

“Assessment of LGBTI-inclusion in Myanmar Electoral Process”

CAN-MYANMAR



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Acronyms

CLOES-DTRUM	- Coalition of LGBTI organizations under Electoral Sector for Democratic Transitioning of the Republic of the Union of Myanmar – Network
CERD	- Convention on the Elimination of all Forms of Racial Discriminations
CRC	- Convention on the Rights of the Child
CRPD	- Convention on the Rights of Persons with Disabilities
ICCPR	- International Covenant on Civil and Political Rights
ICESCR	- International Covenant on Economic, Social and Cultural Rights
LGBTI	- Umbrella term for Lesbian, Gay, Bisexual, Transgender, Intersex, Queer and other individuals with diverse sexual orientation, gender identities and expressions.
LIEOMM	- LGBTI-inclusive Election Observation Mission of Myanmar
MOHS	- Ministry of Health and Sports of Myanmar
NLD	- National League for Democracy
PPP	- People’s Pioneer Party
SOGIE	- Sexual orientation, gender identity and gender expression
UEC	- Union Election Commission

Acknowledgement

Firstly, I would like to express my deepest gratitude to the Union Election Commission and the Mandalay Regional Election Sub-Commission for their assistance and trust in accrediting our observers for our November 8, 2020, general elections observations. Most importantly, we would like to express our gratitude to our partner organizations from CLOES-DTRUM (Coalition of LGBTIQ organizations Under Electoral Sector during Democratic Transition of the Republic of the Union of Myanmar) and LGBTI activists across different parts of Myanmar for their strong commitment to LIEOMM (LGBTI-inclusive Election Observation Mission of Myanmar); as well as each member of LIEOMM who filled the crucial role of domestic election observers with enthusiasm and professionalism. Without their cooperation and ingenuity, excellent observation, and accurate and timely data reporting; we would not have been able to release this report.

Secondly, I would also like to wholeheartedly extend my gratitude to our esteemed development partners – National Democratic Institute (NDI), and United States Agency for International Development (USAID) for providing well-pitched technical and financial supports which has ultimately enabled the deployment of our LIEOMM observers and promoted the empowerment and inclusion of LGBTI persons in Myanmar's democratic transition.

Last but not least, I would like to give thanks to the outstanding staff of CAN-Myanmar for their tireless efforts and accomplishments throughout the implementation of this mission – Dr. Pyae Sone Hein (Executive Director), U Kaung Zaw Htet (Program Director), Daw Zar Zar Oo (Operations Manager), U Min Thant Tin (Program Officer), Daw Pwint Ei (Accountant), Daw Sandar Aung Win (Human Resource and Finance Officer) and CAN-Myanmar's motivated volunteers.

No words suffice to express our cordial thanks to each and every person involved in this mission for their support, time and devotion to create a more inclusive political system in Myanmar.

May this report help pave the way for freer, fairer, and more inclusive future elections in Myanmar.

Saw Zin Maung Soe
Chairperson (CAN-Myanmar)

About LGBTI-inclusive Election Observation Mission of Myanmar (LIEOMM)

1. About CAN-Myanmar

CAN-Myanmar was established in May 2011 in Myanmar; with a vision to share knowledge about human rights both generally and in regard to specific marginalized populations, practice corresponding ethics in daily life, prevent violations of human rights, and encourage the spirit of sharing and personal accountability in Myanmar society.

Putting values such as -inclusion, diversity, accountability, unity and leadership- at its core, CAN-Myanmar targets members of the LGBTI community, parents, friends and families of LGBTI, youths and the general public as well as the policy makers and decision-makers to empower them with knowledge and best practices related to human rights; sexual orientations, gender identity and gender expression and LGBTI rights; and civil and political rights. It also works on international advocacy to bring about enhancement of human rights for LGBTI people in Myanmar.

Generally, CAN-Myanmar works on three main pillars – (i) Civic and Voter education, (ii) Human Rights and (iii) LGBTI rights.

Our Missions

- We prevent and reduce general- and identity-specific human rights violations in Myanmar society.
- We encourage people to defend human rights effectively and promote a responsible and accountable community.
- We creatively and effectively educate and organize in order to prevent and reduce human rights violations.
- We share knowledge about human rights in order to make Myanmar a stronger democracy and civil society.
- We are an independent non-profit organization consisting of volunteers committed to the tenets above.

CAN-Myanmar is a legally registered organization in Myanmar under “Domestic/0888”.

2. Formation of an LGBTI-led Election Observation Mission



CAN-Myanmar established a network named “Coalition of LGBTIQ organizations Under Electoral sector during Democratic Transition of the Republic of the Union of Myanmar (CLOES-DTRUM)” in 2017-2018.¹ The network operates with approximately 25 LGBTI organizations and 30 LGBTI activists. In order to observe LGBTI-inclusions in 2020 General Elections, the network launched “LGBTI-inclusive Election Observation Mission of Myanmar – LIEOMM” in September 2020.

The mission deployed 91 LIEOMM observers from 44 townships in 4 states and 6 regions of Myanmar.



Photo 1 – LIEOMM observers in action

Executive Summary

A genuine and meaningful shift in Myanmar's democratic transitioning will only be realized when the participation and inclusion of minorities, including lesbian, gay, bisexual, transgender and intersex (LGBTI) communities, is assured. This report assesses the inclusion of LGBTI persons in one of Myanmar's key political sectors: – electoral processes.

Strong patriarchy; social norms, traditions and practices around sex and gender; and religious doctrines in Myanmar continue to prevent the political contributions of LGBTI persons. In addition, repressive laws such as Penal Code Section 377, Police Act 35 and Rangoon Police Act 30, and Anti-prostitution Act Article 3(A) and (B) fuel intersectional discriminations against LGBTI persons and exacerbates these existing limitations. Prior to the 2020 general elections, the Union Election Commission and different political parties in Myanmar touched on LGBTI topics as part of their strategies. However, these promises inevitably remain a castle in the air, with actual implementation on the ground to protect the human rights of LGBTI persons and to ensure their inclusion remaining non-existent.

As an intervention, "LGBTI-inclusive election observation mission of Myanmar – LIEOMM" was established in September 2020 with 91 members from 44 townships in 6 regions and 4 states in Myanmar. It aimed to observe 2020 general elections by deploying as domestic election observers on the election day, and to collect data on LGBTI inclusion in Myanmar's electoral processes in targeted areas by conducting an inclusion assessment through interviews with local LGBTI communities. The interviews utilized a semi-structured format with both close- and open-ended questions in order to align with the mixed-method (both qualitative and quantitative) approach.

Key findings demonstrate that despite their political interests, civil and political participation, and engagement of LGBTI persons in the 2020 elections remains weak. Despite a comparatively slight decrease in discrimination against LGBTI persons in electoral processes, many LGBTI individuals remain unwilling to participate in the elections in light of concerns about personal attacks due to their sexual orientation and gender identities. Moreover, gender non-conforming individuals, especially transgender persons are discriminated against in serving as domestic election observers. Based on these findings, there is an urgent need to address systemic discriminations, oppressions, and exclusions of LGBTI persons in different sectors, including the electoral sector; to have policies or legal frameworks that protect the rights of and promotes equality and inclusion for LGBTI persons; and promote LGBTI persons' roles and participation in electoral processes.

Section (1) – Introduction

1. Background

The 2020 elections mark the third democratic election in Myanmar since 2010. During the 2020 elections, 5,639 candidates, as members of a total of 91 political parties or as independents, competed for 1,199 Hluttaw seats.² Similar to previous elections, tensions arose between the Union Election Commission (UEC) and political parties regarding election campaigns as well as disputes related to voter registration during the pre-election, election, and post-election periods. Moreover, the 2020 elections brought particularly unique challenges to all election stakeholders – electoral management bodies, civil society organizations and the general public due to the ongoing COVID-19 pandemic.

Prior to the 2020 elections, the government imposed several travel and mass gathering restrictions including stay-at-home orders, lockdowns, and semi lock-down measures in response to COVID-19. These restrictions significantly hampered the campaign activities of many political parties, resulting in fewer campaign activities, and significantly limited the ability of political parties to deliberate or discuss their campaign promises and party platforms with their electorate. Restrictions also created huge gaps and an uneven playing field between those with better access to financial resources, media and social media versus those with limited resources, as well as between the incumbent political party and others.

Unlike in previous elections, the COVID-19 pandemic required that the UEC implement measures to ensure voters were informed and allow political parties and observers sufficient time to prepare in terms of logistics and COVID-19 prevention. However, the UEC released the timeline for different aspects of the election process such as the voter list display, campaigning, and advance voting too close to the actual dates, leaving observers unprepared and unable to monitor the process. Moreover, the UEC did not conduct substantive consultations with different electoral stakeholders before making important decisions, such as implementing changes to both international and domestic observer guidelines, issuing campaign regulations and canceling elections. This lack of consultation caused additional tensions with some political parties.

Efforts to ensure LGBTI inclusion can be a game-changer for many political parties. While LGBTI populations are difficult to measure, statistics from Japan³ and European Union⁴ suggest that the LGBTI population in a specific country can range between six to fifteen percent of its total population. Based on this assumption, Myanmar may have approximately 3.2 million LGBTI citizens. Promotion of civil and political engagement for LGBTI persons by protecting their rights legally, procedurally, or practically could have effectively eliminate the disenfranchisement of 3.2 million potential LGBTI voters and create space for their political engagement in Myanmar. However, Myanmar society fails to realize this and is not employing its diverse human resources to their full potential by excluding LGBTI individuals in civil and political sectors.

2. Domestic and International legal frameworks related to LGBTIs inclusions in Politics and Elections

2.1 Laws impeding political inclusions of LGBTI Persons

There is a false assumption in Burmese society that deviated sexual orientation or “gender non-conformity” is merely a self-constructed invention or a phase that can be corrected with proper treatment or cure. Such assumptions are forcibly propelling acts of suppression, blaming or hatred towards LGBTI people in Myanmar. Due to discrimination and violence, LGBTI individuals are prevented from participating or contributing social, civil and political sectors.⁵

Section 348 of Myanmar’s 2008 Constitution⁶ prescribes that “the Union shall not discriminate its citizens based on the grounds of “race, birth, religion, official position, status, culture, sex and wealth”. Notably absent from this list is discrimination based on sexual orientation and gender identity, indirectly implying that the state can discriminate against on that basis. Myanmar’s Union Parliament approved the Charter Amendment Committee’s report which included nearly 4,000 recommendations for various changes to provisions of the Constitution.⁷ However, it did not include amendments to Article 348 addressing non-discrimination based on sexual orientation and gender identity.

Furthermore, some laws and legislations derived from Myanmar’s previous colonial past exist to prosecute and press charges against LGBTI persons just for being who they are. These primarily include Penal Code Section 377⁸ which criminalizes homosexuality; the 1945 Police Act 35 and the Rangoon Police Act 30, widely known as “Shadow and Darkness Laws”⁹ and Article 3(A) and (B) of the 1949 Anti-prostitution Act¹⁰ which penalizes transgender persons.

2.2 Laws and legislation protecting political rights of LGBTI persons

On the other hand, some existing domestic laws and legislation are directly related to the protection of the political rights of LGBTI persons.

(A) Union Election Commission Gender Equality and Women’s Empowerment Policy and Action Plan (2019-2022).

The UEC Gender Equality and Women’s Empowerment Policy and Action Plan (2019-2022)¹¹ envisages inclusion of LGBTI communities in electoral processes without discrimination. The goal of the policy reads, “The UEC utilizes human, financial, and other resources to achieve the equal participation of women, men, and other genders (LGBTI) in all aspects of the electoral process”. Objectives 1 of the policy developed by the UEC reads, “To further develop the UEC at the headquarters (HQ) and sub-commission level as a gender sensitive and inclusive institution; To ensure that the UEC is an institution in which women, men and other genders are treated equally, and have equal access to opportunities, resources, and information” and objective 3 is “To incorporate a gender inclusive viewpoint

in all electoral process, thus to ensure that women, men and other genders (LGBTQI) are able to fully participate as voters, candidates, and elected officials.”

(B) Myanmar National Youth Policy

The National Youth Policy¹² was introduced by the State Counsellor on January 6, 2016 and became official at the Union level in January 2018. Section 26, sub-section (F) identifies “youths with different sexual orientation and gender identity (LGBTI – lesbian, gays, bisexuals, transgender, intersex)” as one of the youth groups subject to special prioritization.

Section 24(C) states that “the provisions of this policy shall be in alignment with the international human rights standards.” Section 24(E) reads “There shall be no discriminations on the grounds of sex, sexual orientation or gender identity, traditions, cultures, religion or belief, race, language, disability or any other physical and psychological status in implementing this policy.”

Section 33, sub-section (G) of important sectors envision youth inclusion in politics and prescribes youths’ right to meaningful inclusion in political activities, rights to promote the roles of youths in building a democratic federal union and receive aids from policy makers, service providers and officials across different sectors, and rights to access information related to political issues.

2.3 Obligations under international laws to ensure LGBTI inclusion in civil and political sectors

As a member of the United Nations, Myanmar has ratified several key international human rights treaties. While Myanmar is bound to the International Covenant on Economic, Social and Cultural Rights (ICESCR); the Convention on the Elimination of All Forms of Discriminations Against Women (CEDAW); the Convention on the Rights of the Child (CRC) and its optional protocols; and the Convention on the Rights of Persons with Disabilities (CRPD), it has not ratified the International Covenant on Civil and Political Rights (ICCPR).

Under Article 25 of ICCPR, states must ensure that every citizen has the right to take part in the conduct of public affairs and in elections without any discrimination.¹³ Moreover, Article 5 of the Convention on the Elimination of All Forms of Racial Discrimination (CERD)¹⁴ guarantees the political right of LGBTI persons of different races. However, Myanmar has not ratified CERD.

As such, Myanmar is obliged under Article 7 and 8 of CEDAW¹⁵ to ensure political and electoral participation of LGBTQ women.

Section (2) – Observation Methodologies

1. Objectives, Scope of Study and Methodologies

In order to assess the status of inclusion of LGBTI persons and their barriers and challenges to their participation in Myanmar’s political processes, the LIEOMM mission conducted a study titled “Analysis of LGBTI-inclusion in Myanmar’s Electoral Processes” with three parts – desk research, election day monitoring, and interviews. In the preliminary desk

research, legal frameworks which impede or protect LGBTI inclusion in electoral processes were analyzed, and LGBTI issues in the parties' manifestos, and candidate participation were investigated. In the second part, election day monitoring was carried out by 91 LGBTI observers at 466 polling stations in 44 townships throughout Myanmar. LIEOMM selected polling stations located near residences of the observers for their safety and prioritized observing polling stations with a significant number of registered voters at which critical incidents could potentially occur. For the third part, LIEOMM members conducted interviews with local LGBTI community members of different age across Myanmar who were eligible to vote during 2020 elections.

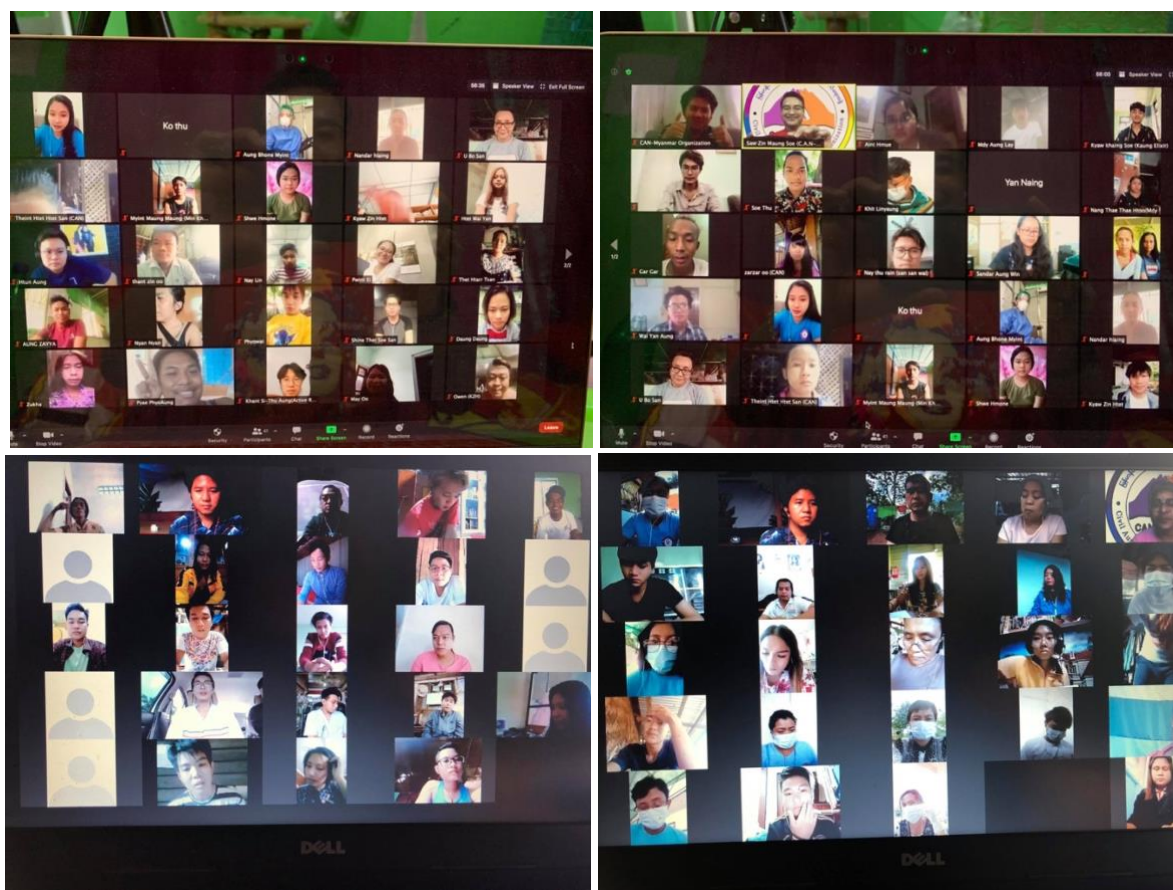
Both the second and the third parts of the assessment took place in 44 townships across 4 states and 6 regions of Myanmar. These are laid out in the table below.

Sr.	States and Regions	Townships
1.	Mandalay Region	Chan Aye Tharzan, Maharaungmyae, Chanmya tharzi, Pyigy takhon, Aungmyae tharzan, Mahlaing, Myingyan, Meikhtila, Kyaukpadaung and Pyin Oo Lwin townships
2.	Bago Region	Pyay township
3.	Magway Region	Pakokku township
4.	Sagaing Region	Monywa, Shwebo, Tamu, Kalay, Homalin, and Hkamti townships
5.	Ayeyarwaddy Region	Patheingyi township
6.	Yangon Region	Shwe Pyi Thar, North Dagon, Mingalar Taungnyunt and Hlaing Thar Yar townships
7.	Mon State	Mawlamyaing and Mudon townships
8.	Kachin State	Hopin, Mogaung, and Myittha townships
9.	Karen State	Pha-an township
10.	Shan State	Taunggyi, Innay, Nyaungshwe, Shwenyaung, Heho, Naung mon, Hopong, Lashio, Kyaukse, Hsipaw, Hseni, Namtu, Naungkhio, and Tangyan townships

Table 2.1: List of townships where LIEOMM members observed

1.1 Pre-electoral Capacity Building

In order to effectively observe the 2020 General Elections, CAN-Myanmar intensively trained LIEOMM members under three separate batches, with each batch consisting of about 30 LIEOMM observers. These intensive trainings offered essential knowledge and competencies required for election observation such as Election cycle, Parliamentary election concept, roles of the Union Election Commission, codes of conduct of Election observers etc.



Photos 2 – Snaps of LIEOMM intensive training

1.2 Election Day Observation

On November 8, 2020 election day, LIEOMM members served as domestic election observers to observe at least 5 polling stations each utilizing a mobile observation method – enabling observers to reach a total of 466 polling stations in Myanmar which is approximately 1.1 percent of the total polling stations (41,000) in Myanmar. The polling stations were selected for their large numbers of registered voters. LIEOMM observers utilized an “Election Day General Checklist” and “Critical Incident Forms” as tools for data collection and reporting. *(Please see Annex A for a sample checklist.)*

All LIEOMM observers observed the polling station opening process in at least one polling station among the five polling stations assigned to them, accounting for the total of 33 percent of 466 polling stations LIEOMM observed. For the rest of the polling stations, observers observed – either the entire voting process or parts thereof in 98 percent of the observed polling stations, the polling station closing process at 37 percent and the vote counting process at 19 percent.

1.3 Conducting LGBTI-inclusion analysis interviews

Following the election day activities, LIEOMM members conducted LGBTI-inclusion analysis interviews in their respective townships using an “Inclusion Questionnaire”. *(Please see Annex B for a sample questionnaire form.)*

Each LIEOMM member interviewed three LGBTI citizens above 18 years old – reaching a total of 273 respondents in 44 townships. The interviews utilized a mixed-method qualitative and quantitative approach, comprising both open and close-ended questions to gather credible and insightful responses.

Due to the lack of an overall sampling frame to draw a statistically random sample from LGBTI communities in Myanmar, the respondents were selected through a combination of “purposive” and “snowball” methods. The respondents were identified to participate through a process in which potential participants were either self-nominated or nominated by close LGBTI friends and allies.

Although respondents were not randomly selected, this assessment can be seen as indicative of the inclusion status of LGBTI communities in the 2020 elections.

2. Demographics of respondents

(1) Age of Respondents

Age	Between 18 to 35 years	Above 35
Percentage(%)	87	13

Table 2.2 Age of Respondents

(2) Gender of Respondents

Gender	Male	Female	Others	Rather not answer	Missing
Percentage(%)	52	37	9.5	2.5	0.7

Table 2.3 Gender of Respondents

(3) Sexual Orientation of Respondents

Sexual attraction		Percentage (%)
	Interested in Men	63
	Interested in Women	24
	Interested in both genders	8
	Interested in neither gender	0.4
	Gender does not define my sexual attraction	2
	Rather not answer	2
	Missing	0.7

Table 2.4- Sexual Orientation of Respondents

Among the participants, (63 percent) responded that they were interested in men; (twenty four percent) responded that they were interested in women; (8 percent) answered that they were interested in both genders (bisexuals); (0.3 percent) were interested in neither gender (asexual); and (2 percent) responded that gender does not define their sexual attractions (pansexual).

(4) Gender Identity of Respondents

Gender Identities of the respondents were found to be (43 percent) gay, (19 percent) transgender women, (14 percent) transgender men, (12 percent) lesbians. (7 percent) bisexuals, and (5 percent) queers.

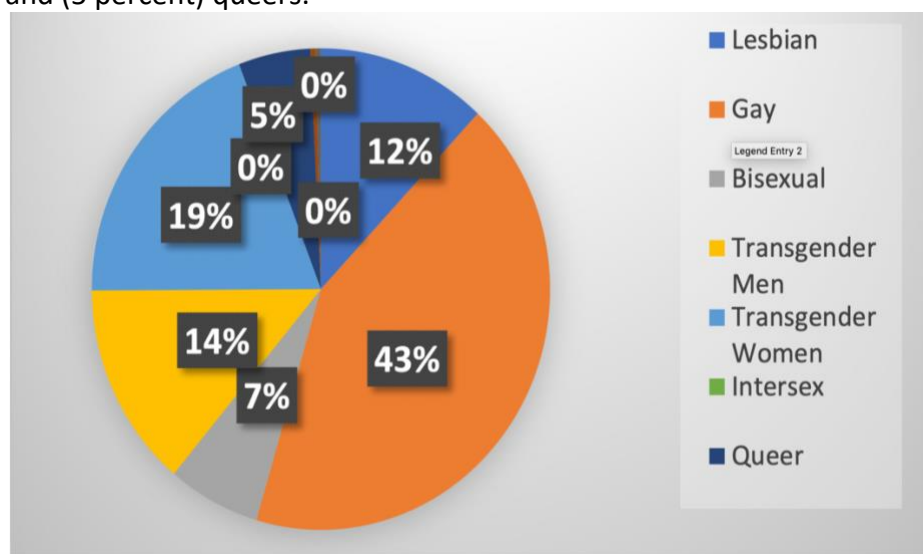


Figure 2.1 Gender Identity of Respondents

(5) Ethnicity of Respondents

It was found that 176 respondents (64 percent) were Burmese, 90 (32.7 percent) were Taingyintha and 8 (2.9 percent) responded as others.

Ethnicity	Burmese	Taingyintha	Others	Missing
Percentage (%)	64	33	3	0.4

Table 2.5- Ethnicity of Respondents

(6) Occupation of Respondents

Among all respondents, it was found that 28 percent were self-employed, 17.5 percent were students, 13.1 percent were daily wage workers, 8.7 percent were social workers (for an NGO, CSO or CBO worker, 8% were company employees, 6.5 percent were unemployed, and 5.5 percent were businessmen or trader. Others responded as teachers, farmers, civil servants, factory workers and other occupations.

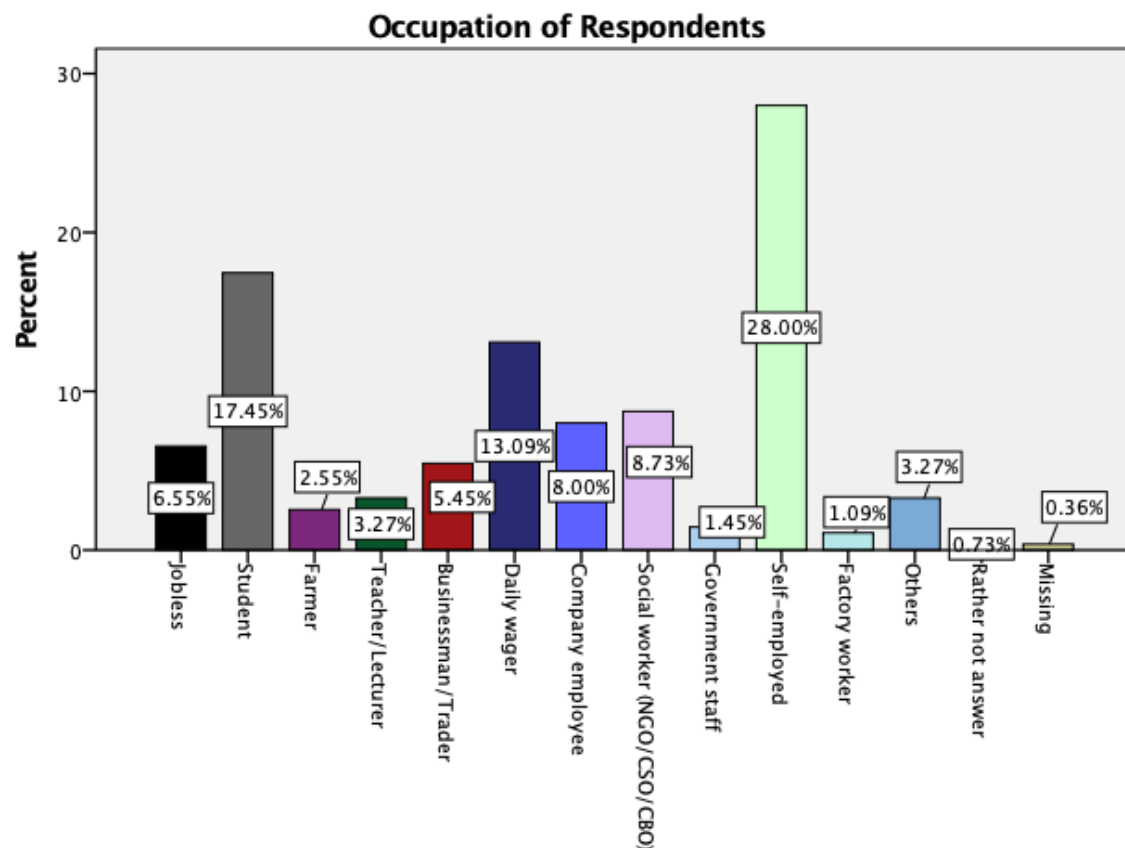


Figure 2.2 Occupation of Respondents

(7) Education of Respondents

It was observed that more than half (51 percent) of the total respondents had completed high school, 22.9 percent were at graduate or post-graduate level, 18.6 percent were at secondary level and the remainder either had not attended school or did not respond.

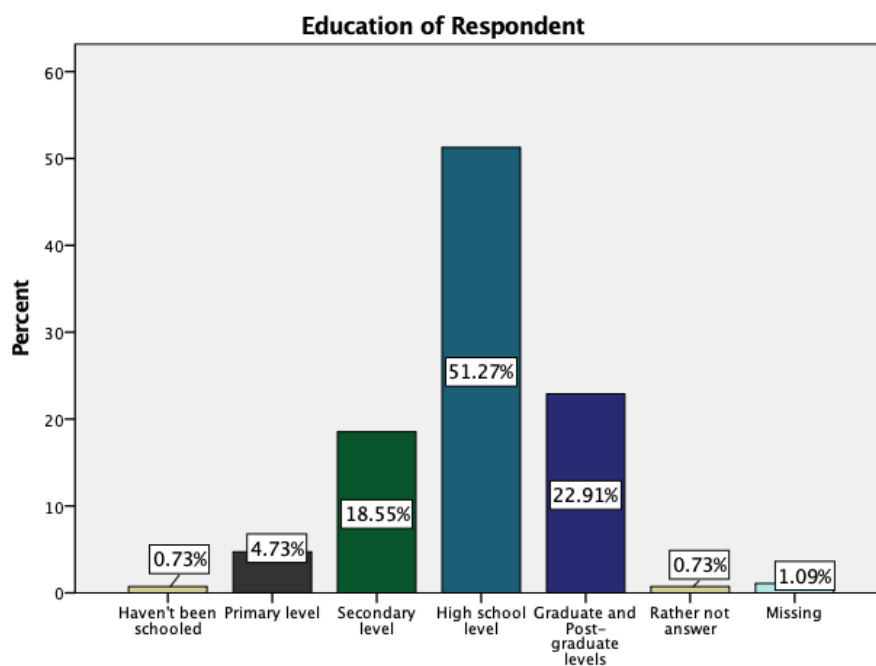


Figure 2.3 Education of Respondents

Section 3 – Findings

1. LGBTI-related political promises and commitments

During previous elections, there was no mention of sexual minorities in election declarations whatsoever. In 2020, there was a positive development as both the UEC and political parties started to mention “LGBTI” publicly and announced their visions to protect and promote LGBTI rights in election commitments as part of their campaign strategies.

Leading political parties in the 2020 general elections also supported LGBTI rights in their respective manifestos. In the “Youth sector” section of the National League for Democracy (NLD) election manifesto, the role of LGBTI is specified by the statement: “To eliminate discriminations among youths based on sexual orientations, gender identities, traditional cultures, religions and beliefs, race, language, disability, and physical and psychological status.”¹⁶ In addition, a video clip posted by Radio Free Asia (RFA) on Facebook¹⁷ showcased the Shan Nationalities League for Democracy (SNLD), one of the most powerful ethnic political parties, including provisions “to listen to the voices of LGBTI persons” and “to prevent discriminations against LGBTIs based on traditions and cultures” as well as “to prevent sexual exploitations” in its manifesto.

Moreover, U Myo Htun of the People’s Pioneer Party who ran for the Aung Myay Tharzan Constituency 1 of the Mandalay Regional Parliament made history as the first ever out and openly LGBTI Hluttaw candidate.¹⁸

Interestingly, many political parties with the potential to become reliable allies for LGBTI groups emerged in 2020. The Myanmar National Congress (MNC) party officially promised in their campaign speech to abolish Penal Code Section 377, which threatens LGBTI persons, and to make efforts to legalize same-sex marriage.¹⁹ The Chair of the MNC party stated in his election campaign speech broadcast on state-owned television channel, MRTV that “sexual orientation was not a moral deficit and the society needed to respect LGBTI rights and treat LGBTIs with human dignity and provide employment opportunities”. He affirmatively pledged that the MNC firmly stood for LGBTI minorities and swore to protect LGBTI rights. Dr. Nandar Hla Myint, a spokesperson from the Union Solidarity and Development Party (USDP) also attested in an interview with RFA News that his party did not discriminate against LGBTI persons and would treat everyone equally.²⁰

Contrary to these declarations to support LGBTI persons, however, some political parties had recent histories of insinuating that LGBTI rights were not a priority issue. In a statement issued by the USDP on May 20, 2020 regarding its opinions on the sexual and reproductive health lessons in the updated Grade-10 Life-skills curriculum, the party criticized LGBTI communities by communicating that “the lessons encouraged acceptance of homosexuality as a natural course” and that “they can lead to sexual intercourse against the order of human nature”.²¹ Moreover, a statement published on May 23, 2020 by a coalition of six political parties based in Mandalay – National Unity Party, National Development Party, National Democratic Force, Wun Thar Nu Democratic Party, Democratic Party (Myanmar),

and Union Solidary and Development Party – also echoed similarly that “the curriculum was conceding homosexuality legalized by some Western countries” and that “it would spark demands on legalization and acceptance of same-sex practices which were beyond Myanmar’s traditional cultures and customs.”²²

After the NLD won the elections in the 2015 elections, U Win Htein, a spokesperson from its central executive committee and a senior aide to State Counsellor Aung San Su Kyi, mentioned in his interview with an international media organization, Coconuts, in 2016 that he was not interested in discussing LGBTI issues because the “LGBTI topic was very difficult in Myanmar since Myanmar was not like other Western countries” and “gender issue was not important,” and that “human right is a separate subject unrelated to LGBTI.”²³

2. Inclusiveness of LGBTI persons during Election day process

2.1 Access for LGBTI observers to observe the polling stations

At almost all polling stations (96 percent), observers were permitted to enter and observe.

However, it is important to note several incidents reported regarding access by LIEOMM observers. A total of 23 incidents occurred – 11 in Mandalay region, 5 in Magway region and Shan state respectively, and 1 each in Mon state and Ayeyarwady region.

Among them, 4 incidents involved verbal insults against LGBTI role as an observer – including mockery and offensive language due to their gender non-conforming identity and expression.

In 15 other incidents, LIEOMM observers were denied access to polling stations. In four out of fifteen of these cases, the polling station was not spacious enough for observers to observe in accordance with MOHS-instructed social distancing guidelines. In the other 11 cases, observers were not allowed to access the polling station because (i) they did not have Form-8²⁴ (A delegation form for election agent to sign as polling station members were not well aware of polling station management procedures; and (ii) they were subjected to excessive scrutinization either by the polling station officer or other polling station staffs because observers’ biological sex and the names on their national identity cards differed from their gender identities and names on their observer cards.

Investigations show that observers were subjected to close inspections in 29 stations (6 percent) out of 466. As reported by the observers, polling station officers, ward or village administrators and polling station members were the ones who scrutinized observers the most. LIEOMM observers reported on their experiences below.

*"When I entered the polling station, all the staff were doubtfully staring at me doubtfully and gossiping 'Can gays and fa**ots also observe the election?'"*

**A transgender woman observer from
Magway township**

"The polling station officer allowed me to enter but I had to argue with him since he kept insisting that the observer card did not matter and kept asking only Form-8."

**A transgender woman observer from
Hopin township**

"When I went to observe Polling Station No.1, located in the complex of No.15 B.E.P.S, Ward No.5, Shwe Bo District, Sagaing Region, the polling station officer told us only one observer could enter because there was no enough space. Again, he refused to sign in Form F, yelled at us and literally chased us away from the polling station."

A transgender woman observer from Shwebo township

When observers were asked whether they could observe overall processes: the opening process of the polling station, the voting process or the ballot counting process, they replied "Yes" at 59 percent of the polling stations they observed.

2.2 Other Incidents

Four others out of the 23 incidents reported were as follows: (1) a case in which a young man who impersonated as his uncle and casted ballots at Polling Station No. 2, North Chanmyathazi, Mandalay; (2) a case in which the voting process was delayed at a polling station located in No.12 B.E.P.S compound, North Chanmyathazi, Mandalay because an argument occurred between the polling station officer and a voter – the polling station officer refused to issue a new ballot paper requested by the voter because the voter stamped the wrong box; (3) a case in which 50 ballot papers became invalid votes either because polling station officials failed to check the ballot books before the voting process or they issued the wrong ballot books in a polling station in Yanmyolon ward, Aungmyaytharzan Township; and (4) a case in which the vote-counting process was delayed for about 30 minutes at a polling station in Heho township due to an argument between an election agent of a Hluttaw Candidate and the Polling station officer regarding discrepancies in the total number of ballots - three ballots were missing.

3. Analysis of LGBTI-inclusion in Political and electoral affairs

In assessing LGBTI inclusion in political and electoral processes, each LIEOMM observer interviewed at least three LGBTI individuals totaling 273 respondents from 44 townships.

2.1 Interests of LGBTI Persons in Political and Electoral issues

Interest in politics is important because it motivates citizens to become informed. Engaged citizens are often considered as a sign of a healthy democracy. This part of the interview sought to assess the extent of LGBTI individuals' interest in politics and elections. The majority of LGBTI respondents said they were interested in politics (52 percent), with 15 percent saying that they were very interested and 23 percent reporting they had a few interests.

When participants were asked to what extent they were interested in politics in general, it was observed that the majority (51.6 percent) responded that they were interested to an extent, 22.9 percent had a few interests only and 15.3 percent were very interested.

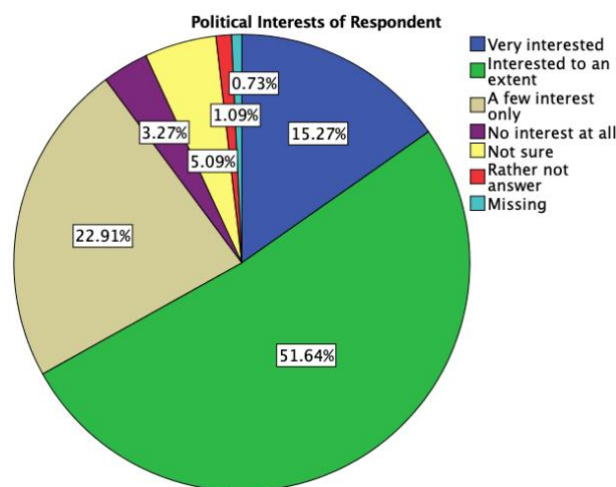


Figure 3.1 Interests of LGBTI in Political and Electoral Issues

Further analysis on the interest of LGBTI persons in political and electoral issues with regards to their occupation shows that self-employed people were interested in politics the most, followed by students, social workers, and businessmen/traders.

Thus, it can be concluded that the interest rate of youth and self-employed people were most interested in political and electoral issues among LGBTI communities.

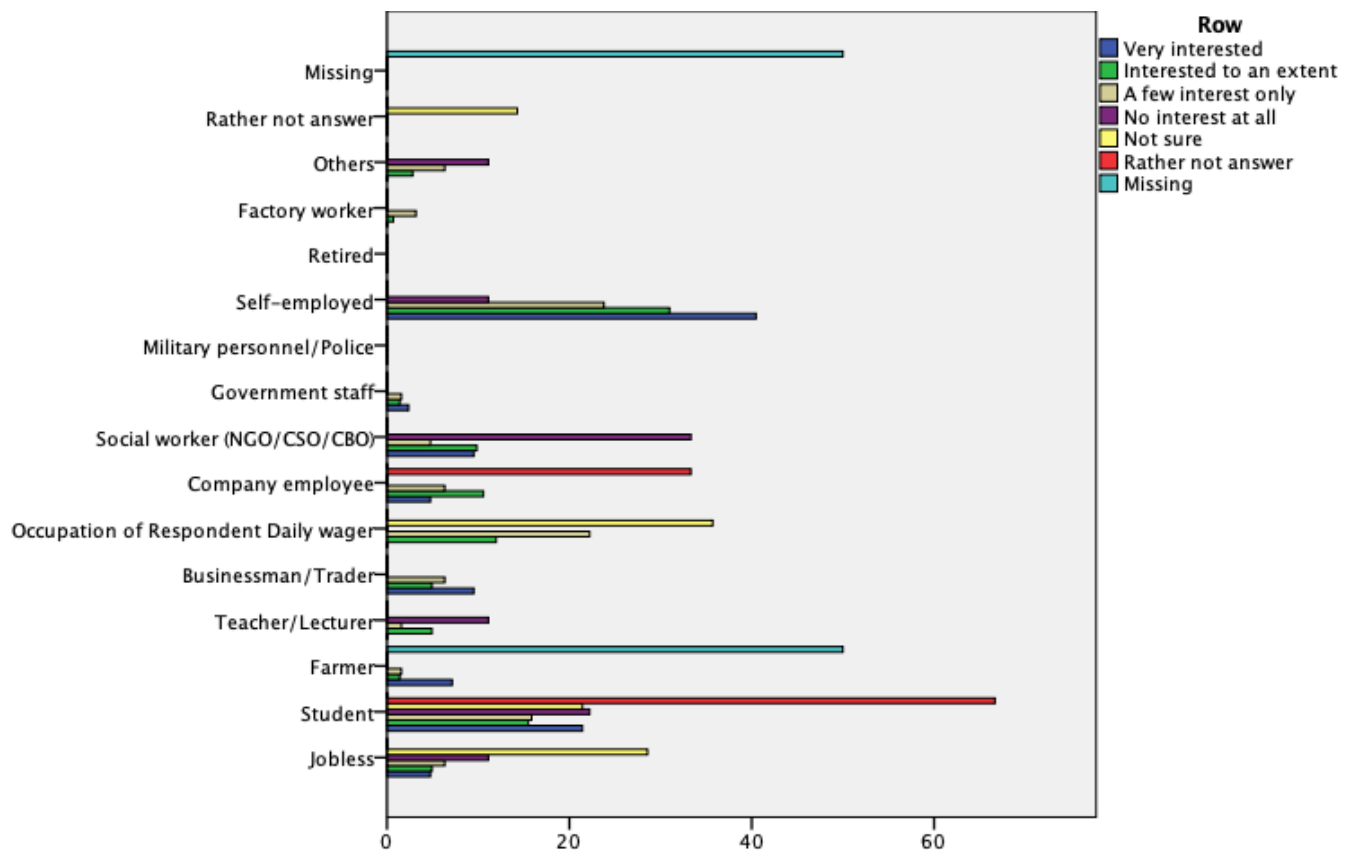


Figure 3.2 Interests in Political and Electoral Issues by occupation

Further questioning about the reasons behind respondents' apathy in politics demonstrated that earning money was of more interest than political issues as many LGBTI persons simply struggle to meet their basic needs. This response was common among respondents, with one person stating, "Politics do not bring food on our table," and another stating, "The ruling government doesn't matter and we will be able to make ends meet only if we stick to our own business".

Because politics do not bring any food on our table. We'd rather focus on working to get income. Also, we are not literate enough to engage in politics.

Respondent Code SHN-0703

"It doesn't matter who runs the government. None of them are interested in us. But we will meet the both ends only if we stick to our own business"

Respondent Code MDY-0901

In addition to their interest in politics, participants were asked about how they engage with political issues of interest. 80.7 percent of LGBTI respondents read the news online, 73.1 percent of them watch the news on TV, 49.8 percent discuss politics or social issues with friends and 47.1 percent read newspapers. Only a few respondents talked with one or both of their parents about politics or social issues or read blogs on the internet which deal with political issues.

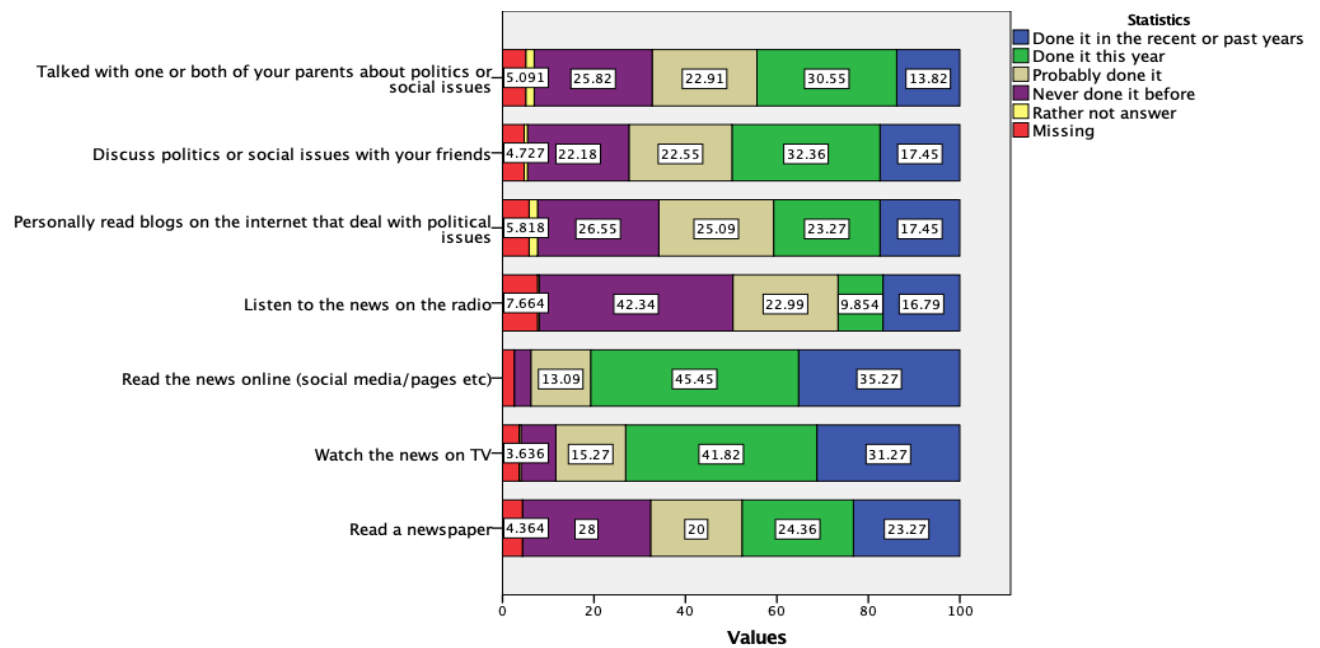


Figure 3.3 LGBTI' political and civic engagements

Next, it was important to understand how LGBTI communities are participating in different types of political activities. It was observed that 53 percent of the respondents have volunteered in a political activity through a social or non-profit organization either occasionally, often, or very often. A few of them took part in other political activities – 25 percent of respondents participated in online political discussion or visited a politically oriented website, 20.7 percent used social media accounts to share or post to advocate for a political position, and 18.5 percent worked or volunteered for a political campaign or candidate.

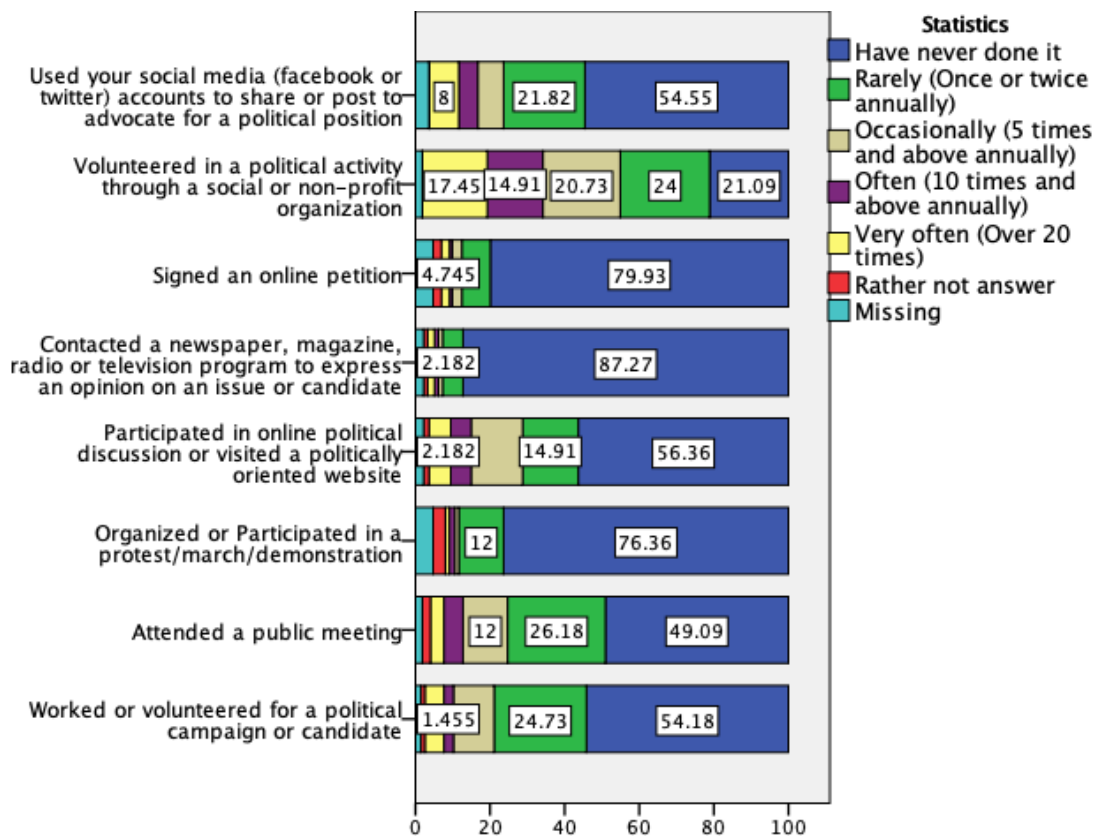


Figure 3.4 Participation of LGBTI persons in different political activities

2.2 Civic and Voter Education Received by LGBTI Persons

Civic and voter education is a key component of supporting citizens to participate in political and electoral processes. 58 percent of respondents stated, they had access to civic and voter education at some point. More specifically, 59 percent mentioned 'first-time voter education', 35 percent mentioned 'citizenship and civic rights training,' 17 percent mentioned 'training on democracy' and the other 11 percent mentioned 'other'.

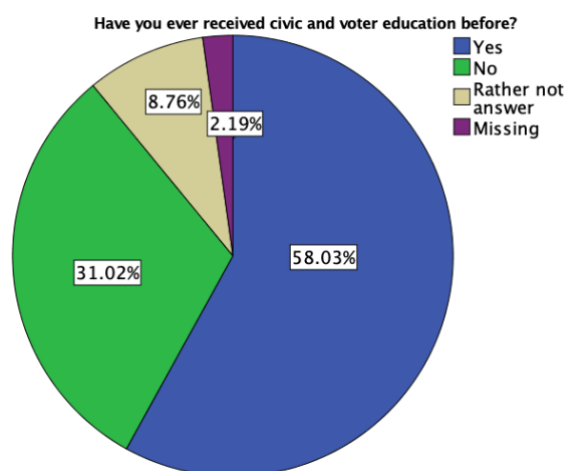


Figure 3.5 Civic and Voter education Received by LGBTI persons.

In cross-analysing respondents' civic and voter education experiences in accordance with their gender identities, it was found that LGBTI persons who identify themselves as

females received less civic and voter education compared to those who identify as male or others.

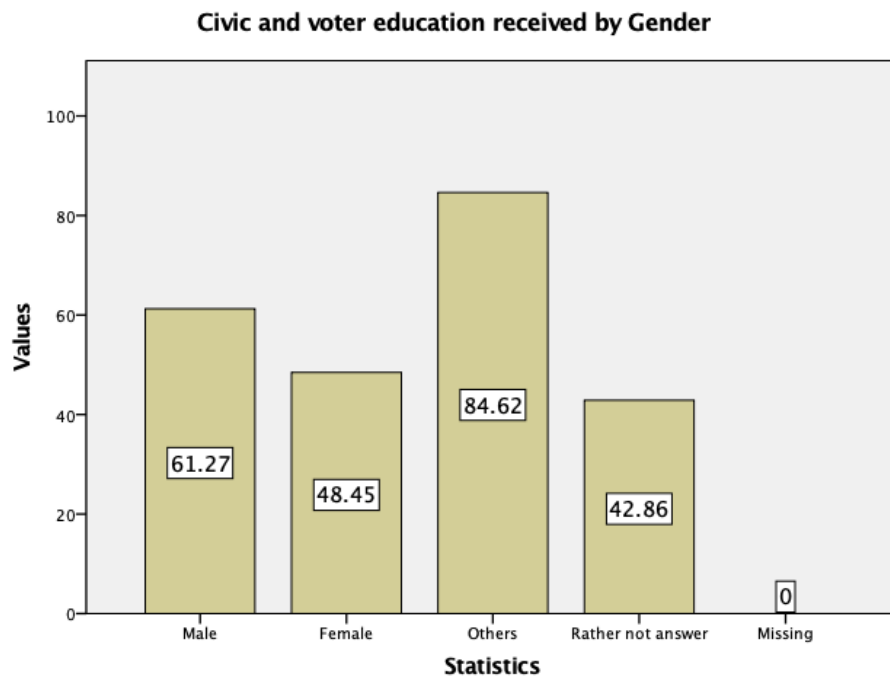


Figure 3.6 Civic and Voter education Received by gender

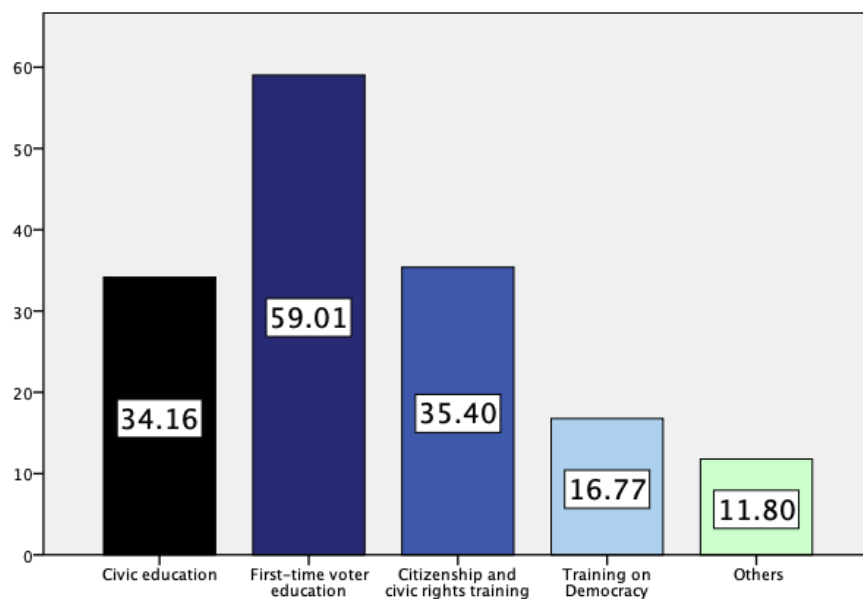


Figure 3.7 Types of civic and voter education received by respondents

Figure 3.7 shows that respondents from Mandalay Region, Shan State, Yangon Region and Sagaing Region received civic and voter education than those residing in Ayeyarwaddy Region, Bago Region, Magway Region, Kachin State, Karen State and Mon State.

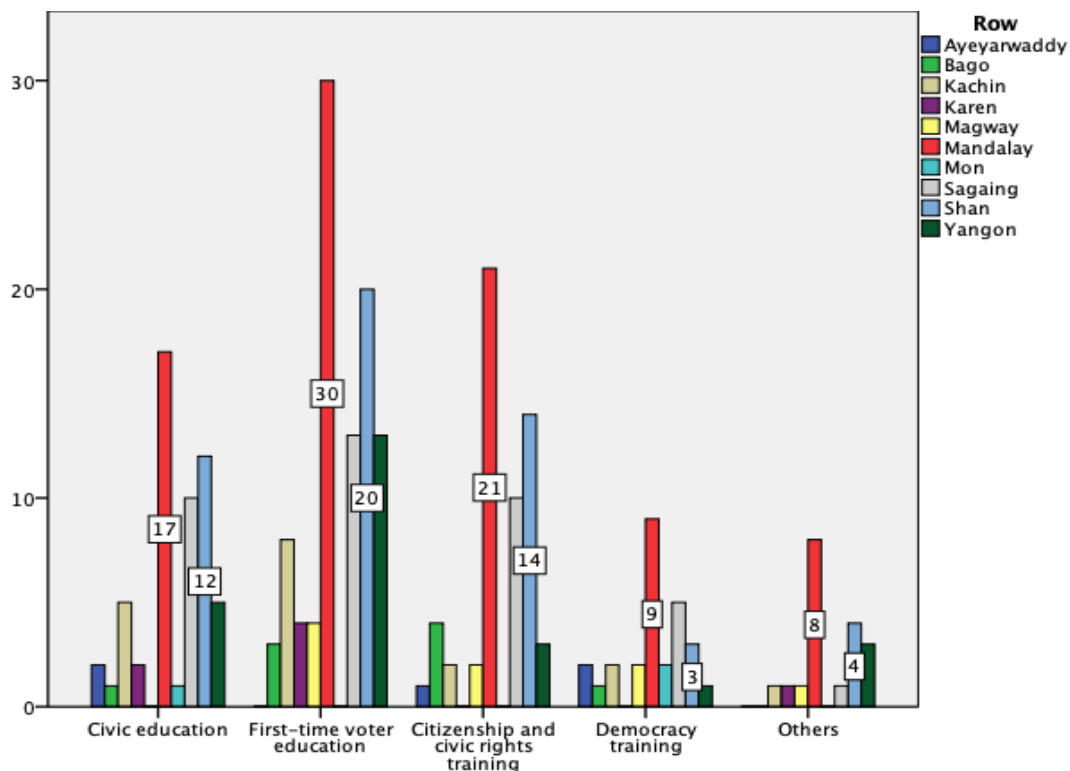


Figure 3.8 Types of civic and voter education received by state/region

Respondents noted that the majority of the civic and voter education was conducted by civil society organizations (64 percent), whereas (40 percent) mentioned “non-governmental organizations” and the other (21 percent), “Ward/village tract election sub-commission”. “Others,” to which 9 percent of the respondents indicated, include learning from television and radio programs, political parties and from reading pamphlets and posters.

Of the respondents who indicated they had not received civic and voter education, 52 percent were “too busy to commit time to learn specifically”; 32 percent “did not know where to find one and learn”; 21 percent experienced “travel restrictions due to COVID-19,” 15 percent had “no platforms or programs in their area to seek civic and voter education” and 4 percent mentioned “other” reasons.

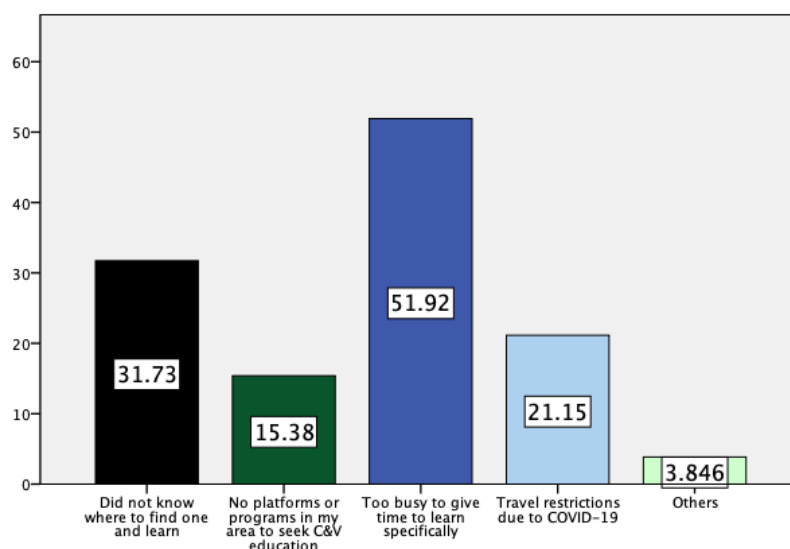


Figure 3.9 Respondents' reasons for not having received civic and voter education

Cross-analysis of respondents' reasons for not having received civic and voter education by their gender identities reveals that among those who identify as men, "not knowing where to find one and learn", "no platforms or programs in my area to see civic and voter education" and "travel restrictions due to COVID-19" were the most responded reasons for not having received civic and voter education; whereas among those who identify as women, "Too busy to give time to learn specifically" and "no platforms or programs in my area to see civic and voter education" were the most responded reasons for not having received civic and voter education. Other queer and gender non-binary respondents did not receive civic and voter education mainly because of "travel restrictions due to COVID-19" and because they were "too busy to give time to learn specifically."

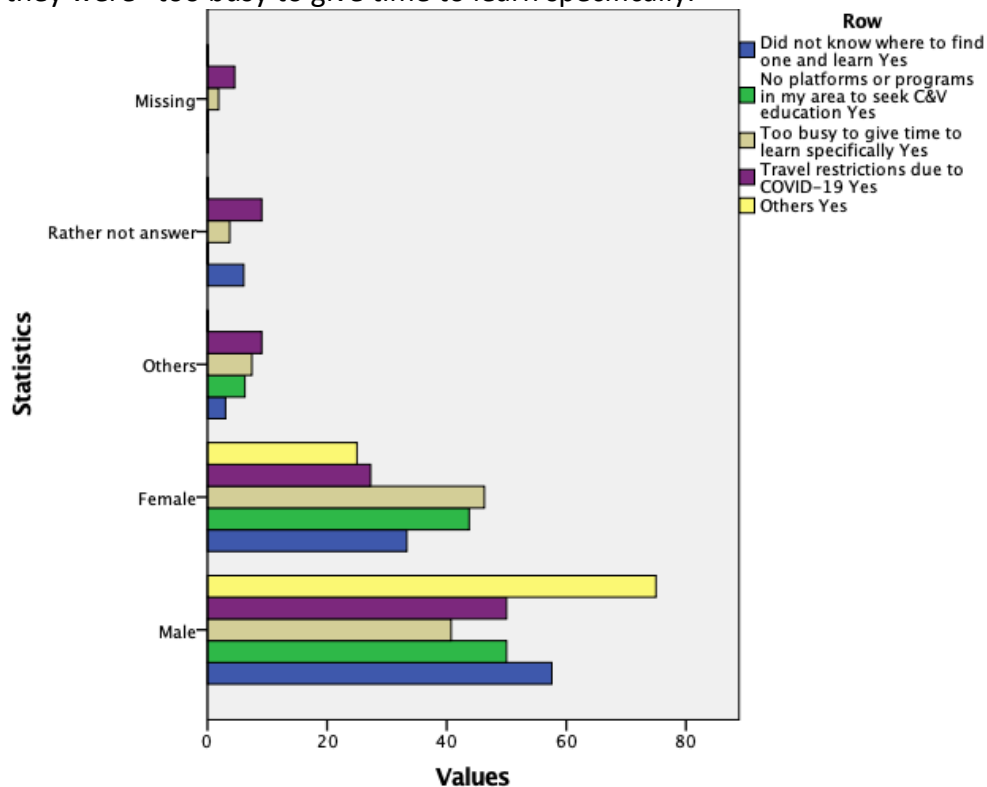


Figure 3.10 Respondents' reasons for not having received civic and voter education by their gender identities

Regarding the source of electoral information, “online internet/websites” and “social networking media (facebook/posters/flyers)” were most prevalent at over 50 percent; followed by “television”, “IEC materials” and “families and friends.”

Resources of Electoral Information

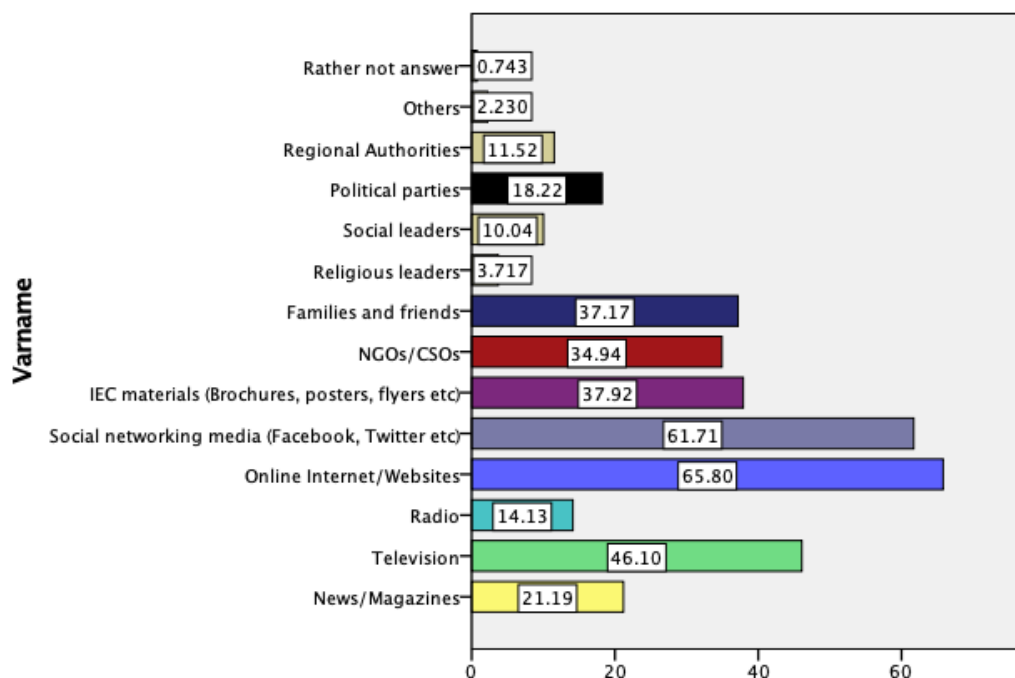


Figure 3.11 Source of electoral information

In order to assess the effectiveness of civic and voter education respondents received; LIEOMM asked how they would submit a complaint regarding an infringement on their voting rights. It was found that less than half of the respondents (48 percent) knew the correct method for submitting complaints.

Where would you submit your complaint regarding infringement of your voting rights?

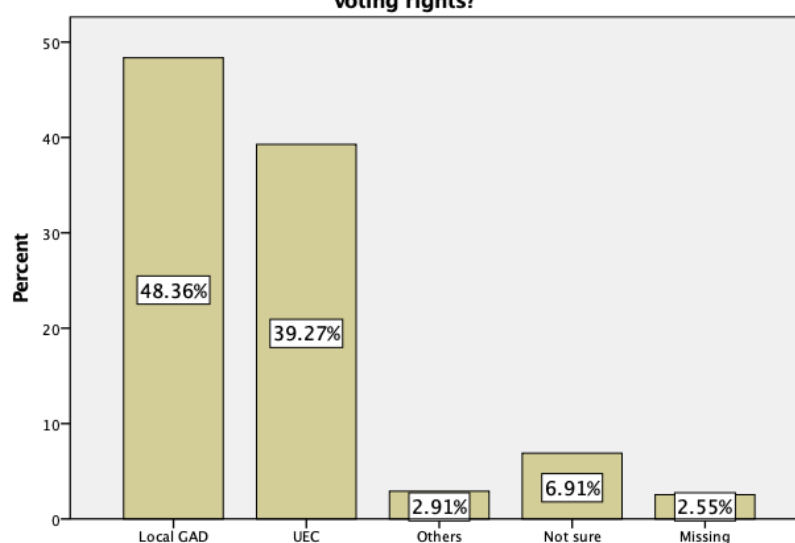


Figure 3.12: Respondents' knowledge of complaint method

2.3 Political Participation of LGBTI Persons

According to the UEC, more than 70 percent of a total of 37 million registered voters participated in the November 8, 2020 general elections. When LIEOMM asked LGBTI respondents about their electoral participation, less than half (44 percent) stated that they had not voted in either the 2015 or 2017 by-elections. 41 percent voted in the 2015 elections while 3 percent in 2017 by-elections and 5 percent voted in both the 2015 elections and 2017 by-elections. 98 percent indicated they had voted in the most recent elections.

Thinking about all the elections held in 2015, 2018 and this 2020 since you have been eligible to vote, would you say that you have voted in such elections

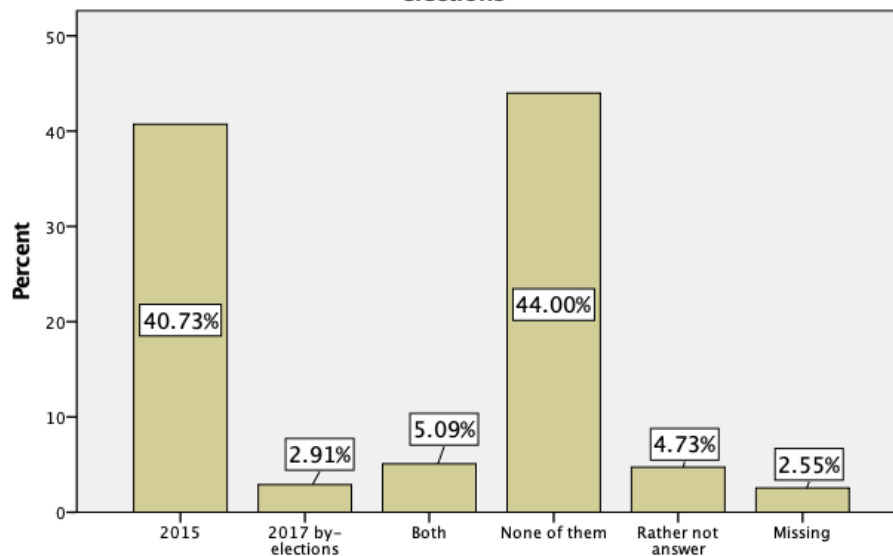


Figure 3.13: Respondents' engagement as voters in previous elections

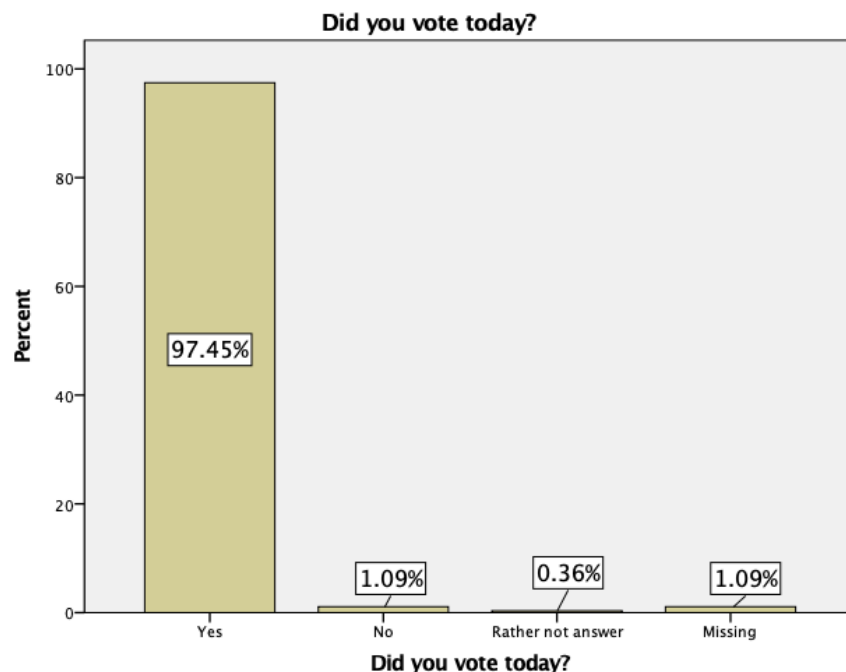


Figure 3.14: Respondents' engagement as voters in 2020 elections

In further analyzing the motivation behind respondents' willingness to vote in the elections, it was found that the majority, 69 percent of the LGBTI respondents, voted because they believed "it was a civic duty"; 49 percent voted because "it was important to vote"; 37 percent voted "to support a political party/candidate"; 19 percent voted "to choose his/her representative"; 18 percent voted because "it allowed to express his/her opinions"; and that 7 percent voted because "his/her friend, family members of other persons encouraged him/her to vote".

Reasons For Voting – Percent of Cases

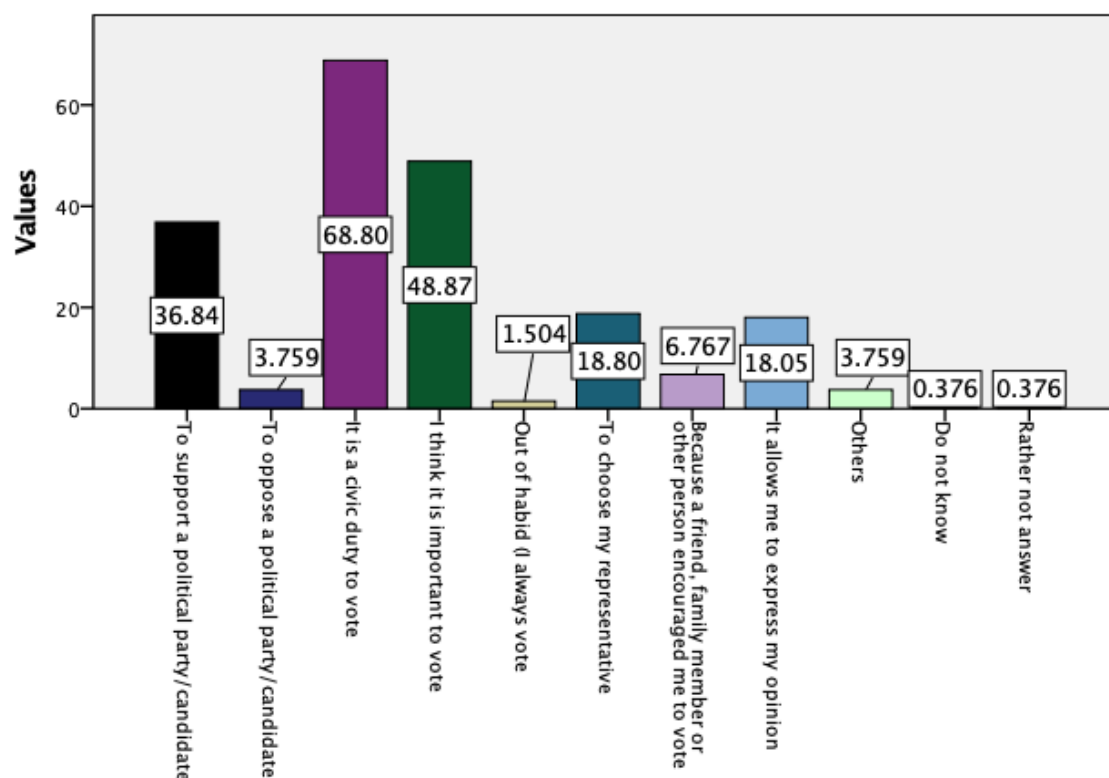


Figure 3.15: Respondents' reasons for voting in elections

In giving their reasons for not voting, 33 percent of non-voting respondents mentioned "lack of ID or documentation required to vote"; another 33 percent mentioned "Others" which included 'unavailability of voter slip' or 'demotivation to vote because they did not receive complete numbers of ballots'; 22 percent mentioned "being out of their constituencies/ travelling away from town"; and the rest 11 percent mentioned each of "denial to enter the polling station" (as elaborated in subsection 2.1 of Section-(3) of this report), "not being registered/not knowing how to register", "rather not answer" and "did not know".

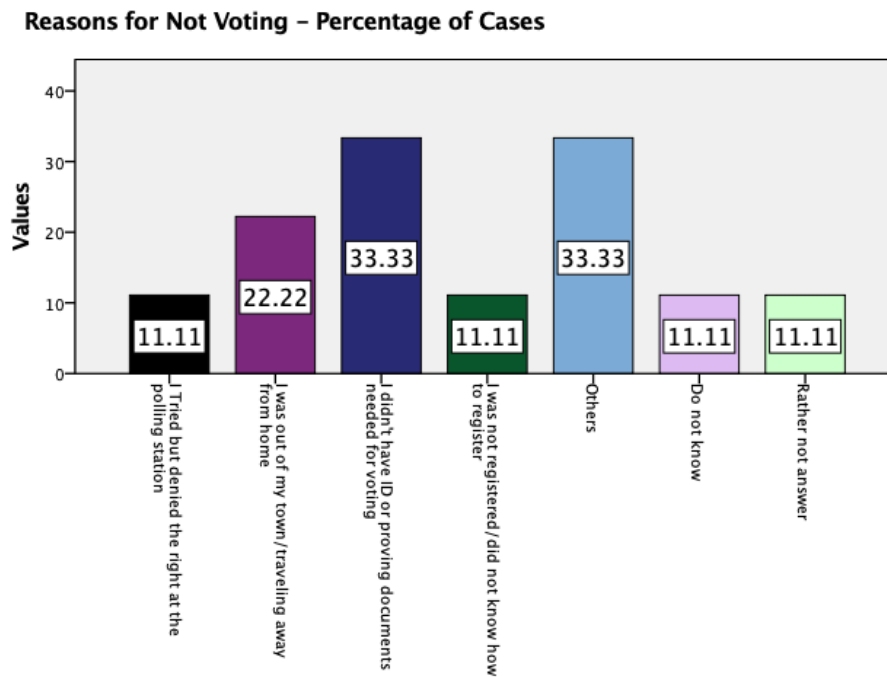


Figure 3.16: Respondents' reasons for not voting in elections

2.4 Motivation of LGBTI Persons to Participate in Politics and Elections

To the question “If offered an opportunity, would you be willing to stand for the elections as a Hluttaw candidate?”, 36 percent of respondents responded “Yes”, 47 percent responded “No” and the remaining 13 percent responded, “Rather not answer.”

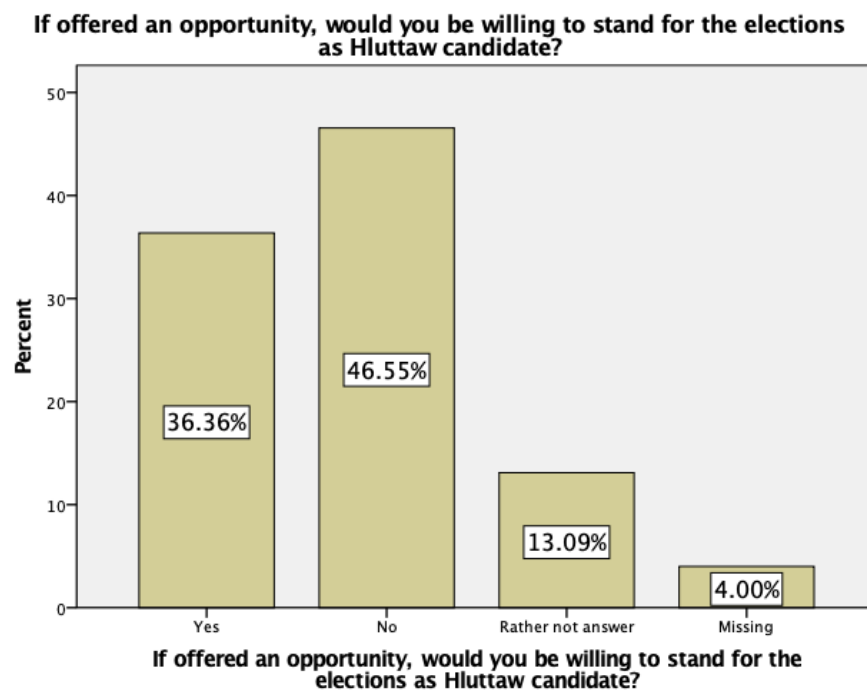


Figure 3.17: Respondents' willingness to stand for election as a Hluttaw candidate

In further questioning about the dissuading factors dissuading from standing as a Hluttaw candidate, 32 percent highlighted being “afraid of being targeted for personal

attacks”; 22 percent responded they were “unconfident about having supporters”; 21 percent responded they were “afraid of not winning”; 12 percent responded they were “afraid of getting his/her sexual orientation exposed” and 38 percent chose “Others”.

Other reasons included: “Not wanting to get influenced by a certain political party to become its puppet”; “Believing more in deliverance of practical works such as social and charity works rather than uncertain candidacy”, “Being unconfident about his/her political capacities”, “Not wanting to risk being targeted with hatred since political landscape is diverse with supporters and oppositions”, and lastly, “Being concerned that their involvement in politics would harm their personal security”.

Respondents from Yangon and Mandalay who expressed their unwillingness to stand for the election as Hluttaw candidate shared their perspectives below.

"I don't want to join any political party. I don't want to become their puppet and do what I am forced or obliged to do."

Respondent Code MDY-0101

"Political environment is full of battles and wars. For me, I would rather contribute directly in social and charity works for the development of my community, rather than taking a seat in a Hluttaw and not doing anything effective for what's happening on the ground."

Respondent Code YGN-0703

The respondents were then asked whether they were willing to stand for the elections as an ‘Out and Open’ LGBTI Hluttaw candidate if they had an opportunity. 47 percent of respondents responded “Yes” whereas 35 percent responded “No”.

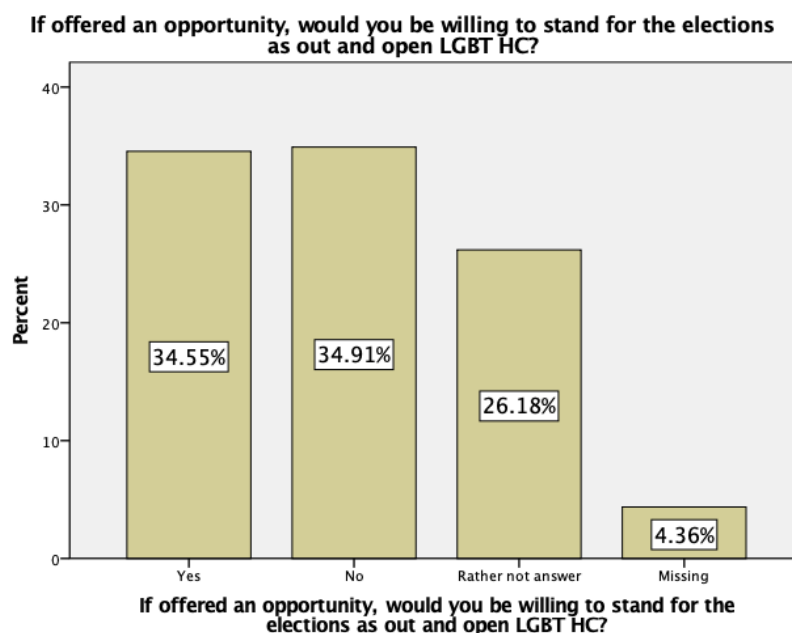


Figure 3.18: Respondents’ motivation to stand for the election as an Out and Open LGBTI Hluttaw candidate

Further questioning of respondents who expressed their lack of will to stand for the election as an ‘Out and Open’ LGBTI Hluttaw candidates found that their reasons included

being “unconfident of having supporters”; being “afraid of being mocked or discriminated against by other people and/or politicians”; being “afraid of not winning”; being “afraid of being penalized under Section 377”; being “concerned that the community would not accept their leadership”; being “concerned about not being given space” and being “concerned that his/her involvement in politics would harm their personal security”.

Why the respondents do not want to run for elections as out and open LGBTI Hluttaw Candidate

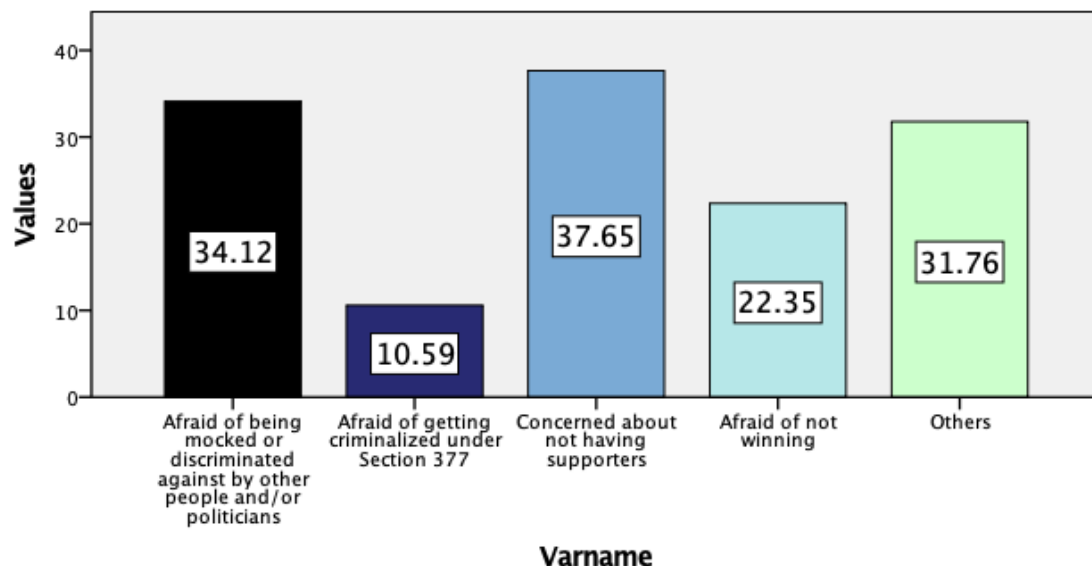


Figure 3.19: Reasons for unwillingness to stand for election as an ‘Out and Open’ LGBTI Hluttaw candidate

The respondents were then asked how they preferred to engage in elections. 71 percent of the respondents stated that they would like to participate in the election by voting; 29 percent by supporting a political party; 21 percent by standing as a Hluttaw candidate; 8 percent by acting as a member of a political party; and 5 percent by other means which included serving as observers, and volunteering at ward/village tract sub-commissions and polling stations.

Types of Anticipated Electoral engagements

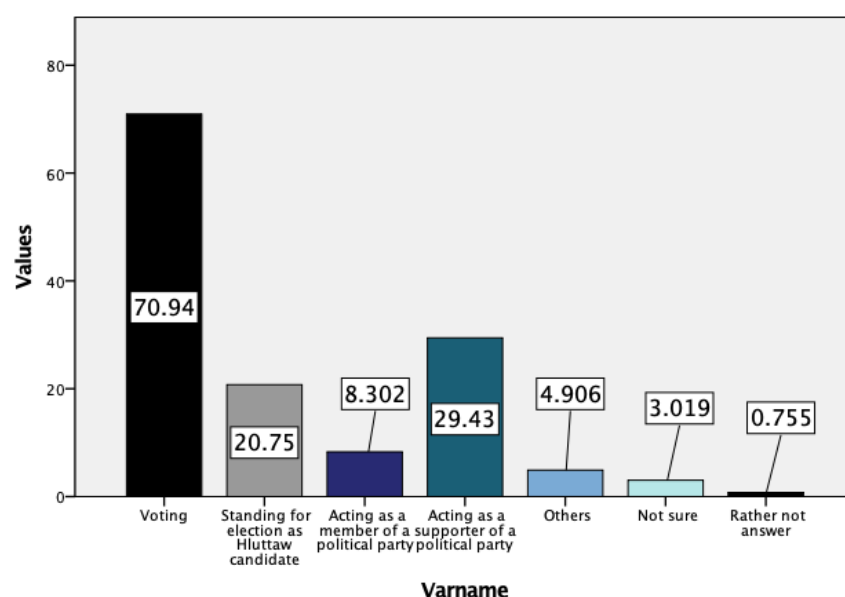


Figure 3.20: Respondents' anticipated forms of Electoral Engagement

2.5 Opinions about Discrimination Against LGBTI Persons in Electoral and Political Processes

Despite the right to electoral and political participation being enshrined in both domestic and international laws, LGBTI communities continue to face barriers to an extent to participate. Even though the majority of surveyed respondents said they had never felt discriminated against or harassed because of their sexual orientations, gender identities or gender expressions as they exercised their electoral and voting rights, there were less than one-fifth (17 percent) who said they did experience this type of discrimination.

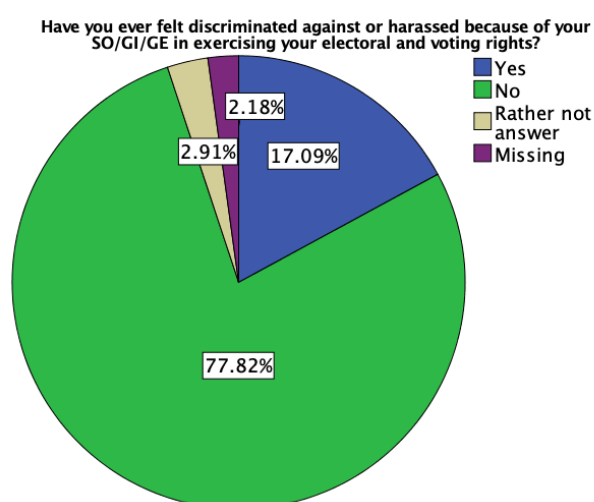


Figure 3.21: Discrimination and harassment indicated by the respondents

Among those who had experienced discrimination due to their sexual orientation and gender identity, "Being mocked or teased at" was the most common form of harassment, followed by their "gender not matching their sex on their Nationality Identification cards", and others. According to the respondents, other forms of harassment included "being looked down on," "being disgusted," and "disrespected" due to their gender identities.

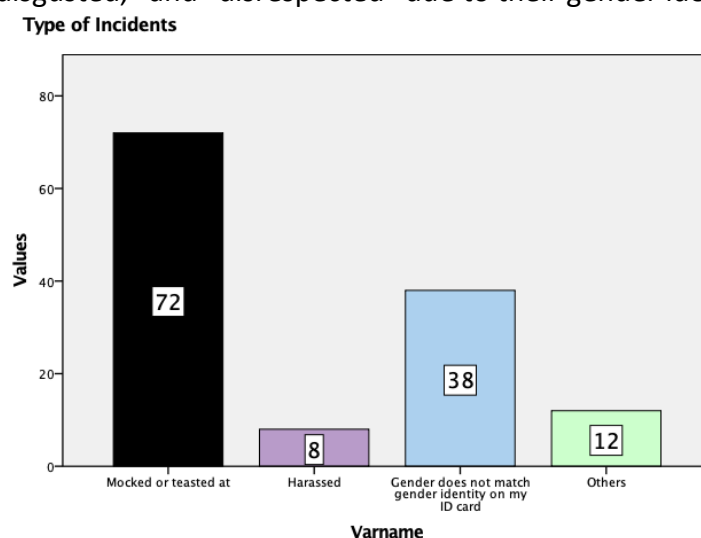


Figure 3.22: Types of discrimination and harassment incidents experienced by respondents

Respondents were subsequently asked whether they or anyone reported the incidences of discrimination and harassment to which a few responded that they did not report, with only a few reported themselves or sought support from someone else to report. However, it should be noted that most respondents did not respond to this question at all.

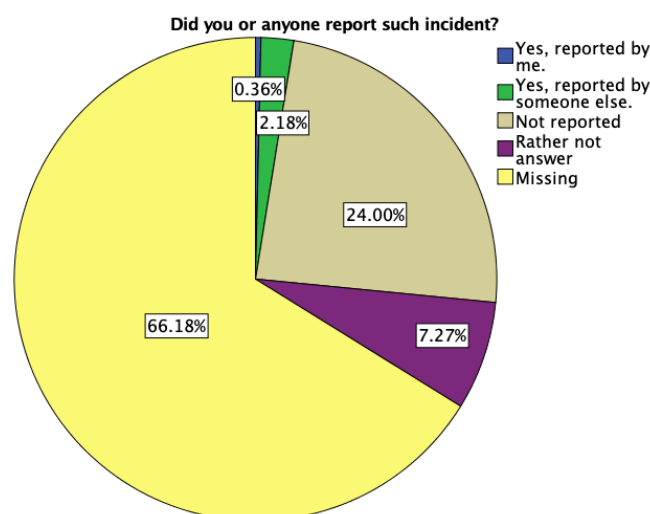


Figure 3.23: Status of reported discrimination and harassment incidents

Among the respondents who did not report the incidences of discrimination and harassment, reasons for not reporting included not wanting to gain unnecessary public attention and humiliation, the impression that nothing would happen or change, not knowing how to report or which complaint mechanism to use, believing it was not worth the time and energy to report because harassment occurs too frequently or feeling too hurt or traumatized by the incident.

2.6 LGBTI Accessibility rankings on Myanmar's electoral processes

The respondents were asked to rank the accessibility of different electoral processes in Myanmar “on a scale of “very easy” to “very difficult”. While the results were overall positive with most respondents mentioning questioned processes were either “somewhat easy” or “very easy”; there were some “very difficult” and “somehow difficult” responses for ‘knowing how to register’ at thirteen percent, ‘knowing enough about the candidates to know who to vote for’ at nine percent, ‘knowing where to vote’ at seven percent and ‘knowing how to vote’ at six percent.

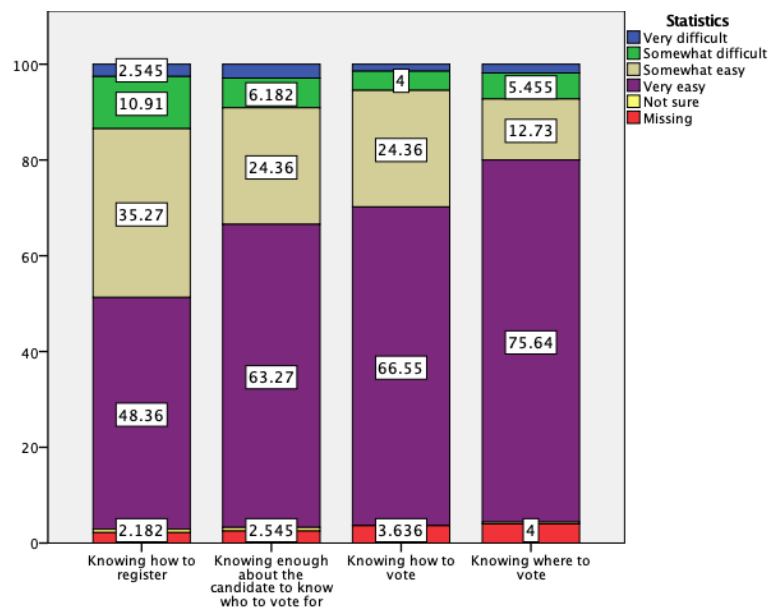


Figure 3.24: Respondents' ranking of accessibilities of electoral processes

2.7 General Attitudes of LGBTI individuals towards Politics and Democracy

It was found that 58 percent of LGBTI respondents thought that Myanmar's democratic transition paradigm is shifting in the right direction; another 24 percent "did not know"; 12 percent were "not sure to which direction it was headed" and the remaining 3.3 percent thought "it was off on the wrong track."

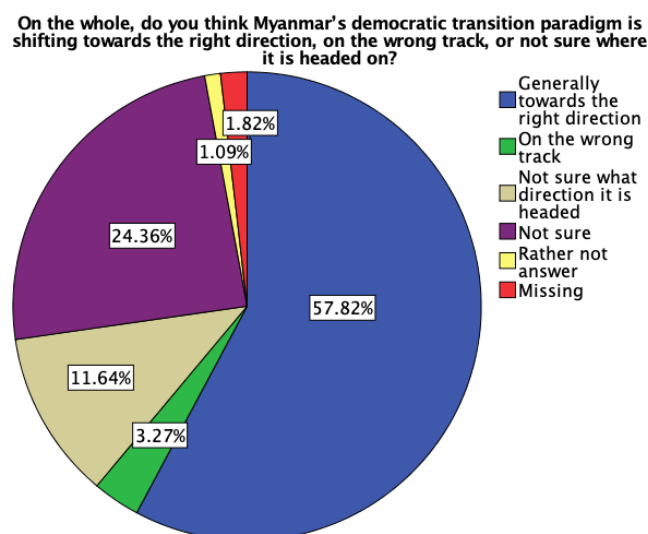


Figure 3.25: Respondents' opinions of Myanmar's democratic transition path

2.8 Opinions on LGBTI Inclusions in Civil and Political sectors

Respondents were asked to what extent they believed political parties mentioned LGBTI persons in their political declarations, manifestos and policies. Only four percent indicated they experienced such mentions to "a very large extent" whereas other six percent responded with "a large extent", 18 percent with "a moderate extent" and 28 percent with

“a few extent.” Another 18 percent thought political parties did “not mention at all” and 24 percent were “not sure.” 2.6 percent did not respond to this question.

This shows that although political parties mention LGBTI communities in their election manifestoes, their initiatives for public outreach of the disseminations of the manifesto information are still weak such that LGBTI people are not aware of such declarations.

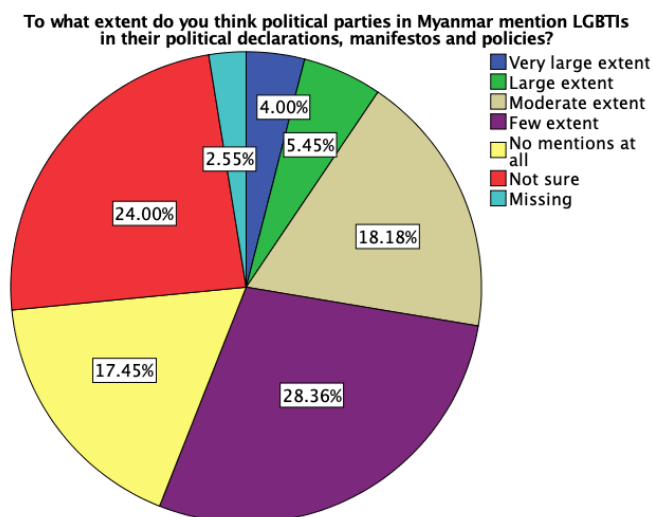


Figure 3.26: Respondents' opinions of the extent that political parties mentioned LGBTI communities in their work

Respondents were then asked about their opinions on the extent to which political parties implement LGBTI inclusion and non-discrimination. Only four percent indicated seeing implementation to “a very large extent” whereas another 9.1 percent responded with “a large extent”, 19 percent with “a moderate extent” and 29 percent with “a few extent”. 14 percent of them thought political parties did “not implement LGBTIs inclusions and non-discriminations at all” whereas the remaining 20 percent were not sure.

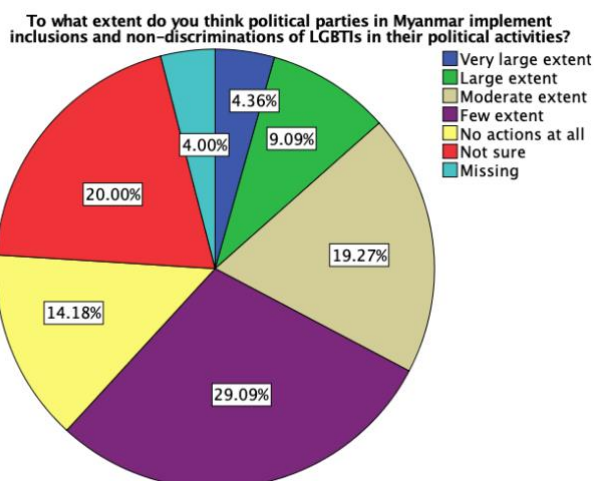


Figure 3.27: Respondents' opinions on the extent to which political parties implemented LGBTI inclusions and non-discrimination.

To the question “In your opinion, over the past five years, has prejudice and intolerance against LGBTI increased, stayed the same or decreased in Myanmar?”, 44 percent

of respondents indicated prejudice “decreased a little” and 8 percent indicated it had “decreased a lot” whereas 17 percent mentioned it had “increased a lot”, 10 percent said it had “increased a little” and 9 percent “stayed the same”. 7 percent of the respondents were “not sure”.

Given that a total of 52 percent of respondents indicated that prejudice and intolerance had decreased over the past five years to some degree, it can be concluded that prejudice and intolerance towards LGBTI persons is on the decline.

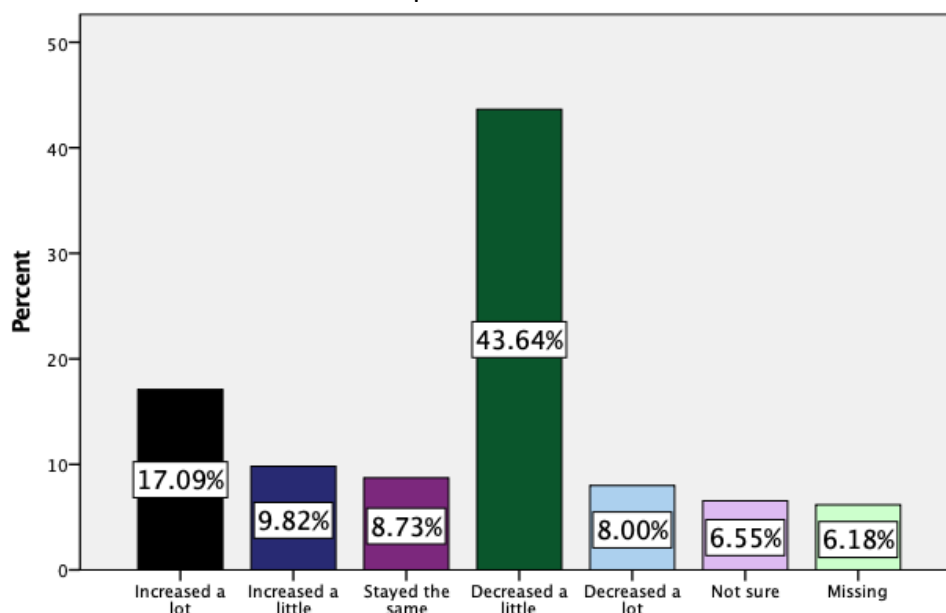


Figure 3.28: Respondent's opinion s on prejudice and intolerance towards LGBTIs in the past five years

Respondents were asked whether they thought political activities in Myanmar were fair, just and inclusive for LGBTI citizens. 46 percent answered “yes” whereas 29 percent responded “no”. 22 percent chose not to answer, and 3.3 percent of answers were missing.

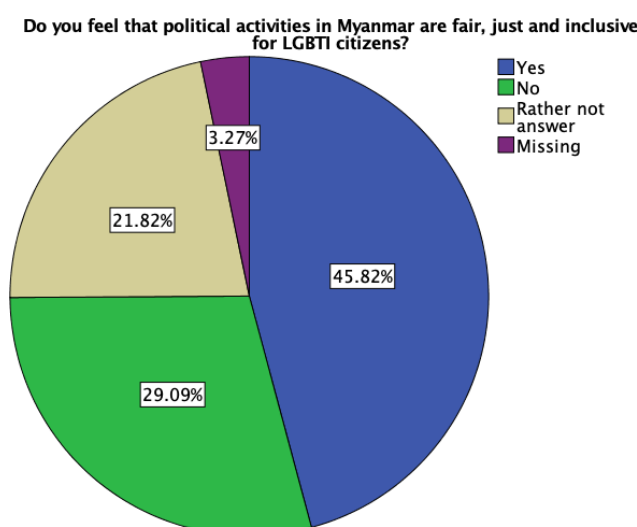


Figure 3.29: Respondents' opinions on fairness, justness and inclusiveness of political activities in Myanmar

In questioning why respondents thought that political activities in Myanmar were fair, just, and inclusive for LGBTI citizens, the majority of respondents explained this was true

because “the national policies had started including LGBTI in the provisions,” “public opinions towards LGBTI persons were becoming to change a little,” and the fact that “political parties started to express their interests in LGBTI populations by mentioning in their declarations.”

“National level policy has started mentioning LGBTI youths. I believe LGBTIs will be able to engage in politics to an extent. I feel that we are being treated more equally than before.”

Respondent Code YGN-0403

In subsequently questioning why the respondents did not think that political activities in Myanmar were fair, just, and inclusive for LGBTI citizens in Myanmar, the respondents shared their opinions below.

“Myanmar society is very conservative and people do not tend to accept LGBTI persons. Stereotypes, mocking and homophobia, transphobia effectively prevents LGBTIs to actively engage in the country’s political activities. Also, LGBTI themselves are not very interested in politics.”

Respondent Code MDY-0103

“LGBTI are human beings too. We should have equal rights and opportunities just like any other heterosexual men or women. But we are completely lack of these rights. We are suppressed and discriminated against. These forms substantial barriers for us to engage in politics.”

Respondent Code YGN-0703

“Some local political parties had declared that they would not be accepting LGBTIs if they had won in the elections. Prevalence of the Penal Code Section 377 effectively reinforce discriminations against LGBTI persons in social sector, including works associated with government departments.”

Respondent Code YGN-0402

2.9 Priorities Needed for LGBTI Persons in the Political Sector

Respondents were asked about their opinions of the importance of having a national legal/policy framework that promotes and protects LGBTI rights and equality. Positively, 61 percent of the respondents responded they thought this issue was “very important” and another 30 percent deemed it “Important”. 3 percent thought “although it was not important, it should not be neglected either”. 0.4 percent thought it was not “important” whereas another 3.3 percent were “not sure and 2.6 percent did not respond to the question.

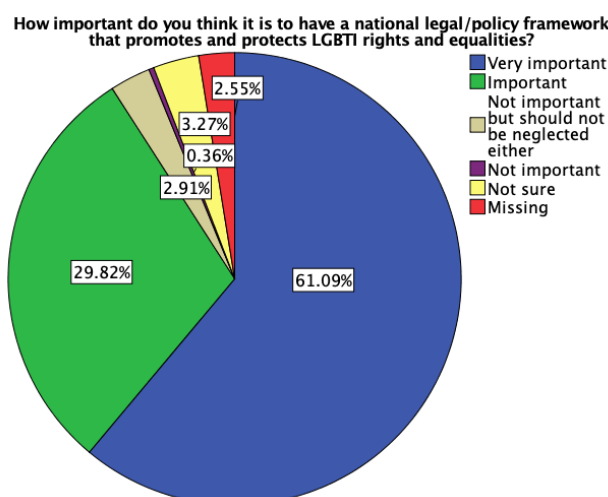


Figure 3.30: Respondents' opinions on the importance of having a legal/policy framework protecting and promoting LGBTI rights and equalities

On a multiple-choice question about the areas that should be prioritized for the political action, “resolving human rights violations” gained the highest responses at 70 percent of respondents “legal and policy reform (eg. Decriminalization and enacting anti-discrimination legislation)” was at 59 percent; “Equality in justice sector” at 45 percent; “discriminations in education sector” at 44 percent; “Discriminations and exclusions in social and political sectors” and “Inequalities in economic sector” both at 40 percent; “Issues in health care sector” at 38 percent; “Hate-speech and discriminations in Religion and Belief sector” at 35 percent; “development issues” at 32 percent; and “Others” which include “social justice” and “practical enforcement of National Youth policy” at 3.6 percent.

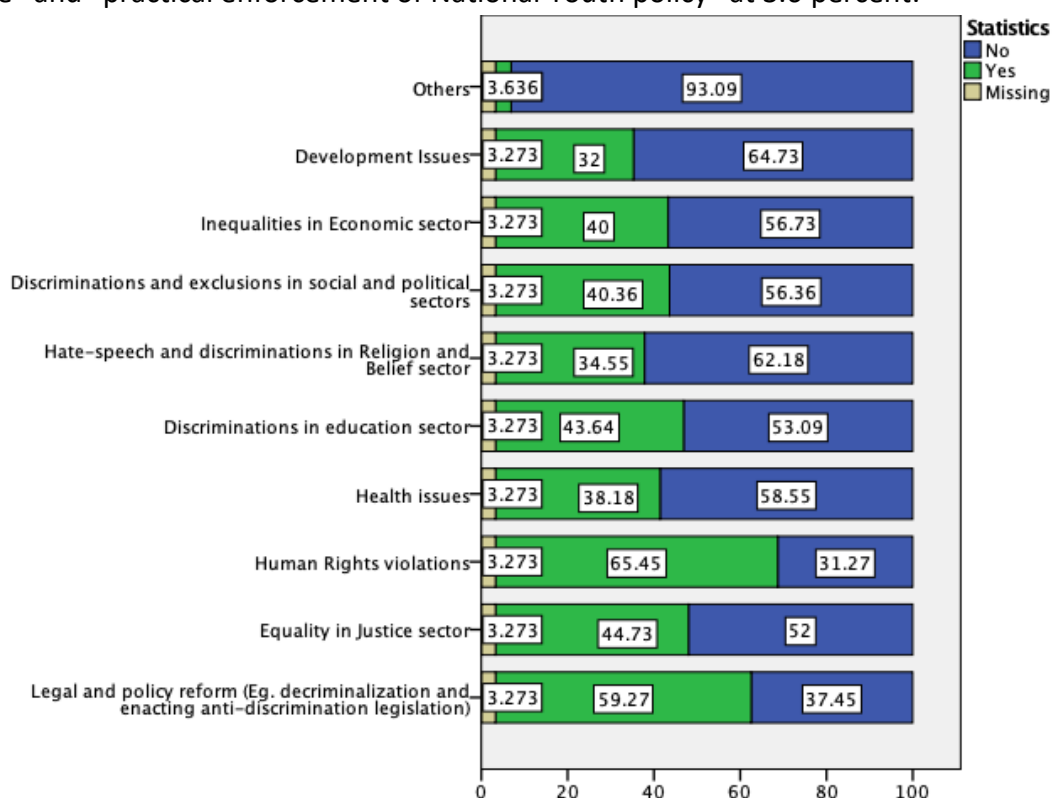


Figure 3.31: Areas to be prioritized as indicated by respondents

Asked about the actions need to promote political interests and encourage political engagement of LGBTI persons, respondents from Yangon, Patheingyi and Myingyan townships shared their views below.

"The government should take steps to abolish discriminatory laws and resolve issues that LGBTI persons are facing with their National Identification Cards. On the other hand, media outlets and entertainment enterprises that keeps encouraging public to discriminate LGBTIs through their negative media representation should be actively punished."

Respondent Code YGN-0403

"I want the winning political party to respect human rights. I want the successor party to promote economy. We need more LGBTI-friendly government departments too. And the government should train LGBTIs to build their capacities in politics, health and other important issues. LGBTI should also be treated equally on social media and virtual platforms."

Respondent Code HP-0101

"In order to empower political interests and engagement of LGBTIs to increase, LGBTI persons must first be granted with human rights and be protected under legal frameworks. I also hope that many LGBTI Hluttaw candidates emerge in the future."

Respondent Code MDY-1602

Conclusion

It is crucial that democratic nations hold regular, free, fair and inclusive elections which facilitate and reflect genuine public wishes and interests. Transparency and inclusiveness are key democratic principles which promote trust and integrity in the electoral process. An electoral system should be accountable and transparent by ensuring public participation of different communities in the respect of enjoyment of their civil and political rights. Equal representation of both majority and minority groups in the country's decision-making bodies is essential to ensure inclusivity on a non-discriminatory basis.

According to this study, although there are some LGBTI persons remain uninterested or interested only a little in politics, many still desire political engagement. An increase in the proportion of survey, respondents who voted from 41 percent in 2015 to 98 percent in 2020 shows that political engagement of LGBTIs is increasing exponentially. Most interestingly, the majority of the respondents in this study were not only youths between 18 and 35 years of age but also first-time voters.

It was found that respondents did not experience significant discriminations based on their sexual orientations when exercising their political rights especially in the area of access to electoral processes. In addition, the study found that perceived prejudice and discriminations towards LGBTI citizens had slightly decreased over the past five years.

However, some findings from the LIEOMM election observation mission point out shortcomings. Some gender non-conforming LGBTI individuals in Myanmar, especially transgender persons, are still discriminated against and are prevented from actively contributing to electoral activities, including election observation in Myanmar. Additionally, the quality of civic and political engagement for LGBTI persons in Myanmar is often poor. Under the threat of criminalization by repressive laws, socially constructed sex and gender norms and stereotypes exacerbate intersectional discriminations experienced by LGBTI persons in Myanmar. LGBTI persons face homophobia, biphobia, and transphobia, often coupled with a public misapprehension or condemnation that LGBTI persons do not deserve important leadership roles in society. This study reaffirms this unfortunate truth by illustrating how LGBTI communities face numerous barriers to freely and actively engaging in political processes.

The political will of many LGBTI persons to stand for election as Hluttaw candidates was further diminished by their concerns about forced disclosure of their sexual orientations, and potential personal attacks in a social landscape with widespread discriminations. A recent case of public ridicules and personal attacks against U Myo Min Htun, an out and open LGBTI Hluttaw candidate from People's Pioneer Party, is a prominent example.

Nevertheless, given several factors including as the increase of LGBTI voters in the 2020 general elections and the growing number of first-time LGBTI voters, respective stakeholders should make efforts to cultivate, nurture and promote civic and the political interests and engagement of LGBTI persons in Myanmar to build more meaningfully inclusive practices.

Recommendations

(1) To the Union Election Commission, sub-commissions and electoral management bodies

- (i) Practically implement the Union Election Commission's Gender Equality and Women Empowerment Policy to ensure inclusion of marginalized communities, including LGBTI persons.
- (ii) Effectively train election officials and responsible staffs, especially polling staff, on the role of election observer, polling station management, and procedures related to election observations and on inclusion and sensitivity.
- (iii) Meaningfully promote the role of youth and LGBTI persons in election-related awareness raising and voter education efforts by consulting with LGBTI civil society organizations in implementing the UEC's civic and voter education strategic plans.
- (iv) Create an enabling and non-discriminatory environment for LGBTI persons – to freely engage in electoral activities such as voting, election observation, formation of political associations, supporting or campaigning and standing for the election as Hluttaw candidate – by, including but not limited to, conducting awareness-raising among election officials and stakeholders on sexual orientation, gender identities and gender expressions through trainings and workshops; and establishing an LGBTI working group or inclusion desk within the UEC and sub-commissions.
- (v) Strengthen relationships and collaboration with LGBTI civil society organizations to better understand the role they can play in promoting inclusive elections.

(2) To the elected government

- (i) Constitutionally protect LGBTI persons by including “sexual orientation and gender identity” as a prohibited ground for discrimination in Article 348 of the 2008 Constitution.
- (ii) Sustain, perform, and execute LGBTI-related promises and commitments stated in election manifestos beyond elections, into the post-election period.
- (iii) Immediately revise and amend repressive laws which prevent the free and inclusive civic and political engagement of LGBTI persons, including but not limited to, Penal Code Section 377, 1945 Police Act Article 35 and Rangoon Police Act 30 in accordance with international human rights standards.
- (iv) Commit technical and financial resources to, and practically implement Myanmar's National Youth Policy at different national and subnational levels to ensure LGBTI inclusion in civil and political processes.
- (v) Sensitize and train staff and officer members of ministries and government departments on sexual orientation, gender identity and gender expression, fundamental human rights and freedoms and social inclusion.
- (vi) Strengthen relationships and collaboration with LGBTI civil society organizations and activists.

(3) To political parties

- (i) Include and implement provisions guaranteeing inclusion of LGBTI persons in relevant policies and procedures.
- (ii) Sustain, perform, and execute LGBTI-related promises and commitments stated in election manifestos beyond elections, into post-election periods.
- (iii) Sensitize and train members political parties on sexual orientation, gender identity and gender expression, fundamental human rights and freedoms and social inclusion.
- (iv) Strengthen relationships and collaborations with LGBTI civil society organizations and activists.

(4) To civil society organizations

- (i) Non-government organizations and civil society organizations working on civil and political programs should ensure that LGBTI persons and organizations are considered a key population for engagement, they therefore and should be consulted and included in every step of the process and project cycle, including design, implementation, and monitoring and evaluation, to ensure sustainability of their projects; and ensure services delivered by relevant projects are accessible to LGBTI persons and organizations.
- (ii) View LGBTI persons as voters, candidates, constituents, observers, and activists and therefore ensure that LGBTI persons have access to political capacity-building programs, including civic and voter education.

(5) To development partners

- (i) Domestic and international development partners should ensure inclusion of LGBTI communities in programs and ensure grassroots LGBTI organizations have equitable access to technical and financial support.
- (ii) Community development partners should ensure that LGBTI persons and organizations are considered key population for engagement, and they therefore should be consulted and included in every step of the process and project cycle – including from design, implementation, and monitoring and evaluation, to ensure sustainability of their projects, and ensure services delivered by relevant projects are accessible to LGBTI persons and organizations.

(6) To news and media outlets

- (i) Research, collect, compile and disseminate comprehensive LGBTI-related information; and present LGBTI-related stories in a positive and affirming manner on a non-discriminatory basis.
- (ii) Refrain from delivering misinformation and disinformation which incite hatred and violence against LGBTI persons and comply with codes of media ethics in broadcast and publications.



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²⁴ Form-8 refers to a form prescribed in Union Election Commission By-laws. Form-8 is signed by election agents of Hluttaw candidates in front of polling station officer before the election.

Annex A : Sample Election Day General Checklist



Observation on Inclusion of LGBTI persons (Civil Authorize Negotiate Organization-Myanmar – 2020 General Elections)

LGBTI-Inclusion Questionnaire

Conduct interviews to at least three (Presumably LGBTI) voters.

A. State/Region		B. Township	
C. Observer Name		D. Phone Number	
E. Code of Interviewee		F. Date of Interview	
Start Time		End Time	

Introduction

"Good Morning/afternoon. My name is _____ and I'm an election observer from LIEOMM launched by C.A.N-Myanmar, a LGBTI rights organization in Mandalay. C.A.N-Myanmar has been accredited by the Union Election Commission for domestic election observations in this 2020 General Elections. C.A.N-Myanmar is not affiliated with any political party or candidate or government. We are conducting a study about LGBTI participation in the electoral process. The purpose of this study is to document the participation of LGBTI citizens in Myanmar elections and the challenges they face in such participation. In such regards, we are looking for potential LGBTI persons to participate in this study. This study will be conducted in an interview format and the questions should only take about 10-15 minutes to complete."

1.	Before we start, there are a few things we would like to clarify. The nature of this study calls for answers from LGBTI voters and we aim to not make any assumptions. LGBTI means a person who belongs to communities of diverse and different sexual orientations, gender identities or expressions. Therefore, we would like to speak to someone who identifies as part of the LGBTI community. Your identification will be kept confidential and protected; and the information and data you provide will be used only for the purposes of this study. The information we collected will then be used to produce a report as a tool of public advocacy and government lobbies to improve political participations of LGBTI in Myanmar.	☐ Yes	1	Continue to 2
		☐ No	2	Discontinued
	Do you identify yourself as part of LGBTI community?	☐ Yes	1	Continue to 3
2.	May I start asking you the questions?	☐ No	2	Discontinued

A. Voter's Demographics (Tick all the applies)

3.	What is your age?	☐ 18 – 35	1	
		☐ 35 and above	2	
4.	How do you identify yourself in gender?	☐ Male	1	
		☐ Female	2	
		☐ Others	3	
		☐ Rather not answer [Do not read]	99	
5.	What is your sexual attraction? (Do not read options.)	☐ Man	1	
		☐ Woman	2	
		☐ Both	3	
		☐ None	4	
		☐ Gender does not define my sexual attraction	5	
		☐ Rather not answer [Do not read]	99	
6.	What is your ethnicity? (Do not read options)	☐ Burmese	1	
		☐ Taingyintha [Please specify] _____	2	
		☐ Rather not answer [Do not read]	99	
7.	What is your current profession?	☐ Unemployed	1	
		☐ Student	2	
		☐ Farmer	3	
		☐ Teacher/lecturer	4	
		☐ Trade/Own business	5	
		☐ Daily wager	6	
		☐ Private sector employee	7	
		☐ Social sector (NGO/CSO/CBO)	8	
		☐ Government/ Public sector	9	

☐	Military/Police	10	
☐	Self-employed	11	
☐	Retired	12	
☐	Factory worker	13	
☐	Others (please specify)	14	
☐	Rather not answer [Do not read]	99	

8.	What is the highest level of education you have completed?	☐ No school education	1	
		☐ Informal (vocational and monastic education)	2	
		☐ Primary level	3	
		☐ Secondary level	4	
		☐ Tertiary level (high school)	5	
		☐ Bachelor Degree and/or above	6	
		☐ Rather not answer	99	

B. Political Interests and participations of LGBTI persons (Tick where appropriate)

9.	Generally speaking, how interested are you in politics? Are you : very interested, somewhat interested, not very interested, or not interested at all?	☐ Very interested	1	
		☐ Somewhat interested	2	
		☐ Not very interested	3	Go to 11.A
		☐ Not at all interested	4	Go to 11.A
		☐ Not sure	98	
		☐ Rather not answer	99	

9. A	If you are not very interested/not at all interested, could you briefly provide a reason for your answer?		
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10.	Now I'm going to read out some different forms of political and civic action that people can take, and I'd like you to tell me, for each one, whether you have actually done any of these things in the past year, whether you might do it or would never, under any circumstances to do it.					
	Statement	1. Done it in the past year	2. Done it in more distant past	3. Might do it	4. Would never do it	99. Rather not answer
a	Read a newspaper	1	2	3	4	99
b	Watch the news on TV	1	2	3	4	99
c	Read the news online (social media/pages etc)	1	2	3	4	99

d	Listen to the news on the radio	1	2	3	4	99
e	Personally read blogs on the internet that deal with political issues	1	2	3	4	99
f	Discuss politics or social issues with your friends	1	2	3	4	99
g	Talked with one or both of your parents about politics or social issues	1	2	3	4	99

11.	How often did you participate in this activity? Never, rarely, occasionally, often, very often.						
	Statement	1. Never	2. Rarely	3. Occasionally	4. Often	5. Very often	99. Rather not answer
a	Worked or volunteered for a political campaign or candidate	1	2	3	4	5	99
b	Attended a public meeting	1	2	3	4	5	99
c	Organized or Participated in a protest/march/demonstration	1	2	3	4	5	99
d	Participated in online political discussion or visited a politically oriented website	1	2	3	4	5	99
e	Contacted a newspaper, magazine, radio or television program to express an opinion on an issue or candidate	1	2	3	4	5	99
f	Signed an online petition	1	2	3	4	5	99
g	Volunteered in a political activity through a social or non-profit organization	1	2	3	4	5	99
h	Used your social media (facebook or twitter) accounts to share or post to advocate for a political position	1	2	3	4	5	99

C. Civic and Voter education of LGBTI persons (Tick where appropriate)

12.	Have you received any civic and voter education before?	☐ Yes	1	Go to 12.A and 12.B
		☐ No	2	Go to 12.C
		☐ Rather not answer	99	

12. A	If Yes, could you briefly provide an example of the type of C&V education you received?	☐ Civic education training	1
		☐ First-time voter education training	2
		☐ Citizenship and/or citizen rights training	3

		☐ Training on Democracy knowledge	4	
		☐ Others(Please specify)	5	
12.B	Please also describe from which entity did you receive C&V education.	☐ NGO	1	
		☐ CSO	2	
		☐ Union Election Commission (township/ward/village tract sub-commission)	3	
		☐ Others(Please specify)	4	
12.C	If No, please provide the reasons for your answer.	☐ Did not know where to find one and receive	1	
		☐ No platforms or programs in my area to seek C&V education	2	
		☐ Too busy to give time to learn specifically	3	
		☐ Travel restrictions due to COVID-19		
		☐ Others(Please specify)	5	

13.	From which sources do you read about the information related to elections? [Do not read options, select all that apply].	☐ Newspaper/Magazines	1	
		☐ Television	2	
		☐ Radio	3	
		☐ Online/websites	4	
		☐ Social networking media (Facebook, Twitter, ect.)	5	
		☐ IEC materials (Brochures, posters, flyers, pamphlets etc.)	6	
		☐ NGOs/CSOs	7	
		☐ Family and friends	8	
		☐ Religious leaders	9	
		☐ Community leaders	10	
		☐ Political parties	11	
		☐ Local authorities	12	
		☐ Others (Please specify)	13	

		☐ Rather not answer	99	
14.	Where would you submit your complaint regarding the infringement of your voting rights? (Do not read options.)	☐ Local GAD (Household administrators)	1	
		☐ UEC	2	
		☐ Others (Please specify)	3	
		☐ Not sure	98	

D. Electoral Participation of LGBTI persons (Tick where appropriate)

15.	In any election, some people are not able to vote because they are sick or busy, or have some other reason and others do not want to vote. Thinking about all the elections held in 2015, 2018 and this 2020 since you have been eligible to vote, would you say that you have voted in 2015 General Elections, 2017 by-elections? <i>[Note to interviewer : If asked, this applies to Amyotha and Pyithu, both general and by-elections]</i>	☐ 2015 elections	1	
		☐ 2017 By-elections	2	
		☐ None of them	3	
		☐ Rather not answer	99	

16.	Did you vote today?	☐ Yes	1	Go to 16.A
		☐ No	2	Go to 16.B
		☐ Rather not answer	99	

16.A	What was the main reason you voted in this elections? (Do not read options. Select all that apply.)	☐ To support a political party/candidate	1	
		☐ To oppose a political party/candidate	2	
		☐ it is a civic duty to vote	3	
		☐ I think it is important to vote	4	
		☐ Out of habit (I always vote)	5	
		☐ To choose my representative	6	
		☐ Because a friend, family member or other person encouraged me to vote	7	

		☐ It allows me to express my opinion	8	
		☐ Others (please specify)	9	
		☐ Do not know	98	
		☐ Rather not answer	99	

16.B	What was the main reason you did not vote in this election?	☐ I tried to vote, denied the right at the polling station	1	
		☐ I was too busy, conflicting work or school schedule	2	
		☐ I was out of town/traveling/away from home	3	
		☐ I was sick	4	
		☐ Physical or disability reason	5	
		☐ I didn't have ID or proving documents needed for voting	6	
		☐ I don't like travelling to the polling station because people there discriminate against me	7	
		☐ I was not registered/did not know how to register	8	
		☐ I don't trust Myanmar's politics	9	
		☐ Bad weather	10	
		☐ Others (please specify)	11	
		☐ Do not know	98	
		☐ Rather not answer	99	

17.	Have you ever felt discriminated against or harassed because of your sexual orientation or gender identity or expression (or due to being LGBTI) in exercising your electoral & voting rights?	☐ Yes	1	Go to 17.A and 17.B
		☐ No	2	Go to 17.C
		☐ Rather not answer	99	

17. A	If Yes, what was the situation when the incident of discrimination took place?	☐ Denied entry to the polling station	1	
		☐ Mocked or teased at	2	

	(do not read, select all the apply.)	☐ Harassed	3	
		☐ Gender does not match the gender identity on my ID card	4	
		☐ Others(Please specify)	5	
17.B	Did you or anyone else report the last incident when you felt discriminated against anywhere?	☐ Yes, reported by me	1	
		☐ Yes, reported by someone else	2	
		☐ Not reported	3	
		☐ No answer	98	
17. C	If No, why was the discrimination incident not reported?	☐ Fear of intimidation by perpetrator	1	
		☐ Did not want to risk unnecessary public attention and get humiliated	2	
		☐ Feel too hurt/traumatized	3	
		☐ Did not know how to report	4	
		☐ Do not trust the authorities	5	
		☐ Nothing would happen or change	6	
		☐ Not worth the time and energy to report it, happens all the time	7	
		☐ Others(Please specify)	8	

18.	If presented with an opportunity, would you be willing to stand for the election as a Hluttaw candidate?	☐ Yes	1	
		☐ No	2	Go to 18.A
		☐ Rather not answer	99	

18. A	If No, could you please briefly provide a reason for your answer? (Do not read options. Select all that apply.)	☐ Afraid of being exposed about my sexual orientation	1	
		☐ Afraid of being targeted for personal attacks	2	
		☐ Concerned about not having supporters	3	
		☐ Afraid of not winning	4	

		☐ Others(Please specify)	5	

19.	If presented with an opportunity, would you be willing to stand for the election as an out & open Hluttaw candidate?	☐ Yes	1	
		☐ No	2	Go to 19.A
		☐ Rather not answer	99	

19. A	If No, could you please briefly provide a reason for your answer? (Do not read options. Select all that apply.)	☐ Afraid of being mocked or discriminated against by other people and/or politicians	1	
		☐ Afraid of getting criminalized under Section 377	2	
		☐ Concerned about not having supporters	3	
		☐ Afraid of not winning	4	
		☐ Others(Please specify)	5	

20.	How would you want to participate in Myanmar's elections? (Do not read options. Select all that apply.)	Voting	1	
		Standing for election as Hluttaw Candidate	2	
		Be a member of political party	3	
		Be a supporter of a specific political party	4	
		☐ Others(Please specify)	5	
		Not sure	98	
		☐ Rather not answer	99	

21.	Thinking about this election, how difficult or easy did each of the following make it for you to vote. For each one, please describe whether it was "very difficult", "somewhat difficult", "somewhat easy" or "very easy".					
	Statement	1. Very difficult	2. Somewhat difficult	3. Somewhat easy	4. very easy	98. Not sure
a	Knowing how to registered	1	2	3	4	98
b	Knowing enough about the candidate to know who to vote for	1	2	3	4	98
c	Knowing how to vote	1	2	3	4	98
d	Knowing where to go to vote	1	2	3	4	98

e	The physical accessibility (layout, location etc) of the polling station	1	2	3	4	98
f	The general voting process	1	2	3	4	98

E. General Attitude Towards Politics and Democracy (Tick where appropriate)

22.	On the whole, do you think Myanmar's democratic transition paradigm is shifting towards the right direction, on the wrong track, or not sure where it is headed on?	Generally towards the right direction	1	
		On the wrong track	2	
		Not sure what direction it is headed	3	
		Not sure	98	
		Rather not answer	99	

23.	To what extent do you think political parties in Myanmar mention LGBTIs in their political declarations, manifestos and policies?	Very large extent	1	
		Large extent	2	
		Moderate extent	3	
		Few extent	4	
		No actions at all	5	
		Not sure	98	

24.	To what extent do you think political parties in Myanmar implement inclusions and non-discriminations of LGBTIs in their political activities?	Very large extent	1	
		Large extent	2	
		Moderate extent	3	
		Few extent	4	
		No actions at all	5	
		Not sure	98	

25.	If you had to choose, which of LGBTI's issues do you think should be prioritized by the politicians? (Do not read options. Select all that allies)	Legal and Policy reform (Eg. decriminalization and enacting non-discrimination legislation)	1	
		Human Rights violations	2	
		Health Issues	3	
		Discriminations in Education sector	4	
		Hate speech and Discriminations in Religion and Belief sector	5	
		Discriminations and exclusions in socio-political sectors	6	
		Inequalities and discriminations in economic sector	7	
		Development issues	8	
		Others (please specify)	9	

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26.	Do you think it is very important, important, neither important nor unimportant, unimportant, or not at all important to have a national legal/policy framework promoting and protecting LGBTI rights and LGBTI equalities?	Very important	1	
		Important	2	
		Neither important nor unimportant	3	
		Unimportant	4	
		Not at all important	5	
		Not sure	98	
		Rather not answer	99	

G. Overall

27.	In your opinion, over the past five years, has prejudice and intolerance against LGBTI increased, stayed the same or decreased in Myanmar?	Increased a lot	1	
		Increased a little	2	
		Stayed the same	3	
		Decreased a little	4	
		Decreased a lot	5	
		Not sure	98	

28.	Do you feel that political activities in Myanmar are fair, just and inclusive for LGBTI citizens?	☐ Yes	1	Go to 28.A
		☐ No	2	Go to 28.B
		☐ Rather not answer	99	

28. A	If yes, could you briefly provide an example?	_____	
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28. B	If no, could you briefly provide an example?	_____	
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29.	What do you think is needed to be done for LGBTI persons to be more interested and involved in the politics?	
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Thank you for taking part in this study!

Annex B : Sample Inclusion Questionnaire



Civil Authorize Negotiate Organization (C.A.N-Org)
 (No.25- Kagi), Block 693, Lwin Complex, Third Floor, North side of Bawdipin Dhammaryone, Between 39×40 Street and Between
 71×72 Street, Maharaungmyae Township, Mandalay, Myanmar
canorg.myanmar@gmail.com, <http://www.facebook.com/CivilAuthorizeNegotiateOrganization>
 +95 9 33035068, +95 9 4253 268 10, +95 9 961524974

LIEOMM Election Day Observation General Checklists

(A) Initial accessibility

LIEOMM observer name :		LIEOMM observer code :	
Serial number of polling station observed		☐ 1	☐ 2 ☐ 3. ☐ 4. ☐ 5
Township -	Ward/village tract -	Polling station number as designated by UEC -	
Type of polling station -	Date -		
Arrival time -		Departure time -	
Instructions			
Read the questions carefully. Put a tick (✓) in the appropriate box. If you cannot answer the question or it is not relevant, leave it blank. If violations or irregularities occurred, please briefly explain them in the comment section on the back of the form.			
Initial Accessibility		Yes 1	No 2
1. Were you allowed to enter the polling station for observation?		☐	☐
2. Were you scrutinized with your NRC and Observer ID more than necessary? (Questionings about your organization, background, and other personal details etc)		☐	☐
		Go to 2A and 2B	
2 (A). If yes, which of the following imposed such scrutinization on you?			



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☐ Others (please specify) : _____		
4. Could you observe the overall process – polling station opening, voting and vote counting?	☐ 1	☐ 2

(B) Environment

Read the questions carefully. Put a tick (✓) in the appropriate box. If you cannot answer the question or it is not relevant, leave it blank. If violations or irregularities occurred, please briefly explain them in the comment section on the back of the form.		
	Yes 1	No 2
Environment		
5. Are there roadblock or groups of men on the roads or near villages blocking access to the center, except for COVID-19 restrictions?	☐	☐
6. Are there any incident/threats/intimation detected before & during the polls?	☐	☐
7. Is the polling station in a fair and neutral location?	☐	☐
8. Have any vote-buying activities been reported or observed?	☐	☐
9. Is the polling station layout suitable for applying COVID-19 precautionary measures?	☐	☐
10. What type of COVID-19 precautionary measures have been observed at the polling station? ☐ Measuring temperatures		



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☐ Others (please specify) : _____		
4. Could you observe the overall process – polling station opening, voting and vote counting?	☐ 1	☐ 2

(B) Environment

Read the questions carefully. Put a tick (✓) in the appropriate box. If you cannot answer the question or it is not relevant, leave it blank. If violations or irregularities occurred, please briefly explain them in the comment section on the back of the form.		
	Yes 1	No 2
Environment		
5. Are there roadblock or groups of men on the roads or near villages blocking access to the center, except for COVID-19 restrictions?	☐	☐
6. Are there any incident/threats/intimation detected before & during the polls?	☐	☐
7. Is the polling station in a fair and neutral location?	☐	☐
8. Have any vote-buying activities been reported or observed?	☐	☐
9. Is the polling station layout suitable for applying COVID-19 precautionary measures?	☐	☐
10. What type of COVID-19 precautionary measures have been observed at the polling station? ☐ Measuring temperatures		



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☐ social distancing/marks for social distancing ☐ mandatory wearing of masks and face-shields ☐ utilization of disinfectants (alcohol/hand sanitizers) ☐ installation of sanitary stations ☐ disinfecting common places/surfaces ☐ separate voting procedures for voters with COVID-19 symptoms ☐ Others (Please specify) _____ _____
11. How accurate do you think the polling station applies COVID-19 precautionary measures? ☐ Very accurate ☐ Moderately accurate ☐ Only a few ☐ No comment ☐ Not accurate at all

(C) Polling station opening

Before opening	Yes	No
12. Is the polling station made accessible for different voters (voters with disabilities/assisted voters)?	☐	☐
13. Was the polling station set up to ensure the secrecy of the ballot making process?	☐	☐



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14. Are all essential materials/documents (ballots, ink, forms, etc.) available?	☐	☐
15. Did the polling station open on time?	☐	☐
16. Did you see the advance ballot box?		
C.1 To what extent did you observe the polling station opening process?		
☐ 1. The whole process ☐ 2. Most parts of the process ☐ 3. A few parts of the process ☐ 4. Did not observe at all		
Overall assessment of the Polling station opening process		
Instructions for this section: Put a tick (✓) next to the statement that best describes your assessment of the election environment and polling process for the area you observed. If your response is “poor” or “very poor”, please provide further explanation in the comment section.		
Very Good-no incidents or irregularities were observed		
Good- a few incidents or irregularities were observed		
Average- many incidents or irregularities were observed that had no significant effect on the integrity of the process.		
Poor- incidents or irregularities were observed that could have significantly affected on the integrity of the process.		
Very Poor- incidents or irregularities occurred which so affected on the integrity of the process as to render the results from one or more polling stations meaningless.		
Comments		



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Instructions for this section: In the box below, give details of any violations, unusual occurrences, or irregularities that occurred at your polling center. If more space is required attach additional sheets of paper to the report form.

(C) Voting Process

Voting Process	Yes 1	No 2
17. Did you see polling station agents of Hluttaw Candidates in polling station? If so, from which political parties? (Write down all you have seen)	☐	☐
18. How many voters were issued ballot papers without being checked with their ID? ☐ 1 Checked all voters		



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(If issued without being checked ☐ 2 lower than 30 ☐ 3 From 31 to 50 ☐ 4 more than 50)		
19. How many voted voters were allowed to leave the polling station without finger-inking?		
☐ 1 Inked all		
(If allowed to leave the polling station without finger-inking ☐ 2 lower than 30 ☐ 3 From 31 to 50 ☐ 4 more than 50)		
20. Are there any cases in which there were more than one voter allowed in a booth (family voting / group voting for e.g.)?		
☐ 1 Never ☐ 2 lower than 5 ☐ 3 from 10 to 20 ☐ 4 more than 20		
21. Were there any unauthorized people present at the polling station?	☐	☐
22. Were any objections or complaints lodged during the process?	☐	☐
(If "Yes", please fill out Critical Incident Form and contact CAN Myanmar Headquarter at soon as possible)***		
C.1 To what extent did you observe the Voting process?		
☐ 1.The whole process ☐ 2. Most parts of the process ☐ 3. A few parts of the process ☐ 4. Did not observe at all		
Overall comment on Voting process		
Instructions for this section: Put a tick (✓) next to the statement that best describes your assessment of the voting process for the area you observed. If your response is "poor" or "very poor", please provide further explanation in the comment section.		
Very Good-no incidents or irregularities were observed		
Good- a few incidents or irregularities were observed		



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Average- many incidents or irregularities were observed that had no significant effect on the integrity of the process.
Poor- incidents or irregularities were observed that could have significantly affected on the integrity of the process.
Very Poor- incidents or irregularities occurred which so affected on the integrity of the process as to render the results from one or more polling stations meaningless.
Comments
Instructions for this section: In the box below, give details of any violations, unusual occurrences, or irregularities that occurred at your polling center. If more space is required attach additional sheets of paper to the report form.

D- Closing Process

Closing Process	Yes	No
23. Was the polling station closed on time?	☐	☐
24. Were there voters standing in queue when the polling station is closed?	☐	☐
25. Were the voter standing in queue allowed to vote?	☐	☐
26. Were unused and spoiled ballot papers properly reconciled?	☐	☐
27. Did the chief polling officer collect the ballot boxes and election materials?	☐	☐



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28. Were the observers and candidate agents allowed to accompany the vehicle transporting the ballot?	☐	☐
D-1 To what extent did you observe the Polling station closing process? ☐ 1. The whole process ☐ 2. Most parts of the process ☐ 3. A few parts of the process ☐ 4. Did not observe at all		

E- Vote counting Process

Observing Vote Counting Process		
Instructions		
Read the questions carefully. Put a tick (✓) in the appropriate box. If you cannot answer the question or it is not relevant, leave it blank. If violations or irregularities occurred, please briefly explain them in the comment section on the back of the form.		
Secrecy and Transparency during Vote Counting Process	Yes	No
29. Were the observers and candidate agents allowed to observe the whole vote counting process?	☐	☐
Counting Process	Yes	No
30. Were the seals on the ballot boxes unbroken before the counting began?	☐	☐
31. Were the ballots mixed properly before counting?	☐	☐
32. Were the votes for each candidate accurately recorded?	☐	☐
33. Were any objections or complaints lodged during the counting process (if yes, please provide details)?	☐	☐



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E.1 : To what extent did you observe the Vote Counting process? ☐ 1.The whole process ☐ 2. Most parts of the process ☐ 3. A few parts of the process ☐ 4. Did not observe at all
Overall Comment on the Vote Counting process
Instructions for this section: Put a tick (✓) next to the statement that best describes your assessment of the Vote Counting process for the area you observed. If your response is "poor" or "very poor", please provide further explanation in the comment section.
Very Good- no incidents or irregularities were observed
Good- a few incidents or irregularities were observed
Average- many incidents or irregularities were observed that had no significant effect on the integrity of the process.
Poor- incidents or irregularities were observed that could have significantly affected on the integrity of the process.
Very Poor- incidents or irregularities occurred which so affected on the integrity of the process as to render the results from one or more polling stations meaningless.
Comments
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Comments:

I, LIEOMM Observer Code No. () hereby pledge that information provided in this Checklist are correct and authentic by signing below.

Sign: