “it lacks intentional explanations and rests on a misconception of the nature of basic human social relations”. Thus, this brief discussion of critiques about social capital offers some ideas for development practitioners and agencies to bear in mind the drawbacks of this concept.
Despite critiques, social capital provided by youth participation can be harbour huge potential for community development processes. In society, youth can be regarded as human capital which plays a crucial role in contributing to community development processes. Youth agents might participate in community services because these groups are able to learn and understand something new for their life. What youth can do is to build and reconstruct social trust and engagement among community members, local officials and other development agencies. Putnam (1995) mentions that social trust and civic engagement are well connected with or without determinants of education, age, employment, gender and race, etc. Youth enactment in a community provides a basic capital to the community, irrespective of their knowledge, experience, age and social networks. In this regard, youth are working to produce development outputs/outcomes for positive changes in their society. When youth are able to maintain involvement with community work, they can learn new skills, knowledge and social experience so as to influence policies or development processes which in turn have positive effects on their life.

To conclude the whole section of community development, the above mentioned theories and debates have brought attentions to the researcher of this thesis to delve into a critical roles of youth participation in community development. For instance, power dynamics among community members, youth and development practitioners provide a general concept of how each member interacts their intended agenda. Therefore, the research aims to investigate all these kinds of interactions between community development, youth participation and power exercises.

2.2 Concepts of Participation in Community Development

With regard to the term ‘participation’, development practitioners and participants are using the term more than needed, so it becomes a daily conversation word for which people are less likely to deeply understand its embedded concepts and processes with regards to community development. For instance, some people use the word for their own personal benefit, or groups harness it for political slogans, economic gains, sources of investment, fund-raising devices, and networking with private sectors (Rahnema, 2009, pp. 129-131). In short, the word can be seen as positive, but it is vague (Agarwal, 2001; Alkire, 2002 cited in (Crocker, 2007), so it comprises underlying meanings and can be exploited.
The utilisation of participation theory has been adopted for implementation by various developmental agencies. Some agencies are able to gain more engagement from individuals, community groups, private sectors, authorities, potential groups and other concerned institutions such as micro-fines and banks to accomplish their common goals or vision through employing participatory processes. Melkote and Steeves (2001) state that true participation has to promote conscientization toward project beneficiaries and key partners who are counted as marginalised groups. By doing so, these people will be able to identify their needs and challenges to respond to existing problems, and making plans to solve the issues. With these approaches, beneficiary groups are able to identify their potential and capacities for their own ways of development which might as well bring about ownership at the community level.

Although the majority of users and practitioners perceive the participatory approach in a similar way, common practices might be different based on users’ intentions, resources, and agendas. For instance, some development professionals might promote local participation to mobilise existing resources for development because, as Miraftab (1997) suggests, this approach is less costly and reaches the most deprived groups. Meanwhile other agencies might need people’s presence to build local capacity for better decision-making and management so that people can be actively involved with their development. Hustedd (2009) focuses on capacity building to help community members initiate their own visions and acquire new skills and knowledge throughout participatory processes. Thus, the participation approach is practised in a variety of ways and through a variety of processes.

The participation concept has been dominant in development practices, especially in community development processes in which it starts from the bottom-up. Rahnema (2009) believes that this approach should be coined as ‘popular participation’ due to the fact that it involves community-based decision and regenerates their ways of development. Flint (2013) state that development staff have relied significantly on participatory approaches to allow community members to be actively involved in development processes, moving towards sustainability. However, Cleaver (2001) argues that there is little evidence to prove that participation provides a lot of benefits to the deprived groups and the most vulnerable. This is why Cornwall (2002, 2003 cited in (Morgan, 2016) proposes two kinds of participation. First, an invited space is a formal chance for participants to express their voices or issues, a method now popular with development agencies. Another one is claimed participation which
refers to the involvement of local people, especially the poor, who can be present without any invitation and influence discussions and talks. These participation processes are well aligned with my own research to explore local perceptions of youth about their participation in the community development.

As participation is linked with civic participation, local people’s roles and contributions can be crucial in a society. Civic engagement includes volunteer work with NGOs, participating in community services, joining in civic-related organisations, contacting mass media or governments about public affairs, and donating money for the needy (Zhong, 2014). People’s participation in community work can be vital to local residents regardless of their age, gender, social status, political views, religion, or educational background, given that participating residents are able to articulate their own needs, issues, and contexts more appropriately than outsiders. According to Tufte and Mefalopulos (2009), participation is about mobilising community members to work together to change society from limited sharing of knowledge, power and economic distribution to an acceptable outcome that the majority of the people need. They also add that some practitioners perceive that participation should make space for beneficiaries to own development design and implementation. Hence, civic roles and contributions to promoting local participation are beneficial for the whole community.

However, there are some critiques of participatory approaches. For instance, Burton (2004) raises the debate as to how we can measure successful participation and what is a milestone for setting the criteria. It is clear that there is the complication of participation for making a smart indicator for recognising achievements or proposing areas for improvement. Another issue, according to Prout, Simmons, and Birchall (2006, p. 77), is that the participation chain lacks full understanding of some of the motives of people’s engagement in resource sharing, as well as how to mobilise them to take part. It appears that the motivation for people’s participation is sophisticated and ambiguous as to whether it is coming from personal or communal actions. Mikkelsen (2005, p. 54) explains that although genuine participation leads to democratic steps where concerned local people make their own decisions and manage outcomes, some practitioners seem to use both coercion and positive motivation in processes of participatory methods. Therefore, we should be aware of some weaknesses of employing this approach.
A critical challenge for employing a participatory approach, according to Chambers (1993), is behaviours. Chambers explains that most often development professionals view themselves as more superior than their local counterparts, and that this practice therefore restrains local members from expressing their issues and needs. It is clear that participatory processes are in the hand of users who might manipulate them through their own experiences and socialisations. This provides me with a personal reflection that during my past work with an NGO, I seemed to use this approach to gain people’s contributions, rather than promoting voluntary participation. Hence, this critique may inform other development practitioners about the challenges of the participatory approach. By acknowledging this, a study of youth participation in community development will produce learning reflections of the participatory approach.

2.2.1 Empowerment Approach

The collective action of participation by local residents has been perceived and recognised as an important factor in gaining further resource contributions or distributions, which have primarily positive effects on empowerment (Rissel, 1994). This may in turn lead to the promotion of local ownership. Islam (2014) perceives that empowerment helps to tap the existing resources and capabilities of vulnerable groups so that they can partake, lobby, manage and take roles and responsibilities in their own development processes. It seems, therefore, that concerned people need to be more active for local participation to be empowered or gain empowerment. Mohan and Stokke (2000, p. 285) state that participation and empowerment can be contextualised through a power model in which individuals or groups can either facilitate the achievement of community goals or lead to conflicts. As these concepts are interdependent and intertwined, the literature below briefly discusses how relationships of development and empowerment concepts are taken into real practice.

Empowerment inevitably emerged from the concept of power, and can be used and applied according to contexts, situations, and political, social and cultural appropriateness. Cited from Rowlands (1998 in (Melkote & Steeves, 2001), empowerment can be divided into three categories. First, personal empowerment allows people to own personal awareness and self-esteem in order to manage existing issues in their lives. Second, relational empowerment refers to building capacity and knowledge for beneficiaries to handle and control their issues through decision-making. Finally, collective empowerment is mainly about working together
in decision-making and about actions at a wider level in order to change social structures. Thus, an empowerment approach can be utilised according to social movements and structures.

As poverty eradication has been a focal aspect of community development, empowerment approaches can be adopted to mitigate poverty through local engagements. In a 2001 World Development Report, this approach was used to combat poverty by engaging effected groups to have their decisions and voices to improve public management systems and roles of civil society. By empowering those who are vulnerable and marginalised, development projects can be widespread and responsive to the needs of the majority. For example, the process of project design needs to get local decisions and choices to explore the real root causes of their issues. Mohan and Stokke (2000) contend that participatory development has a closed attachment with the empowerment approach so as to make civic engagement more genuine and active in terms of their decisions, resource contributions, voices and labours. In line with Mohan and Stokke’s perception, and according to Dahal (2013), a participatory approach is a crucial development step towards consolidating, retaining and improving power-sharing among community members in a specific context. Hence, empowerment in development can provide room for silent groups to make their voices heard.

Two aspects of community development, according to Trommlerová, Klasen, and Lebmann (2015), involves empowerment and agency. Both factors have played a vital role in helping people to achieve their common goals. They point out that promoting agency allows individuals to value and continue their own freedom aiming at reaching or completing their own dreams. Regarding youth participation in community affairs, an empowerment approach undoubtedly provides a better space for youth to work more effectively in helping their community. It means agency for each individual youth member who is seeking to use their personal freedom to promote active engagement with community work. These key correlated aspects accelerate more involvement from local members in attempting to reach their goals. Nilsen (2008) explains that this provides room for grassroots stakeholders to offer their choices and decisions for dealing with their needs and/or problems.

There are some underlying aspects which are connected with the empowerment approach. According to Kabeer (1999, cited in (Trommlerová et al., 2015), an empowerment approach can be influenced by various factors including gender, sex, educational background,
ethnicity, social norms and status. For instance, this approach allows women in Peru to gain personal confidence when participating in local activities. It then helps to produce better communication among community members and outsiders both socially and professionally (The World Bank Report, 2001). However, Rissel (1994) contends that a group of people may be empowered for a particular problem in their community but not others. This may be due to their existing resources and the capability of the group to manage different issues.

Empowerment appears to be controversial throughout its implementation processes. Argyris (1998, cited in Nilsen, 2008) is concerned that the approach is good in theory whilst in practice it can be rhetorical and manipulated by users, especially those who are at a higher level such as managers. Those people are more likely to apply command and control models. Additionally, the approach does not have sufficient theoretical determinants for providing definite criteria to be measured (Rissel, 1994). It means that the approach lacks proper indicators of how to set specific target achievements while Kabeer (1999) proposes broad concepts of attributors as indicators for empowerment such as social norms, sex, gender, and knowledge can be a benchmark to assess the results. Thus, there is much to learn from this approach, as it is made up of various processes and targets to be achieved and measured.

2.2.2 Youth Participation

Youth status in society has been valued in various models. Checkoway and Gutierrez (2006) state that youth have been viewed as potential community assets for the last couple of decades, and are no longer viewed as a social problem. This is because young people are able to utilise their skills and make use of their rights to engage themselves in the development of their society (Checkoway, 2010; Head, 2011). Furthermore, Head has suggested two kinds of benefits that arise when youth are involved with social services. First, individual youth are able to create chances for personal development in terms of new skills and knowledge. The second is a communal benefit to society in an indirect way in which it is recognised as a social capital. This participation can contribute to and be reinforced by social development, organisational capacity, and positive changes in the community so that shared benefits can be dispersed to community members as a whole (Checkoway & Gutierrez, 2006, p. 2). Therefore, the status of youth can be promoted through their social involvements.

Related studies suggest positive returns for individuals and communities from youth participation in community work. A 2014 research study in Brazil found that adolescents who
participate in community-based programmes have higher levels of school attendance, performance, and motivation than those who do not get involved in such activities (Barbosa, Portilho, Wilkinson, & Dubeux, 2014, p. 189). Similarly, American teenagers view themselves as important members of their communities when they involve actively with community services. In short, when youth are exposed themselves to community empowerment and promotion of sense of community, they are deemed to value their own identity in a more positive manner. (Lakin & Mahoney, 2006). Thus, young people are more likely to produce positive benefits when they participate with community services.

Furthermore, a study in the Netherlands revealed that authorities include youth participation as reinforcing and strengthening social cohesion and structure. The study found that promoting young people’s participation can an effective approach because it makes youth gain a sense of social responsibility. Involving young people in youth policy development also promotes learning and facilitates adaption to the needs of the group, although it is more likely to serve as a political instrument. Ultimately, young people’s participation serves both individual youth and their societies in terms of organisational and negotiating skills, decision making, and personal development for stepping into adult life (Timmeran, 2009). Lerner has concluded that there are “Big Three” design features of effective youth development programmes (Lerner, 2004, p. 127):

1. Opportunities for youth participation in a leadership of activities that
2. Emphasise the development of life skills within the context of a
3. Sustained and caring adult-youth relationship

In addition, Chaskin (2009, p. 1130) proposes three main principles of youth engagement with local services including participation as “developmental, holistic and change-gents”. This author explains that youth are able to get more experiences through involvement with youth development programmes and expose themselves to opportunity within the community-based organisation, which is coined by Chaskin as developmental. The next one is for individuals (such as youth and programme staff) to learn from each other, which is a way of providing more interactions and networking to identify the needs and issues of young people, this is a holistic principle. As a result, the programme design is highly likely to effectively respond to existing issues and common demands. Finally, change-agents is recognised as an effective approach to prepare and build young people’s skills, capacities, and roles and responsibilities to shape the way things are happening for a healthy community.
Thus, the aforementioned components for youth involvement in community services provide factors for development practitioners to take into account.

A few factors related to this type of participation should be explored. Some youth experts have pointed out that a deep study should be carried out in order to understand how youth perceive their voluntary participation and intrinsic motivation for organisations or other services (Dworkin, Larson, & Hansen, 2003; Mahoney & Cairnes, 1997, cited in Zeldin, 2004). As such, my research study will contribute to this gap by delving into how young people perceive their voluntary participations. This suggestion implies that there are some underlying forces and interests because as mentioned earlier participation paradigm is dynamic and context-based appropriate, and the thesis explores these underlying components in the rural community of Cambodia. In other words, there can be some social mechanisms to allow young people to acquire new skills. Checkoway et al. (2006) contend that to build healthier communities, youth need to engage with organising and community building initiatives. The Headspace organisation in Australia, for example, has learned that the importance of youth participation in achieving quality services lies in promoting participation initiatives which generate personal and collective benefits (Coates & Howe, 2014, p. 295). Similarly, Flint (2013, p. 170) points out that to achieve sustainable community development, there needs to be public support in the community, most crucially amongst trusted individuals or groups and those who have high credibility in that community. To unravel existing practices of youth’s participation in Cambodia, the study asks key local people and stakeholders about their attitudes and opinions regarding youth engagement in community development services. Therefore, personal understandings of participation can motivate youngsters to actively engage with community work, along with social structures which assist them to do so.

However, there are a few drawbacks for engaging youth in development processes. Checkoway et al. (1992) identify that young people can be influenced by adults who are likely to provide models or approaches of development for their own interests. For instance, some development facilitators may lobby the agenda of discussion with young groups so as to respond to their programme or project goals. This will lead to uncertainty regarding teenagers’ interests or needs. Zeldin (2004) adds that adults usually initiate organisational structures and norms for young people to participate in, which can hinder young people from outlining their needs or interests. According to Zukang (2007), it is hard to set up an effective
practice or structure for youth participation because this can only be done through introducing youth to channels for expressing their opinions, offering contributions, and interacting with adults. These issues can therefore remain in the development agenda in which Christensen (2004) acknowledges that power relations (*discussed in section 2.1.2*) can affect youth participation.

2.3 Chapter Summary

The theory and practices of community development have been evolving throughout social movements, although a precise definition and models has not found common agreement. This is because community development comprises many underlying concepts such as participation, social capital, empowerment, social norms, power relations, people, politics, and so on. Take for example, power relations in the community. Each community may utilise their power differently: from normal residents to local officials. It is clear, then, that community development has a broad definition and practice in which people can employ it according to their context, situation and their people.

The theory of social capital was also explored in this section in order to analyse how it is aligned with community development practices. Because it is a kind of capital for generating development on the ground, residents’ roles and responsibilities have been solely focused on their contributions, decisions, choices, and presence. Social networking and relationships, for instance, are regarded as a social capital which can be retained from one generation to another. Social capital therefore has a close link with community development practices.

Most development agencies and practitioners have recognised the participatory approach to be a sustainable method for development so as to empower beneficiaries and local officials to own the process or to start to take roles and responsibilities. For instance, the World Bank and the Asian Development Bank have tried to promote this approach to government departments and other partners. However, the participatory method has also received a lot of critique because it lacks proper indicators and processes for measuring its outcomes. The empowerment approach was identified in this chapter as an embedded method within the participatory processes, whereas some levels of power are also identified as a correlated aspect. Youth participation is an example of this. Young people are focal members of a given community to be empowered to participate in development processes. In this case, young generations need to be ready for their own engagement for community development to make
positive effects on their life. To gather data contributing to what has been mentioned and reviewed in the literature section, the Methodology chapter discusses how the study has been undertaken.
Chapter Three: Methodology

3.1 Introduction

Before conducting this research, it was important for me to acknowledge the way in which each research approach links to philosophical foundations, given that these provide me with some overall concepts about the shaping and influencing of research by various philosophical views. Even though terms for these philosophies are inconsistently used, they are perceived and understood similarly. For instance, Creswell (2009) coins the term ‘worldview’ in order to differentiate perspectives of research positions, whereas some scholars, call it ‘paradigm’, ‘epistemology and ontologies’, ‘traditions and orientations’ and ‘broadly conceived research methodologies’ (Creswell, 2009; Merriam, 2009). According to Creswell, there are three types of philosophical worldviews, namely: Postpositive, Social Construction, and Advocacy/Participatory Pragmatic (Creswell, 2009). He also adds that by conceptualising the terms, researchers and scholars are able to identify their research approaches as qualitative, quantitative and mixed. This is because the philosophical concept of worldview is embedded in and influence on the research, so the researcher has to address this at the beginning (Slife & Williams, 1995, cited (Creswell, 2009). Thus, my proposed research adopts a social constructivist worldview with a qualitative research approach.

From a social constructivist worldview, researchers conduct studies focusing on individuals’ perceptions so as to understand the way they live and work. Creswell (2009, pp. 48–49) states that complex views and ideas can signify varied meanings which are more likely to provide accurate responses for people’s situation through broad and open-ended questions in discussions. According to Roller and Lavrakas (2005), a constructivist paradigm explains social realities and sophisticated perspectives through social relationships, subjective meanings and sources of knowledge which are embedded in a particular society. Moreover, social constructivism can effectively examine the beliefs, ideas and images of young people (Kehily, 2007). Therefore in order to explore a real-life setting of youth in Cambodia, this philosophical perspective is the appropriate choice for my study.
3.2 Research methodology

Qualitative research was employed to explore individual youth’s perceptions in relation to their real life and work. Bryman (1988, p. 46) points out that qualitative research can be a good tool to describe and analyse the culture and behaviour of human beings studied in the social world. Henn, Weinstein, and Foard (2006) claim that qualitative research aims to examine a very specific phenomenon or an underlying problem rather than worrying about general issues. This is because in the social world, according to Williams and May (1996, p. 48), human reflection and awareness are definitely different and sophisticated in terms of social experiences, networks, social responses and cares. Henn et al. (2006, p. 150) explains that qualitative research is a way to build-up theory, rather than getting a theory for testing, though researchers should be aware of critical subjectivity and a lack of scientific proof. Thus, the qualitative approach fits well with my research framework to study perceptions and motivations of youth participation in Cambodia whose voices need to be raised and heard for community development.

However, there are some factors which might have negative effects on the research process and I had to be aware of these potential biases during my data collection, data analyses and interpretation. Bryman (1988, p. 71) points out that qualitative research is more likely to be a little ambiguous regarding the interpretation of social reality when researchers analyse participants’ perspectives and situations. Creswell (2009) points out that an interpretive approach allows scholars or academics to analyse and interpret what they see, hear and understand, and that it can therefore be influenced by various factors including researchers’ background, history, contexts, and existing understandings of the world. Denzin (2001, p. 43) asserts that there is no possible way to make interpretive research value-free, but it can be minimised by providing precise meanings and values for intended investigated phenomena or issues.

Despite some drawbacks, mentioned above, that are associated with qualitative research, it also has substantial advantages for my research. Referring to Berg (2007, p. 36) the process of operationally defining the concept is crucial due to the fact that the approach allows researchers and participants to provide a common definition related to their contexts, experiences, social movements, and knowledge. Denzin (2001) explains that interpretive researchers tend to explain social movements in a more detailed and fruitful narrative.
regarding presence and persistence of certain activities from human experience. This can be done, according to Maxwell (1996, p. 166), through interpretive questions by exploring participants’ thoughts, feelings and intentions. In addition, King, Keohane, and Verba (1994, p. 84) state that an ‘interpretive approach’ is an appropriate method for studying the human concept and thinking, and it is a way to explain reasons intentional action with regards to the practices and beliefs in a specific society.

**Case Study**

In doing qualitative research, there are various approaches such as grounded theory, ethnography, critical theory, and a case study to name but a few, which can be used to investigate social changes. In this research, a case study was used to explore the participation of youth in Cambodian communities. Consequently, a case study for my research enabled youth to describe their situation, context, thoughts, feelings, challenges, supports, and motivations in relation to their participation in community services. It is hoped that the study might help to shape existing theory regarding participation where it might need to be contextualised according to youth situations and experiences in rural communities. This is particularly important where there are divisions of social cohesions among young and old generations.

In order to deeply understand the case study approach, a precise definition must be outlined. King et al. (1994, p. 85) claims that a case study can be defined as a way of analysing and interpreting a single case for an applicable variable. Merriam (2009, p. 40) defines it as an “in-depth description and analysis of a bounded system.” From this definition it can be understood that a case study is a subjective method of conducting research because of its complexity and interpretation of intended studied variables. In other words, some variables consist of underlying components and knowledge which can be explored by using a case study. Thus, a case study could be well connected with my study framework to look at youth’s perspectives of their engagements in community work.

Adding on to the definition of a case study from those authors mentioned above, the following discussion explores advantages of the case study and how it is connected with qualitative research. Creswell (2009) points out that case studies are regarded as one of the most popular methods in social science, and that they can critically explore processes of some intended activities or occasions happening in a particular setting. Merriam (2009) states that
a case study provides a strong technique for investigating sophisticated social interactions even with diverse variables of phenomena in a society. In this research, youth’s perceptions and understandings of their participations have become the main variable to be explored. As such, a case study of youth participation could unravel some current practices and explanations for future practices or implementation.

When employing a case study approach for research, investigators should acknowledge factors which could have negative effects on the whole process. Merriam (2009) is concerned that time and resource consuming when undertaking a thorough and profound research study can be a critical issue for researchers. Even though this might not be the case, a descriptive and lengthy case study may make it difficult to read and apply for policy makers, practitioners and other agencies. Writing up claims and generalisations that are context-based can also, according to (Yin, 2009), be a challenging process because analytic methods can be biased based on a researcher’s field, knowledge, background, and gender. Consequently, Henn et al. (2006) argue that researchers have to be aware of a plausible weakness of claims or generalisations when choosing a subset of cases for their methods. Because a case study lacks representativeness for a particular population, it is problematic to claim strong generalisations of the study. Therefore to me, these informing factors were well understood and applied during my data collection and interpretation.

**Case Study Site**

The location of this research project was in one rural district, Samroang, of Takeo province in Cambodia, which consists of 11 communes and 147 villages (World Vision Cambodia, 2007). Among these communes, Chumras Pen was selected for investigating and exploring perspectives of potential groups to study for the following reasons:

1. There are existing youth groups in this commune which have actively engaged with community services, so they are more likely to assist the whole study regarding their voluntary participations.
2. I have some contacts within the area, and these people had good relationships with local authorities who granted me verbal and written permission to undertake this study.
3. There do not seem to be any academic documents about this community or even at national level in relation to youth participation in community services. Thus, this study might provide basic knowledge for community members, local authorities, youth groups and development practitioners regarding youth involvement in community work.
3.2.1 Research Methods

3.2.1.1 Data Collection Tools

In order to understand perceptions of youth participation in community services, three techniques were used: focus group discussions, face-to-face interviews and observations. Fieldwork was conducted from May to June 2016, along with a collection of secondary data. Creswell (2009) has suggested that to ensure smooth data collections there should be specific study objectives or boundaries so as to set semi-structured interviews and observations, documents, visual objects and compliance with the standard of research protocol for recording permits. Then, with these tools for collecting primary data, I chose key respondents to get involved with this study (more details in section 3.2.1.2) through informal and formal selection processes. To ensure that participants were able to use their own local language and feel comfortable with the study outcomes, I had to provide more information about research objectives, research ethics and a consent form. Therefore, the following discussion scrutinises these tools of my research study.

3.2.1.1.1 Face-to-face Interviews

In-depth or one-to-one interviews (see table 2: In-depth Interview Participants) allowed for deeper understanding of youth’s and adults’ concepts and views on an individual basis. Semi-structured interviews were employed because of their flexibility and/or less controlled, discursive topics. Hammersley and Campbell (2012, pp. 54-55) state that in-depth interviews are very effective for understanding participants’ experiences and perceptions. By applying this approach, Henn et al. (2006) recognise that facilitators could probe, prompt and be flexible to the topics to be asked by maintaining a natural flow of the social interaction, so interviewees might feel themselves in a comfortable environment for responding to questions. According to Curtis and Curtis (2011, p. 32), this type of questioning is appropriate for both researchers and respondents because the former are able to pay greater attention to the interviewees and report-building while the latter find it safe to discuss some sensitive issues or matters. Hence before conducting in-depth interviews, I had to build relationships with participants by conducting informal home visits and engaging with their activities.

Fieldwork process
One-to-one interviews were conducted with 14 participants, including: a commune council member, two village leaders, a school teacher/head, one NGO staff member, four parents of youth, a church leader, and four youth vice-leaders/leaders. The participation of other respondents besides youth was crucial for this study because they were highly likely to perceive youth participation in community services differently. Their perspectives of youth participation contributed to the broader context of my research, especially regarding how young people’s voices are heard and valued in the community. As all participants had agreed to the interviews, I simply needed to further explain the study objective and purpose, to which an information sheet and consent form were employed. At the same time, I informed my interviews about the permission letter to conduct the interviews that I had received from the district governor. Each interview lasted around 50 minutes, and was located at the interviewee’s house or in office where it could be seen by others, while the surrounding environment needed to be appropriate for both interviewer and interviewees. An audio recorder and note-taking were used for data recording and validation after participants agreed to be recorded.

Table 1: In-depth Interview Participants

<table>
<thead>
<tr>
<th>No.</th>
<th>Type of participant</th>
<th>Number of participants</th>
<th>Estimated hours</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>One-to-one interviews (In-depth interviews)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Village Chum</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mrs. Pheang, Village vice-leader</td>
<td>1</td>
<td>50 mns</td>
</tr>
<tr>
<td></td>
<td>Ms. Co, Vice youth leader</td>
<td>2</td>
<td>120 mns</td>
</tr>
<tr>
<td></td>
<td>Ms. Pi, Youth leader</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mr. Chi, father of youth</td>
<td>2</td>
<td>90 mns</td>
</tr>
<tr>
<td></td>
<td>Mrs. Lang, mother of youth</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Village Prey</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mr. Khuon, Village leader</td>
<td>1</td>
<td>60 mns</td>
</tr>
<tr>
<td></td>
<td>Ms. Srey, Youth leader</td>
<td>2</td>
<td>80 mns</td>
</tr>
<tr>
<td></td>
<td>Ms. Ro, Youth vice leader</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Location</td>
<td>Name</td>
<td>Count</td>
<td>Duration</td>
</tr>
<tr>
<td>------------------------</td>
<td>-----------------------------</td>
<td>-------</td>
<td>----------</td>
</tr>
<tr>
<td>Chumras Pen Commune</td>
<td>Mrs. Phalla, Commune council</td>
<td>1</td>
<td>30 mns</td>
</tr>
<tr>
<td></td>
<td>Mrs. Sok, Secondary School teacher</td>
<td>1</td>
<td>45 mns</td>
</tr>
<tr>
<td></td>
<td>Mrs. Ekha, Church member</td>
<td>1</td>
<td>50 mns</td>
</tr>
<tr>
<td></td>
<td>Ms. Nin, WSA Organisation² staff</td>
<td>1</td>
<td>60 mns</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>14 participants</strong></td>
<td></td>
<td><strong>About 11 hours</strong></td>
</tr>
</tbody>
</table>

Note: All participants’ names are pseudonyms

**Fieldwork Reflection**

As this type of data collection involved various levels of participants from young to adult, I noticed several points from the interviews which might have effects on the data. Firstly, in Cambodian culture and practices, parents mostly say positive things about their children to outsiders. As the interviews focused on young people’s participation in community work, the perspectives from their parents might have been biased. For instance, parent respondents mostly supported their children’s contribution to community work, but their actions or attitudes could have been different from what they were saying. This means that some parents might not want their kids to spend time helping others, but believe they should instead help with the housework. Another point noted was the reluctance of local authorities who seemed to respond to the questions with very careful thought. For example, when asking about how he/she would request higher officials to help youth groups, they replied that they could only help with what they already had, and would not suggest anything else to a higher level. This is because most decision-making comes from top officials, while grassroots authorities often just have to follow. Ultimately, selecting a place for undertaking each interview was

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² This name is given to one organisation as a pseudonym
absolutely vital for both interviewer and interviewee. A quiet and visible place for conducting the interviews provided me with a high level of attention to the interviewee’s response and allowed me to probe further to underlying information. Therefore, culture, people, and place can have both directly and indirectly impacts on data.

3.2.1.1.2 Focus Group Discussion

Focus group discussions were more likely to provide room for participants to discuss personal and collective experiences, attributes and understandings of their participation in community services. Fielding (1993, cited in (Henn et al., 2006)) explains that focus group discussion allows researchers to understand common concepts related to specific themes or categories in a social setting. This provides a natural conversation for youth and the researcher to interact with each other so as to share knowledge, experiences and even their group plans for community development services. Another reason for applying a focus group discussion method is that, according to Henn et al. (2006, pp. 164-165), the technique enables participants to clarify their views to each other through discussions and provides a space for debates and challenging other people’s opinions.

However, focus group discussions have several drawbacks. Marczyk, DeMatteo, and Festinger (2005, p. 156) argue that a discussion approach may shape members’ opinions to that of the most influential participant, and data is complicated to measure or judge. Similarly, Kong (1998, cited in (Crang & Cook, 2007c) is concerned with power relations and the personal experience of interviewees who are not accustomed to sharing ideas, challenging in public, and being in a low position among others. Crang and Cook (2007c) state that a number of participants in the discussion can affect the flow of discussion due to the size of the participant members. Crang and Cook (2007c) added that selecting a small group size would, on the one hand, reduce the experiences and real life situation of a studied context. On the other hand, with a large group, time constraints can be a barrier. Therefore, as a researcher, I had to be aware of potential weaknesses, even though there was a precise guidance for employing this approach. To minimise this bias or confounded information, David and Sutton (2004) propose that data generation from discussions should make a comparison with those of other group discussion results, or even with one-to-one interview data. Learning from both the strengths and limitations of focus group discussion, I was able to apply this approach during the data collection in a smooth process whereby participants could have their voices
heard in a time-sharing approach. To ensure these, ground rules and an introduction to the process were laid out at the beginning before the discussion took place.

**Fieldwork Process**

Two focus group discussions were facilitated with five to six existing youth-group members in two different villages discussing their collective views and decisions for community services. Crang and Cook (2007b) point out that recruiting existing groups for discussions helps maintain the conversation in a natural flow in terms of using expressions, talking about issues, and familiarising faces and reactions. Roller and Lavrakas (2005) contend that group discussion is an ideal technique for studying the vital insights of social phenomenon when the topics are not sensitive. When facilitating this method with youth groups, their members were able to express their opinions and understandings of their own participation through open-ended questions. At the same time, key topics were used to guide the discussion, although the researcher was aware of how to probe and prompt for underlying views of the discussion. Youth shared their experience, feeling, thoughts, and challenges of their involvement in community work with me in a detailed and deep narrative. Regarding the process of data storage for these discussions, the conversations were recorded in their entirety and notes were written.

Table 2: Focus Group Discussions

<table>
<thead>
<tr>
<th>Villages</th>
<th>Types of participants</th>
<th>Number of participants</th>
<th>Estimated hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>Focus Group Discussions</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chum</td>
<td>Youth group members</td>
<td>6</td>
<td>70 mns</td>
</tr>
<tr>
<td>Prey</td>
<td>Youth group members</td>
<td>6</td>
<td>50 mns</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>10-12 participants</strong></td>
<td></td>
<td><strong>130 mns</strong></td>
</tr>
</tbody>
</table>

Note: All groups’ name are pseudonyms

**Fieldwork Reflection**

Through my observation of their presence and their opinions expressed during the group discussions, there were a few factors which should be reflected on and a few lessons learned.
As there were two youth groups selected for exploring some perspectives of their community participation services, it seemed that each group was in different stages or positions in terms of their knowledge and skills. One group was much more independent and creative while another was a new formed group. Despite this, in both groups each respondent in the group discussion was responding to the questions from his/her own views openly without any domination from other members, although there was not much debating among each other. This can suggest that each member felt overall encouraged to speak out. Finally, transcribing discussions from the recorder was challenging and time consuming because it was hard to identify who was talking on the tape due to their similar voices. To minimise the confusion, I had to pay high attention to the recording and listened several times for clarification. Finally, the presence and expression of participants’ views were seriously considered, but I had to be aware of some potential influences on the discussions.

3.2.1.1.3 Participant Observation

Participant observation was used to study the engagement of youth in terms of their presence, decision and voices in community meetings, campaigns or events. Payne and Payne (2004, p. 49) perceive that observations allow researchers to understand social processes and community practices through their daily life. By employing this method, Henn et al. (2006, p. 152) state that researchers might need to acknowledge three principles: a ‘passive’ of only watching and listening, an ‘interactive’ approach involving discussion to pick up some local concepts and language, and finally an ‘active’ principle, which enables a facilitator to clarify and challenge some points to deeply understand the social interaction of a community’s daily life. For the research, I decided to play the role of the ‘passive’ principle which was helpful to see how the interaction between youth and adults took place. This was done through meetings and social practices in contribution to community development services. Blalock (1970, cited in (Bryman, 1988)) states that the finding results from observations may be less reliable and can be repeated by using this method thanks to observer’s objectives and purpose, but it can be useful when integrated with other methods.

Fieldwork Process

To obtain data from participant observation, I got involved with youth group meetings regarding their internal/group plan discussions, and youth meetings with community or NGOs staff/church members. During this fieldwork, I asked permission from WSA
Organisation manager (WSA is a pseudonym for a Christian non-governmental organisation working in the studied community. The important reason to use pseudonym because this can avoid possible incidents or conflicts when the report publishes) to allow me to observe their activities and events with the presence of youth. Willis (2007, p. 233) points out that by employing an observation method, a researcher is able to put himself into a study context of his interests and participation in data collection process interpretation and analysis. Bryman (1988, p. 45) stresses that participant observation is a popular method as it provides a good connection between researchers and participants and builds close relationships which are useful in understanding social contexts. It could be reflected that some of the youth participants treated me as a staff member of the WSA Organisation, although I had explained to them my presence and role as a research student. This could possibly have prompted a more active and engaged level of participation in an event and meeting compared with their daily practice without my observation.

Table 3: Participant Observation conducted

<table>
<thead>
<tr>
<th>Date</th>
<th>Events</th>
<th>Participants</th>
<th>Place</th>
</tr>
</thead>
<tbody>
<tr>
<td>26 May 2016</td>
<td>A Preparation Meeting for Conducting Youth Day in Samroang District</td>
<td>- 8 Youth members</td>
<td>WSA’s Office</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- 3 Local commune officials</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>- 3 NGOs staff</td>
<td></td>
</tr>
<tr>
<td>01 June 2016</td>
<td>Youth Group Monthly Meeting</td>
<td>-15 Youth members</td>
<td>Church hall</td>
</tr>
</tbody>
</table>

Fieldwork Reflection

By using observation techniques to explore interactions between youth and other parties, I learned the following things. First, my role and presence in meetings could make youth and other people in the meeting act differently. For instance, youth seemed to look at me like an NGO staff member who could help them on a particular point. Similarly, NGO staff and local people were likely to treat me as a fellow member. Next, power relations among youth and
other participants were also distributed unequally. Within one group, one young person dominated the others in the meeting while NGO staff and local key people were playing a role as facilitators or mentors. This made me realise that most adults assumed they were more knowledgeable and of higher status in the society than their younger counterparts, although this is not necessarily the case. A final point links to the use of the term ‘empowerment’. This term was manipulated and exploited by most adults who tried to convince adolescents to do what they wish, while young people were less likely to have power to resist the proposed plans or managements. When it was time for a presentation of group discussion results, for instance, youth were asked to do this. By undertaking an observation technique, there were three main factors involved, including the researcher’s role and presence, power relations, and an empowerment approach.

3.2.1.4 Secondary Data

In relation to secondary data, I sought the support of local authorities, NGOs, youth groups and other relevant parties to provide some documents (2014-present) of youth participation in community work such as meeting minutes and progress reports. By obtaining this, I had ample information for complementing interview, discussion and observation results.

Some electronic reports and articles from NGOs working in Cambodia were used to offer a big-picture look at youth participation on a nation-wide level. This source of information contributed a great deal to my research, particularly when comparing and analysing the current practices of the two studied youth groups.

3.2.1.2 Sample Selection and Sampling Techniques

Sampling of participants was the most crucial step for the research study because participants helped to provide holistic and underlying information for the entire process. This study employed purposive selection sampling. This technique is done by identifying specific individuals who are well connected to a research criteria and objective (Hibberts, Johnson, & Hudson, 2012). Accordingly to Marczyk et al. (2005, p. 52), the selection of participants can be influenced by a few components such as a research question, design of the research, and types and potential participants. A purposive selection of participants was vital due to the fact that several key respondents and groups such as local authorities, NGO staff, youth’s parents, one church leader, youth and their groups, had a high level of understanding about
youth participation in their community. They had also interacted with each other through community meetings and social events, and therefore were highly likely to provide more relevant information than other local people who have merely seen youth involvement and attendance in community services. Payne and Payne (2004) stress that key informants are special, as they are aware of social activities better than others in the society. Interviewing such people enabled the researcher to better understand issues and the research question (Creswell, 2009), and as a result, the discussions and interviews could scrutinise underlying meanings and motivations of youth participation.

Nevertheless, some scholars argue that using purposive sampling has its drawbacks. For instance, David and Sutton (2004) point out that purposive sampling is based on researchers’ understanding or perspectives toward their participants. An individual researcher might have different preferences, networks, knowledge, and relationships when selecting individuals to be their participants. Hibberts et al. (2012) also adds that a purposive sampling is not as strong as an equal probability of selection method (EP-SEM), so a generalisation might be less likely to prove substantial impacts. Even though these potential issues might have hindered the process, it appeared that the positives sides (see the above discussion) outweighed these points. Hence my stance for continuing this technique as proposed.

### 3.2.1.3 Data Analysis

In relation to data analysis, Crang and Cook (2007a) state that good research requires a methodological data plan and analysis. This analysis enables better judgements and perspective-shaping through innovative and clear-structured research mechanisms. This informed me as a researcher to bear in mind that data analysis contributes significantly to the whole research process because, as Crang and Cook (2007a) point out, it helps investigators to stay focused, to deal with related problems and to collect further pieces of evidence. Merriam (2009, p. 175) clarifies that “data analysis is the process of making sense of the data through consolidating, reducing and interpreting what people have said and what the researcher has seen and read”. Therefore, data analysis during the course of this study adopted and employed the perspectives of the above mentioned authors.

Thematic analysis was used for this qualitative research study so as to interpret and analyse the transcripts from focus group discussions and one-to-one interviews. Guest, MacQueen, and Namely (2014) state that a researcher using a thematic analysis has to interpret raw data
by identifying and describing not only explicit, but also implicit information to develop some particular themes. In other words, emerging views and concepts from respondents were consolidated and collated into more specific concepts before providing some actual quotations of the interviewees. According to Miles and Huberman (1994), researchers have to arrange data from simple to more complex by using a contact summary sheet which is a summary sheet of the findings. Then, a first level coding is developed, followed by second-level codes which is a way of developing a more general theme. From these, the data from both interviews and group discussions was categorised into three themes: local definitions of participation, supports and constraints, and social and personal values in relation to youth participation (See in chapter 5). Along with these, emerging themes such as women’s roles as leaders and religions in development were selected as the main themes (See in chapter 6). Therefore, individual perspectives of participants were quoted from both discussions and interviews to offer some related themes linked to research questions and purposes.

3.2.1.4 Analytical Framework of Youth Development

In alignment with the aforementioned literature, this research study adopted The Developmental Assets Framework, which offers two main groups of assets including external and internal (Nakkula, Foster, Mannes, & Bolstrom, 2010) to respond to the research questions and objectives. From this framework, external assets involve support, empowerment, boundaries and expectations, and constructive uses of time. Internal assets include commitment to learning, positive values, social competencies, and positive identity. Since the framework has many indicators, forty to be precise, the research only utilises some of them to fit with the studied context and situations of the youth groups. Hence, the following table outlines some of assets, which are adopted from the original framework (see Nakkula et al, 2010, p.2³).

Table 4: Revised Youth Development Assets

<table>
<thead>
<tr>
<th>Two Main Assets</th>
<th>Sub-categories</th>
<th>Indications</th>
</tr>
</thead>
<tbody>
<tr>
<td>External Assets</td>
<td>Support</td>
<td>- Family support</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Other adult relationships</td>
</tr>
</tbody>
</table>

³ These authors cited from Search Institute, 1997, 2006; www.search-institute.org
<table>
<thead>
<tr>
<th>Internal Assets</th>
<th>Empowerment</th>
<th>Boundaries and Expectations</th>
<th>Constructive Use of Time</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>- Community values youth</td>
<td>- Family boundaries</td>
<td>- Creative activities</td>
</tr>
<tr>
<td></td>
<td>- Youth as resources</td>
<td>- Positive peer influence</td>
<td>- Youth programmes</td>
</tr>
<tr>
<td></td>
<td>- Service to others</td>
<td></td>
<td>- Religious community</td>
</tr>
<tr>
<td>Positive values</td>
<td>- Caring (help others)</td>
<td></td>
<td>- Time at home</td>
</tr>
<tr>
<td></td>
<td>- Responsibilities</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Restraint (avoiding from use of</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>alcohol and other drugs)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Honesty</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Social Competencies</td>
<td>- Planning and decision making</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Interpersonal competence</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(friendship skills)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Peaceful conflict resolution</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: Adapted from Nakkula et al, 2010

From this framework, my study has revised sub-categories and indications. For instance, the original framework internal asset comprises four sub-categories, but my revision used only two of them to make an alignment with the context of youth participation in Cambodia. This is because the framework is more connected with the education sector, the adoption might be appropriate to remove some sub-categories and indications so as to make it more practical for youth participation in community work. The framework related to youth participation in community development was used to design semi-structured interviews and focus-group-discussion questions. Then, data analysis can be done through the framework as well, and it offered a precise scope for exploring the perception of youth participation in Chumras Pen commune in Cambodia.

3.2.1.5 Data Validity and Reliability
As a qualitative researcher, these two concepts, validity and reliability, have offered me a lot of understanding for the whole research processes, most particularly data collection, analysis and interpretation. Thematic analysis employs a variety of procedures in making data more valid and reliable, this enhances the credibility of research findings and interpretations (Guest et al., 2014). For instance, following the data collection processes I was able to clearly understand the purpose of a research study, research questions and so on. Hence, a comprehension of research steps can play a critical role in contributing to data validity and reliability in terms of collection, analysis and interpretation of data.

Validity has a connection with some concepts and individual perceptions of researchers. For instance, Warner (1991, cited in (Miles & Huberman, 1994)) states that natural validity is an idea that a place and studied setting remain the same or natural despite the presence and actions of the researcher. In qualitative research, validity involves some processes in terms of analysis and interpretation to make information comprehensive and accurate (Creswell and Clark, 2011, cited in (Guest et al., 2014)). Therefore, validity of my qualitative research is linked with research process, data collection and analysis.

3.3 Scope and Limitation of the Study

Because findings were gathered from a small number of participants, the results are more indicative of a study of youth participation in community services rather than representative of the whole commune or district. Furthermore, in-depth interviews and focus group discussions might have missed some aspects of youth participation that may have been evident in other locations or with other participants. For example, the level of participation from each member within their group might have been varied due to reasons such as family conditions and pressure, schedule at school, personal values and beliefs, gender and age. Although the sample was small and from just two villages, it is a starting point for other youth both within the same commune and outside of it to begin understanding their roles and responsibilities in their community’s development. At the same time, local authorities and other relevant partners might be willing to contextualise their approaches and methods in working with local agents on the ground.
3.4 Positionality and Reflexivity

Positionality is crucial when conducting research because both the researcher and participants are shaped and positioned differently by their age, gender, class, education, and location. Sultana (2007) found that even though she conducted research in her own country with the same language and history, due to her educational background and urban experience she was treated differently from the other local residents. Bourke (2014, p. 3) explains that there is no representation without positionality which creates “spaces for subjectivism and objectivism”. Therefore, a disclosure of my positionality and voice, at some levels, can help explain how and why the study has been conducted and interpreted. Positionality is linked to the knowledge and experiences of researchers, so self-awareness is necessary for them to deal with some emerging issues (Peters, 2013, p. 189).

As the interpretation of this qualitative study is a core research component, the researcher’s positionality is critical to unpack. I am a city person who finished my first degree in English, and I used to work for one of the organisations involved with youth groups’ activities in the studied villages, Chum and Prey, for more than two years. However, I did not know much of about the progress and development of youth groups in the community because I moved to another location just after the studied groups started. Even so, during my presence in the community I built personal and professional relationships with local officials, NGO staff, youth, and local people, so I was able to contact a few focal individuals to assist me in securing interview agreements and a permission letter.

Evidently during the in-depth interviews, there were several factors which I had to acknowledge before, during and after the interviews were conducted. By referring to Roller and Lavrakas (2005, p. 57), there are two aspects which undermine an in-depth interview method including the relationship of interviewers and the social context. Roller and Lavrakas express concern that researchers might have had personal biases towards collected data because of some embedded characteristics in terms of age, gender, ethnicity, education and beliefs. Another one is the social context in which power distribution between participants and a researcher should be considered based on social norms and practices. It should be emphasized that these factors were very important for me to keep in mind during my presence in the community, although power dynamics and relationships between me and the research participants could be changeable.
Regarding reflexivity, Kobayashi (2009, p. 139) points out that self-reflexivity cannot be separated from personal world understanding and/or epistemology, because, according to Sultana (2007), reflexivity pertains to reflection on “self, process, representation, power relations, and politics” (p.376). Payne and Payne (2004, p. 95) recommend that there must be a critical and frequent review of the researcher’s participation and responses to interviewees, along with self-questioning and interpretation. In line with this, I kept questioning myself during the research process about my role as a facilitator and participant observer. It was also important for me to be reflexive in dealing with different participants in terms of their ages, genders and voices in the community. As my experience and background lies in community development, this influenced the way I was treated by participants, and also the way I myself interpreted these participants’ actions and behaviours. For instance with local authorities, I had to be assertive and a bit formal during the interview such as questioning, greeting and thank-you ending. Whereas with youth and local people, I was more relaxed and causal of how to ask questions and use local language before, during and after the interview. As such, each interviewed process could be managed smoothly.

3.5 Research Ethics and Safety

Ethical concerns have been taken into consideration throughout the duration of this project. Firstly, before proceeding with the data collection a well-planned written application had to be submitted to the Human Ethics Committee (HEC) of Victoria University of Wellington for approval, with attached documents including a consent inform and participant sheet. Then, I searched for and read ethical guidance and principles in order to be aware of how to behave and respond appropriately as a researcher when interacting with participants. This is due to the fact that some guidance was only theory-based while interacting with people was context-based and involved real practices and dynamics. Finally, I had to be accountable with participants in terms of protecting relevant parties’ information and identity by keeping a high level of confidentiality as stated in the guidance of HEC.

In addition to these processes, I also needed to bear in mind three principles suggested by Marczyk et al. (2005) and Oldendick (2012): respect for persons, beneficence, and justice. They have to be acknowledged by researchers to ensure the independence and well-being of participants because the collection of data was done through discussing and interacting with people. In short, the participants should be autonomous and protected from any harm.
Fortunately, during my presence and data collection in the community, the interactions and relationships between the researcher and interviewers could be retained well. In summary, during the data collection I followed these principles in a contextualised and practical way within rural Cambodian community.

In relation to health and safety, I was worried about several factors such as political tension, traffic accidents and gender issues. Firstly, a popular discussion topic in Cambodia during May to June 2016 was political issues between the party in power and an opposition party. A few members of the community tried to share with me their perspectives regarding political matters, although I was very careful not to get involved with this kind of talk. To actively participate in the discussion, I simply responded that I didn’t mind who had started the issue, but that I had to monitor and analyse deeply to understand its root causes. Moreover, I kept in frequent contact with key local authorities and individuals to update me about any incidents which might occur within the community. Because of this I was able to communicate appropriately with my intended participants and local authorities.

Another safety issue involved the possibility of road accidents, which I was personally able to manage well over the month I was there. When I travelled to undertake my fieldwork, I hired a car which drove myself from my home in Phnom Penh city. During weekdays, I stayed in a motel which is close to the studied villages, so the travel was infrequent and reduced the risk of road travel. The high level of risk of traffic accidents could, for me as a researcher, be mitigated through my self-awareness and management.

Finally, a place for undertaking interviews and discussions was given serious consideration because it could have negative effects on both the researcher and interviewees. For example in a rural Cambodia community, a young female talking with an outsider, especially a male person, can have bad rumours or implications. During my interview, I noted whether the place we were sitting was visible to others. This was done with agreement between the interviewees and myself as the researcher. Even though each interview was supposed to be one-to-one, family members and neighbours still came and became involved in our conversations, even helping with some questions. I handled this by focusing on the respondent with eye contact and by listening attentively. Moreover, I was also familiar with the community location, so it was not a major challenge for me. Therefore, I would conclude
that during the interview process I tried my best to handle all circumstances, but I could not guarantee that the process was perfect.

3.6 Chapter Summary

During the entire research process I gave serious consideration to employing qualitative methodology when exploring my main research question and sub-questions. Merriam (2009) asserts that data collection and analysis should be happening at a similar time so as to make them more interactive for researchers to reflect accordingly before producing reliable and trustworthy findings. A case study was used as a main method for exploring youth participation in community services, and this was pursued using through three techniques: In-depth interviews, focus group discussions and participant observations. A purposive selection of participants and places, Chum and Prey villages, was utilised thanks to existing youth groups engaging actively in community work. In this regard, two youth groups were selected to be main research participants, followed by some community partners including youths’ parents, a church member, a school teacher, government officials and NGO staff. Fieldwork was planned with precise processes and schedules in order to get approval from local officials and to provide information to participants in advance. Then raw data was categorised by its themes using a thematic analysis with The Developmental Assets Framework (as explained in 3.2.1.4). My positionality was crucial to disclose to participants regarding my family background, education, work experience, current status of my study, although these might have affected how they perceived me. Moreover, I also acknowledged potential factors which may have affected the research study such as study scope and limitation, ethics, health and safety issues.
Chapter Four: Background of Studied Youth Groups
4.1 Introduction

For this study, two youth groups were selected for a detailed and deep exploration to understand their perceptions regarding youth participation in community development. It is crucial to provide some information on these youth groups’ background and current situations. Because each group has different levels of involvement in community work, this section will briefly describe each group in terms of their voluntary work, their group’s structure, and their relationships with other key groups or partners.

According to WSA Organisation staff, there are fourteen youth groups in the studied commune, among nineteen villages. These groups have been facilitated in their establishment through intervention by this organisation. Some meetings and trainings have been provided to youth groups by WSA to prepare their own plans of actions, implementations, and reflection meetings. For instance, one youth group identified their members’ low performance in school results, so its members decided to teach each other mathematics, physics, and English at the village hall. In this example, youth groups in this commune were able to work on their personal and community development.

The two youth groups were chosen among fourteen groups in the community for a number of reasons. First, Chum and Prey youth groups have undertaken a lot of activities with other community partners, local officials and NGOs. For instance, Mr. Khuon, Prey village chief, said that:

The youth group in my village has conducted many activities in the village such as village cleaning days, hygiene and sanitation awareness, nutrition awareness, child monitoring, teaching children, and so forth (May-2016 interview).

Second, these two youth groups have started their social work earlier than any other groups in the commune, and as a result their reputations and attributions have influential effects on other groups. Finally, I myself have a few contacts within the area where I can access both place and people more easily. These reasons led me to choose these two youth groups for my study.

4.2 Chum Village Youth Group

The youth group in Chum village was formed in 2004 by Chum’s church members who mainly thought about the church’s mission in relation to bible teaching and God’s followers.
Moreover, this group was organised to play roles for a Christmas event in the community such as a short drama. As time passed, a few members of the group did not actively engage with the group, because most community people did not want their children to participate in Christianity. So when some members left the group, several members just attended the Sunday church meeting as normal without any noticeable activities within the group or in the community.

In 2008, the WSA organisation started their project activities in this commune, and its staff facilitated and unveiled some existing groups in Chum village including a youth group, saving groups, and church group. As WSA is a Christian-based organisation, they have tried to build a partnership with church groups. This means that their partnerships focus on promoting community development in terms of food security, community mobilisation, and health and nutrition. From then on, some supporting skills and knowledge have been provided to the youth group such as group facilitation, leadership, Khmer classical music, and so forth. With such support, youth members started to get involved not only with church activities but also with voluntary services for community members who needed their help, regardless of religious belief. Their voluntary activities have affected some community members who have started to feel quite positive about church activities. As a result, more teenagers have engaged with the church and community services. Therefore, the WSA organisation has played a vital role in assisting this youth group to be recognised by both community members and local authorities.

Young people get more involved with group’s activities for providing services to most community members, although local concepts of social norms and beliefs have been shaped slightly by Christian groups or members. First, some parents allow their children to join youth groups in order to learn new things from the group. Mrs. Lang, the mother of one youth member said:

My son is able to join with the youth group in the evening learning which I think makes them do well at school. Most of the group members are well behaved and obedient, so I am happy to see my son get involved with this group (May-2016 interview).

Social contributions that youth groups have provided to the villages without focusing on faith or beliefs has also brought more openness among older people. For instance Chum’s youth leader, Ms. Pi said:
Our good reputation in promoting social work has good effects on some parents’ interests and willingness to view us in a better way. This is because we have worked so hard to provide social work to our villagers (May-2016 interview).

Some people might argue that social contributions provided by church youth groups will shape the beliefs of local people, although youth have tried to claim that they are working as volunteers in the community without focusing on faith. Nevertheless, in this context, some local behaviours and responses towards Christianity have changed slightly in the community because of youth contributions. Further explanations about religion and community development will be answered in Chapter 6.

After this youth group have involved with activities of the church and WSA organisation, the group can function well in the village. First, they have a specific vision, mission, goal and structure for helping the community. For instance, when some members have had to leave the group to find jobs or to pursue their education outside the area, they have a good transition period and support from both NGO staff and church groups. In addition, this group has a monthly meeting which enables group members to share best practices, challenges to be solved and/or plans for further implementation. Conducting home visits, for example, to old and sick families has been a successful group initiative. By doing so, more and more community members are identifying and accepting their contributions to the community as a whole. A final point is about their relationship with local authorities. To youth, a relationship between them and local authorities is described as a big change because this connection was cut or blocked by social cohesion (this will be later scrutinised in Chapter 5). Rhodes and Roffman (2003, cited in (Lerner, 2004) mention the benefits for promoting a close relationship between young people and adults in the community, which is called non-parental relationship. Positive outcomes include a significant increase in peer and parental relationships, good performance and results at school, and pro-social behaviours. Most local authorities accept youths’ potential and contributions to community development which allows them to work together for some events, so they are closer in comparison to the past. Thus, groups’ direction, reflection meetings and building of good relationships with powerful local people offers a good lesson learned for youth in this community.

The Chum village youth group has, at present, 35 members including 20 female members. Chum village youth group has divided into several sub-group leaders, under the same group’s leader, vice-leader and a financial member. Ms. Co, youth’s vice-leader, said, “we have a
clear structure, members and sub-sections in order to share some roles and responsibilities in a manageable manner.” These sub-groups are child-teacher team, hygiene and sanitation team, sports team, and local craft team (making crafts from coconut shell). Take for example, the child-teacher team who are helping to teach local kids the Khmer alphabets and numbers. Moreover, all members can help each other across the sub-teams when there are specific events such as village cleaning campaigns and nutritional awareness, while the sub-team can be a goal owner of the event. This youth group is able to help their members as well as community members as requested or through their observation and reflection on a monthly basis.

### 4.3 Prey Village Youth Group

The second group, in Prey village, has also been influenced by the WSA Organisation and other youth groups in or across the commune. The group was formed in 2012, at which time the Chum group was popular as they conducted a lot of activities in their village as well as in the whole commune with support from both NGOs and local authorities. The first generation of the Prey group was also strong and contributed a lot to the community by running village cleaning campaigns, and supporting hygiene awareness raising and child rights awareness. With support from WSA and cooperation with village authorities, this group has regular meetings of their members to undertake local activities. For instance, one youth member said that,

> This group was formed by one WSA organisation staff member with support from a village chief to work in the community for better improvement of health of local children (June-2016 Focus Group Discussion).

Consequently, they are able to share with each other experiences and best practices so as to better plan for their village. Thus, the group needs to get support from local officials, NGOs and other youth groups.

However, there are a few factors that can be learnt from this group for further practices. It is evident that the current members of this group do not know much about the previous vision, objectives and activities of their first generation. This can suggest that former group members did not share skills and experience with new members. That is why a village leader and other church members have helped new members to get support from the WSA Organisation. Another thing is that the group is not mature enough in terms of group functions, power
exercise and expression of voices. According to what a youth leader told me, each member does not clearly understand what the group’s vision and goals are. Ms. Srey, Prey village’s youth leader, said that:

Some members just want to join us to have fun and be present in the group while they might not know clearly about our group’s goals. Also, our group is a bit young and needs more support from the NGO and local officials (Jun-2016 interview).

Similarly, Mr. Tri, Prey’s youth member said:

I think that we don’t have experience for leadership and our members’ braveness to face with elder groups. We are not creative enough to work in the community (June-2016 discussion).

It is clear, then, that the majority of youth members are conducting community activities based on what they are told and are guided by village authorities and NGO staff.

There are a few key factors to consider about this youth group’s situation. Currently, this group has 30 members including 16 female members, and both the group leader and vice-leader are females. As there is a tendency for NGO staff, the village chief and church leaders to have an influence on the group leadership team, some of group’s action plans and implementations involve external contributions and agendas, not solely from youth members.

Ms. Ro, youth leader, told me that,

We need more support from NGOs and local officials to work in the community, or else our group will not work properly (June-2016 interview).

4.4 Reflective Observation toward Youth Groups

Learning from individual groups’ backgrounds and current situations, it appears that youth participation in community development, as in Chum village, leverages good impacts on young people’s involvement with project activities, decision-making, facilitation skills and expression of ideas. Even though community participants were from different levels of social understanding, experiences, economic class, faiths and beliefs, their vision is to promote positive development in their community, and a few members just want to have fun with other young people. For instance, Chum and Prey village chiefs are really cooperative and supportive to allow youth groups to function well in their villages to provide their services to the local people. Meanwhile, youth groups have tried to work and learn together to bring about changes in the community.
The WSA organisation is undoubtedly an influential actor impacting on community development through its community agents. It is important to acknowledge that WSA does not focus on Christian preaching, but instead it aims at serving the poor through project interventions in association with local partners. Throughout the interviews, focus group discussions, and observations, it was evident that this NGO has been doing significant work to prompt community members to be more proactive in terms of decision-making, planning, implementation, and/or monitoring and evaluation of community issues or plans. For example according to Mr. Khuon, a village leader,

WSA Organisation is an initiator to facilitate youth to form as a group in the community. I also help inform other youth within the community to partake with the existing group (June-2016 interview).

With a long-term vision, youth are the most suitable among local residents to bring changes to their society, although some levels of participation are cooperative with local partners and officials. WSA, village chiefs and church groups are more likely to cooperate to promote youth participation in community work, whereas their individual agendas might be different. The WSA organisation, for instance, has worked to promote local partnerships, while Chum and Prey village church groups might focus on inviting more local people to join their churches and political party respectively. WSA organisation has been a core agent or force to make and trigger youth groups and youth participation in the whole commune. The common focal attributes of church groups, WSA, village authorities and youth groups are about development of the community, although youth can be regarded as the less-influential partner among these groups. The following chapter explains more about these working dynamics and power relations.

4.5 Chapter Summary

Even with the different levels of groups’ contributions to their communities among Chum and Prey villages, it is apparent that youth have ambition to influence current government policy implementations through their national forum in which youth are able to raise their concerns and social issues to the public general, besides their local contributions to individual communities.

This discussion of the two studied youth groups has outlined their current position, participation levels and future practices. Chum village youth have well-structured and
functional management and leadership processes, even though some support is necessary to make the group’s contributions felt by the entire community. Its leadership team, for example, comprises clear roles and responsibilities for separate and specific categories of community services. Prey village youth group might be in its learning phase in order to make their group more independent in terms of its plans, implementation, and decisions. Despite the fact that these two groups are committed to spur services to the society, some external actors have critical effects on their internal leadership. Therefore, these two youth groups are seen in different levels of participation in community work.

A final illustration is my reflective observation about the youth groups which might impact on data analysis and interpretation of youth participation in community services. Yet a few solutions to mitigate this issue have been provided and I conducted my research well aware of these challenges. For instance, various local voices from young people and adults were accessed by the researcher to explore youth engagement in community. Additionally, I identified an important actor facilitating grassroots development agents in the villages, which is WSA Organisation. This NGO envisions having youth as their core agents at the grassroots level.
Chapter Five: Grassroots Concepts and Discourses of Youth Participation and Development Trends

5.1 Introduction

This chapter presents research data about youth participation in community development in Cambodia. First, it begins with a general introduction of youth participation in community development. In addition to this main section are four sub-sections including local perceptions of the definition of youth participation, youth participation discourses, and communal and individual benefits of participation. This section hopes to respond to the research questions: ‘How do youth and local people define youth participation in the context of their rural community?’ and ‘How do individual young people benefit from participation in community development in this context?’

It should be reminded that in Chapter 2 there are critical debates of youth participation as whether this kind of community involvements can accelerate inclusive development. The following findings of youth participation and community development can therefore offer a suitable verification of the theory and practices, along with blended theories such as power relations and partnerships.

The next main section (5.3) focuses on how concerned partners exercise their power within the studied community. By doing so, organisational and power landscapes illustrate some changes in the studied community, along with three sub-sections: capacity building and support, power relations and distribution, and community partnerships. These agencies include the WSA organisation, local authorities, Chum and Prey villages’ church groups, and youth who have worked cooperatively to contribute to the development of the society. These components will answer the research questions: “How can young people be better included in the community development process? How can this lead to more effective development outcomes?”, “What factors facilitate and constrain youth participation in community development initiatives in this context?”, and “To what extent are young voices heard or valued regarding their involvement in community services?”

In a third main section (5.4), peer influence is discussed to investigate how youth groups have made their groups valued and how they have recruited new members for new roles and
responsibilities from one generation to the next. A final section offers concluding statements for the whole chapter in order to back up what has been discussed and found.

5.2 Youth Participation in Community Development

Definitions of participation are based on people’s experiences, knowledge, background, culture, geography, gender, age, belief, ethnicity and so forth. This chapter provides an understanding of the local definition of ‘youth participation’ by both youth and community members in the context of the rural Cambodian community. Meanwhile, social and personal benefits of youth participation are discussed here as well. Several embedded concepts of youth participation are also discussed and analysed of how most of these concepts are influenced on youth involvements in community development services. Therefore, this case study provides further discussion and reflections of youth participation throughout the following sections.

5.2.1 Local Perceptions of Youth Participation Definitions

From a focus group discussion in Chum village, one participant offered a definition of youth participation with the following thoughts:

Our participation is to make the community develop through cooperation from community people, officials, youth and children. It is linked with our vision which is to provide services to have positive effects on local people, especially children and youth (Mr. Long, Chum’s village youth, June-2016 group discussion).

Promoting local development is a key incentive for young people to take up community roles and responsibilities. Their engagement and cooperation with local groups enables youth to make contributions to the community regarding the teaching of children, raising hygiene awareness, and conducting some local campaigns. Thus, the definition of participation is to develop the community inclusively.

Meanwhile from an adult’s perspective, Mrs. Pheang and Ms. Nin defined participation as linked to the concept of love:

I want to say that their participation is love that youth help others and themselves. When they are used to helping community people, they are able to grow themselves in terms of their study, social relations and family connections (Mrs. Pheang, Village vice-leader, June-2016 interview).
I would say that participation is a commitment from youth who love their local people by spending time and labour to take part in community work (Ms. Nin, WSA Organisation Staff, June-2016 interview).

They identified and recognised that ‘love’ coming from youth was necessary to retain and sustain the participation of youth in the community. In other words, it is related to internal characteristics of individual youth who like to do charity work without expecting personal benefits. As an underlying concept of love can be seen embedded with helping others, altruism can then be potentially generated within the society through civic engagements. According to Putnam (2000, p. 120), “altruism of all sorts is encouraged by social and community involvement”. A social change needs an active agent who is committed and self-motivated to partake in producing desired results so as to build a strong social relationship, shape social norms, and promote civic engagement among community members for inclusive development. Therefore, love, which brings altruism, is one of the motivating factors for local members to provide a definition of youth participation.

In response to the above perspectives regarding participation, Prout et al. (2006) conclude from various literature reviews of theories including social-psychological theories of motivation, social exchange theory, game theory and social cooperation theory that participation can be categorised into three principles. First, shared goals refers to seeking mutual benefits among participants, and this can be understood as common goals. Second, shared value enables local residents to express their common values. Finally, a sense of community in which people can offer care and respect to each other through their active community service. Even though these local youth do not have much understanding regarding participation theories like Prout has mentioned, youth have perceived and applied through their grassroots methods and approaches in accordance with their community issues and resources. For instance, Ms. Co expressed that,

> Our group has a clear vision and goal to develop the community. For instance, when we learn that there are some parents who have not enrolled their children at school, we have conducted an enrolment campaign at a commune level. I would say that we might lose local resources to develop the community if young people do not join with us (Chum village’s youth vice-leader, June 2016 interview).

Hence, participation might be perceived and adopted according to those agents who employ the approach in their society, whereas the theory can play a role as an overall informing tool for participants and users.
Checkoway et al. (1992) state that the involvement of youth in a participatory approach is a process giving them influence in institutions in terms of decisions for contributing to social actions, planning programmes at the community level, and developing community-based services and resources. Ms. Pi said that

I would say that without youth involvement in community service there is a lack of a core pillar of participation processes (Chum village’s youth leader, June-2016 interview).

The data of this research study suggests that local members would define their participations as core drives for helping community development, building networks among their peers, having fun together and sharing good experiences to later generations. This finding is in line with a popular notion of ‘youth as resources’ (Checkoway & MGutierrez, 2006; Zeldin, 2004). Therefore, including youth the community development process provides room for later generations to experience and socialise to their surrounding environments in relation to expressions of opinions and contributions to their community development.

5.2.2 Local Perceptions of Youth Participation Discourses

After interviewing research participants, some influential concepts such as volunteering, love, and altruism were unpacked from their responses. In this context, adults either support younger generations to own their development as agents of change, or fulfil requirements from development agencies/partners. In either of each case, youth can take the opportunity to learn from their environment in terms of new skills, knowledge and building social networks through their involvements and attendance. Head (2011) explains that participation pertains to learning processes in terms of acquiring basic skills and confidence, which may in turn bring positive impacts through awareness raising, involving and accessing opportunities. Thus, some implications can be learnt from what local people understand about youth participation.

For instance, one of the adult participants suggested:

Their participation is the way to get social experiences from voluntary involvements in the community. This is also a good way to make a good habit for youth to socialise in the village (Mr. Chi, Youth’s father in Chum village, May-2016 interview).

Mr. Chi’s expression as the parent of a young person suggests that building social networks and/or helping local people is a vital step to promoting volunteering. According to the Organisation for Economic Co-operation and Development (OECD), Cambodia’s youth
participate actively in community-oriented activities. In 2008, up to 43% of young people aged below 25 were involved with volunteerism (OECD.org).

Despite the fact that community members are willing to get involved with community services, active and committed agents are sometimes difficult to recruit and mobilise. Kristensen (1974) stresses that one of the vital components of social intervention is the change agent who has ambitions and interests in helping others or groups of people to achieve goals. As such, youth playing roles as change agents can be a plausible contribution to community development. For instance, Ms. Nin claimed that,

> When villages have youth groups, some development projects are planned and undertaken. But those villages without youth groups, there are not as many activities as those with youth groups. So, youth have played a role as community transformers or agents to bring changes (WSA staff, June-2016 interview).

It is inevitable that local youth groups and the WSA organisation are able to work together to provide some services to the whole community. So when some villages lack functioned youth groups, the level of project activities is suggested to be stagnant or passive. By having an active youth group in the community, the level of project implementation is more likely to be active and cooperative with WSA organisation. Thus, youth are one of the vital agents for promoting community development through cooperation with the WSA organisation.

In addition to what has been mentioned above, two local officials view youth participation optimistically:

> When youth participate in community development services, they are able to educate each other in the community. Coming to meet together provides them opportunities to share with each other for self-development. Youth can explain to their members about drug issues and its negative effects (Mr. Khuon, Prey Village leader, May-2016 interview).

> Youth help raise some social issues to adult groups such as alcohol and domestic violence effects on children. Youth have good characteristics by not making troubles such as gang fighting for commune officials to deal with (Mrs. Phalla, Commune council, May-2016 interview).

Local perspectives of youth participation are therefore that it can bring about a reduction of social issues in conjunction with addictive drugs, fighting, violence and alcohol. By involving active community members who work collectively, some common community risks can be mitigated through these agents. Lerner (2004, cited from (Lerner et al., 2005, p. 23) suggests that the “character of positive youth development is a respect for societal and
cultural rules, possession of standards for correction behaviours, a sense of right and wrong (morality), and integrity”.

The above discourses also imply that young people are prone to making social issues in the community. Lerner (2004) argues that adults are either unlikely to commit to offer the laws of society for youth, or they are suspicious that young people are prone to abusive behaviour and problematic sexuality. This attitude can be very discouraging for younger generations. It might be the case that having youth participation in community work helps to reduce these matters, but local authorities and relevant partners should not forget what they have to do to support these later generations. Young people in Cambodia are increasingly exposed to vulnerabilities including violence and abuse, and migration (OECD.org). Therefore, there is a much to do from the adults’ perspective, and especially local authorities, to maintain a healthy community for young generations.

Local people, youth, officials and NGOs are those who employ and involve actively with participatory processes. So they are keen to say good things about this concept. For instance, promoting youth participation in community work can offer them chances to get involved with elder groups and socialise with others while they can use their potential as contributions. Ms. Nin explained that:

I feel happy when there are more and more youth getting involved with community work as their involvements can allow them to get socialised with adult groups in development processes. I notice that they are highly committed and devoted to help the community (WSA staff, June-2016 interview).

In this sense, Rahnema (2009) expresses that creativity coming from the grassroots level provides not only contextualisation of leadership and enthusiasm, but also a combination of inner and outer processes of participation. Consequently, social connections and relationships can be built through this participation. However Cleaver (2001, p. 36) asserts that “participation is intrinsically a good thing, especially for the participants”. This is because participation is difficult to predict and set specific outcomes for reliable measurements and/or evaluation. Although the participation paradox has its limitations for involving youth in the development processes, it still leverages room for building social connections, relationships, and local leadership among community members, especially younger generations. Participatory processes in development can therefore be debatable as to whether they are effective or not, based on practitioners’ and participants’ perspectives.
5.2.3 Communal Benefits for Youth Participation

The forming of youth groups has been closely linked with facilitators’ visions and goals. However, their visions and goals might be shaped and adapted to respond to people’s intentions, social needs and potential resources. Due to these possible changes, one of the research questions focuses on some critical factors which motivate youth to work towards collective benefits. For Prout et al. (2006) community members are highly likely to take part in community work because they believe that collective incentives are more important than individual ones when they feel attached to the group or community. As such, a group’s vision and goals might bring about change in the society for mutual benefit to its community members.

Various viewpoints and perceptions were gathered and collated to explore social changes in the community from both youth themselves and key community members. Among these latter members, Mrs. Sok, a secondary school teacher, explained that

I feel that there is a reduction in addictive drug users in the village after our village got one active youth group who tried to raise awareness about the harmfulness of drugs. Beside this, youth work well in the village such as visiting sick or old people, helping widows’ families, and teaching children (Ta Young Secondary school, May-2016 interview).

Mrs. Sok’s words suggest that there is a critical impact on the community from youth involvement in social services in relation to helping vulnerable members of the community and in the reduction of drug issues. It implies that Mrs. Sok values youth participation in serving the village, and that she can identify some of the collective benefits of young people’s contributions. Despite there is not empirical evidence to illustrate this, a perception of an individual resident may explain the positive impact of youth participation in their village. In addition, Mrs. Pheang added,

Youth have tried to promote household activities such as growing vegetables, raising chickens and even promoting reciprocity. Then, there are some reductions in addictive drug users, job migration rates, and violence rates (Chum village’s vice-leader, May-2016 interview).

In other words, youth have tried to make a difference through public good activities such as helping widows’ families to repair houses and build latrines, and visiting old people. This practice perhaps provides times for young people to express their concerns and contributions to community through social actions. Mariano and Damon (2008) state that such
contributions are believed to be a core aspect of positive youth development theory. Hence, these contributions to local people offer a way for young people to be included in community development planning and decision-making.

As a Prey village chief, Mr. Khuon showed his support for youth groups in his village because he identified a big change in his community thanks to youth participation in development. He explained that:

I have arranged some meetings to mainstream about Prey village’s conditions and issues to young people to promote their participation. This means that without their participation our village cannot be developed inclusively. Then we have to cooperate together to change our village, especially with involvement from teenagers (June-2016 interview).

Even though young people’s participation is a kind of voluntary act, Prout et al. (2006) explain that most chances for youth to take part in social services have been initiated by adults who offer participation processes in terms of recruitment and mobilisation. Meanwhile Lansdown (2008) asserts that if the practice of participation is processed like Prout’s explanation, there should be some future initiatives which need to emerge from the concerns and perspectives of the teens who own the implementation and evaluation stages. With full support from local residents, especially village officials, young people are more valued and active in producing more contributions to their community. That is why Zukang (2007) suggests there should be a policy designed to make participation opportunities be ready for young people. Big changes for collective community benefits can therefore be generated by youth, along with support from local residents.

Apart from getting some perspectives of local people, it is vital to understand how youth comprehend their contributions to the whole community from their positionality. One female youth leader, Srey from Prey village, paid great attention to impacts on community children:

Our participation provides useful benefits for our village because we are able to get information quickly throughout the village, then we can find solutions to respond to these issues. For instance, when we know that there were local children playing cards in the village, we gave advice to them not to do this anymore (June-2016 Interview).

It should be noted that children gambling is considered a bad habit or hobby in the Cambodian context, so an intervention from this youth group was beneficial for the community. Moreover, her group’s contributions to help reduce this gambling issue is in line with the idea of adult groups and local officials who are concerned about and acknowledge there is a critical problem of gambling in the society. As such, any reduction in children
exposed to gambling habits is an important contribution to community services from this group.

In addition, relationship-building between youth and local people including officials, NGOs and key partners can be regarded as one of the collective benefits for having youth groups working in the community. This is due to the fact that a channel of connection between young people and adults to work together has been blocked by social hierarchy, norms, and status in the studied villages in which elders are valued and decide what to plan for development processes in the community. Nevertheless with youth working communally as a group, the barrier between young people and adults can be mitigated. One young person, Nang, explained that:

More parents are happy with their children’s participation in community work. We are having a closer relationship with local authority, NGOs and community people. Then, we have a self-motivation for helping community work such as digging latrines and repairing houses for widows and old people’s families (Chum village’s youth member, May-2016 discussion).

As a result of this relationship building, the youth group can get further support from local officials and a school director. From a former group, youth are able to get approvals to conduct activities in the village without any tips for those officials. In the context of Cambodia when community people need a signature from local officials, an informal tip is expected on the spot. Through their new connections, youth no longer have to pay for this, and youth’s documents are also prioritised. Relatedly, Ms. Co shared with me that:

Now commune councils recognise and acknowledge our youth group. And they support us when we have any proposals for them to approve, they do not get money from us. So, our group has closer relationship with these officials than before which we were really afraid of them in the past (Ms. Co, Vice-leader, May-2016 interview).

Regarding support from the school director, Ms. Pi perceived that she is valued and has a close connection with this head teacher when her group conducted a child-enrolment campaign. She told with a happy smile that:

A head teacher promised me that whenever there is a drop-out pupil because of his school’s problems in terms of the collection of money from pupils, he will deal with the issue promptly (Ms. Pi, youth leader, May-2016 interview).

It can be understood, then, that local government officials and key groups in the community might provide support and build up relationships with youth when they are working for collective benefits in the community. For instance, a head teacher claimed to support youth
when there is a report of child dropping out of school. In most rural communities, school teachers and community youth are less likely to experience or share concerns about school drop-out, unless there is some coordination from NGO staff. From this youth’s initiative, a relationship and support can emerge from relevant partners to mobilise local members who work together to produce a collective outcome for the society. Thus, a connection and network to get supports from existing partners can be generated through active participation of local members.

This year, most youth groups in Chumras Pen commune have planned to conduct a national forum outside their province in order to raise more awareness about youths’ roles and responsibilities in their communities, most crucially regarding their contributions to active participation in community development. According to Ms. Nin, a WSA Organisation staff member,

Youth are conducting some activities to get some donations from local partners such as NGOs, financial institutions, individual vendors, businesspeople and local government officials in order to go to the forum (June 2016-interview).

Through this event, youth expect to mainstream a few themes, including health and education issues, to Cambodian government so as to reform their administrations and structures from national to subnational levels for the benefit of youth. Therefore, youth have stepped further to promote their roles and responsibilities in community development.

However, Lansdown (2008) argues that promoting youth participation in order to influence high level institutions and/or policy makers might be serving the interests of particular agencies or groups of people, rather than focusing on adolescents’ own goals. Some local issues such as drug issues, dropout schoolchildren, and violence, for example, are critical for youth, local officials and relevant partners to take urgent action on. By contrast, debates and public awareness at the national forum may take a long time to show positive effects on their communities. National debates or forums along with some dominant agenda from potential groups might slightly contribute to the grassroots development and local issues.

5.2.4 Individual Benefits for Youth Participation
Interviewed youth responded that they have gained benefits for themselves in terms of skills, knowledge and relationship. It can be evident that although youth describe their participation in helping with community development, they are also able to get something in return. This includes experiences in working as a team, public speaking, music skills, communication with local authorities, leadership skills, problem-solving skills, vocational training and so forth. For example, Ms. Pi explained that:

Each member can become honest, having/sharing love, and brave. We have built good relationships among youth and learn more about leadership skills (e.g. coordinate/lead a football team). We are more responsible for our actions, problem-solving skills, getting to know about community issues and causes, getting leadership skills and loving others (Ms. Pi, Youth leader, May-2016 interview).

The above expression of what this leader has taken from her participation is crucial for the rest of her life to be positively valued. This perhaps offers her to have a feeling of stronger attachment and sense of community in terms of sharing love, being honest and responsible, and building good relationships. Checkoway and MGutierrez (2006) express that positive impacts will emerge from youth participation such as personal confidence, social relationships and networks, and leadership skills. These practical experiences shape individual thoughts and processes of thinking to be more mature and socially responsible. These advantages can be gained and developed through active involvement of community members.

Similarly as a member of the youth group in Chum village, Ms. Neang recognised that she was more knowledgeable about social issues and how to intervene with those issues in her society. She has been involved actively with the group in order to gain confidence in working with other members, local officials and NGO staff. She claims that:

I have received a lot of benefits for my participation in the community services. Previously, I was really shy and did not know anything about community work. Then when I joined with the group, I have been taught about community issues, so I have started to learn and express my concerns regarding community problems. More than this, I am able to manage and report about micro-financial support4 from NGOs, it costs from 500US$ to 1000 US$ (Chum village’s youth member, May-2016 discussion).

Ms. Neang mentioned skills that some people can learn or acquire for a few hours. But for Neang as a rural female youth, these skills are absolutely vital for her to be able to manage

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4 It is a kind of Micro-finance project supported by WSA to local community groups in order to promote entrepreneurship skills at the local level.
her life in the future. Conrad and Henin (1991) note that getting involved with community services can be a worthwhile, useful, enjoyable and powerful learning experience. For instance, Neang has learned how to identify issues and find solutions, and these will be necessary skills when she has her own family. In the context of rural Cambodia, some local people ignore this and spend money without proper plans. As a result, these people are forced to sell some of their assets including land and cows in order to pay debts. Therefore, these basic skills for local youth might have positive effects on their future families and societies.

In addition to the way youth participants explain the benefits gained through their participation, the perspective of WSA Organisation staff can offer further details. From her speech, Ms. Nin paid much attention to dropout school youth who may need vocational training for their future employment. This strategy is in alignment with a United Nations report, which recommended that there should be steps to ensure marginalised youth can access vocational and technical training to improve their opportunities in life (Zukang, 2007). The study found that what benefits youth can gain is vocational training in their nearby location. Ms. Nin contends that:

Youth can get some vocational training such as poultry raising, barber, and tailor, auto-repair and salon skills for those who dropped out school. Facilitation skills are equipped to youth before they implement the community work, then we support them to do a regular reflection on these kinds of work. Furthermore, I notice that youth are more committed to work when they get more practical experiences in working with the community from us (June-2016 interview).

Vocational and technical training can be a positive aspect that youth can take advantage of when they get involved with community services. It is necessary to note that training or capacity building has been proposed by key members of the community who had attended program/project design with the WSA organisation prior. This NGO can therefore be credited with trying to promote youth participation by offering such training to potential youth group members. For instance, there are a few youth members who are getting this kind of training in the local area with material or resource supports. Vocational training can therefore be seen as one of the immediate returns that youth can get when participating in the community work, although it is provided by NGOs.

We should, however, be aware of some issues stemming from benefit distributions. Although each youth member acknowledges benefit distribution processes, their family members might not understand in the same way. This can lead to group separations or family pressure
toward individual members who might feel bad for their participation with the group. Mrs. Pheang, Chum village’s vice-leader, explained that:

Now there are some parents who are jealous and unhappy with processes of the poultry distribution from WSA Organisation. This is because they do not know the process of the youth group. Although we have tried to tell them, they seem to reject this (May-2016 Interview).

Nothing can be done besides explaining the process of poultry sharing to family members. It illustrates a possible drawback of promoting individual benefits which can have negative effects on group’s mission and goals when concerned people are less likely to understand the processes or procedures of the group. As such, individual members should be aware of possible issues to their group and be ready to assist some members when their parents get involved with the group processes.

5.3 Organisational and Power Landscapes of Youth Participation

As briefly mentioned in its introduction (5.1), this section illustrates how each party exercises their power throughout the process of participation as outlined in Figure 4. The following discussion therefore provides detailed descriptions of these focal groups accompanied by study results and analyses.

Figure 4: Power Relations of Local Practice

Source: Author (2017)
One of the strategic aspects of the WSA Organisation is focusing on youth as future leaders (World Vision Cambodia, 2016). Linden and Fertman (1998) conclude that young people are capable of taking a leading role in their families, in the community, in churches and at schools because, according to Gardner (1987, cited in Linden and Fertman, 1998) skills critical to performing well in leadership roles develop during teenage years. To build future leaders among young people, the organisation has adopted a few approaches to enable adolescents to be more active and creative with their participation in community services. Media exposure for youth is a good example. Local young people are able to report their community issues and existing resources through local media such as Facebook. As a result, the more engagement youth have with community work, the higher their level of participation will be. Lansdown (2008) explains that the more active involvements from young people to contribute to their personal development, the more efficient and appropriate implementation of projects or programmes can be achieved. Strategies for creating more young leaders from the organisation has long-term impacts on youth participation at the bottom level.

With an ambitious vision to promote youth in community development, WSA Organisation has identified some potential issues that hinder youth from being more participatory in development, including lack of positive role models or family supports, a limited education system, and social norms (Child Well-being Annual Report, 2014). After identifying the existing barriers in society, the organisation has proposed and developed an end result in which youth are active citizens and future leaders. Linden and Fertman (1998) stress how critical it is to create positive environments for adolescents to expose themselves to leadership development throughout their daily life. To reach this vision and to deal with these issues, some plans have been developed such as capacity building and support, power exercise and distribution, and community partnerships. With national support from leadership teams to grassroots staff, the promotion of youth participants as future leaders is more engaging and actively progressive with cooperation from local officials, community groups, and key partners.

In order to implement youth projects in various communities, individual project staff are responsible for their target development area such as in Chum and Prey villages. Each staff can employ contextualised approaches and methods which are in line with existing resources in the community and youths’ capacity as well as in alignment with assessment and design reports. For example in my study area, youth are motivated to be entrepreneurs through
activities such as setting up the group’s local snack sale, automobile repair shop, and barber shops, to name just a few (Ms. Nin, June-2016 interview). With proper plans and preparations, grassroots project facilitators, local officials and community groups are able to keep working together to promote more involvements from local youth. This helps create spaces for them to take part for their individual development and, as such, provides returns to the whole community. Thus some localised approaches and methods are necessary to get you people actively involved for both individual and collective impacts.

5.3.1 Capacity Building and Support

Even though youth have potential to undertake community work, some capacity building for practical skills including facilitation, teamwork, leadership, and interaction with local officials and adult groups is necessary to allow them behave appropriately, socially and locally. Most importantly, capacity building such as team building and relationship is fundamental for youth leadership teams and their members. Ms. Nin explains that:

Peace Road is a kind of training which is provided to youth members and leaders to teach and lead their groups with a peaceful mind. We have taught and monitored them every week and there are four of our staff who are responsible for the work. Furthermore, we facilitate to have reflection days with those youth groups such as Youth Learning Day and Youth Reflection Day in order to see the progress (WSA staff, Jun-2016 Interview).

From the project awareness and training offered, youth are able to coordinate and lead their own groups to implement community work. They are also able to lead their group’s own development, for example, by holding group meetings and recruiting new members. As a consequence, one commune official acknowledged that:

Youth now are totally different if compared to the past as they are able to lead their group and find some money to support their group’s activities. Although a commune level has not brought youth issues or plans to solve or support yet, their active engagement and voices might get some attention from our local officials. But at this time youth are relying on WSA Organisation who provides capacity building to them (Mrs. Phalla, Commune council, May-2016 interview).

From the perspectives of both NGO staff and local authorities, there appears to be a correlation between capacity building and the implementation of some activities in the community. Despite the fact that youth might contribute their labour and time to taking part in community work, long-term engagement and contributions require practical skills and capacity from youth to be able to identify and recognise their own community issues,
resources, and appropriate methods/approaches to solving problems. For instance, Ms. Nin said that:

Youth facilitated a child health advocacy in their village in terms of planning and implementation after they got some training from us to identify some local issues and to prepare plans for responses. Then, they get a strong support from district level to raise the awareness to the community people about child health issues (WSA staff, Jun-2016 Interview).

When working with youth in cooperation with other concerned people, training and capacity building is crucial to improving youth participation.

Although the organisation is well aware that training and skills equipment for young people is time consuming and costly, WSA continues to promote youth participation in community development by working with youth to bring about change at the grassroots level. It is true that time and financial resources are a challenge for development practitioners, but as Ms. Nin explains:

Youth’s capacity is limited, so we need to equip them with practical experiences and knowledge by mobilising them to implement their own projects after getting training or capacity building. By doing so, we can ensure youth have enough capacity for their community work when we leave this area (WSA staff, Jun-2016 Interview).

It is therefore worthwhile using resources to build local capacity and knowledge through training and actions.

With regard to support, youth understand that they need agents to help them keep their work moving forwards in terms of public relations and recognition from community members and authorities. Youth realise that these factors are necessary for them to continue their work in the community due to the fact that both spiritual and behavioural supports can be types of motivations. Lansdown (2008) states that a high level of capacity for young people can be generated by adult groups who provide some kind of constructive feedback for adolescents to play a vital role in their society. These youths’ discourses may explain in more detail:

We need more involvement and motivation from local authorities for our community services with regard to financial and capacity building contributions from them. Local authorities should raise more awareness about our vision, mission and services to the public. How can I do more to make commune and district authorities actively involved with our services and help make our group well known at a commune level? (Ms. Neang, Chum village’s youth member, May-2016 discussion).

I want our group to be recognised (e.g. having structure in the community) and supported in terms of capacity building and financial support from local authorities,
especially at a commune level. One aspect of our work is that we are starting to teach children to learn from our youth, so these children will replace us in the future. With this process, we need more support from local government (Ms. Pi, Chum village’s youth leader, May-2016 interview).

It can be interpreted from these words that youth take seriously public recognition of their groups’ contributions to community services. Lerner (2004) asserts that a key strategy for promoting youth participation is to recognise their contributions to self, family, community and civil society. Their demands of officials might have positive effects on their groups’ activities and projects as well as the wider community. We should remember that most rural Cambodian communities are embedded with social classes and hierarchies where elder groups, and most crucially officials, manage most of the important plans and projects. So with proper support from this main actor, community members may learn to adapt to the social changes brought about by having young people also included in development processes. Gore (2003, cited in (Lerner, 2004) believes that all people need to value adolescents, and that more social and economic changes need to be made to embed this kind of value in the community. Thus, support from officials to provide and get youth more recognised in the public sphere can be significant for youth participation.

Even with support from village officials, church members and NGOs to implement their services in the village, youth are still facing discouragement from some families. For instance, youth were not welcome to conduct a village cleaning campaign when they reach some areas of a few families. In this regard, Ms. Pi expressed that:

When we have undertaken some activities, some local people do not understand what we are doing. In return these local people express that we are doing or coming to their house in order to tease or mock on them (Chum’s youth leader, May-2016 interview).

So not all community members are happy with youth participation in community work. Nonetheless, this response from local residents may involve a few factors which will be discussed in detail in section 6.2 about ‘Religions and Community Development’ to reflect existing local assumptions toward religions. Community behaviours can therefore also contribute to the level of involvement of youth in their society.

Furthermore, material and financial support is crucial to enabling youth and local people to implement their projects as planned, for example with child nutrition awareness. When youth identify a local nutrition issue, they then prepare a proposal to conduct activities such as
nutritious food demonstration to local mothers. With support from both local people and the WSA organisation, youth have shaped behavioural practices of some parents with under-5 children for their food consumption and daily cooking. According to Mr. Tri, Prey-village youth member,

We need more cooperation and support from our group and community members, especially parents with under-5-child to participate with our activities in the village to raise awareness about nutrition. From my notice, some villagers participate actively with our food demonstration vis-a-vis vegetable contributions, presence, and cooking. Their support has really shown their commitment with our group to reduce child malnutrition in the community.” (June-2016 focus group discussion).

With these mentioned activities, financial and material supports are necessary to make the projects develop as planned. Thus, youth engagement with community services cannot continue smoothly unless there are available resources with which they can respond to social issues such as the case of nutrition awareness. In this regard, Ms. Ro, Prey village’s youth vice-leader concluded that,

We need crucial support from NGOs to assist us to work with others and without these supports our group might not be able to sustain our work in the community (May-2016 interview).

There are not many activities done/implemented by youth in cooperation with commune and district authorities, but only NGOs and me. A commune/district government doesn’t have a budget allocation for youth in the village for community development activities; they only acknowledge participation of youth (Mrs. Pheang, Chum village’ vice-leader, June-2016 interview).

These declarations highlight that proper financial contributions from local resources are crucial to retaining the community services of adolescents so as to make a smooth transition if or when NGOs, especially WSA organisation, leave from the area. Although young people voluntarily provide local services to the society, grassroots material and financial support allows the activities to remain in the area.

5.3.2 Power Relations and Distribution

Although local authorities and key partners raised some strategies and recommendations for youth to be actively engaged with community work, they were reluctant to discuss details in relation to the levels of authority. This can be interpreted as evidence of the important role that power relations play in rural society, especially amongst high-level local officials who
retain most of the decisions for development. One commune official did not dare to show personal expressions to district or provincial levels for seeking suggestions to support youth at all, for example, when questioned by the researcher what she would wish to suggest to higher officials for supporting youth groups. In her words, Mrs. Phalla, a commune staff member, said that:

We as local authorities do not have anything to do with youth, but just tell them to keep helping the community. I dare not suggest anything to the district and provincial levels for youth at this time. I can only contribute to youth group from what I can such as working with them and telling them to do well in the village. (June-2016 interview)

In relation to this statement, it should be explained that power exercises lie with top-level officials including commune chiefs, and district and provincial governors. Regular staff at both village and commune levels seem to follow development projects as guided and told. Wilkins (1999, cited in (Melkote & Steeves, 2001, p. 351) recognises the problem of power and control by officials through structures and the level of authority that still exists in most developing countries. Lansdown (2008) suggests that young people’s participation should work as a replication of power structures, rather than serving as challenges. Then in promoting youth participation in community services, it seems to be in the hands of district and provincial actors to prepare and manage. Power relations from top officials therefore still play a crucial role in managing development plans and activities on the ground.

In addition, power exercise has been illustrated through various directions or mechanisms by youth, local authorities, key partners and NGOs. In this case, youth are able to gain power through their work achievements for their services in the community. Ms. Nin, a WSA organisation staff member, articulated that:

Previously most of the local people and authorities were not interested in what youth were talking about during meetings or reflection meetings. But when they recognise that youth are able to facilitate the meetings and have done a lot of work in the community, these elder groups are happy and would like to assist youth when they need. When there is a proposal from youth group, local authorities fully support them to follow their plans (June-2016 interview).

So power can be gained from youth contributions to the community, although some individuals might have their own agenda for young people’s participation. It is debatable whether these influential agencies and groups simply value youth’s voices because youth are working on their side, rather than opposing them. Hence, viable and active participation of
youth to promote inclusive development might be one of the suitable approaches or methods to ensure power equality among dominant and less voiced groups.

On the contrary from some perspectives, power cannot be gained through individual or collective contributions and achievements, rather it stems from general and embedded concepts of local residents or society as a whole. For example in Chum village, some commune officials believe that youngsters are not capable of undertaking community work because only particular groups of authorities and key people deserve such responsibilities. This means that power holders remain only in powerful groups due to local knowledge, social norms and practices. Tisdall, David, Hill, and Prout (2008) state that although young people are offered room for participating in the public sphere, there is a low level of achievement made by teenagers to influence policy-makers and politicians. According to Ms. Pi, Chum village’s youth leader:

When we presented our group achievements to local people and authorities, they did not believe in what we have accomplished in the community. Moreover, some key local authorities even said in the commune reflection meeting that ‘you [youth] only wrote down on paper your activity achievements, but you couldn’t do these at all’. To me I felt really demotivated because we have actually done most community work as stated in the paper (May-2016 interview).

In most Cambodian society young people rarely make decisions, provide opinions, or challenge other senior people, most importantly local officials. Although youth are able to produce a lot of impacts in a community, elder groups still undermine their contributions. Melkote and Steeves (2001) state that although contemporary development approaches can be regarded as participatory tools for social change, power inequities still remain in development processes and structures. They add that to ensure real change in poor countries, we have to address issues of power relations among individuals and groups. Power can be displayed through and offered by social cohesions and practices which might affect youth participation.

Although power exercise has played a role among community members, officials, youth, NGOs, and other elites, the level of distribution is difficult to describe generally, as various actors exercise and utilise their power differently. However from the youth perspective:

Local people value us through what we have achieved within the community which motivates them to send their children to partake with our group. Evidently, when we conducted a child-drop out campaign, the head teacher, village leaders and local people were really proud of us and promised to respond to our community issues.
raised to them. We are valued partly because of the presence of the NGO (Ms. Pi, Chum village’s youth leader, May-2016 interview).

Only when we cooperate with NGOs to produce more contributions to the village, do community people listen to us. When we raise our community issues and plans, for example child dropout and enrolment, village leaders, people and school teachers are really cooperative. A school head recognises and admires what we are doing in the community. Moreover when we need their (commune) approval for our proposal, they will support us. Youth and commune levels now are a bit closer in terms of relationship (Ms. Co, Chum village youth vice-leader, May-2016 interviews).

Youth can be a part of community work because of a space stimulated by NGOs: the WSA organisation to be precise. Youth active in community work are fuelled by this agency that has tried to promote their participation and make their voices heard and valued. It seems this institution has distributed a specific level of power to youth groups to be able to undertake their roles and responsibilities in individual villages. If this is the case, WSA has a critical influence on youth groups. Power distribution can therefore be offered to silent or minority groups to be included in future development, although it seems not to be equally utilised and exercised.

5.3.3 Community Partnerships

Working as a partnership has received attention at the global, regional and national levels because, according to Shemer and Schmid (2007), partnership is one of the core components of ladders of participation theory which has been used and adopted by development practitioners and agencies. Lewis (2010, p. 128) provides a definition of “partnerships as attempts to join up actors—both individuals and organisations—at the local level.” Partnership refers to a common understanding of “working together” which allows each party to reach their proposed goal through mutual agreements and commitments (Carnwell & Carson, 2009). That is why Shemer and Schmid (2007) assert that it is sophisticated and multi-dimensional involvements of process when the partnership is put into practice. Thus, there might remain various uses of the term itself for making the partnership approach more realistic and practical.

Promoting a partnership with a local youth group, and having clear structures and development plans, might help build long term impacts on the entire community. Gallant et al. (2002, cited in (Carnwell & Carson, 2009) state that partnership comprises *structure* and
process of an intended aspect or project. In this regard, the former is based on an initiation phase in which they can discuss and share roles and responsibilities with each other. The latter, process, refers to the level of participation for reaching power exercises and acceptable negotiation to implement their proposed projects. The partnership paradigm has been adopted by the WSA organisation, so its staff has implemented some projects and activities so as to disperse benefits to deprived groups and the most vulnerable by working with some potential partners. Among these, youth are viewed as close partners to the organisation in terms of their roles and responsibilities with the institution and community members. According to Ms. Nin,

Besides providing youth with knowledge of doing community work and coaching them on their actions and planning, we have sought for some partners with other NGOs, key local partners and stakeholders to support youth groups. At this time youth are potential groups to be transformed so as to be long-term partners with us. (WSA staff, June-2016 interview).

It can be seen that the organisation has initiated the partnership processes to enhance their project outreaches to more needy people in collaboration with youth as the influential partner. Lansdown (2008) claims that some active teenagers have tried to seek mutual respect and power sharing to retain desired partnership processes and outcomes. Even though the process and structure of youth groups can be shaped by this organisation’s visions and missions, youth and local residents are more likely to be exposed to the project implementation and impacts. By making a space for promoting a local partnership, the WSA organisation realises that youth can be suitable partners for creating positive effects on the society.

Through the WSA staff’s positionality, they perceive that youth is one of their partners in bringing about changes for rural communities. However creating the partnership processes involves power relations among partners. Shemer and Schmid (2007) claim that power dynamics can either retain or erode partnership processes because of changing levels of participation. As power relations can be exercised by both the WSA organisation and youth groups, the former might have a higher likelihood of dominating power due to their human and financial resources, while youth can merely experience the power exercise, for example through an empowerment approach. Ms. Nin, a WSA staff member, explained that:

We allow youth to implement some project activities on the weekend through our monitoring and support at the beginning. But then when they are able to work independently, we just support them with some resources (June-2016 interview).
Buchanan and Carnwell (2009) highlight that in reality it is larger organisations that are prone to dominating partnerships and undermining the contributions of smaller groups, and as such equal power among partners should be seriously discussed and negotiated. Power relations need to be acknowledged and distributed equally between youth groups and this organisation in order to ensure that the level of partnership is equal for long-term impacts on community development.

Despite the fact that youth participation can generate some community work, grassroots partners are more central to making this happen. In this sense, church groups are regarded a core driver for supporting youth with their community services with regard to both spiritual and emotional support. For instance, some church members have tried to promote youth involvement in social work. Mrs. Ekha, a Chum village church member, expressed that,

As a partner of the youth group, we have tried to raise more awareness of youth participation in community work to their parents and community people by explaining some benefits of promoting youth participation in the community such as building good relationships amongst youth members and avoiding drug use, to name but a few. Youth need more knowledge and skills in order to make their voices heard and valued through their active participation. When youth members are struggling with their work, our church members can only offer them some advice from the bible regarding motivation (May-2016 interview).

Through Mrs. Ekha’s expression, it appears that praise and encouragement for youth participation can be counted as one of the indicators of partnership attributes. The contributions of church partners to spread information about youth activities in the community are informed to officials, parents, NGOs and local groups. Lewis (2010) emphasises that this awareness-raising at the local level enables service quality to improve and better practices to emerge. Thus, church members are one of the key community partners for promoting youth participation both at the current time and in the future.

Other crucial partners in promoting youth participation are individual family members/parents who directly support young people’s active engagement in community work. Their support is encouragement for young people to get actively involved with social services. Lansdown (2008) claims that a project called Concerned for Working Children in India has transformed adult groups who previously were feudal, patriarchal and gender-insensitive to become more optimistic about young people’s participation because they see how youth have contributed to their community development. Evidenced by statements from
youths’ parents as well as a youth member, family or parents can have direct effects on young people in terms of time, labours and presence spending.

I always motivate my kids to take part with their group in order to make more achievements for their members and the community. I often advise them to keep working with their group members to improve our society (Mr. Chi, Youth father, May-2016 interview).

I want my son to do good things in the community; this is what makes me happy. I am fine with my son’s participation in the group and I always want him to pursue his work with the group. I have noticed that my son is more mature about interacting with elders, for instance, how he communicates with his father and me. I just want my son decide by himself of what he wants to do both study and his community work (Mrs. Lang, Youth mother, May-2016 interview).

More parents are happy with their children’s participation with community work. Because they notice there’s a change in the community such as a better relationship between youth and other senior groups including the local authorities, NGOs and community people (Nang, Chum village’s youth member, May-2016 discussion).

Reflecting on these statements, parents or family members appear to be close partners in promoting youth engagement with community services, giving direct support to individual members to keep contributing to communal work. Lerner (2004) identifies the vital role of parents who can shape the behaviours of their children through family support. As rural Cambodian society places great value on obedient children, motivation and support from parents to enable young people to pursue their community work is critical to allowing teens to stay active within their groups.

However some families do not view their children’s services to the community as beneficial because they want their children to concentrate on household chores. Also, some parents do not want their children to get involved with youth groups because of religious beliefs (this will be discussed in details in section 6.2). Ms. Pi and Mrs. Ekha said:

For our family when we spend much time doing activities in the community, our parents are not happy. Even so, our youth members are still committed to actively working in the family and community. As a youth leader, I have used two strategies to solve these issues. First one is praying to God, [Jesus], and another is telling our members to do most of the household chores. For instance when we are arriving back home from doing community work, we have to keep helping our parents with the housework (Ms. Pi, Chum village’s youth leader, May-2016 interview).

Sometimes some parents don’t value youth participation in community work because they just want their sons/daughters help with the housework (Mrs. Ekha, Church member, May-2016 interview).

In addition, Mrs. Yun, a young person’s mother in Prey village explained that,
For me, I am happy with my child’s participation, but some parents do not want their children to join with the group because they do not get anything from their involvement with the group. Also, this group has a connection with Christianity. So they feel reluctant about their children’s participation (June-2016 interview).

Even though more and more families are supportive of their young children joining the youth group, some parents are sceptical about young people’s participation because of individual benefits and religious beliefs. Hence, family boundaries can hinder the participation of adolescents in their community work.

Local officials are one of the potential partners for helping youth when they have identified social issues and come seeking their support. Lewis (2010) states that any involvement from recognised people can make partnerships more active and engaging, in turn promoting networks and improving social capital. However, the research result found that only at village level is there an active connection between youth and village officials, whereas there is a low connection with youth from commune and district levels. It might be the case that commune and district officials leave all roles and responsibilities for working with youth to village chiefs and his/her staff. Lerner (2004) claims that there is a limitation of practice for youth participation in the community, although there is recognition that there are best practices of youth participation in community work. Two village officials, Mr. Khuon and Mrs. Pheang expressed that:

I often raise awareness about youth’s roles and responsibilities in the community to youth, community parents, and other groups. In my community I know that when there is no youth group, there is no development work with NGOs. So, I encourage more participation from young people to work together to develop the village, more importantly to provide good impacts on children (Mr. Khuon, Prey village chief, May-2016 interview).

As a partner for youth, I mostly motivate them to take part with community work, especially new young members, so the group can learn from other experienced members in terms of leadership skills and team work. For instance, I advise leaders to observe the potential who can be responsible for future work of the group (Mrs. Pheang, Chum village vice-leader, June-2016 interview).

Local officials’ contributions to younger people’s participation can therefore be very beneficial to society. On the one hand these officials are able to share some local work with local residents so that they can make decisions and choices for their own development. On the other hand, promotion of inclusive development processes is taken into practice where every concerned person is included in the process, especially youth who are a less vocal
group in the community. By partnering with youth, local authorities might have a better chance of mobilising younger generations to be good citizens in the future. Stoneman (2002) concludes that promoting young people’s involvement in society is an important way of building good citizens from the ground up. Thus, local authorities play a vital role in working as strong partners with local youth groups to push their participation in community work, promote inclusive development, and to build up good/active citizens.

5.4 Peer Influence

Participation from local members has been introduced by some active groups or organisations in order to get a particular group of people to play a role in achieving common goals. A peer-to-peer influence helps youth groups to promote further participation from other individual youth. In this study, the peer-influence approach has been utilised by youth groups in order to get more members involved with community services. However, it should be noted that according to Paus, Gachter, Starmer, and Wilkinson (2008), peer pressure can have both positive and negative effects on youths’ counterparts. The following discussion illustrates how youth can influence their peers.

Despite the fact that family boundaries can be a barrier for promoting youth participation, a good role model within an existing youth group can have positive impacts on the development of groups at village and commune levels. This positive impact leads to an increase in the number of youth participants in the groups and a positive behavioural change in some parents who have allowed their kids to take part. As a group leader, Ms. Pi explained that:

Some members identify a good model among our youth members, and then they get involved with our group. Previously, some parents did not support their children’s participation with our group, but they have seen that we have done many good things in the community, so some of them accept it now (Chum village’s youth leader, May-2016 interview).

In addition, Mr. Mang and Ms. Co, both youth group members, said that:

For my involvement with the group, I have noticed that group members are cooperative and keep solidarity among their team members. They had many joyful activities which motivated me to take part with this group. For instance, they had tour visits, meetings and play roles (Mang, Chum’s youth member, May-2016 discussion).

First, younger teens want to join with us because they notice our good models of working in the community including not spending time on useless things and teaching
each other, so this made them volunteer to join in the group. Second, they want to learn good experiences from our members. These reasons were from our questions asked new members when they started with us (Co, Chum’s youth vice-leader, May-2016 interview).

In reflecting on how these youngsters viewed local information, it is evident that peer influence can play a vital role in promoting young people’s participation in community services. Then this results in building a social network and friendship among younger people while according to Miles (2000, citing in Ridge, 2008) peer friendship enables teenagers to access their full potential to develop their identity, while Lucignano (2015) identifies social networks is necessary to allow youth to work together to address their issues. Hence, a good network and friendship from peer to peer enables positive changes towards youth participation in community services.

To ensure there is involvement from younger teens, a supportive local mechanism should be in place to provide practical skills and experience to local children either at pre-school or in the whole village. Ms. Pi said that,

> We have facilitated local children’s groups to help each other, and then we can share our experiences with them through teaching and home-visiting. For example, we have conducted some visits to their families when we are informed that they are sick or prone to drop out of school. So in the future these children are able to get ready to help our community through their participations with youth group (Chum’s youth leader, May-2016 interview).

With a long-term vision to have active young members getting involved with current youth groups, youth have started to equip life-skills to local kids to allow them to get practical experiences from existing youth members. With this strong mechanism at the grassroots level to promote youth participation in community services, the foundations of civic engagement are more likely to be sustained. Thus, sharing real experience with younger groups can be a good system of helping future generations to be ready for their participation in the group.

### 5.5 Chapter Summary

From local perspectives of youth participation, regarding both definitions and discourses, young people and adults perceive youth participation similarly in terms of the roles and responsibilities of participants and supporters. For example, youth are more active and committed to playing a role as change agents in their community, while adults, including local officials, are able to contribute to community development by helping the youth groups
play their roles as proposed and planned. As a result of these combinations, individual and collective benefits can be generated through youth participation. Youth are able to learn and adopt new skills, build connections or networks with local members and officials, and get vocational training necessary to adapt to the changing social movement. Furthermore, reductions in social issues such as violence, domestic abuse, gambling, and drug addiction are regarded as a communal return for the entire community. Hence, a youth participation concept has involved a local perspective of participation definition, discourses, personal and collective benefits through the participatory processes.

The existing agencies, local key groups and officials have played vital roles in promoting youth participation in community services, and although some might have invested more resources and finances than others, their contributions have offered changes in the community regardless. In this case study, the WSA organisation has tried to open up both capacity building and resources to build strong networks with local youth groups to work smoothly and effectively in their villages, while village officials have coordinated and supported youth working well in their individual villages. It is inevitable that each actor exercises their power differently in order to retain specific interests or agendas, take for example church members. They have tried to promote more participation within youth groups so as to allow more people to get information about the Bible, whereas local officials have focused on more material development in their villages/communes. That is why sub-section 5.3.3 made mention of the role of community partnerships in building strong connections for youth participation in community development. This explains the organisational and power landscapes of youth participation in development processes.

The influence of peer-to-peer contact has spread good news about youth participation both at village and commune levels. This leads new youth members to enrol with existing youth groups so as to maintain future youth engagements with community services. In doing so, the transition from one generation to another can be managed accordingly. Therefore, peer influence promotes more engagement from young people to contribute both time and labour to community development. The following chapter presents more discussions and analyses which explain youth participation practices including religious and gender roles.
Chapter 6: Religious Roles and Women’s Leadership for Youth Participation

6.1 Introduction

As this chapter explores the two emerging topics related to religious roles and women’s leadership of youth participation in community development, it hopes to stimulate further discussions and analyses of what is mentioned in the previous chapter regarding factors facilitating and constraining youth participation. I discovered the potential of these themes during the fieldwork and data analysis phases of my research. So in the first part of this section, I explain how religious roles have provided both positive and negative impacts on youth participation in community development practices. Then, implications of women’s leadership in contributing to youth group’s achievement, commitments, and development will be illustrated, including its potential and drawbacks.

6.2 Religion and Community Development

This section focuses on the role of religion in development in the studied villages, where a local church can be seen as the main driver to make space for youth to get involved with their community development services, in collaboration with local officials and NGOs. The studied youth groups are valued and empowered with cooperation from church members who are committed and supportive of young generations being included in development processes. This practical trend has been promoted by church members because of the presence of the WSA organisation which provides not only capacity building, but also financial resources and material to them. Putnam (2000, p. 66) identifies that community churches in the United States have accelerated networking and capacity building for its people in terms of civic skills, norms, community interests and civic recruitment in order to promote more civic engagement for long-term development. Further discussion about Christian followers who provide space for youth to be engaged with community services is offered below.

Church leaders and members in Chum and Prey villages have strong commitments to building a robust community in order to produce benefits for the whole village irrespective of beliefs or faith. For instance, Chum’s church members, youth group, and village chiefs support local people who are interested in growing cucumbers in terms of sharing experiences
and seeds, equipping growing processes, and helping with some labours. These church members are ready to help local residents who seek their support and help. Deneulin and Rakodi (2011) state that the positive contributions of development projects can be promoted through religious practices and values because faith is a motive for shaping people’s values in their daily life including social, political and economic spheres. According to Ms. Co:

Our group members mostly cooperate with church members to provide practical skills to local people of how to grow organic cucumbers. When there are some families who want to grow this, we also try to find supports from NGOs regarding materials and seeds (Youth vice-leader, May-2016 interview).

Mrs. Ekha, a church member, pays attention to the health of local children so that the collective benefits can be dispersed through her conducting of food demonstrations and food sharing with local children.

We work to improve the health of children by raising more awareness about nutritious food to parents. We have coordinated monthly food sharing and demonstrations to local children and mothers respectively with support from WSA Organisation while our community people can contribute their vegetables and rice to the event (May-2016 interview).

According to their expressions of church youth’s and members’ commitments to help local people and children to get the best of what they have to offer can be vitally important because they strongly believe that their good work pertains to God’s mission in their community. This kind of encouragement allows youth and church members to cooperate with other key agencies to bring about some social services to the community. Because of spiritual motivations, youth and church have created and provided social awareness to community people regarding things such as hygiene and sanitation, dengue fever protection, raising poultry, and growing vegetables. However, Deneulin and Rakodi (2011) argue that people are less likely to consider that it is religious influence which has shaped their values and conceptions within the development processes. Thus, these Christian followers have made social contributions to local people through their strong commitments to supporting a healthy community, although they might have some hidden agenda.

A strong spiritual motivation makes youth group members committed to working their best to achieve the group’s vision and goals. Mrs. Ekha says that:

Youth who fully believe in God keep committed to providing social services for villagers without complaining about benefits at all. These young people devote their time and labours for helping some families who need help. Sometimes a few youth
have tried to tell good news of the God to their parents as well with self-motivation and confidence (Church member, May-2016 interview).

As a youth leader, when there are issues coming to her, Ms. Pi explains that:

The first thing for me to do is to pray to God for his help. I trust God who helps me to work in the community although I feel unconfident to do something, but I have Him to help me. I am much braver to do something when I pray to Him (May-2016 interview).

From their perspectives, youth feel more motivated and confident to get involved with Church services and community work when they expose themselves to spiritual connection. It explains that a deep belief in God motivates believers to pursue their contributions to their group’s vision and the community, although there are challenges. Merchant (2001) believes that both people of religion and development practitioners are responsible for promoting and empowering people to improve their living conditions and to participate actively in local activities for positive change.

A drawback is that Christianity in the community appears to have restrained youth groups from reaching their potential for several reasons. When there is a change in the religious belief of local youth, some negative responses and practices appear. It should be noted that the religious conversion of young people is a voluntary and personal decision made by each individual who has spent time with youth group and church activities. First, full support is lacking from some local adults because most of them do not allow their children to follow other religions, especially Christianity. In Cambodian society changing religious affiliation is believed to break social norms which hold that Khmer/Cambodian people should be Buddhist. Kjellin asserts that social relationships can be impaired when local people or their neighbours learn that someone believes in Christianity. Deneulin and Rakodi (2011, p. 51) adds that conflicts might arise because of the interpretation of religious messages and the influences on individuals and society. From local perspectives, most community members believe that Christians do not celebrate religious ceremonies for their relatives when they die:

Some families do not allow their children to join this group because they do not want their kids to learn Christian fellowship. When they get involved with this group, they will not celebrate some religious ceremonies such as going to pagodas and burning incense sticks. But for me, it is fine to have my kid join with the group (Mrs. Yun, Youth mother, May-2016 interview).

Second, there is discrimination from local officials who do not recognise these local youth groups to be illustrated in their commune structure because of the group’s identity as
Christian. If these youth groups were to be recognised as part of the commune structure, there would be some financial support from the government. Even after further questions seeking to understand more about this issue, both youth and local officials could not clearly explain what might be the effects of accepting youth groups as part of the commune’s structure. However, the political impacts on youth participation in community work are important to note if they are to be recognised and supported by the commune/district councils.

We have told the commune officials about our group as we want them to register us in the commune structure, but they replied that we are a group coming from the church, so they cannot accept us as local youth group at this level (Ms. Co, youth vice-leader, May-2016 interview).

Finally, some work undertaken by youth groups is not welcomed by local people due to the fact that most of the group members are Christian followers, and therefore the work they do for local people is understood by Buddhist practitioners as a kind of mocking or cursing. Kjellin finds that in Cambodian society, conflicts between parents who are Buddhist and children who are Christian might happen because elder groups expect their youngsters to follow their practices and beliefs. Ms. Pi explains that:

There is a problem in the community when we conduct our work of a village cleaning event, a few elder people do not understand what we are doing nor appreciate our work. They conclude that we are working like that is to look down or mock on them as if they can’t or don’t understand how clean they are. So they ask use to leave from their home (Youth leader, May-2016 interview).

It appears community members do not want to get any acts of support or offers of help from Christian practitioners. General public opinions of Cambodian people are that Christian followers do not respect their parents, do not take care of old parent/s, and do not honour deceased family members. These beliefs might lead local people to avoid youth group members, even though their campaign is just, for example, for raising hygiene awareness. The identity of the youth group as Christian can really restrain them from performing their services smoothly.

To compromise both sides, some perceptions from the following literature about religion and development might add more value to this research. Balchin (2011) contends that when religion is involved in development, three concepts toward religion emerge: religion as the main developmental obstacle, the only developmental issue to the exclusion of all others, and the primary solution to development problems. As such, there is no clear-cut and specific framework and analysis tools for development practitioners and beneficiaries to agree
whether religion contributes to the community development or not. In the case-study communities, most Christian followers are happy about what they have done for their community, especially about helping children get exposed to hygiene and sanitation practices and the eating of nutritious food. Nevertheless, some people might argue that this practice could convert community members to Christians. As such, consultative and discursive meetings should be prepared to let each party express their opinions about the development process and approach in the community, and especially about selecting local agents of change.

To conclude this section, it seems Christian/church roles in bringing changes to the grassroots level generated positive impacts on the whole community, although it did raise some controversial issues in relation to religious beliefs. Although some church members and youth groups have provided mutual help to local people without focusing on faith, some community members are still suspicious. Strong commitment and support from Christian followers have helped local people to improve their lives, for example by raising awareness about planting vegetables and raising poultry. A strong belief in God has allowed youth members and church groups to provide this commitment and support. Putnam (2000) asserts that the volunteering of time and other resources for society can be generated from active religious followers. However, there is a major problem toward the Christianity in which the elder people and local officials have a negative feeling about religious involvements. This results in hindering youth participation in community services because in the community only this group/church has tried to promote youth participation. It is therefore hard to say whether this practice brings about positive or negative development outcomes, so individual perspectives might play a role in this analysis. As Rakodi (2012) states, when religion plays a role in the development discourse, it either creates effective efforts or barriers to development.

6.3 Implications of Women’s Leadership for Youth Groups

After reviewing the structure of these studied youth groups, it became evident that leaders and vice-leaders of the two studied youth groups are all females. Surprisingly, most leadership positions in Cambodian society both formal and informal are male-dominated, but in this case study, most youth group leaders are females. Given this, further investigation about the implications of women’s leadership is an interesting aspect to explore. Ly (2015)
states that Cambodian women becoming leaders involves both direct and indirect paths, which are difficult to be unravelled or explored. This then leads my study to go beyond its proposed research plan to include female leadership of youth participation because according to O’Brien and Shea (2010, p. 41), “the places and capacities in which a woman leads may vary along her intersecting identities (poor, affluent, Latina, lesbian, straight, etc.), desired places of impact (mass or elite level politics), or both”. Thus, the following discussion depicts some underlying and contributing factors which either facilitate or constrain females in a leadership role.

Before starting, we should remember that in Cambodian society males are valued more than their female counterparts both in the family and public sphere. So the term “intersectionality” should be understood within gender and leadership concepts in order to value how women leaders have contributed to the community, and so that gender stereotypes can be mitigated when discussing and analysing the following information. Smooth (2010, p. 31) explains that:

Intersectionality is an approach to understanding the way in which race, class, gender, sexuality, ability, and nationality, among other categories of social identity intersect to produce unique social locations and experiences that are equal to more than just the sum of their parts.

Cambodian society is dominated by males for most of the senior positions both in private and public sectors so that my case study of female youth leaders is crucial to be explored how the practices existed. Young females are able to use their capacity, social connections and experiences to support community development processes when they are included.

6.3.1 Possible Motives for Women’s Leadership

From the study result, one of potential factors leading to a majority of female leadership in the studied youth groups is the female majority in the leadership team of the local church. These women have mobilised local youth to get engaged with community services, church work and NGOs. Rueden and Vugt (2015) define leadership as a fundamental mechanism for assisting groups to deal with coordination and relationships as well as motivation problems. This has a critical impact on youth group structure and social services regarding how to deliver the activities in the community and deal with group members. For instance, Ms. Pi and Ms. Srey explain that:
Whenever I get stuck with my group to do something, I access the church leader who can support and motivate me to continue my work in the community (Ms. Pi, Youth leader in Chum village, Jun-2016 interview).

I mostly seek support from a church leader to guide me of how to deal with some critical issues in my group. For instance, when my members are not convinced to do something together and I cannot persuade them to do so, I would talk with a church leader (Ms. Srey, Youth leader in Prey village, Jun-2016 interview).

From these quotes, church leaders seem to have a close relationship with youth leaders in terms of personal, church and group matters. According to Ly (2015), building a close relationship with local members is a core means of getting support from them. Also, Hoyt states that women are able to articulate characteristics of effective transformational leadership such as articulating a vision, empowering others, and inspiring followers to achieve their targets (2007, cited in O'Brien & Shea, 2010). In these youth groups, each leader has tried to build a network with their group to support them in terms of advice, finance and labour. The gender influence from church members on leadership roles in youth groups promotes a good connection between youth members and church leaders. This results in socialising and mobilising more females to become leaders. Furthermore, women’s leadership and religious roles in development have played a crucial role in promoting youth participation in community development (as explained in section 6.2). The influence of church leaders on the youth leadership team therefore has a potential effect on female roles and responsibilities.

Although these woman leaders realised that their capacity is not sufficient to lead the others due to their low level of education, they hope to contribute to their society with what they have. This can be regarded as a personal drive, which Ly (2015) terms as internal drives involving confidence and bravery, allowing women to deem obsolete the traditional concepts of dominant men and silent women in decision-making. In other words, women do not want to be perfect, but try to be inclusive. Ms. Pi contends that:

I would say that males have high expectations of what they are doing, so they might feel that if they cannot lead the group well, they will lose their face. Then, it would be good not to hold a position as a leader. For me, I do not have a highly qualified education, but I like to try to work it out, albeit with some challenges (Chum’s youth leader, Jun-2016 interview).

From Ms. Pi’s perspective, females are more active in seeking a chance as leaders, even though their ability to lead the group is still limited. Through self-motivation for leading a
group, it enables Ms. Pi to value her own participation. Mariano and Damon (2008) explain that reaching a desired outcome is really important to gain purpose in life, most importantly to build a connection for promoting collective returns to some aspects of society. So, Ms. Pi’s ability to serve her community is a key idea for group members and local residents to take into account in order to better appreciate her contributions. Internal motivations for females to be more confident and braver in leading others have allowed Ms. Pi to expose herself to work as the leader of the youth group. This analysis is in line with O’Brien and Shea (2010) who suggest that having a wide array of perspectives to examine how and why women take leadership roles in various communities is one of the key components when producing an empirical framework of women’s leadership.

In addition, Cambodian society views good women through a traditional lens of being gentle and soft (Ly, 2015), which in some ways makes them effective leaders. For example a youth leader in Chum village, Ms. Pi explained that:

Females know how to persuade their members to work voluntarily by using soft voice/power while men are a bit commanding to their members. To me, women have a strong influence on people, for instance, the way women speak and respond to social issues is also different, if compared with men (Jun-2016 Interview).

In Cambodian context females are expected to be gentle and soft, so that when Pi becomes a leader of this youth group, she knows how to persuade members to do local activities including poultry raising, vegetable growing, hygiene campaigns, child-enrolment campaign and so on. According to a report of Embry, Padgett, and Caldwell (2008), there is consistent gender stereotyping for men and women in leadership roles which holds men as more transactional and women as transformational. Ly (2015, p. 45) asserts that in Cambodia, female leaders are expected to be “soft in nature, friendly, gentle and ordinary”. Thus, female leaders may lead their group members in a soft way through the art of convincing and speaking, as this is how they are expected to behave in society.

### 6.3.2 Challenges for Female Leaders

Even though females have some potential to hold a position as leaders, they quite often face challenges throughout the processes or the whole cycle of a working situation. In this research, the main barrier for women as leaders was time constraints for housework and
study. Women are mostly responsible for household chores, so they find it hard to find time to work with their group members. O’Brien and Shea (2010) assert that gender stereotyping can emerge where other members do not know much about the characteristics of their leaders. According to Mr. So, a youth member in Chum village:

My leader is very busy at home; she has to do most of the things in her house, so she does not have much time for our group meetings. We know that it can be a problem for our group in the future if this cannot be solved from now (Jun-2016 Interview).

Then Ms. Srey, the Youth leader in Prey village, added that she finds it hard to manage her time due to her school schedule and group work. Srey described how:

It is hard for me to both lead the group and study as this year is my 9th grade exam, so I mostly spend time with my study. This can reduce my group’s activities and some members do not trust me as their leader. For instance, sometimes when I tell them to do some community work together, they do not listen. I feel a bit discouraged. Besides, I have to help my mom with housework such as cooking and farming, so a shortage of time for me is really challenging (Jun-2016 interview).

It can be seen that a time issue for women to contribute their work to youth groups has been influenced by social practices where the majority of females have to do most of the housework, by comparison to male members who are more likely to simply study or work outside the house. Through So’s and Srey’s descriptions about the challenges of lacking sufficient time, it appears that family and social expectations toward females is that they have to do household chores. Having insufficient time for working in the group is one thing, but the underlying view is that women have been judged by society due to social norms and practices, most particularly in the rural areas where most of the work at home is for them.

In addition to the time constraints of leading a group, another challenging aspect is that according to Moudud (2010), women in Asia have faced challenges when taking leadership roles including illiteracy, poverty, violence and discrimination. Similarly, Ms. Pi expressed that:

Leading a group of people is quite difficult for me as a woman with low education and experience. Sometimes when I ask my group members to do something in the community, they seem not to follow me or even reject that. So, I feel very discouraged; this make me cry and hopeless (Chum’s youth leader, Jun-2016 Interview).

So in Pi’s case, low education can be a critical barrier for her to lead her own group and provide impacts for the entire community. The fact that she is a young woman in a male dominated society and with a low level of education and little experience makes her less
credible, so people do not take her seriously. Therefore, gender, education level and experience have a critical effect on young female leader in youth groups. Some perspectives, for example Moudud (2010), contends that social changes can be generated through empowering women to lead their groups and communities regardless of their education and social status.

6.4 Chapter Summary

Religion and development have been discussed regarding religion’s ability to make youth participation inclusive and practical in the community. In relation to religion, it appears that Christianity has generated both positive and negative effects on youth participation in community work. On the positive side, Christian practitioners help to promote youth participation through supporting youth members to form a group and then generating local services for the whole community. For instance, church members build up mental and spiritual support for youth members so they can cooperate in providing services to local people. On the adverse side, elder people are sensitive to the Christian religion which is believed to be bad in Cambodian society. Given that the majority of Cambodians are Buddhist, these different views are directed toward youth services because youth groups are emerging from local churches. Thus, individual views and analyses of religion’s role in development might make room for individual judgement based on personal knowledge, experiences and backgrounds.

Furthermore, women’s leadership in youth groups illustrates several positive forces assisting women to become leaders, although they have also faced a few challenges. Being a female leader can be a worthwhile experience, especially where social cohesion and hierarchy are concerned. In the studied community, Ms. Pi and Ms. Srey, as group leaders, are able to lead the groups thanks to their relationships with church partners and village officials. They are self-motivated and committed to performing their roles as leaders through internal drive and/or personal characteristics. Nevertheless, they have faced a few problems including time constraints and the way they lead their groups. Sometimes they are under pressure from social norms which hold that women should do most of the household chores, for instance. Low levels of education also hinders young females from performing their leadership roles. Thus, leadership roles for women can be seen as individual commitment and motivation while at
the same time, challenges can be expected in Cambodian society where the influences of social norms, class, and gender inequality are significant.
7. Conclusion

7.1 Introduction

With my main research question asking how youth participation can contribute to community development in rural Cambodian communities, my research objective was to explore existing perspectives from local people, officials, key groups, development practitioners and young adults towards this kind of participation. From the results of qualitative study, young people’s participation can be regarded as an appropriate method for promoting inclusive development in rural communities with contextualised approaches or models. More crucially, we should be well aware of some embedded concepts including community development, power relations, social capital, empowerment, partnerships, and institutional influences when youth participation is to be embarked on during development processes. Hence, local concepts of youth participation can be disseminated through various platforms based on the social, geographical, cultural, environmental, historical and political backgrounds and situations of the particular society.

The opinions and experiences of key people involved in youth participation in Takeo province, Cambodia were explored through a qualitative approach. As the participation concept is difficult to define or outline with clear processes and tactics, the practical experiences of these participants offered insights into the possibilities and challenges of youth participation in community development. This case study contributes to further discussions on the importance of youth in making effective influences on the future practices for a community development paradigm.

This final chapter summarises the key lessons learned and reflections regarding youth participation in community services. First, key findings are summarised and discussed to answer the guiding research questions. Next, the importance of this research is explored, offering several significant findings from this case study. This aims to draw the attention of development professionals and participants who should be aware of some interdependent theories or approaches when getting involved with participation and community development concepts. Along with this, limitations and suggestions for further research are briefly mentioned in order to add a reflection to the data gathering process and findings. Finally,
some concluding thoughts are offered to reflect my personal remarks on the study’s results and contribution to the field of knowledge.

7.2 Summary of Key Findings

As the thesis has responded to the research questions, the following key findings provide an overall picture of the summary. The core research goal of this study was to explore local perspectives of youth participation in community development, along with five sub-questions which are outlined below. As the research evolved, two important themes (discussed in chapter six) emerged.

The first sub-question explored how youth and local people defined youth participation in their local context. It revealed that the participation concept is perceived differently by local people, although the majority of participants explained that youth participation makes their community developed through collective involvement and commitment to bringing about a positive change. Other respondents believed that their involvement was simply to have fun and get along with other youth. Youth groups have developed clear structures and leadership teams to achieve their plans and respond to community issues. In line with this, the studied community members defined the participation concept as making society as developed as possible, along with their personal interests.

To explore some factors which facilitate and constrain youth participation, and which lead to young people’s voices being valued and listened to, this section will summarise these factors. In participation discourse, positive aspects can be generated as a result of promoting youth participation such as change agents, volunteerism, love, socialisation, altruism, commitments, and networking building. These local concepts are crucial to allowing local members to achieve their participation definition as stated above. For example, youths’ parents want their children to experience social work in order to prepare them for adulthood. Therefore, youth participation discourse can evolve through the community development processes. However, some public opinions toward youth participation still undermine their contributions because of the social expectations and norms put upon adolescents by adult groups. Moreover, an identity of the youth groups as Christian stimulates sensitive discussion among other local people, especially within the most senior groups.

To respond to the question of what youth can get from promoting youth participation, some advantages are expected both individually and communally. For personal gain, teenagers are
able to take home practical skills, knowledge and experiences by working as a team, communicating with local officials and getting vocational training from NGOs. Some youth claimed that they were much braver, for instance, in public speaking and working with village chiefs if compared to their past experience. For collective benefits, some campaigns and awareness conducted by youth groups included child nutrition, hygiene and sanitation, education enrolment, poultry raising, and planting vegetables. If these activities happen, both direct and indirect impacts are expected in the community. Therefore, youth participation in community work provides both personal and collective benefits.

The final sub-question is how youth can be included in development to reach effective development outcomes, and this summary paragraph emphasizes that. There are some embedded practices of youth participation in community services including organisational and power landscapes. First, the WSA organisation has tried to facilitate young people’s participation in making changes in the community. For instance, the organisation has offered capacity building and resources to youth groups to implement their consolidated plans so as to respond to community issues and needs. We should remember that WSA has tried to initiate a space for youth to be included in the development process, so their relationships are close and interdependent. Second, power exercise and distribution among concerned parties is articulated and manipulated differently. The WSA organisation and officials, for example, encourage youth to implement plans such as nutrition awareness based on their preferred agenda. So, this practice might enable each party to achieve their own goal while it can be seen that one party exercises the power at different levels. Chambers (1997) asserts that some motivations have stimulated people to utilise their power for their own sakes or for the poor, but some agendas remained hidden according to the context. Finally, community partnerships include NGOs, local authorities, youths’ family members, and youth who are important members to advocate for youth participation. When there is a strong partnership among relevant members, active youth participation is more likely to remain in the community. Therefore, power and institutional trends in the studied community have a critical effect on youth participation in community services.

Furthermore, we should not forget that peer-to-peer influence can promote more youth participation in community services. A good reputation about adolescents’ contributions to the community and their role models brings positive values to adult groups. For example, youth group members share with each other good experiences and knowledge, so some other
young people are keen to get involved with this group. Hence, a positive value can be fuelled directly and indirectly through peer influence.

Even though religion and women’s leadership in development were not initially considered in the research, these aspects contribute significantly to youth participation. Although youth participation in community work is prevalent and radical, youth groups’ identity as Christian produces both positive and negative outcomes throughout discourses of community services. Some youth are really proud of being Christians so that they can get some support from local church members and their God. This results in commitments and spiritual support for youth members to provide services to the whole community. However, some people have different views towards youth involvement in local work because they are concerned about the changing beliefs and faith of younger generations. This makes some community members reject some offers from youth groups. Evidently, a few families do not welcome the cleaning campaign carried out by youth groups at all. Thus from a broader perspective, it appears that the role of religion is both motivating and promoting development and youth participation, but also creating conflict among community members.

Holding a leadership role as women can be worthwhile and life-long experience, although possible barriers arise. Having women as leaders in youth groups stems from a number of reasons. First, most church leaders are females who might have influenced the youth leadership team to get women as the leaders owning to their level of relationship and support. Next, women are willing to be included in leadership roles because of their personal drive and commitment, even though they realise their capabilities are limited. In other words, existing circumstances allow them to be able to serve the community. Ultimately, women’s characteristics are expected to be soft and gentle in Cambodian society, which can make women more effective at leading others. At the same time, serving as leaders in youth groups presents such women with two challenges. The first is the social norms and practices by which women are supposed to do most of the household chores, which results in a shortage of time for them to work with group members. The second is a low education level which prevents women from performing their leadership roles as expected and desired. These factors are likely to inhibit their influences on other youth members to perform better. Therefore, female leaders in youth groups have not only experienced handling leadership roles, but also facing obstacles.
7.3 The Significance and Limitations of the Research, and Further Research

7.3.1 The Significance of the Research

Regarding participatory theory, a few significant aspects were uncovered during the course of this study. As the research explores bottom-up participatory practice, we can develop a concept of inclusive development in which most community members participate in social activities. In this case, young people are enthusiastic about serving their community, so it is crucial to promote inclusive development through these community members. Even though participatory processes are believed to be ambiguous in terms of framework and indicators, allowing young generations to take roles and responsibilities ‘on the ground’ gives them exposure to practical experiences and socialisation with elder groups. Initiators and active participants are therefore necessary to make youth participation in community development happen. To this end, church members, the WSA organisation, and village chiefs have cooperated to make space for youth to get engaged with community services.

Although community development is perceived and defined differently by various community members and agents, we can learn from this case study that young people are able to identify their local issues, resources and capacity in order to offer contextualised responses to social needs and practices. For instance, improving rural livelihoods through livestock husbandry and vegetable planting is undertaken and provided by youth groups who have been working in the community through their involvement in some of the local services. Therefore, community development can be achieved through promising community members, particularly active teenagers who can bring about positive changes for the society.

Ultimately, power relations among participants are significant in this study because each party exercises power differently based on their resources, educational background, social status, agenda and expectations. It is evident that some groups may have more power than others, but their visions and goals seem to be similar which is to develop the community. So, power exercise can be regarded as social practices and relationships in community development processes among their partners or members, although sometimes it is varied throughout the practices. For example, the WSA organisation has mobilised youth groups to work in the community so as to improve child nutrition. By doing so, youth are empowered to work on their own to respond to social issues while the organisation might achieve its programme goals. It might be helpful for each party to bring a concept of partnership within the processes of community development in order to minimise power domination and
conflicts. Therefore, power relations can be crucial to allowing participants to get/be involved in the community development of youth participation (see Figure 4).

### 7.3.2 The Limitations of the Research

As briefly mentioned in section 3.3 about scope of the study, it would have made the research more rigorous if some of the following factors had been undertaken during this study. Firstly, as most respondents were later identified as females, especially youth group leaders, more information might have been gleaned from them if the researcher were a woman. This is because in the Cambodian context, people are more likely to share their issues with those who are the same gender. Regarding the participant observation method (see table 4), the data may have been different if the meeting had been conducted in other locations beside WSA’s office. For instance, the power exercise was used unequally among the participants such as youth members, key local partners, and WSA staff. It was clear that WSA staff were in a higher position among the participants, so the rest tended to follow their lead in terms of what to be discussed and planned. Finally, an interview with district officials should be undertaken to explore their achievements and challenges regarding youth participation in community services because most of government resources including finance are allocated at that level.

### 7.3.3 Further Research

As the research aims at exploring local perspectives of youth participation in community development, the result is fruitful and informative and penetrates some underlying concepts such as power relations, partnerships, religion and development, and women’s leadership. These stimulate some developmental approaches and practices for promoting young people’s participation in community services in which relevant development agents need to be aware of potential challenges and areas for improvement of young people before making space for them to get involved in community services. Youth participation in community services can therefore be varied from one location to another. From this research study, some areas emerged on which further research projects could potentially focus:

- As religion plays a role in youth participation, studies should scrutinise the local contexts regarding religious practices and beliefs.
- Women’s leadership of both formal and informal groups at the grassroots need to be explored.
- Power relations between young people and key concerned partners or stakeholders can be investigated further to unpack their influence, relationships and aspects for improving youth participation.

7.4 A Final Reflection

I feel that my contribution to this concept of youth participation in community development is a very interesting aspect as it demonstrates that each theory is interlinked. Participatory theory, for example, has complicated processes and methods which have a close connection with other approaches such as partnerships, empowerment, ownership and community development, which this study has partly outlined and discussed. Thus, this piece of research might bring a general understanding of some correlated concepts of youth participation.

At this, the conclusion of my study, I would deduce that in the context of rural Cambodia, there needs to be key community members who are recognised and valued, so these individuals can provide space for young people to participate in community work. Without initiators, youth participation is highly unlikely to happen due to the following reasons. First, social practices and norms are crucial in Cambodian society where most elder people are deemed to be of greater value than younger ones. To minimise any conflict, these elder groups need to play roles as initiators to promote youth participation in their community. Second, most rural families value their children’s contributions to their own families such as doing household chores, above motivating their young people to do work outside the home. Finally, individual teenagers sometimes feel unsupported if they are to form their own group for working in the community without the involvement of older people. Therefore, key local people need to provide support to youth in order to let them work cooperatively in their communities.
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Appendices

Appendix 1: Ethics Approval from the Human Ethics Committee

MEMORANDUM

TO
Sam Ann Khin

COPY TO

FROM
Dr Stephen Marshall, Acting Convener, Human Ethics Committee

DATE
21 May 2016

PAGES
1

SUBJECT
Ethics Approval: 22941
Youth Participation in Community Development: A Case Study of Youth in Cambodia

Thank you for your application for ethical approval, which has now been considered by the Standing Committee of the Human Ethics Committee.

Your application has been approved from the above date and this approval continues until 28 February 2017. If your data collection is not completed by this date you should apply to the Human Ethics Committee for an extension to this approval.

Best wishes with the research.

Stephen Marshall,
Acting Convener, Victoria University Human Ethics Committee
Appendix 2: Consent Form

Youth Participation in Community Development: A Case Study of Youth in Takeo Province, Cambodia

CONSENT TO INTERVIEW

This consent form will be held for 3 years.

Researcher: Sam Ann Khin, School of Geography, Environment and Science School at Victoria University of Wellington, New Zealand.

- I have read the Information Sheet and the project has been explained to me. My questions have been answered to my satisfaction. I understand that I can ask further questions at any time.

- I agree to take part in an audio recorded interview.

I understand that:

- I may withdraw from this study up to four weeks after the interview or, 27 July 2016, and any information that I have provided will be returned to me or destroyed.

- The information I have provided will be destroyed 3 years after the research is finished.

- Any information I provide will be kept confidential to the researcher and the supervisor. I understand that the results will be used for a Master’s report and a summary of the results may be used in academic reports and/or presented at conferences.

- My name will not be used in reports, nor will any information that would identify me.

- [OR] I consent to information or opinions which I have given being attributed to me in any reports on this research: Yes ☐ No ☐

- I would like a copy of the transcript of my interview: Yes ☐ No ☐

- I would like to receive a copy of the final report and have added my email address below: Yes ☐ No ☐

Signature of participant: ____________________________

Name of participant: _______________________________

Date: __________________

Contact details: ________________________________
Appendix 3: Translation of Consent Form

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Placement: __________________________

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Appendix 4: Participant Information Sheet for Interviews

INFORMATION SHEET FOR PARTICIPANTS
For in-depth interview

Researcher’s name: Sam Ann Khin

Address: #88, Sangkat Phleung Chasrotes, Khan Pousen Chhey, Phnom Penh, Cambodia

School of Geography, Environment and Earth Sciences, Victoria University of Wellington

I am a master’s student in development studies at Victoria University of Wellington. As part of this degree, I am undertaking a research project leading to a thesis. The project I am undertaking is to explore roles and responsibilities for youth participation in community development practices. This research has been granted ethic approval from Victoria University Human Ethic Committee. The study will use multiple techniques, including one-to-one interviews and group focus discussions.

Throughout the project, I am inviting 4 youth leaders, 2 village leaders, 1 commune council, 1 school teacher, 1 church member, 4 parents of youth members and 1 NGOs staff as my key in-depth interviewees in two different villages of one commune. Totally, fourteen interviews will be facilitated with these mentioned respondents, and each in-depth interview will be held with key informants for around 30 to 90 minutes to explore real-life situations and experiences of youth participation in community development. The conversations will be continued further if participants are interested in telling their life stories. When carrying out the interviews, some questions will be asked. Permission for audio recording will be requested. I will record or note the interviews which may take place in participants’ houses, commune offices or somewhere else convenient for both participants and myself.

If you accept this invitation, what are your rights as a research participant?
You do not have to accept this invitation if you don’t want to. If you do decide to participate, you have the right to:

- choose not to answer any question;
- ask for the recorder to be turned off at any time during the interview;
- withdraw from the study up until four weeks after your interview;
• ask any questions about the study at any time;
• Receive a copy of your interview recording (if it is recorded)
• agree on another name for me to use rather than your real name;
• be able to read any reports of this research by emailing the researcher to request a copy.

The data from interviews will be put into an academic thesis and a written report. The names of the key informants and others will be changed and coded to protect your identities. Information will be concealed when conducting interviews to avoid conflict or breaking social bonding. All material collected will be kept confidential. No other person besides me and my supervisor, Dr. Marcela Palomino-Schalscha, will see the transcript of the interviews. The thesis will be submitted to the School of Geography, Environment and Earth Sciences and deposited in the Victoria University Library. It is intended that one or more articles will be submitted for publication in scholarly journals and conferences. All data will be destroyed in three years after the end of the project.

I will provide an individual transcript to you after my fieldwork finishes in July 2016.

If you have any further questions, or would like to receive further information about the project, please contact us on sam.khin@vuw.ac.nz or my supervisor Dr. Marcela Palomino-Schalscha, at the School of Geography, Environment and Earth Sciences at Victoria University Marcela.Palomino-Schalscha@vuw.ac.nz

Sam Ann Khin
Appendix 5: Translation of Participant Information Sheet for Interviews
ការប្រការិកការតាំងពីក្រុមពិភព
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អ្នកប្រការិកជឺសលុបសំនើសរោគសញ្ចាតិថ្មីៗៗដែលបានប្រការិក
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ដោយយើង។

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ដោយយើង។

អ្នកប្រការិកជឺសលុបសំនើសរោគសញ្ចាតិថ្មីៗៗដែលបានប្រការិក
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ដោយយើង។

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ដោល ពិធីប្រការិក

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Appendix 6: Participant Information Sheet for FGD

INFORMATION SHEET FOR PARTICIPANTS

Researcher’s name: Sam Ann Khin

Address: #88, Sangkat Phleung Chasrote, Khan Pousen Chhey, Phnom Penh, Cambodia
School of Geography, Environment and Earth Sciences, Victoria University of Wellington

I am a master’s student in development studies at Victoria University of Wellington. As part of this degree, I am undertaking a research project leading to a thesis. The project I am undertaking is to explore roles and responsibilities for youth participation in community development practices. This research has been granted ethic approval from Victoria University Human Ethic Committee. The study will group focus discussions.

With this method, I am inviting two youth groups in which there are five to six members for each discussion. During this key topics will be used to guide the discussion, so a facilitator will probe and prompt for underlying views for their contributions to community development. The discussion will be held with five to six members for around 60 to 90 minutes to explore their real-life situations and experiences in engaging with community activities. The conversations will be continued further if participants are interested in telling their life stories. A permission for audio recording will be requested. I will record or note the discussion which may take place in community hall or church. This hopes to make participants analyse and debate collectively in relation to their community participation contributions.

If you accept this invitation, what are your rights as a research participant?
You do not have to accept this invitation if you don’t want to. If you do decide to participate, you have the right to:

- choose not to answer any question;
- ask for the recorder to be turned off at any time during the interview;
- withdraw from the study up until four weeks after your interview;
- ask any questions about the study at any time;
- receive a copy of your interview recording (if it is recorded)
• agree on another name for me to use rather than your real name;
• be able to read any reports of this research by emailing the researcher to request a copy.

Group focus discussions will be put into an academic thesis and a written report. The names of the participants will be changed and coded to protect your identities. Information will be concealed when conducting interviews to avoid conflict or breaking social bonding. All material collected will be kept confidential. No other person besides me and my supervisor, Dr. Marcela Palomino-Schalscha, will see the transcript of the group focus. The thesis will be submitted to the School of Geography, Environment and Earth Sciences and deposited in the Victoria University Library. It is intended that one or more articles will be submitted for publication in scholarly journals and conferences. All data will be destroyed in three years after the end of the project.

I will provide individual transcript to you after my fieldwork finishes in July 2016.

If you have any further questions, or would like to receive further information about the project, please contact us on sam.khin@vuw.ac.nz or my supervisor Dr. Marcela Palomino-Schalscha, at the School of Geography, Environment and Earth Sciences at Victoria University Marcela.Palomino-Schalscha@vuw.ac.nz

Sam Ann Khin
Appendix 7: Translation of Participant Information Sheet for FGD
• Conducted several research projects on kidney disease
• Published numerous papers on kidney disease management
• Conducted numerous kidney disease prevalence studies in different countries
• Conducted several kidney disease prevention programs in various countries

Dr. Marcela Palomino-Schalscha 1
1. Université de Sherbrooke, Canada

Sam Khin

sam.khin@univw.ac.nz

+64 4 463 6549

marcela.palomino-schalscha@vuw.ac.nz
Appendix 8: Participant Information Sheet for Participant Observation

INFORMATION SHEET FOR PARTICIPANTS
for Participant Observation

Researcher’s name: Sam Ann Khin

Address: #88, Sangkat Phleung Chasrotes, Khan Pousen Chhey, Phnom Penh, Cambodia

School of Geography, Environment and Earth Sciences, Victoria University of Wellington

I am a master’s student in development studies at Victoria University of Wellington. As part of this degree, I am undertaking a research project leading to a thesis. The project I am undertaking is to explore roles and responsibilities for youth participation in community development practices. This research has been granted ethic approval from Victoria University Human Ethic Committee. The study will use Participant Observation.

To get some data from structured observation, a researcher will get involved with youth group meetings regarding their internal/group plan discussions, youth meeting with community or NGOs staff/church members. Participant observation is crucial to see daily practices and challenge or discuss the issues or progress of the group respectively. This also hopes to contribute to the project as well as the youth groups through their discussion and storytelling which allow them to reflect on what is going on for their participation in community services.

If you allow a researcher to get involved with the observations, what are your rights as a research participant?
If you do decide to participate, you have the right to:
• choose not to participate in the meeting;
• ask any questions about the study at any time;
• Receive a copy of your interview recording (if it is recorded)
• agree on another name for me to use rather than your real name;
• be able to read any reports of this research by emailing the researcher to request a copy.
The participant observation will be put into an academic thesis and a written report. Information will be concealed when writing into a note to avoid conflict or breaking social bonding. All material collected will be kept confidential. No other person besides me and my supervisor, Dr. Marcela Palomino-Schalscha, will see observation notes. The thesis will be submitted to the School of Geography, Environment and Earth Sciences and deposited in the Victoria University Library. It is intended that one or more articles will be submitted for publication in scholarly journals and conferences. All data will be destroyed in three years after the end of the project.

If you have any further questions, or would like to receive further information about the project, please contact us on sam.khin@vuw.ac.nz or my supervisor Dr. Marcela Palomino-Schalscha, at the School of Geography, Environment and Earth Sciences at Victoria University Marcela.Palomino-Schalscha@vuw.ac.nz

Sam Ann Khin
អក្សរដៃការប្រការ
ដ្រើបការពិនិត្យវិទ្យាល័យ អន្តរកម្មវិទ្យាល័យ
ដំបូង៖ ការអនុវត្តន៍នីមួយៗ ប្រការការពិនិត្យវិទ្យាល័យ

ពាក្យប្រការអនុវត្តន៍ទៅការវិភាគអត្ថភាពជាតិអនុវត្តរៀន អនុវត្តរៀនអនុវត្តរៀន

ប្រការការពិនិត្យវិទ្យាល័យ អន្តរកម្មវិទ្យាល័យ អន្តរកម្មវិទ្យាល័យ

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ការពោរពេញលេញបំពេញពិសេសដោយសារវត្ថុមានចំនួនក្រុមតិចជាង៣ក្រុមក្នុងមហាវិទ្យាល័យប្រទេសទី១នៃប្រទេសឡុងស៊ីស៊ី។

Dr. Marcella Palomin-Schalscha បានបញ្ចាក់ពីសារៈប្រការនៃសេវាកម្មបំពាក់ដោយសារវត្ថុដ៏សំខាន់សម្រាប់កិច្ចប្រជុំប្រព័ន្ធរៀនចំណាដែលប្រការនៃសមាជីអ្នកសិក្ខារម៉ៃនពីសេវាកម្មបំពាក់។

ពីប្រការនៃសេវាកម្មបំពាក់ Marcella Palomin-Schalscha អាចទទួលទៅដោយទាក់ទងនឹងការសិក្ខារម៉ៃនពីសេវាកម្មបំពាក់។

sam.khia@myruw.ac.nz សេចក្តីជូនទៅនឹង Dr. Marcella Palomin-Schalscha
Marcella.Palomin-Schalscha@vuw.ac.nz
Appendix 10: District Approval for the Study

[Image of the document]
Appendix 11: Supporting Letter from Supervisor

Dr Marcela Palomino-Schalscha
marcela.palomino-schalscha@vuw.ac.nz
02/05/2016

NZAID Scholarships officers

Re: Supporting Sam Ann Khin to conduct fieldwork

I am writing this letter as the supervisor of Mr Sam Ann Khin to support him in collecting data for his Master thesis.

Sam Ann is currently doing a Master degree in Development Studies. In order to complete this degree, he needs to complete a thesis for which he needs to undertake fieldwork in Cambodia. I support him in this endeavour and look forward to see his research progressing.

Yours sincerely

Dr Marcela Palomino-Schalscha
Lecturer in Human Geography and Development Studies
Victoria University of Wellington
## Sample interview guide

<table>
<thead>
<tr>
<th>Themes</th>
<th>Guided Questions</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1. One-to-one interviews</strong></td>
<td><strong>A) Youth leader Participants</strong></td>
</tr>
<tr>
<td>A warm-up and experience sharing from participants</td>
<td>1a) How long have you been a leader of this youth group?</td>
</tr>
<tr>
<td></td>
<td>2a) How do you feel about your contribution to the group as well as your community?</td>
</tr>
<tr>
<td></td>
<td>3a) What do you expect from your participation?</td>
</tr>
<tr>
<td>Youth Participation definition</td>
<td>4a) What do you think about your participation in community work? Why do you think so?</td>
</tr>
<tr>
<td></td>
<td>5a) How would you like to define your participation in community development services? (More personal)</td>
</tr>
<tr>
<td></td>
<td>6a) If you are to give specific sentences or words to your group participation, how/what would you like to describe it? (More collective)</td>
</tr>
<tr>
<td>Motivations and Barriers for youth participation</td>
<td>7a) What are some factors that push you to keep yourself and your group working? How would you describe this?</td>
</tr>
<tr>
<td></td>
<td>8a) How do you deal with difficulties? <em>(Do you feel your participation is facing some challenges?)</em></td>
</tr>
<tr>
<td></td>
<td>- How have you controlled them?</td>
</tr>
<tr>
<td></td>
<td>- Are you satisfied with your decision and/or response?</td>
</tr>
<tr>
<td></td>
<td>- Do you have any supports to solve these challenges?</td>
</tr>
<tr>
<td></td>
<td>- What would help to make it better or easier?</td>
</tr>
<tr>
<td></td>
<td>* Sub-questions below will be asked when respondents mention their problems/challenges</td>
</tr>
<tr>
<td>Youth voices/plans are valued or taken</td>
<td>9a) How do you feel when you participate in community activities such as campaigns</td>
</tr>
<tr>
<td><strong>Personal and Community benefits</strong></td>
<td><strong>Inclusive community development</strong></td>
</tr>
<tr>
<td>-----------------------------------</td>
<td>-----------------------------------</td>
</tr>
<tr>
<td>13a) What do you think you can gain from your participation in community services? Why do you think so?</td>
<td>15a) Do you think what measures would help your work in contributing to the community?</td>
</tr>
<tr>
<td>14a) What would you describe your attributes to the community work?</td>
<td>16a) Do you have any strategies for yourself/group participation to be well-fit with community work?</td>
</tr>
<tr>
<td>- Do you think community will be better or remain the same when there is no youth participation?</td>
<td>- Do you have any recommendations to community members/authorities to better involve you group with community services?</td>
</tr>
<tr>
<td>- In your opinion, should there be more youth involvements in community work or not? Why/why not?</td>
<td></td>
</tr>
<tr>
<td></td>
<td>11b) What will be possible approaches/methods to get youth involvements much better in community activities?</td>
</tr>
<tr>
<td></td>
<td>12b) What do you think youth have to be equipped (skills/knowledge) before involving with community services?</td>
</tr>
<tr>
<td></td>
<td>13b) How will you motivate youth to engage with your community/project activities?</td>
</tr>
</tbody>
</table>

II. **Focus Group Discussion with Youth Groups**

**Objective**: To identify some underlying attributes for youth participation which will be an advantageous model for Cambodian youth in other communities.

V1 update 22 May 2016
3 Main questions:

1. How can youth participation contribute to community development?
2. How can you make your group voices heard and integrated in community plans?
3. How will you ensure group participation serve the community in an effective way?

Some sub-questions below might be raised in the discussion based on real situation.

❖ *Past*
1. When and how did you group form or start?
2. What was an ultimate goal for this group at the time?
3. What supports did you get from community authorities or other key groups?
4. How did you manage to get youth members to get together?

❖ *Present*
5. How do you feel about your group’s role and responsibilities in your community? Do you have proper roles and responsibilities for each member?
6. How do you feel about your group functions and attributions to the community?
7. What should you describe your collective participation in community development services in terms of your presence and decisions? How do you learn about it?
8. Throughout your group’s engagement with community work, what are some motivations and supports do you have including finance and development skills?
9. Do you think your participation is taken into consideration or valued by community people, authorities and other development agencies?
10. How do you know your plans are taken for further discussion at village/commune levels or integrated into community development?
11. Individually, do you see any benefits for yourself (knowledge improvement, skills, etc.)?
12. As a group, how do you define your participation in community services?

❖ *Future*
13. What would each group member help to make your group better in the next three years?
14. What will you suggest to local authorities or development agencies regarding your participation in community work?
15. Will you expect any changes for your groups’ goal, contributions to community activities and members’ capacity building? How will you manage these?
### អំពីការបញ្ចូលប្រយោជន៍របស់នរីស្ថានភាពក្នុងការប្រការការដែលសំខាន់ៗ

<table>
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<tr>
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*V1 update 22 May 2016*


| ទូរគោលការធ្វើសម្រាប់ ការបន្តិច | សម្រាប់អ្នកនិងការប្រកួតប្រជែង ដែលបានប្រឈមរាប់ត្រូវការ?  
| សូមពោះព្រឹត្តិការណ៍ខាងក្រោមនេះ?  
| - សូមបញ្ជាក់ថាកុម្មោះអ្នកខ្លួនឬអ្នកសីតុន្ត?  
| - សូមបញ្ជាក់ថាកុម្មោះអ្នកខ្លួនឬអ្នកសីតុន្ត?  
| 4) សូមពោះព្រឹត្តិការណ៍ខាងក្រោមនេះ ដែលបានប្រឈមរាប់ត្រូវការ?  
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| - សូមពោះព្រឹត្តិការណ៍ខាងក្រោមនេះ ដែលបានប្រឈមរាប់ត្រូវការ?  
| 5) សូមពោះព្រឹត្តិការណ៍ខាងក្រោមនេះ ដែលបានប្រឈមរាប់ត្រូវការ?  
| - សូមពោះព្រឹត្តិការណ៍ខាងក្រោមនេះ ដែលបានប្រឈមរាប់ត្រូវការ?  
| 6) សូមពោះព្រឹត្តិការណ៍ខាងក្រោមនេះ ដែលបានប្រឈមរាប់ត្រូវការ?  

| ភាសាខ្មែរ / គេហទំព័រ ឬអំពីអត្ថប្រយោជន៍ ដែលមានបន្តិច  
| 9) សូមពោះព្រឹត្តិការណ៍ខាងក្រោមនេះ ដែលបានប្រឈមរាប់ត្រូវការ?  
| 10) សូមពោះព្រឹត្តិការណ៍ខាងក្រោមនេះ ដែលបានប្រឈមរាប់ត្រូវការ?  
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| តំលាញក្នុងប្រអប់ / ក្រុង | 11a) ដោយដឹងនិមិត្តិយសទំនើបប្រទេស បញ្ចប់ពីស្តើមបុរាណសម្រាប់ប្រទេសកម្ពុជាជាសំបូរណីរុក្ខិយស័ព្ទ?  
12a) ដោយប្រឈមពីអ្នកប្រឈម/វិធី បណ្តាលជីវ៍៖ គឺរួមបញ្ចាក់ឬទំនើបប្រទេសកម្ពុជា ដោយជំនាញសេវាជាតិ?  
13a) ដោយសិក្សាចិត្តឯស្តើមបុរាណ ប្រទេសកម្ពុជាទៅស្តើមបុរាណរបស់ប្រទេស របស់ប្រទេសប្រទេសកម្ពុជា?  
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16a) ដោយសិក្សាចិត្តឯស្តើមបុរាណ ប្រទេសកម្ពុជារបស់ប្រទេសប្រទេសកម្ពុជាសំពោះប្រទេស  
13b) ដោយសិក្សាចិត្តឯស្តើមបុរាណ ប្រទេសកម្ពុជារបស់ប្រទេសប្រទេសកម្ពុជាសំពោះប្រទេស ប្រកួតប្រជែង?  
14b) ដោយសិក្សាចិត្តឯស្តើមបុរាណ ប្រទេសកម្ពុជារបស់ប្រទេសប្រទេសកម្ពុជាសំពោះប្រទេស  
15b) ដោយសិក្សាចិត្តឯស្តើមបុរាណ ប្រទេសកម្ពុជារបស់ប្រទេសប្រទេសកម្ពុជាសំពោះប្រទេស  
16b) ដោយសិក្សាចិត្តឯស្តើមបុរាណ ប្រទេសកម្ពុជារបស់ប្រទេសប្រទេសកម្ពុជាសំពោះប្រទេស  

| ងារប្រការីពីរដូវាចក្រិយាមិត្តិយស័ព្ទ  | ប្រទេសកម្ពុជាវិញ្ញាប័ណ្ណ សំបូរណីរុក្ខិយស័ព្ទ?  
12b) ដោយប្រឈមពីអ្នកប្រឈម/វិធី បណ្តាលជីវ៍៖ គឺរួមបញ្ចាក់ឬទំនើបប្រទេសកម្ពុជា ដោយជំនាញសេវាជាតិ?  
13b) ដោយសិក្សាចិត្តឯស្តើមបុរាណ ប្រទេសកម្ពុជាទៅស្តើមបុរាណរបស់ប្រទេស របស់ប្រទេសប្រទេសកម្ពុជា?  
14b) ដោយសិក្សាចិត្តឯស្តើមបុរាណ ប្រទេសកម្ពុជាប្រទេសកម្ពុជាសំពោះប្រទេស ប្រកួតប្រជែង?  
15b) ដោយសិក្សាចិត្តឯស្តើមបុរាណ ប្រទេសកម្ពុជារបស់ប្រទេសប្រទេសកម្ពុជាសំពោះប្រទេស  
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| ដំណើរការមិត្តិយស័ព្ទ  | ប្រទេសកម្ពុជារបស់ប្រទេសកម្ពុជាសំពោះប្រទេស  
14b) ដោយសិក្សាចិត្តឯស្តើមបុរាណ ប្រទេសកម្ពុជាប្រទេសកម្ពុជាសំពោះប្រទេស ប្រកួតប្រជែង?  
15b) ដោយសិក្សាចិត្តឯស្តើមបុរាណ ប្រទេសកម្ពុជារបស់ប្រទេសប្រទេសកម្ពុជាសំពោះប្រទេស  
16b) ដោយសិក្សាចិត្តឯស្តើមបុរាណ ប្រទេសកម្ពុជារបស់ប្រទេសប្រទេសកម្ពុជាសំពោះប្រទេស  

| ប្រកួតប្រជែង | ប្រទេសកម្ពុជារបស់ប្រទេសកម្ពុជាសំពោះប្រទេស  
14b) ដោយសិក្សាចិត្តឯស្តើមបុរាណ ប្រទេសកម្ពុជាប្រទេសកម្ពុជាសំពោះប្រទេស ប្រកួតប្រជែង?  
15b) ដោយសិក្សាចិត្តឯស្តើមបុរាណ ប្រទេសកម្ពុជារបស់ប្រទេសប្រទេសកម្ពុជាសំពោះប្រទេស  
16b) ដោយសិក្សាចិត្តឯស្តើមបុរាណ ប្រទេសកម្ពុជារបស់ប្រទេសប្រទេសកម្ពុជាសំពោះប្រទេស  

V1 update 22 May 2016
I. ការគ្រប់គ្រងប្រឈមព្រៃពោះ

3. បញ្ជាក់អំពីស្នូលប៉ះពាល់៖

1. ប្រឈម្ព្រៃពោះអាចរៀនពីរៀនពោះការៀតការៀតបែបបំបែកមកអំពីការៀតជុំវិញទូទៅប្រកួតបែបបំបែកមកអំពីការៀតជុំវិញទូទៅ

2. ប្រឈម្ព្រៃពោះអាចរៀនពីរៀនពោះការៀតការៀតការៀតជុំវិញទូទៅប្រកួតបែបបំបែកមកអំពីការៀតជុំវិញទូទៅ

3. ប្រឈម្ព្រៃពោះអាចរៀនពីរៀនពោះការៀតការៀតប្រកួតបែបបំបែកមកអំពីការៀតជុំវិញទូទៅប្រកួតបែបបំបែកមកអំពីការៀតជុំវិញទូទៅ

 bully behavior

1. ប្រឈម្ព្រៃពោះអាចរៀនពីរៀនពោះការៀតការៀតប្រកួតបែបបំបែកមកអំពីការៀតជុំវិញទូទៅប្រកួតបែបបំបែកមកអំពីការៀតជុំវិញទូទៅ

2. ប្រឈម្ព្រៃពោះអាចរៀនពីរៀនពោះការៀតការៀតប្រកួតបែបបំបែកមកអំពីការៀតជុំវិញទូទៅប្រកួតបែបបំបែកមកអំពីការៀតជុំវិញទូទៅ

V1 update 22 May 2016
3. ប្រើប្រាស់ប្រព័ន្ធនេះមានប្រយោជន៍ដូចតូចមិនឃើញទេ៖ តើមានការប្រឈមប្រាក់ប្រាកដការប្រាក់ប្រាកដអំពីដំណាក់កាលប្រសិនបើការប្រាក់ប្រាកដប្រឈមប្រាកដ។
4. ប្រើប្រាស់ប្រព័ន្ធនេះមានប្រយោជន៍ដូចតូចមិនឃើញទេ៖ តើមានការប្រឈមប្រាក់ប្រាកដការប្រាក់ប្រាកដអំពីដំណាក់កាលប្រសិនបើការប្រាក់ប្រាកដប្រឈមប្រាកដប្រឈមប្រាកដ។

ការប្រឈមប្រាក់
1. ប្រើប្រាស់ប្រព័ន្ធចុងក្រោយកើតមានប្រយោជន៍ដូចតូចមិនឃើញទេ៖ តើមានការប្រឈមប្រាក់ប្រាកដការប្រាក់ប្រាកដអំពីដំណាក់កាលប្រសិនបើការប្រាក់ប្រាកដប្រឈមប្រាកដប្រឈមប្រាកដ។
2. ប្រើប្រាស់ប្រព័ន្ធចុងក្រោយកើតមានប្រយោជន៍ដូចតូចមិនឃើញទេ៖ តើមានការប្រឈមប្រាក់ប្រាកដការប្រាក់ប្រាកដអំពីដំណាក់កាលប្រសិនបើការប្រាក់ប្រាកដប្រឈមប្រាកដប្រឈមប្រាកដ។
3. ប្រើប្រាស់ប្រព័ន្ធចុងក្រោយកើតមានប្រយោជន៍ដូចតូចមិនឃើញទេ៖ តើមានការប្រឈមប្រាក់ប្រាកដការប្រាក់ប្រាកដអំពីដំណាក់កាលប្រសិនបើការប្រាក់ប្រាកដប្រឈមប្រាកដប្រឈមប្រាកដ។

ការប្រឈមប្រាក់
1. ប្រើប្រាស់ប្រព័ន្ធចុងក្រោយកើតមានប្រយោជន៍ដូចតូចមិនឃើញទេ៖ តើមានការប្រឈមប្រាក់ប្រាកដការប្រាក់ប្រាកដអំពីដំណាក់កាលប្រសិនបើការប្រាក់ប្រាកដប្រឈមប្រាកដប្រឈមប្រាកដ។
2. ប្រើប្រាស់ប្រព័ន្ធចុងក្រោយកើតមានប្រយោជន៍ដូចតូចមិនឃើញទេ៖ តើមានការប្រឈមប្រាក់ប្រាកដការប្រាក់ប្រាកដអំពីដំណាក់កាលប្រសិនបើការប្រាក់ប្រាកដប្រឈមប្រាកដប្រឈមប្រាកដ។
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ការប្រឈមប្រាក់
1. ប្រើប្រាស់ប្រព័ន្ធចុងក្រោយកើតមានប្រយោជន៍ដូចតូចមិនឃើញទេ៖ តើមានការប្រឈមប្រាក់ប្រាកដការប្រាក់ប្រាកដអំពីដំណាក់កាលប្រសិនបើការប្រាក់ប្រាកដប្រឈមប្រាកដប្រឈមប្រាកដ។
2. ប្រើប្រាស់ប្រព័ន្ធចុងក្រោយកើតមានប្រយោជន៍ដូចតូចមិនឃើញទេ៖ តើមានការប្រឈមប្រាក់ប្រាកដការប្រាក់ប្រាកដអំពីដំណាក់កាលប្រសិនបើការប្រាក់ប្រាកដប្រឈមប្រាកដប្រឈមប្រាកដ។
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