

Cambodian Trend NGOs: are they are doing great?

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Abstract— During the Khmer Rouge's annihilation during the 1970s, Cambodia's whole foundation was decimated and its antiquated material conventions were almost destroyed. Be that as it may, as of late Cambodia has developed as a top article of clothing maker and furthermore put extraordinary walks in reestablishing its reality on the map sericulture. Design things are created in enormous industrial facilities, in nongovernmental (NGO) associations/affiliations and in private endeavors. While huge scale style creation is Cambodia's greatest fare industry, the industry is experiencing continuous work difficulty, low wages and poor work conditions. Another key issue of the business is that the structures and market for the styles are solely Western. Conversely, NGOs/affiliations have been advocating a dynamic social plan and emphatically affected the nearby polite society. They likewise established the framework for a developing nearby style scene. NGOs by and large enlist their representatives from the most disappointed fragments of the populace, for example, once in the past undermined ladies, destitute youngsters and oppressed adolescents or jobless rustic individuals. NGOs help these workers get aptitudes preparing and develop and tackle their innovativeness. Nonetheless, NGO design creation likewise has its drawback. These incorporate monetary shakiness, an excess of spotlight on benefactor needs, huge organization, and absence of responsibility to neighborhood laborers by outside givers and aloof execution of Western plan thoughts. Simultaneously, there are certain models too. Fruitful style NGOs give work, however show money related, the board, plan and innovative aptitudes to their constituents also. They likewise advance aggregate basic leadership, stress neighborhood style and use nearby physical and HR.

Keywords— cambodia, style, article of clothing generation, global work laws, cambodian piece of clothing industry, nongovernmental associations, common society.

1. Introduction

Style is one of the foundations of social and monetary globalization. The 1974 Multi-Fiber Arrangement offered creating countries request portions to enter the article of clothing exchange. This implied a to some degree reasonable went for dress makers in creating nations, while spreading the clothing business around the world. At the point when the article of clothing industry ended up universal, national governments with rare normal assets, similar to Cambodia, looked to furnish the worldwide piece of clothing industry with modest work. Access to shabby work in Cambodia implied simple access to individuals in neediness, or all the more decisively, access to ladies in destitution. Ladies make up 90-92 percent of Cambodia's 700,000 in number article of clothing industry work-forces.¹ Cambodian piece of clothing laborers are generally young ladies who travel to Phnom Penh from country regions looking for work. These young ladies speak to a consistent supply for the piece of clothing industry-on the grounds that in Cambodia it is a girl's obedient duty to add to the family finances. [2]

2. Cambodian article of clothing creation

Article of clothing creation is significant for Cambodia since it has couple of characteristic assets. It has turned into the nation's second biggest industry after agriculture.³ The piece of clothing and footwear segment previously represented approximately 80 percent of the nation's all out fares in 2014. In the main

quarter of 2015, the area sent out products worth \$1.5 billion, while the rate expanded 7.9 percent.⁴ This is great in the event that we think about that the real market for Cambodian-made articles of clothing is the European Union, which is in a subsidence. 42 percent of the complete volume of piece of clothing fares goes to the EU, the rest fundamentally to Canada and the U.S. Pieces of clothing are made in almost 600 plants, creating attire for around 200 worldwide brands. [5]

Although Cambodian article of clothing fares are enormous, near \$6 billion dollars per year, the benefits are exiled out of the nation. This is on the grounds that these piece of clothing and footwear production lines are for the most part possessed by Chinese, Taiwanese, Malaysian or South Korean corporations.⁶ Problems emerge in light of the fact that the current industrial facility proprietors are practically all male and don't comprehend their female specialists' every day issues, for example, youngster and medicinal services. Due to benefit exile, remote financial specialists are not keen on overhauling or expanding the 'cut, make, and trim' industry or preparing their representatives in complex undertakings. Refreshing generation innovation and foundation or raising work gauges are likewise not on their rundown. They essentially import crude materials into the nation, exploit modest work locally, and pocket the benefits.

3. Cambodian government and the piece of clothing industry

The tricky circumstance of the Cambodian piece of clothing industry isn't probably going to change in light of the fact that the Cambodian government is the most degenerate in Southeast Asia, 150th out of 168 nations in the world. [7] Government authorities profit by monstrous kickbacks from remote processing plant proprietors. Consequently, the industrial facilities are given police security. A significant number of the Cambodian article of clothing production lines are jail like offices furnished with observation towers and spiked metal perimeters. They are for the most part situated far out, in purported 'Facilitated commerce Zones' the place the remote article of clothing makers is shielded from risk and can suspend universal work laws and disregard human rights. [8] Because piece of clothing creation is so significant for Cambodia's economy and for government authorities, the legislature has not abstained from utilizing police viciousness against striking piece of clothing laborers to smother their requests. A few encounters have even come about in fatalities. [9] Other government measures against the nearby workforce incorporate a progression of laws to restrict the opportunity of articulation and get together of laborers, while fixing the guidelines of association enlistment and detailing requirements. [10]

4. Work conditions in piece of clothing production lines

In spite of government constraint Cambodian piece of clothing laborers have enthusiastically dissented unsatisfactory work conditions. For instance, as a result of the unnecessary warmth in industrial facilities that regularly achieves 50 Celsius, updates on mass swooning has been generally publicized.¹¹ Workers became sick likewise in light of the fact that in more than 60 percent of the processing plants ladies did not have legitimate access to drinking water.⁸ Garment laborers additionally grumbled about genuine breathing issues at work. The residue, the buildup and suspended dangerous particles noticeable all around, blended with high moistness and absence of ventilation, makes working at piece of clothing manufacturing plants similar to working in a coal mineshaft. In Free Trade Zones there have additionally been issues with inordinate extra time without remuneration, inappropriate crisis offices and risky hardware. Disregarding fire guidelines or capacity of risky synthetic compounds on the premises are likewise frequent.⁶

5. Unionization of article of clothing laborers

As a result of broad security and observation measures and dread of revenge, most of laborers in Free Trade Zones are not unionized. This makes a two-level arrangement of unionization in the Cambodian piece of clothing area, which is really 55 percent unionized. Truth be told, the 55percent unionization level is a lot higher than in Bangladesh, Cambodia's rival. This rate is likely identified with communist Vietnam's job in Cambodia's political history. Be that as it may, the administration enables a few associations to work in one work environment, which winds up debilitating each, or the executives includes its own "yellow" organization associations, which just claim to speak to laborers' interests.¹² On the other side, due to the moderately high unionization rates, laborers had the option to request raises and were in part effective. Anyway their latest endeavors to raise the lowest pay permitted by law were dismissed by such retail goliaths as Walmart or brands like Nike.¹³ While The ILO Better Factories Cambodia association discovered 97 percent consistence with the current the lowest pay permitted by law laws, the genuine the lowest pay permitted by law in 2012 was still just 19 percent of the real living pay, so the law itself is inadequate. It keeps on adding up to just 80 percent of the real living expenses since raises have been pegged to the swelling rate and not to genuine living costs.¹⁴ Because of comparative patterns in the worldwide article of clothing exchange, the piece of clothing industry turned out to be maybe the most dependable gathering for creating an overall sex compensation hole. Lamentably, other than the article of clothing area, Cambodian ladies have for all intents and purposes just a single other business alternative sex works.⁸ This implies work in the piece of clothing industry is maybe a lesser of two shades of malice. Article of clothing work is dull, extremely difficult and digs in sexual orientation-based destitution. Regardless of this, piece of clothing work is still seen as a pined for employment in light of the fact that until in all respects as of late instructors could be paid even less.¹⁵ This under-valuation for scholarly work is likely a heritage of the Khmer Rouge, which decimated imaginative articulation and any type of urban intellectualism or gifted work.

6. NGO design generation in Cambodia

Other than the legislature supported article of clothing division, nongovernmental associations (NGOs) likewise produce design items in Cambodia. Globalization in the South made NGOs very incredible as far as making new strategies and practices. They have turned into the sweethearts of the universal improvement machine since they will in general work with the poor.¹⁶ In Cambodia they were relied upon to be devices of democratization, with the expectation that the causes they champion will counter the exercises of the degenerate government. Institutionally, NGOs consume a space between government, showcase, and common society. They should have a long haul transformative and social equity motivation that advantages the neighborhood common society.¹⁶ Cambodia, which experienced a terrible phlebotomy and common war, has perhaps the biggest number of NGOs on the planet, near 2000,¹⁷ in light of the fact that the issues the post-strife country needed to determine were perpetual. That the NGO numbers keep on being high, decades after the butcher, recommends that the populace has lost confidence in the post-Khmer Rouge political framework.

In spite of the fact that NGOs frequently carry out the responsibility of the legislature and, in this way, are welcome in many areas on the planet, the harsh Cambodian government questions them since they are characteristically political. The way that they are for the most part financed by outside benefactors makes them considerably increasingly suspicious and enables the administration to utilize the "a lot of remote impact" ticket against them. On the off chance that a NGO "disregards the nobility and profound quality of the nation" they are suspended, which enables the legislature to control common society.¹⁸ The

administration keeps a nearby tab on the NGO division since it is attempting to ensure that NGOs are more put resources into social and religious issues than auxiliary or financial ones.

7. Issues of NGO style creation

Another side of Cambodian NGOs is that they frequently don't align with neighborhood needs. They are planned and controlled in a top-down way managed by benefactor needs, which is contradictory to the fundamental beliefs of NGOs.¹⁶ For instance, a disproportionately enormous number of Cambodian NGOs have been set up by Western religious associations. Despite the fact that the outside givers, regularly Christian foundations, do advocate a positive social motivation, they require their Buddhist constituents to dismiss their very own religious roots and social qualities in return for budgetary and specialized help. As it were, help is connected to moral and social plans instead of monetary or basic ones, which implies that the outside benefactors wind up introducing another type of big-hearted, religious neocolonialism.

To guarantee that tasks are kept running as per Western measures, remote givers will in general introduce an informed staff to lead NGOs. While this may bode well, this administration is regularly separated from their constituents' day by day substances. They probably won't feel the requirement for responsibility, and this adds to the de-politicization of NGOs and disintegration of participatory commitments by NGO individuals, which, hypothetically, are at the center of NGO activities. An extra issue is that Cambodian NGOs frequently seek similar assets. Thus, they become contenders, which further partition the effectively delicate nearby polite society.

By following remote giver needs, most Cambodian style creating NGOs neglect to transform workers. They end up really paying not exactly the article of clothing plants, which accidentally helps prop up remote speculators. In entirety, the system of the Cambodian NGO's article of clothing segment will in general undermine nearby interests and is complicit with state and outside contributor interests. This makes one wonder: How long will Cambodian ladies pick the equivalent backbreaking employments offered by NGOs that are run like normal plants, where worry for the organization and genuine prosperity of the laborers isn't a need? Do the advantages by and large offered by NGOs, for example, free tyke care, constrained therapeutic consideration and instructive chances and a maltreatment free condition make them suitable in the event that they keep on keeping laborers in tireless neediness? Or on the other hand is this simply one more type of abuse?

Lamentably, other than low wages, the achievement of article of clothing fabricating NGOs is thwarted by something different. Writing on NGOs proposes that advancement is integral to NGO effectiveness.¹⁶ Yet, in Cambodia, most piece of clothing delivering NGOs make a similar style items as other design NGOs somewhere else. This is on the grounds that outside givers once in a while give genuine structure instruction or care about nearby feel. NGOs will in general be latent beneficiaries of Western plan thoughts and continue recreating earlier thoughts, for example, totes made of fish feed packs or paper globules, which have overwhelmed stores like Global Village in the U.S. This happens in light of the fact that the givers are frequently the equivalent thus have similar motivation in Cambodia, Laos, Thailand, Myanmar, Vietnam or India. This training keeps Cambodian NGOS from getting to be focused through innovation. What's more, it prompts expanded challenge with other dress and extras creating NGOs and at last debilitates the whole thoughtful area in Asia. It additionally implies that style items they produce are made, not for the neighborhood purchasers, however for fare or the altruistic cosmopolitan voyager. Here, in any

case, we keep running into a predicament. How would we arrange the strain that exists between the necessities of ensuring customary culture, obliterated by the Khmer Rouge and which is, in this way, on the very edge of eradication today, with the requirements of an undeniably modernized society where countless youngsters pine for Western styles?¹⁹ Cambodian youth are currently part of the worldwide design scene. They don't have any involvement of the Khmer Rouge. Truth be told, numerous unfortunately don't think about the mass killings on the grounds that their relatives cover them from the gravity of the national injury endured between the long periods of 1975-1979.²⁰ This, in any case, implies that they are not as put resources into the protection of customary style as individuals from the more established age. An extra significant issue is that the momentary expectations required by contributors are inconsistent with advancement. Genuine advancement is commonly the consequence of a long procedure. Numerous NGOs were built up to seek after a certifiable reason.

However, some don't endure in light of the fact that universal givers bolster increasingly bureaucratic NGOs over grassroots ones.¹⁶ The previous have representatives that ace improvement language and pursue the exacting responsibility and revealing prerequisites of Western benefactors, while grassroots NGOs don't have that limit. Huge NGOs can keep up a cutting-edge web nearness and, in this way, elevate their items to a universal group of spectators. The outcome of this is in the Cambodian NGO segment, bureaucratic and authoritative points wind up besting those of social change and financial strengthening.

7. Design creating NGOs doing it right

Simultaneously, there are additionally great common society-started design rehearses in Cambodia, despite the fact that they don't utilize the NGO name. Prior I distributed three contextual analyses of different Cambodian style delivering associations that seem to progress nicely and work for their constituents' wellbeing.²¹⁻²³ For instance, the Institute for Khmer Traditional Textiles has restored conventional material customs that were on the precarious edge of eradication in Cambodia. It is currently ready to keep up a whole self-continuing town in the Angkor Wat territory. The drawback of the task is that it must be propelled by an outsider, a previous Japanese kimono silk dyer, Kikuo Morimoto. Notwithstanding, Morimoto devoted as long as he can remember to the venture and keeps on living in the town with his workers.²³ Another model, the Stung Treng Women's Development Center, is fruitful in helping previous sex laborers climb the social stepping stool. They give them professional ability preparing and wellbeing instruction, just as innovative, the board and bookkeeping training. This enables these young ladies to look for openings for work past the piece of clothing industry.²² Unfortunately, in the instance of this Center there is additionally a drawback; they did this under the tutelage of a religious association which publicizes its objectives with the accompanying words: "We exist to carry opportunity to the mistreated by showing the adoration for Jesus Christ, averting human dealing and reestablishing communities".²⁴ This recommends a moralistic plan as opposed to a financial one, which is the thing that individuals in Cambodia need most. Another model is the Rajana Association, which was set up by a British Christian association yet has since reshaped itself into an autonomous association. Their main goal is to advance customary Khmer makes, utilizing conventional strategies and plans in their pieces of clothing, yet inject them with present day structure components. In my field inquire about, I have observed this association to be the most straightforward and progressed in forming the institutional condition and exhibiting responsibility towards their individuals. Be that as it may, Rajana likewise has a drawback. Their store surroundings, the sorts of nourishment in their bistros, all duplicate Western practices, which makes them to some degree without a character and adds to the downgrading of Khmer culture.

8. Conclusion

In spite of certain issues, the three common style creating associations, Rajana, the Stung Treng Women's Development Center and the Institute for Khmer Traditional Textiles, have been effective on the grounds that they have put resources into communitarian basic leadership and organized neighborhood targets versus contributor goals. They give individuals professional preparing and help create specialized, money related, the executives, enterprising and critical thinking aptitudes. These in the long-haul help increment laborers' work prospects. Their undertakings articulate neighborhood substances and use nearby assets. While they have been effective in growing to some degree equivalent associations with their contributor base, sadly, they have not had the option to completely break their dependence on outside benefactors. Regardless of this, they have made progress to raise the financial status of ladies and other minimized gatherings, while effectively adding to provincial improvement. In entirety, they have figured out how to join neighborhood change with a higher level social and basic change.

9. Conflict of interest

Writer pronounces there is no irreconcilable situation in distributing the article.

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