

NOT ALONE: Documenting Transphobic Violence and the Struggle for Safety and Protection in India



A PROJECT BY



ASIA PACIFIC
TRANSGENDER
NETWORK



SACSHANT
SAMABHAVA

ROBERT
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 **AMPLIFY
CHANGE**

 **SEED**
Nobody Gets Left Behind

SUPPORTED BY



BLUE DIAMOND
SOCIETY

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Date: June 2025

Suggested Citation : Asia Pacific Transgender Network. (2025).
Not Alone: Documenting Transphobic Violence and the Struggle
for Safety and Protection. Trans Thrive Project : India Snapshot.

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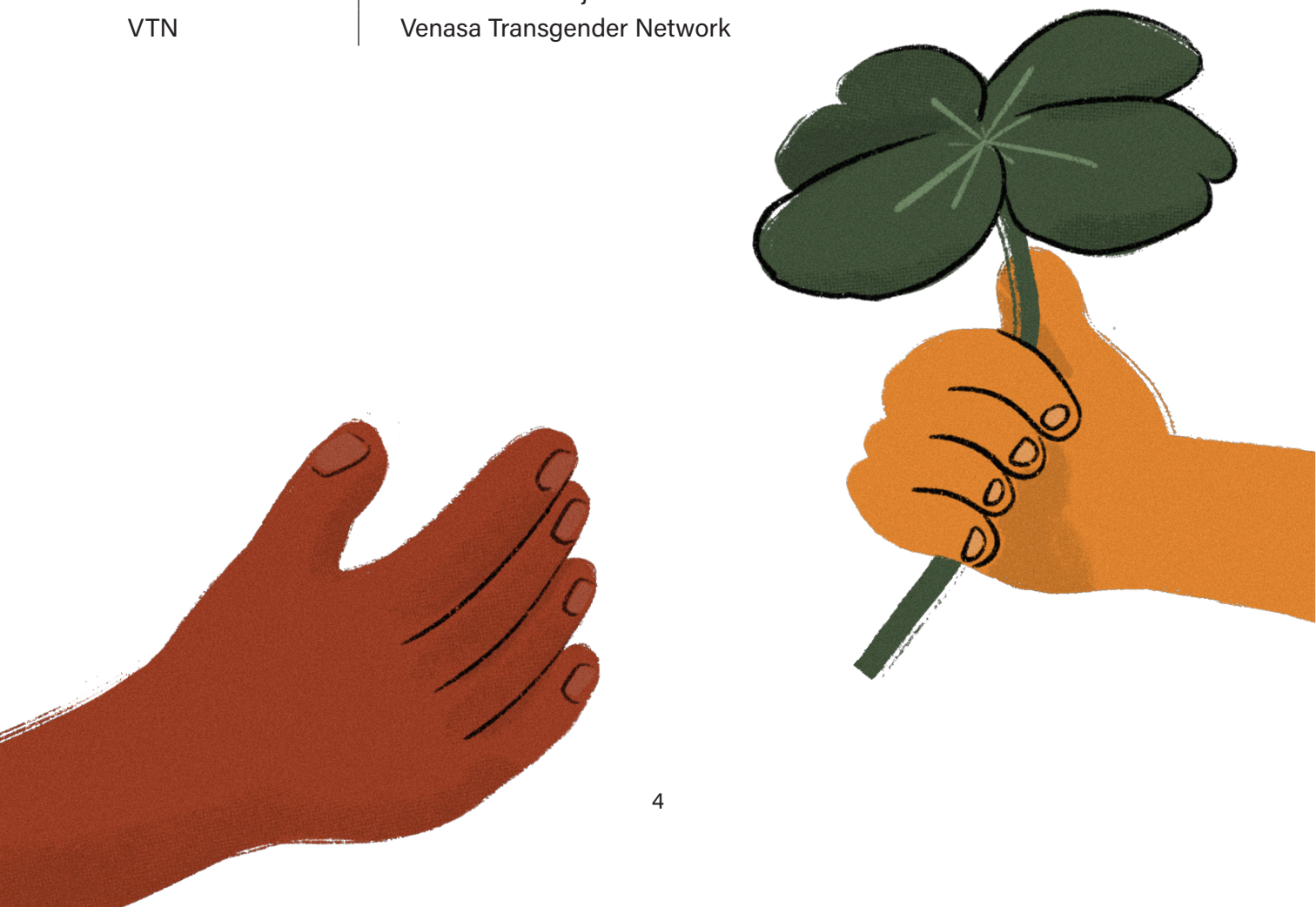
Thank you to all the APTN staff members and technical advisors for their work in establishing the Trans Thrive Project. We would also like to thank the International Women's Partnership for Peace and Justice for their five dimensions of wellbeing framework used for the report. This report could not have been produced without the support of the team at Samabhabona in India and most importantly the people who shared their experiences in the survey. We hope this report and our ongoing work in highlighting your experiences of transphobic violence will bear fruits of change, freedom from violence, and justice.

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Acronyms

APTIN	Asia Pacific Transgender Network
BDS	Blue Diamond Society
BSA	Bharatiya Sakshya Adhiniyam
BNS	The Bharatiya Nyay Sanhita
BNSS	Bharatiya Nagarik Suraksha Sanhita
CRPC	Criminal Procedure Code
FIR	First Information Report
HIV	Human Immunodeficiency Virus
HRT	Hormone Replacement Therapy
IEA	Indian Evidence Act
IPC	Indian Penal Code
LGBTQI+	Lesbian, Gay, Bisexual, Transgender, Queer and Intersex+
NALSA	National Legal Services Authority
NGO	Non-Governmental Organisation
OBC	Other Backwards Class
SC	Scheduled Caste
SOGIESC	Sexual Orientation, Gender Identity and Expression, and Sex Characteristics
SMILE	Support for Marginalised Individuals for Livelihood & Enterprise
TTP	Trans Thrive Project
VTN	Venasa Transgender Network



Definitions

While in this report we have collapsed the diverse culturally specific terms into groupings of trans feminine and trans masculine, we acknowledge that respondents use various terms to describe their individual and personal sense of their gender. This can be associated with their sex assigned at birth or differ from it. For example:

TRANSGENDER WOMAN (or 'trans woman')

A term used to refer to a transgender person who identifies as female (i.e. a person whose sex was assigned male at birth but who identifies as female). In India, trans people who identify as women use multiple terms to self-identify. These include Kothi, Hijra, Kinnar, Aravani, Jogappa, Jogti, Maitya, Mogha, Aravani, Mangalmukhi, Shivashakti Thirunangai and Cha. For the purposes of this report, we will refer to trans people who identify as women as trans women, as there was consensus at the national level to use this terminology.

TRANSGENDER MAN (or 'trans man')

A term used to refer to a transgender person who identifies as male (i.e. a person whose sex was assigned female at birth but who identifies as male). In India, people who identify as men also use the term Thirunabi, Bhai, Tom, Panthi, Tonna and Giryā to identify themselves. For the purposes of this report, we will refer to trans people who identify as men as trans men, as there was consensus at the national level to use this terminology.

NON-BINARY

A term used for gender identities that are not exclusively masculine or feminine and are outside of the gender binary.

GENDER DIVERSE

Gender diversity is a broad term that encompasses a range of gender identities and expressions beyond the traditional binary gender model of 'male' and 'female'. These individuals may identify as non-binary, genderqueer, genderfluid, agender, bigender, or have other gender identities.



1 Introduction



About the Project

The Asia Pacific Transgender Network (APTN)'s work on addressing violence against transgender and gender diverse communities is anchored in three key strategic areas: evidence generation, advocacy for legal and policy reform, and strengthening community-based responses. Through the Trans Thrive Project (TTP): Transcending Transphobia Survey, APTN builds a foundation of community-led data to fill the persistent gaps in official reporting on transphobic violence, hate crimes, and harmful practices such as conversion therapy. This evidence is then leveraged to advocate for inclusive protections and survivor-centered legal frameworks, while simultaneously supporting national partners to document lived realities, amplify local voices, and push for structural change. By centering self-reported experiences and engaging national partners the TTP survey strengthens regional visibility and collective action against violence rooted in transphobia.

The "Trans Thrive Project: Transcending Transphobia Survey on Experiences of Transphobia" was designed by the Asia Pacific Transgender Network (APTN) and implemented in collaboration with APTN's national country partners since 2022. It seeks to address significant data gaps surrounding transphobic hate crimes, violence, incidents and conversion therapy in Asia-Pacific. Official data on transphobic violence is scarce.¹ This project addresses this issue by monitoring,

recording and documenting these cases, and by using the data to advocate for better legislation and policies and holistic support for victims/survivors. We hope this survey acts as a basis for longitudinal research, allowing the detection of trends, patterns, and developments across time.

The TTP Survey was designed as a self-reporting quantitative tool to record experiences of transphobic violence and harmful practices faced by the transgender and gender diverse community. The TTP is currently being implemented with national partners across four countries: the Blue Diamond Society (BDS) in Nepal, Venasa Transgender Network (VTN) in Sri Lanka, Samabhabona in India, and SEED Foundation in Malaysia, to disseminate the survey within their communities.

The survey aims to capture data that illustrates the situation of transphobic violence and harmful practices at a country and regional level, and to use these snapshots to advocate for better protection from violence for transgender and gender diverse people. This country snapshot presents the TTP findings of transphobic violence and hate incidences and their impact on community members in India. APTN would like to express deep gratitude to Samabhabona, and all the survey respondents in India, without whom this snapshot would not have been possible.



¹ https://www.ohchr.org/sites/default/files/Documents/Issues/Discrimination/LGBT/FactSheets/unfe-27-UN_Fact_Sheets_Homophobic_English.pdf

Defining Transphobic Violence and Hate Crimes

TTP defines transphobic hate crimes or incidents as violence and harmful practices motivated by transphobia that are perpetrated against transgender, gender non-conforming, and gender diverse persons. Forms of hate crimes can include conversion therapy, and verbal, emotional, sexual, physical and financial violence.

Transphobia is defined by the United Nations as “an irrational fear, hatred or aversion towards transgender people”² occurring on the basis of one’s transgender identity, or in the attempt to convert a person’s gender.

The TTP seeks to document transphobic violence faced by transgender, gender non-conforming, and gender diverse persons. These terms are used in the survey to describe those whose gender identity does not match the sex they were assigned at birth, and encompasses a wide diversity of gender identities and expressions in Asia and the Pacific, including indigenous, cultural and local identities. We acknowledge that languages across the world, including in the Asia-Pacific region, do not always distinguish between the terms sex, gender, gender identity, and/or sexual identity.

Methodology

This study draws on data from a cross-sectional survey conducted across India, Nepal, Sri Lanka, and Malaysia. The survey was co-designed with local trans and gender diverse organisations and aimed to document experiences of violence, including types of violence, perpetrators, settings, impacts, and support-seeking. We hope this survey acts as a basis for longitudinal research, allowing the detection of trends, patterns, and developments across time.

The results below were captured through surveys completed between December 2023 and September 2024. Participants were recruited through community networks using convenience sampling. The survey was available online and in-person, depending on the local context. A small number of participants under the age of 18 completed the survey online. These responses were retained given their voluntary nature, the anonymity of the survey, and the relevance of their experiences. Their inclusion supports a fuller picture of violence across age groups, particularly in settings where young trans and gender diverse people often face exclusion from formal data collection. Throughout the report, quotes submitted by participants reflect on and express how they felt during an incident.



² https://www.ohchr.org/sites/default/files/Documents/Issues/Discrimination/LGBT/FactSheets/unfe-28-UN_Fact_Sheets_English.pdf

In total, 102 responses were received. After cleaning 62 valid responses remained in India.

Data cleaning steps included:

- Removing responses from outside the four target countries or completed in under three minutes;
- Excluding entries with missing demographic or incident data, inconsistent age reporting, or implausible answers;
- Cross-checking sex and gender data to exclude cisgender meanwhile retaining trans responses with potentially limited sexual orientation, gender identity and expression, and sex characteristics (SOGIESC) literacy;
- Reviewing and recording open-text responses and removing duplicates, spam, and suspected test entries;
- Retaining intersex variation data with caution, due to probable misinterpretation.

Descriptive statistics and cross-tabulations were used to explore patterns of violence by gender identity, gender expression at the time of incident, age, and perpetrator type. Multiple response sets were used to capture overlapping forms of violence and perpetration.

Limitations

The sample from India has a higher representation of transgender and gender diverse people from West Bengal. This means it may be difficult to generalise these experiences to the entire population in India, given the diversity of regions and cultures across India. The use of convenience sampling limits the representativeness of the findings.

These approaches are necessary for community-based studies, especially for hard-to-reach marginalised groups such as the transgender and gender diverse community. Results are not generalisable to the entire trans and gender diverse populations and may reflect the experiences of more digitally connected or community-engaged individuals. Data quality varied by mode of completion, with in-person surveys producing more complete and consistent responses than online submissions.

Several key terms such as “sex assigned at birth,” “intersex variation,” and “passing” were inconsistently understood. For example, responses about passing reflected self-perception, which is subjective and may vary across context and location.

Despite these limitations, the study provides important evidence on the nature and impact of violence against trans and gender diverse people in the region, and identifies clear priorities for measurement, prevention, and support.



2

Country Context



“ To my fellow humans, hugs from this side. It pains me to think of the range of violence we have to go through just for existing, and sometimes words of affirmation are simply not enough. Still, I would like to say a few things - get attuned to your inner-self, even in those ‘good’ days, without hate. The processing of a battle external becomes much easier when you gently heal your battle within. I know this may sound very easy or overwhelmingly hard in different situations, but building a strong sense of self-worth makes you capable of making appropriate decisions and provides you with greater sense of self-assurance. Love, another fellow queer. ”

Constitutional Protections

In a landmark decision in 2014, a Supreme Court judgement recognised transgender persons as “a third gender” category. The Supreme Court’s judgement under National Legal Services Authority (NALSA) v. Union of India affirmed the status of a historically marginalised population as entitled to equal rights under Articles 14 (Right to Equality), 19 (Freedom of Speech), and 21 (Right to Life and Personal Liberty) of the Indian Constitution. Most importantly, the judgement recognised the right to self-determination of gender identity without necessitating medical interventions.

As part of the judgement, the Supreme Court directed the Central and State governments to implement measures ensuring transgender persons’ access to education, employment, healthcare, and social welfare. These directives addressed vulnerabilities for transgender people, including operating HIV sero-surveillance centres, framing social welfare schemes for transgender persons, and increasing public awareness on transgender rights for social inclusion. One of the important directives issued by the Supreme Court to the Central and the State governments was to take steps to support the implementation of affirmative action policies and programs for transgender and intersex persons, particularly in education and employment. Various bills introduced in the Indian parliament followed the judgement, aiming

at safeguarding the rights of transgender persons. These were met with significant criticisms from transgender and intersex communities. The primary sources of contention were that most bills were not drafted with sufficient consultation with transgender and intersex communities, and often conflated the definitions of these separate but intersecting groups. Additionally, the bills violated the principles of self-determination of gender identity as outlined in the NALSA judgement; criminalised begging and/or sex work (which continue to be significant sources of employment and income for transgender communities); imposed lower punishments for violence committed against transgender persons as compared to their cisgender counterparts; and criminalised and restricted the movement of transgender children and young people away from their natal homes.³

The Transgender Persons (Protection of Rights) Act (TG Act 2019)⁴ succeeded these earlier lapsed bills, and while remaining problematic in many respects, successful legal advocacy and interventions by transgender and intersex communities have meant the 2019 Act and concomitant Rules enforced in 2020⁵ have advanced a more rights-based agenda. For instance, transgender people still have to apply for identity certificates that are approved by a District Magistrate to be able to change their gender

³ Kothari, J. (2018, December 29). Transgender Bill: A Law that Defeats its Purpose. The Hindu.

<https://www.thehindu.com/opinion/op-ed/a-law-that-defeats-its-purpose/article25854190.ece>

⁴ Government of India. (2019). Transgender Persons (Protection of Rights) Act 2019.

<https://translaw.clpr.org.in/wp-content/uploads/2020/04/Transgender-Persons-Protection-of-Rights-Act-2019.pdf>

⁵ Government of India. (2020). Transgender Persons (Protection of Rights) Rules 2020.

[https://thc.nic.in/Central%20Governmental%20Rules/Transgender%20Persons%20\(Protection%20of%20Rights\)%20Rules,%202020.pdf](https://thc.nic.in/Central%20Governmental%20Rules/Transgender%20Persons%20(Protection%20of%20Rights)%20Rules,%202020.pdf)

markers on other forms of government identity documents and to be able to access schemes and benefits related to the Act. However, the requirement of 'surgical interventions' to issue a change in gender markers has been changed to 'medical interventions'. This can include less invasive requirements such as proof of undergoing counselling sessions or hormone replacement therapy (HRT). While these changes to the Act have been possible through successful advocacy by transgender and intersex communities, the Act continues to overburden transgender people with bureaucracy around legal gender recognition, violating principles of self-determination of the NALSA judgement.

The Act contains directives for the State and Central governments to prohibit discrimination against transgender persons in education, employment, and healthcare, and to setup schemes and benefits that allow transgender persons to access basic services without stigma, violence, and discrimination. Some of these schemes and benefits are:

- Support for Marginalised Individuals for Livelihood & Enterprise⁶ (SMILE), which supports access to welfare benefits and annual health insurance cover for gender affirming healthcare, including hormone therapy and gender affirmation surgery in private and public health services.
- Garima Greh centres are being set up by the Government of India, in partnership with non-governmental organisations (NGOs) working on trans rights in many States like Maharashtra, West Bengal, Gujrat, Chattisgarh, Odisha, Haryana, and Bihar. The Centres act as shelter homes for trans people, providing food, medical care, recreational facilities, and capacity-building and skill development.⁷

- In Odisha, the Ministry of Social Justice and Empowerment has funded the Sweekruti affirmative action program to allocate positions in educational institutions and public employment for trans people, with the overall aim of improving access to equity, social justice, and empowerment of transgender persons.

Despite these developments, structural and social barriers inhibit the realisation of rights and perpetuate discrimination and violence against transgender people. The TG Act 2019 has also been sharply criticised by transgender persons from marginalised castes for not containing provisions for reservations in education and employment, as directed in the NALSA judgment.⁸ Dalit and Adivasi transgender communities have been advocating for the institution of horizontal reservations,⁹ which cut across established categories of Schedule Castes (SC), Schedule Tribes (ST) and Other Backwards Classes (OBC) reservations, such as the one implemented for civil services jobs in Karnataka in 2021. This is because the inclusion of transgender persons in the vertical category of OBCs, as suggested by Tamil Nadu and Madhya Pradesh, will result in Dalit and Adivasi transgender people having to choose between their caste/tribe and gender identities while accessing reservations. It will also result in diverse transgender people having to compete with others (both transgender people and cisgender people) in the OBC category, with no added incentives accruing for their transgender identity if they choose to access reservations on their caste/tribe identity, as they will have to continue to compete with their cisgender counterparts in their own caste/tribe categories.¹⁰

⁶ <https://transgender.dosje.gov.in/Applicant/HomeN>

⁷ The Advocates for Human Rights. (2024, June 3). Republic of India's Compliance with the International Covenant on Civil and Political Rights: LGBTQ+ Human Rights. <https://www.theadvocatesforhumanrights.org/Res/TAHR%20India%20CCPR%20LGBTIQ%20FINAL.pdf>

⁸ CLPR (2018). Making Rights Real: Providing Reservation for Transgender & Intersex Persons in Education and Public Employment. <https://clpr.org.in/wp-content/uploads/2018/12/Policy-Brief-2018-Implementing-Reservations-for-Transgender-and-Intersex-Persons.pdf>

⁹ Kumar, A. (2023, November 10). Horizontal reservation for transgender: A mirage of equality. TSCLD. <https://www.tsclcd.com/horizontal-reservation-for-transgender-a-mirage-of-equality>

¹⁰ Benny, N. M. (2012, February 12). Towards Equality and Inclusivity: The Case of Transgender Horizontal Reservation. SPRF. <https://sprf.in/towards-equality-and-inclusivity-the-case-of-transgender-horizontal-reservation/>

Anti-Discrimination Laws

Through the NALSA judgment, the Indian Supreme Court expanded the approach to the prohibition on “sex” discrimination to encompass gender identity under the Constitution of India.¹¹ Additionally, the TG Act 2019 prohibits discrimination against transgender persons in all spheres of life and imposes obligations on the State to secure their inclusion in society by providing social security, education and healthcare. For example, the Act prohibits discrimination including denial of service or unfair treatment in relation to (i) education; (ii) employment; (iii) healthcare; (iv) access to, or enjoyment of, goods, facilities, opportunities available to the public; (v) right to movement; (vi) right to reside, rent, or otherwise occupy the property; (vii) opportunity to hold public or private office; and (viii) access to a government or private establishment in whose care or custody a transgender person is.

The National Council for Transgender Persons was set up under the TG Act 2019 to:

- Redress the grievances of transgender persons.
- Advise, monitor, and evaluate the impact of policies relating to transgender persons.
- Advise the Central Government on the formulation of policies, programmes, legislation and projects with respect to transgender persons.
- Review and coordinate the activities of all the departments of Government and other Governmental and Non-Governmental
- Organisations which are dealing with matters relating to transgender persons.¹²

The TG Act 2019 imposes penalties that can include both sentencing and fines in cases of “violence, abuse of transgender persons, restraining transgender persons from public places, removal of transgender persons from residence, or for subjecting them to forced labour”. The sentencing for these violations can range from six months to two years of imprisonment, in addition to financial penalties under any other applicable law.

However, the TG Act 2019 has been criticised for enforcing punishments lower than those for crimes against cisgender people under other laws, such as the criminalisation of sexual assault against (cisgender) women that prescribe a minimum sentencing of 10 years. Also belying the promise of equal rights in NALSA, the Act does not specifically outline any procedures for the reporting of such crimes, and does not mention any specific penalties or punishments for State actors who violate the rights of transgender persons, despite an established history of perpetrating harassment, extortion, and physical and sexual abuse especially among the police. This is also despite the attitudes and practices of the police being a primary barrier for transgender people seeking to report crimes perpetrated against them.¹³

In 2024, the Indian Government forcibly enacted three new laws to replace its colonial-era criminal laws. These were protested strongly by opposition parties, with many opposition party members suspended from the Parliament at the time of the passing of the laws.¹⁴ The Bharatiya Nyay Sanhita (BNS) replaced the earlier

¹¹ Human Dignity Trust. (n.d.). Injustice Exposed: The Criminalization of Transgender Persons and Its Impacts.

<https://www.humandignitytrust.org/wp-content/uploads/resources/Injustice-Exposed-the-criminsalisation-of-trans-people.pdf>

¹² Guide on the Rights of Transgender Persons in India. (2022, June 1). Nyaaya.

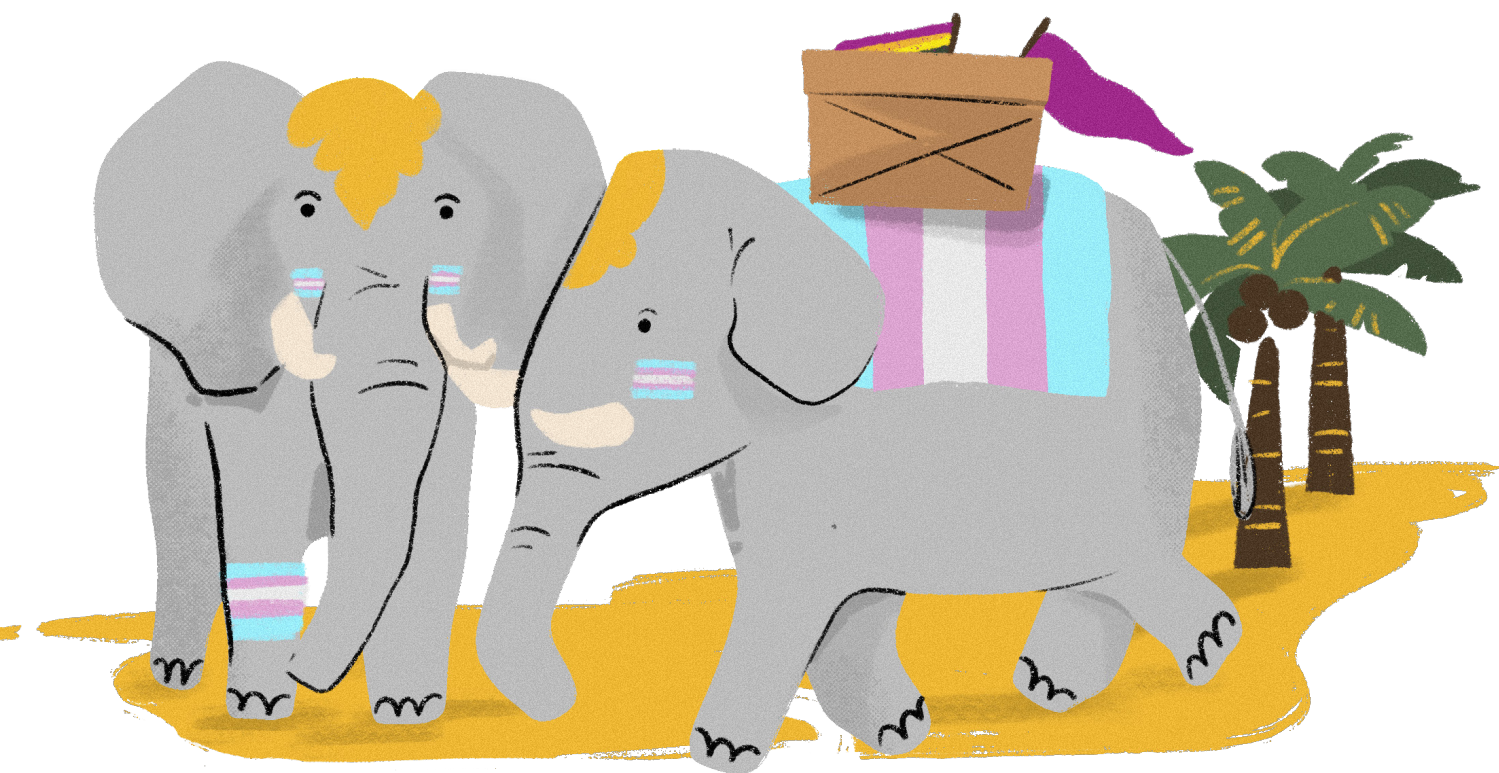
<https://nyaaya.org/resource/guide-on-the-rights-of-transgender-persons-in-india/>

¹³ Kumar, A. (2024, September 24). Anti-transgender discrimination, violence in India persists. Washington Blade: LGBTQ News, Politics, LGBTQ Rights, Gay News.

¹⁴ The Hindu Staff (2024) Criminal laws passed ‘forcibly’, India will not allow ‘Bulldozer’ justice in Par System: Congress, The Hindu. Available at: <https://www.thehindu.com/news/national/criminal-laws-passed-forcibly-india-will-not-allow-bulldozer-justice-in-par-system-congress/article68354789>.

Indian Penal Code (IPC), the Bharatiya Nagarik Suraksha Sanhita (BNSS) replaced the earlier Criminal Procedure Code (CRPC), and the Bharatiya Sakshya Adhiniyam (BSA) replaced the earlier Indian Evidence Act (IEA). The enactment of these new laws is in line with the general totalitarian tenor of the current Indian Government, which frequently passes legislation in the Parliament without providing adequate opportunities for discussion and debate. Moreover, while these new laws were ostensibly passed for the purpose of “centering survivors”

and “decolonising the Indian legal justice system”, the first cases filed under the laws were against marginalised street vendors, unable to afford challenging First Information Reports (FIRs) in courts, with commentators speculating the FIRs would cause a chilling effect on street vending across the country.¹⁵ The current laws have been criticised for their conspicuous absence of any mention of specific offences against LGBTQI+ persons, and remain a concerning and contentious issue amongst marginalised transgender persons with pending cases in the courts.¹⁶



¹⁵ The Wire Staff (2024). The first casualties: Street Vendors booked under new Criminal Code, The Wire. Available at: <https://thewire.in/law/forcibly-passed-after-suspending-146-mps-says-opposition-as-new-criminal-laws-comes-into-effect> (Accessed: 24 March 2025).

¹⁶ Sahgal, K. N. (2023, August 30). India's Proposed New Penal Code Fails to Protect LGBTQ+ Rights. The Diplomat- Asia-Pacific Current Affairs Magazine. <https://thediplomat.com/2023/08/indias-proposed-new-penal-code-fails-to-protect-lgbtq-rights/>

Hate Crimes Legislation

India does not have a dedicated “hate crime” law. The Hate Crimes and Hate Speech (Combat, Prevention and Punishment) Bill was introduced on the 8th of December 2023 and is pending before the Rajya Sabha. The Bill empowers State and Central governments to prevent hate crimes and hate speech as guided by the Constitution and international human rights treaties, and includes provisions for categories related to sex, gender identity, and sexual orientation. While the 2023 Bill has been under discussion, it has not been enacted in law, and is therefore not actionable.

There are sections in the Bharatiya Nyaya Sanhita (BNS) that criminalise hate speech – such as Section 196, 197, 294, 295, and 299, based on categories of religion, race, place of birth, residence, language, caste or community – but there is no explicit mention of gender or sexuality. The Scheduled Castes and Schedule Tribes (Prevention of Atrocities) Act 1989 also has provisions against hate speech and hate crimes against people from marginalised castes and marginalised tribes, which could be used by transgender and intersex persons from these communities. But these Sections of the Act as a whole are not specifically or wholly applicable LGBTQI+ communities including transgender individuals.

Protections for transgender people against violence, discrimination, and marginalisation are embedded in broader anti-discrimination and human rights laws. In addition to the NALSA judgment and the TG Act, the BNS and the Criminal Law Amendment Act (201) can be invoked when transgender individuals face violence, although they do not contain specific provisions for hate crimes targeting transgender people.¹⁷ Even when laws and provisions exist, such as the case with the TG Act, enforceability is limited due to the barriers that transgender people experience in reporting crimes against

them. There is a pressing need for more comprehensive, targeted legislation, and stronger mechanisms to protect transgender people from violence and discrimination based on their gender identity, and support victims/survivors in being able to access justice more readily.

In 2020, the National Crime Records Bureau recorded only 236 cases of violence perpetrated against transgender and gender diverse people across India.¹⁸ The anecdotal evidence and experiences gathered by non-governmental and community-based organisations highlights that these cases are woefully under-reported. Underreporting by victims/survivors of violence and harassment targeted specifically due to their gender identity occurs often and in large part due to a lack of trust in the legal system. Examples include police not registering sexual harassment crimes, insisting transgender people are not included in the Indian Penal Code (now BNS) due to the law not specifically mentioning transgender people as victims/survivors, or police failing to act because they are the perpetrators of abuse and harassment.¹⁹ However, it is clear that regardless of whether laws are in place specifically protecting transgender people, they continue to experience discrimination and violence, highlighting the need for greater societal and cultural change more broadly in India.

Transgender people in India exist in a paradoxical space. On the one hand, legal gender recognition is available, yet on the other it is defined not by the individual or community themselves, but by bureaucratic bodies, violating the right to self-determination. The current legal landscape in India hampers the well-being of transgender people rather than ensuring it, and institutions exploit their existing marginalisation in myriad ways.

¹⁷ Bansal, V. (2022, June 23). Why Only 236 Trans Person Victims of Crimes Were Recorded in India in 2020. IndiaSpend. <https://www.indiaspend.com/gendercheck/why-only-236-trans-person-victims-of-crimes-were-recorded-in-india-in-2020-823034>

¹⁸ Pal, S. (2023, November 20). Why Lives and Deaths of Trans Persons Remain Underreported, Undocumented. BehanBox. <https://behanbox.com/2023/11/20/why-lives-and-deaths-of-trans-persons-remain-underreported-undocumented/>

¹⁹ Ayisha, H. (2022, July 28). Why do Crimes Against Trans Persons go by Undocumented in India? Maktoob media. <https://maktoobmedia.com/india/why-do-crimes-against-trans-persons-go-by-undocumented-in-india>

3 Trans Thrive Project: Survey Data



In Brief: Sample Demographics

Transgender Woman/Trans Feminine	Man	Woman	Transgender Man /Trans Masculine	Non-Binary
44	10	6	1	1
71%	16.1%	9.7%	1.6%	1.6%
NO. PARTICIPANTS / PROPORTION OF PARTICIPANTS				62 / 100%

FIGURE 1. Participants Demographic: Gender Distribution

“Stay together in solidarity”

All 62 participants were born in and currently reside in India. Age distribution was as follows: three participants (5%) were 11–17 years old, 16 (26%) were 18–25, 13 (21%) were 26–30, 16 (26%) were 31–39, 12 (19%) were 40–49 and 2 (3%) were 50 or older.

Regarding gender identity, 44 respondents (71%) identified as transgender women or transfeminine, six (10%) as women, 10 (16%) as men, one (2%) as a transgender man and 1 (2%) as non-binary.

For analysis, respondents were collapsed into categories of ‘Man/Transgender Man/ Trans Masculine’ and ‘Woman/Transgender Woman/ Trans Feminine’. Non-binary was classified within its own category.

Sexual orientation varied: 27 participants (43.5%) identified as heterosexual, 12 (19.4%) as asexual, eight (12.9%) as queer, seven (11.3%) as gay, three (4.8%) as bisexual, three (4.8%) as unsure, one (1.6%) as pansexual and one (1.6%) selected another orientation.

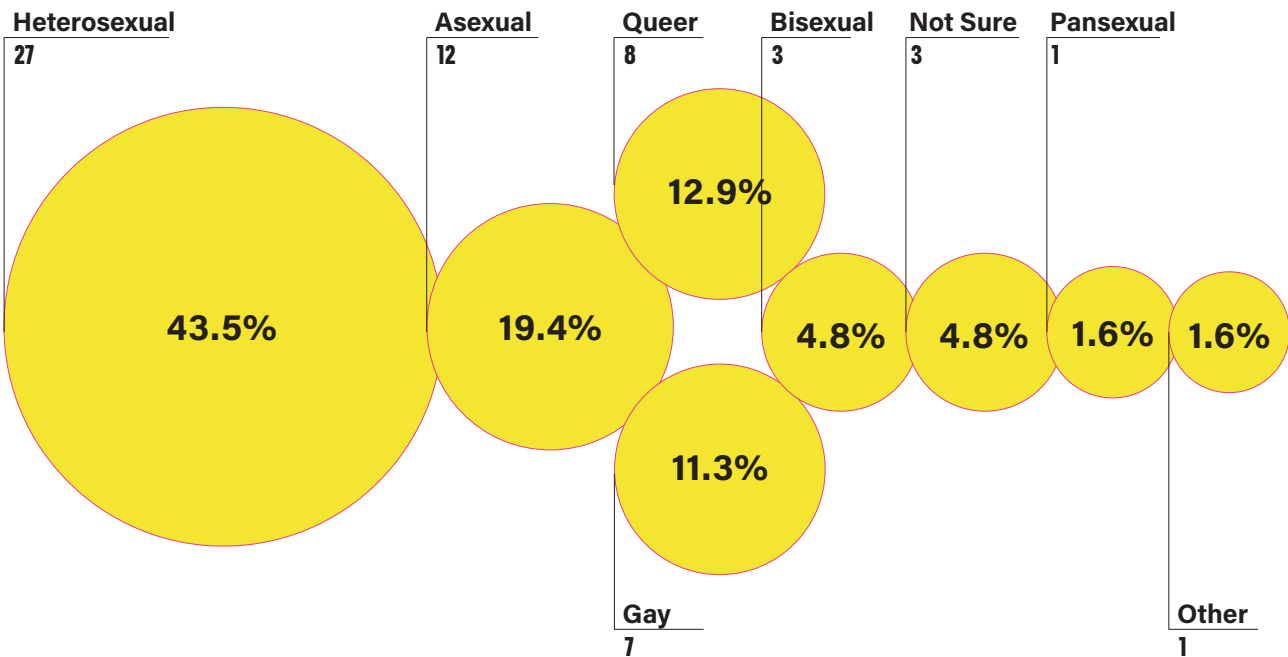


FIGURE 2. Participants Demographic: Sexual Orientation Distribution

At the time of the survey, 22 participants (36%) were employed full-time for wages, 20 (32%) were employed part-time for wages, seven (11%) were self-employed and 13 (21%) were unemployed. Due to limited opportunities in the world of work, significant proportions of trans people, especially trans women, are engaged in sex work. When asked

if they engaged in sex work, 16 respondents (26%) reported doing so, 43 (69%) reported not engaging in sex work and three (5%) preferred not to say. In this sample, one of 11 trans masculine participants (9.1%) and 15 of 50 trans feminine participants (30.0%) reported engaging in sex work.

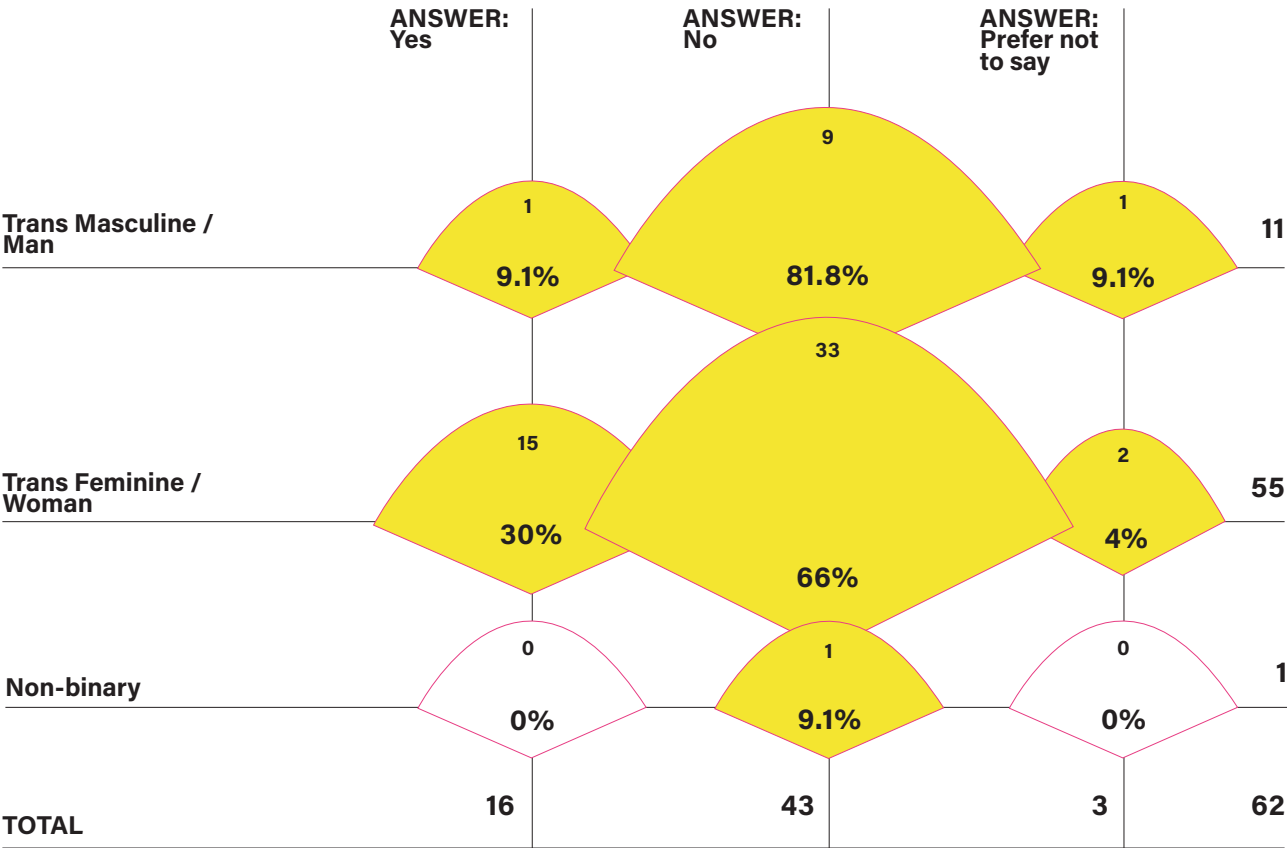


FIGURE 3. Participants Demographic: Employment Status



Transphobic incidents in India: Who is most at risk, and where?

The survey collected information about transphobic incident/s experienced, with the option to select multiple responses regarding the type of violence they experienced during the incident. We can look at this data in two ways: the specific types of violence occurring most commonly, and the total number of types of violence experienced by each participant, and who it was perpetrated by. To understand the most common types of transphobic violence, we analysed the frequencies of each type of incident.

In India, the most frequently reported incident during the transphobic event was the threat of violence, experienced by 42% of participants. Just under a quarter (23%)

faced threats of rape. Around one in four reported public humiliation (27%) or physical assault (26%), while verbal assault affected 19% and sexual assault affected 16%.

More extreme events, such as intervention by health professionals and mob violence were reported by two individuals each, while property destruction, armed assault, acid attack, online stalking and physical stalking were reported by one individual each. Other serious forms of violence were reported by over 6% of respondents in the 'other' category, and included attempted murder, workplace rejection, sexual harassment or objects thrown.

“ A lot of trans women and kothis who gathered in the space to meet and chat were beaten up for daring to exist publicly²⁰. ”

Threat of Violence	26	41.9%
Threat of Rape	14	22.6%
Public Humiliation	17	27.4%
Verbal Assault	12	19.4%
Physical Assault	16	25.8%
Sexual Assault	10	16.1%
Health professional tried to block identity	2	3.2%
Mob Violence	2	3.2%
Property Destroyed	1	1.6%
Armed Assault	1	1.6%
Acid Attack	1	1.6%
Stalking (Physical)	1	1.6%
Stalking (Online)	1	1.6%
Other Violence	4	6.5%

FIGURE 4. Participants Demographic: Employment Status

²⁰ Kothi is a term used to describe (and self-identify) “feminine” men who take on a “passive” role during sex with other men, or men who are the “receiving” partners during penetrative sex with other men. Scholars of gender and sexuality in South Asia have noted that while Kothi as a term was sometimes used by men to self-describe their sexuality/sexual identity in relation to other men, it was largely popularised and seen as an identity subset of the men who have sex with men category during the NGO-led and state-led HIV-AIDS interventions of the 1990s.

While a clear majority of the 62 respondents in India experienced only one type of violence during a transphobic incident (59.7%), almost 40% of participants experienced more than one type of violence during incidences of transphobic violence.

- For both trans masculine and trans feminine respondents, threats of violence were most common (27.3% and 44%, respectively).
- For transgender women and trans feminine respondents, types of violence were otherwise distributed relatively evenly,

with around one in four experiencing public humiliation (30%), threats of rape (26%), physical assault (26%) and verbal assault (24%).

- While no transgender men or trans masculine respondents reported verbal assault, they faced a marked risk of physical assault (27.3%), sexual assault (27.3%), and slightly less frequently, public humiliation (18.2%).

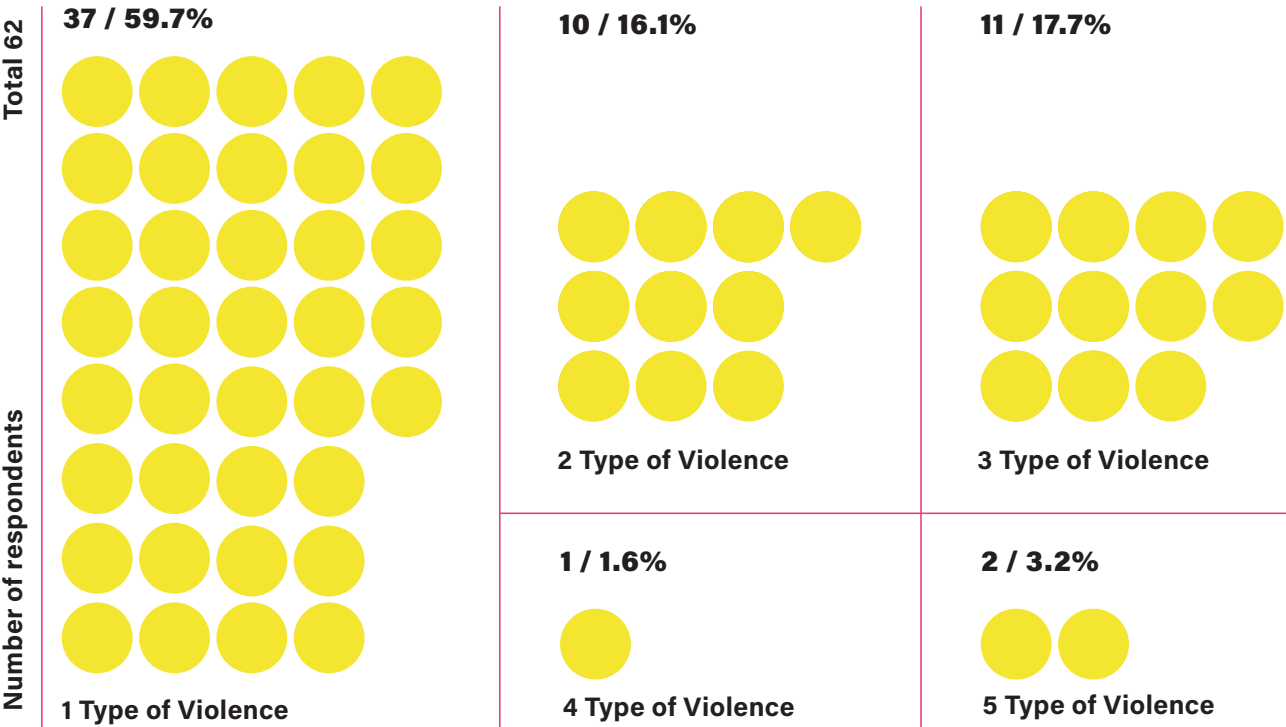


FIGURE 5. Participants’ Experiences of Different Types of Violence within a Single Transphobic Incident

“ I used to go to the neighboring house to study. He used to touch me in wrong places, different body parts, despite many obstacles, he did not stop. I could not say anything to my guardian due to fear and shame. ”

Type of violence	Trans masculine n=11	Trans feminine n=50
Threat of violence	22.6% (3)	44% (22)
Threat of rape	9.1% (1)	26% (13)
Public humiliation	18.2% (2)	30% (15)
Verbal assault	0% (0)	24% (12)
Physical assault	27.3% (3)	26% (13)
Sexual assault	27.3% (3)	12% (6)

FIGURE 6. Participants’ Experiences of Different Types of Violence Segregated by Gender

In India, incidents most often took place in public or semi-public settings. Street locations topped the list, with 19 participants (30.6%) reporting at least one incident there. Nearly a quarter of the sample (15, 24.2%) experienced an incident near their home, and 10 participants (16.1%) reported incidents at workplaces.

Home was the setting for eight incidents (12.9%), while three participants (4.8%) cited other locations. Fewer incidents occurred at police stations or schools (two each, 3.2%), and only one participant each (1.6%) reported incidents at cruising or dating spots, in healthcare facilities or online.

Of the 19 incidents on the street, the majority of respondents reported one type of violence (74% single, 26% multiple). Multiple types of violence were more likely in locations close

to home – of the 15 incidents near home, 60% reported multiple types of violence. While workplaces and public service sites like police stations tended to involve single types of violence, three-quarters (75%) of the eight incidents that occurred at home involved multiple types of violence. Only a small number of respondents reported violence at schools (n = 2), dating spots (n = 1) and healthcare facilities (n = 1), which all involved a single type of violence.

To develop an overall risk profile, we examined the total number of transphobic harms reported by participants across three variables: gender identity, age at the time of the incident, and the location in which the incident occurred.

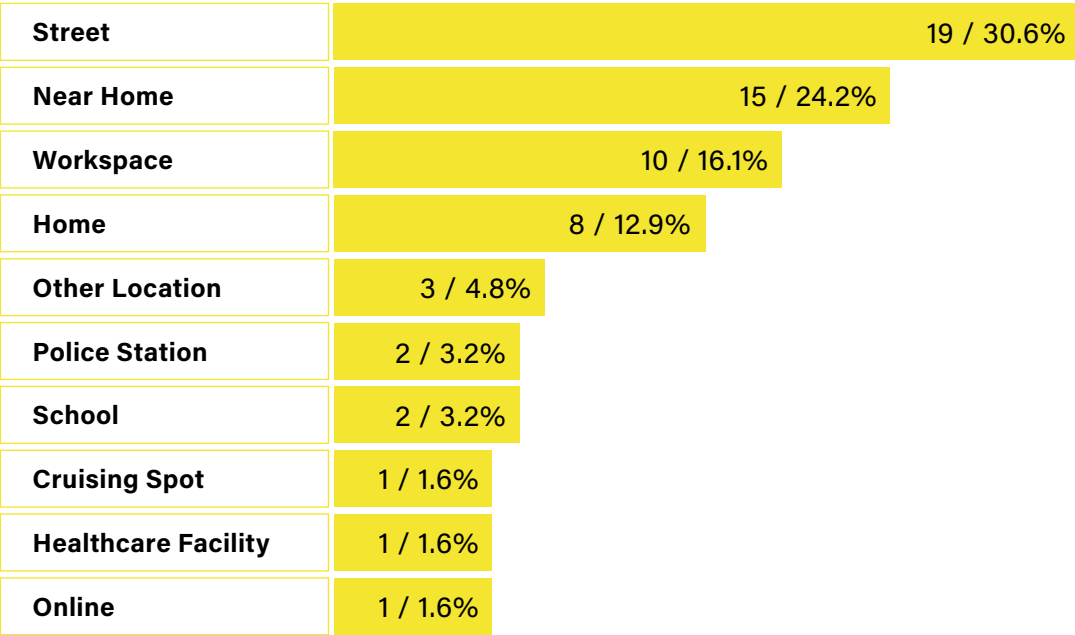
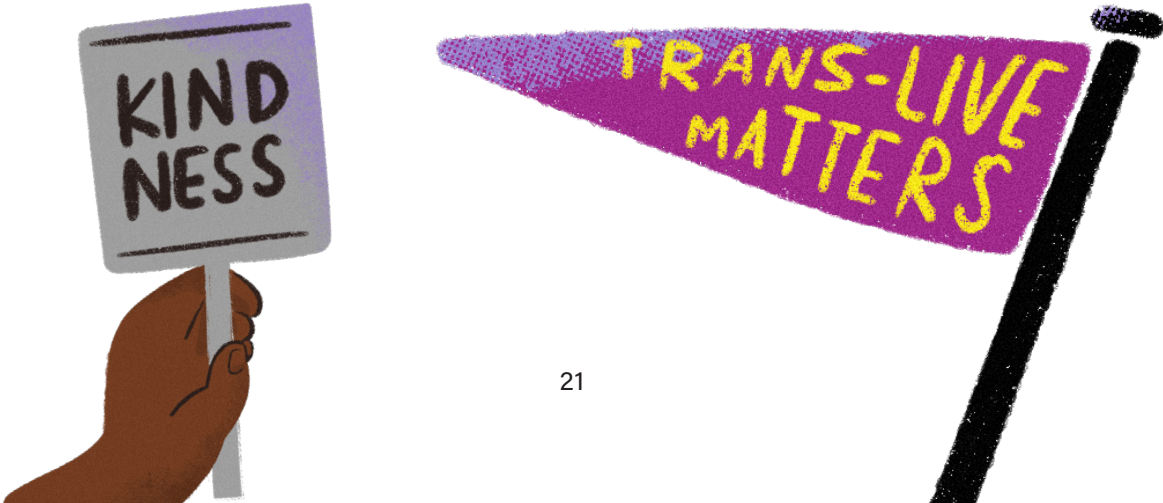


FIGURE 7. Types of Locations where Participants Reported Experiencing Violent Incidents.



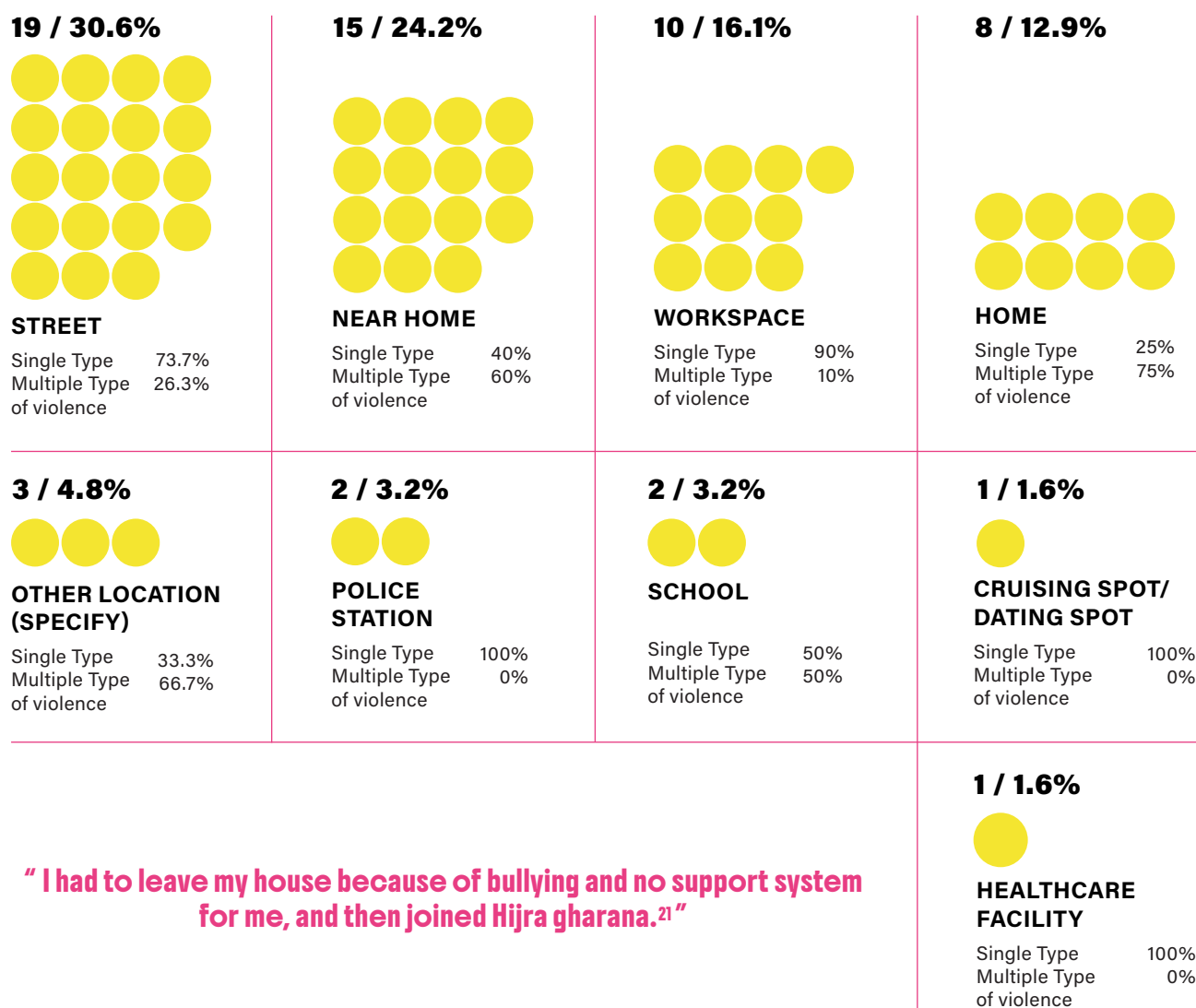


FIGURE 8. Types of Locations where Participants Reported Experiencing Violent Incidents

Across gender, age and location, the following risk profile emerges:

- Multiple types of violence are more common for trans feminine participants, particularly young adults. More than half of incidents reported by trans feminine people aged 18–25 on the street or in the workplace involved multiple types of violence.
- Multiple violence risks for trans masculine participants are most pronounced near home for those aged 26–30, where multiple types of violence recurred; public or digital settings were largely one-off.
- Home, workplaces and ‘other’ community locations carry a higher proportion of multiple types of violence than public streets or online environments

Gender	Key Age Bracket	Key Location (s)
Threat of violence	18 -25	Street; workplace
Threat of rape	26 - 30	Near home

FIGURE 9. Locations where Participants Reported Experiencing Violent Incidents Segregated by Gender

²¹Within Hijra communities, gharanas are family units or households, with their own unique set of norms, customs, and social hierarchy. Gharanas have gurus (leaders) at the top of their social hierarchy, and chelas (followers) at the bottom. In this hierarchical relationship between gurus and chelas, gurus impart community knowledge of Hijra customs and traditions to the chelas, and also largely control the resources and finances of their gharana.

Perpretator Profiles: Who is committing transphobic violence in India?

“ This man i matched with on dating app sent me an offensive message, which i retorted to aggressively. His response was, in India, neither the police nor the law recognises people like me, and we can be killed and burnt without anyone taking notice of it.”

Analysis of the identity of perpetrators showed the following patterns:

- **Public officials** and **family members** are the most frequently cited perpetrators, together accounting for over half of all reported incidents (29.0% and 27.4%, respectively).
- **Strangers** constitute the next largest group (12.9%), followed by **law enforcement officials** (8.1%) and **classmates** (8.1%).
- Smaller but non-negligible proportions report **neighbours** and **co-workers** or did not know or could not recall the perpetrator’s identity (each 6.5%).
- **Peers, supervisors/bosses, political groups/followers, and sex-work clients** each account for 1.6%–3.2% of responses.
- No respondents selected faculty members, healthcare providers, romantic partners or religious figures as perpetrators in this sample.

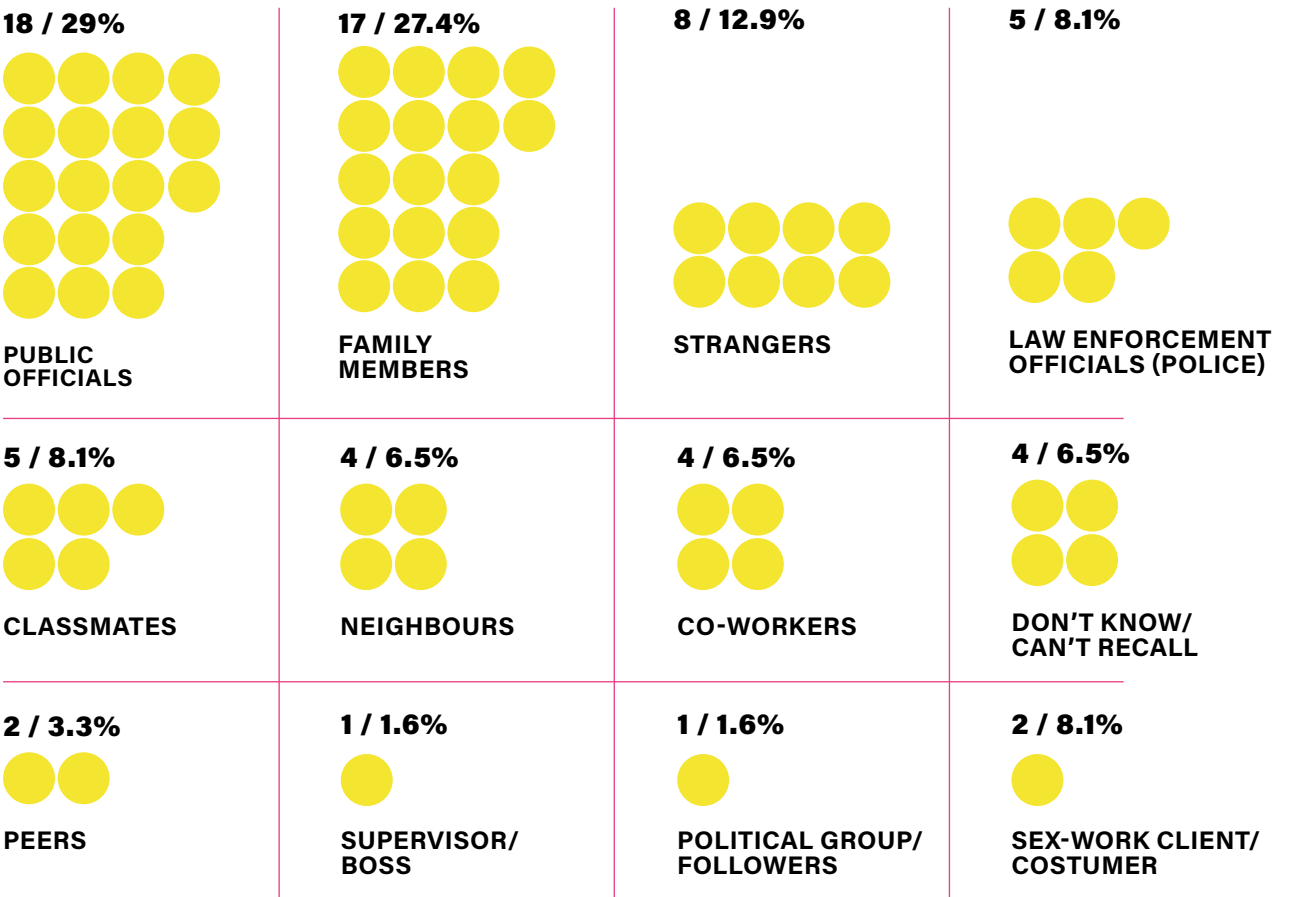


FIGURE 10. Identities of Perpetrators of Violence

“ My assaulter lied to law enforcement saying that i was the one who assaulted him.”

Family members most often used threats of violence, in 12 of 17 cases (71%), and verbal assaults (eight of 17; 47%). Physical assaults occurred in six of 17 (35%) incidents. Less frequently but still in notable proportions, family used threats of rape (four of 17; 24%), sexual assault (two of 17; 12%) or public humiliation (two of 17; 12%).

Public officials were most likely to use public humiliation (nine of 18 cases; 50%), and threats of rape (seven of 18; 39%). Threats of violence occurred in five of 18 (28%) cases, while one case perpetrated by public officials (6%) each involved verbal assault, physical assault, or sexual assault.

Of the five cases involving law enforcement officers as perpetrators, threats of violence (three of 5; 60%) and physical assault (two of five; 40%) were most common. There were

also single instances of threatened rape, public humiliation, and verbal assault by law enforcement. All four cases perpetrated by neighbours involved physical assaults (4), while half also threatened violence or carried out sexual violence (two of four cases each).

Threats of violence occurred in seven of the eight cases perpetrated by strangers (88%), followed by physical assault (four of eight cases) and occasional public humiliation or sexual assault (two cases) and one rape threat.

Among the four cases where co-workers were identified as perpetrators, one involved verbal assault and two involved sexual assault. Class-mates threatened violence in three of the five cases where they were the perpetrator, used public humiliation and verbal assaults in two cases, and in one case used physical assault.

“ Even in the midst of the 21st century where technological advancement is taking place, many people are unaware of what ‘transgender’ is. Trans persons are devoid of getting education, healthcare, emotional support, property inheritance, marriage, peer groups. Physical, sexual and mental violence is very common.”



In Focus: Public Official and Police Violence?

“ Law enforcement shielded my assaulter, and I ended up in jail under false charges. ”

In India, trans feminine respondents faced the highest risk of violence by both public officials and police. Eighteen participants reported trans-phobic violence by public officials, among whom 16 (89%) were trans feminine and two (11%) were trans masculine. No non-binary respondents reported violence from public officials.

An additional five participants experienced violence at the hands of police officers; four of whom were trans feminine (80%) and one was trans masculine (20%), with no non-binary cases. Police violence was spread across different environments. Of the five police-perpetrated incidents, one happened in a respondent’s home, one in a workplace, one at a police station, one on the street and one in another unspecified location. No police violence was reported in cruising spots or

dating locations, healthcare facilities, near home, online, or at schools.

Violence by public officials was concentrated in public and work settings. Half of the incidents involving public official (nine of 18) occurred on the street. Four incidents took place in respondents’ workplaces and four just outside their homes. One incident was reported in a healthcare facility. There were no incidents involving public officials in cruising spots or dating locations, inside homes, online, at police stations or in schools. None of the 17 incidents carried out by family members led to an official complaint or to charges being pressed, nor the 18 incidents involving public officials. One out of five cases (resulted in an official complaint and charges being pressed).

Gender

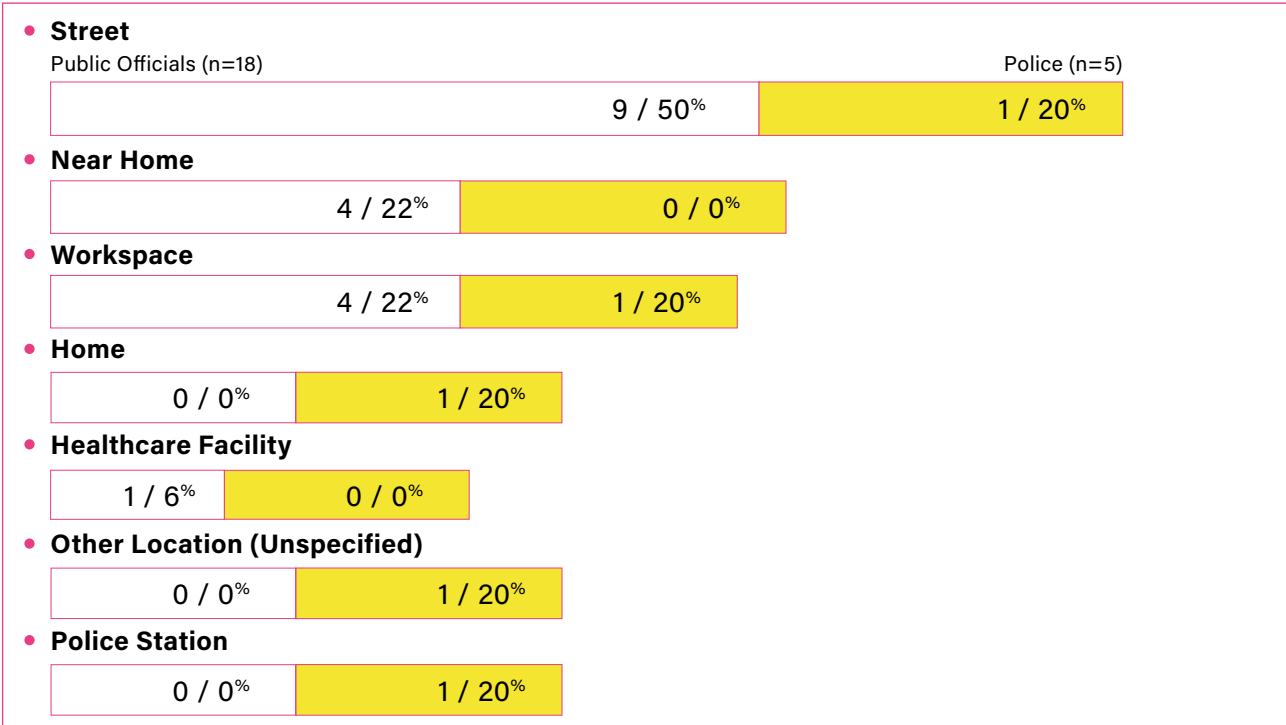


FIGURE 11. Locations where Participants Reported Experiencing Violent Incidents Segregated by Identities of Perpetrators of Violence

“ I was harassed in the mall for using the men’s restroom by the mall security. Security kept following me for the rest of the time I was in the mall. ”

Trends in Impact: How are people affected?

Domain	Types of Harm
Emotional	Concentration and memory difficulties, overthinking/ruminating, indecisiveness, procrastination, very sensitive to criticism, self-critical thoughts, loss interest in activities that you previously enjoyed, persistently imagining that the worst will happen, constantly avoiding thinking about problems, suicidal thoughts.
Physical	Tiredness/fatigue, difficulty sleeping, spending a lot of time in bed, nightmares, headaches, back pain, inability to relax, feeling sick or dizzy, pounding heart, sweating and trembling, stomach-ache and diarrhoea, loss of appetite, over-eating, self-harm, suicide attempt(s).
Psychological	Depression, tearfulness, feeling a desire to cry but being unable to do so, mood swings, irritability/agitation, impatience, guilt and shame, shock, feelings of helplessness and inadequacy, feeling overwhelmed or unable to cope, anxiety, panic or phobias, feeling lonely, low self-esteem/self-worth, anger at self.
Relational	Withdrawal from others, becoming overly dependent on others, critical of others, relationship difficulties (such as with friends, family, intimate partners), carelessness, absenteeism (e.g., from work or school), anger at others, feeling different or isolated from others, fear of abandonment, distrustful of people, fear of being vulnerable with others.
Spiritual	Questioning the meaning of life, loss of purpose, loss of hope, change in beliefs, doubts, giving up faith, legalism, rigidity, cynicism, loss of sense of community with others, sense of being abandoned, spiritual dryness.

“ This time I don’t want anything else, I want to forget this incident. I want to give a warning message to myself and others. ”

The survey gathered information on how people were impacted by the incident and the types of harms they experienced across five domains: emotional, physical, psychological, relational and spiritual.

Participants responded to questions regarding the impacts of reported incidents across the five domains, and were able to select as many responses as applied to their situation. These results were then analysed to identify the extent of harm caused by the incident. Individuals reporting a single type of harm were considered to have experienced low impacts, while those reporting two to five types of harm were considered to have experienced moderate impact. Respondents reporting more than five types of harm were identified as high impact cases. It is important to note that this analytical

framework is designed to give an overall picture of the complexity and extent of the impacts of violence on trans and gender diverse people; however, the survey did not measure the duration or severity of the harm caused, or the extent of any socio-economic consequences.

Results were largely consistent across all five domains in India. It was consistently most common to experience one type of harm. Around one in four experienced moderate impact (two to five types of harm), and only a handful (2–6%) were high impact cases (more than five). Every person experiencing high impacts was trans feminine, and most moderate cases were also mostly trans feminine, although with a significantly smaller proportion of trans masculine respondents, this should be interpreted with caution.

Among those experiencing high impact emotional harm, young adults (18–25) made up half, while people in their early thirties had the biggest share of moderate emotional impacts.

Across emotional, physical, psychological, relational and spiritual domains, two groups stand out as causing the most harm: law-enforcement officials and family members. Though only five people in our sample identified police as a perpetrator, those interactions were far more likely to lead to multiple harms than any other category.

Family assaults, while more common, also carried a heavy burden, especially physical

violence. Violence from strangers accounted for the highest share of very severe emotional harm. In summary:

- Law-enforcement perpetrators caused multiple emotional, psychological, relational and spiritual harms in 60–80% of cases.
- Family members drove the greatest share of moderate physical harms (65%), though police assaults were most likely to produce any very severe physical effects.
- Strangers were the only group with a double-digit rate of high impact emotional harm.

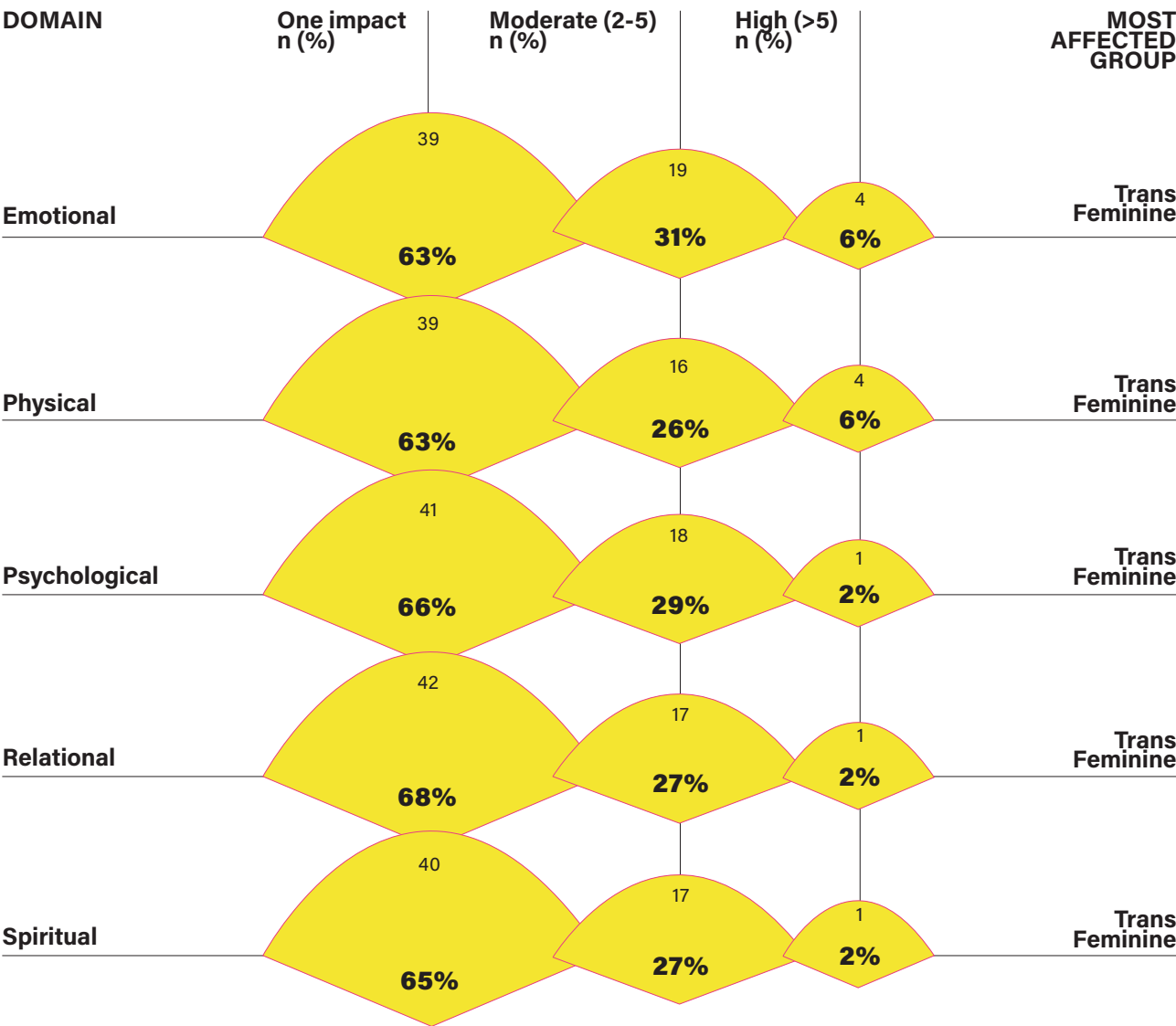


FIGURE 12. Different Impacts of Violence Reported by Participants Segregated by Most Affected Group

Domain	Dominant Severe Impact(s)	Interpretation
Family	Psychological, Relational, Spiritual	Family violence had a high rate of cumulative psychological and relational harm, with nearly half of survivors reporting 2–5 psychological impacts and 58.8% reporting 2–5 relational impacts.
Police/Law Enforcement	Psychological, Spiritual	Survivors of police violence were more likely to report multiple psychological and spiritual impacts, especially among those specifically identifying law enforcement as the perpetrator.
Strangers	Psychological	While stranger-perpetrated violence was common, its impact tended to be concentrated in emotional and psychological distress, with lower spiritual or relational consequences.
Supervisor/Employer	Psychological, Relational, Spiritual	This group showed a broad spread of impacts, with over a quarter reporting multiple impacts in psychological, relational, and spiritual domains.
Peers	Psychological, Relational	Peer violence produced substantial interpersonal and psychological effects, with 30% reporting multiple psychological impacts and 28.3% reporting relational consequences.
Classmates	Psychological	Violence from classmates showed a high psychological toll, with 28.1% experiencing 2–5 psychological and relational impacts.
Healthcare Providers	Psychological, Physical	Despite being a small group, survivors who named healthcare providers as perpetrators consistently reported high psychological distress and physical impact, reinforcing concerns about medical abuse.
Romantic/Intimate Partner	Psychological, Relational	Intimate partner violence had widespread relational and psychological effects, with a third or more reporting 2–5 impacts in those areas.

FIGURE 13. Different Impacts of Violence Reported by Participants Segregated by Perpetrator Identity

“ I wish I had support from my peers and from the NGO [non-governmental organisation] I worked at. I was left alone to fend for myself. ”

Harm Type	Most Affected Age Group	Moderate to high impact (2+ impacts)	Observations
Emotional	18–25	6 of 18 (33%)	Trans feminine participants/women aged 18–25 reported the highest count of severe emotional impacts (four cases of 2+ impacts); emotional harm is most widely experienced across ages.
Physical	18–25	6 of 18 (33%)	Physical harm is common in the 18–25 group across both trans masculine and trans feminine respondents. Some younger (10–17) and older (40–49) respondents also reported 2+ impacts.
Psychological	18–25	7 of 18 (39%)	The 18–25 group again showed high cumulative psychological distress. Trans feminine/women most commonly reported 2–5 impacts.
Relational	18–25	7 of 18 (39%)	Trans feminine/women aged 18–25 reported the most relational strain, with seven experiencing 2–5 relational impacts.
Spiritual	18–25	6 of 18 (33%)	Spiritual harm appears most prominent in the 18–25 and 26–30 age groups. Most cases with 2+ impacts were trans feminine respondents.

FIGURE 14. Different Types of Harms Reported by Participants Segregated by Age Group and Impact

Resilience & Coping

“ [I sought] emotional and social support because it is of utmost importance even before legal aid. ”

To better understand how transgender and gender diverse people cope or respond following the experiences of transphobic violence, we asked participants about their

journey towards healing. Participants were presented with the following options and were able to select as many as applied.

Type of Healing Actions	
Formal Supports	Informal Supports
Talked to a counsellor Joined a support group Talked to someone via a crisis hotline Contacted a local community organisation for help or advice Made an official complaint against the perpetrator(s) Pressed charges against the perpetrator(s)	Talked to others who have faced similar violence Talked to a friend Talked to a family member Expressed myself through art (e.g., music, visual arts, dance) I went online to search for information on what to do I haven't had any support to heal Others, please specify

Informal, peer-based supports were by far the most common pathways to healing after experiencing hate crimes. More than half (56.5%) said they talked with friends, and 30.6% described reaching out to others in their social circles. About one in five (21.0%) spoke with family members.

Professional and organised supports were used less frequently. One-third of participants (33.9%) accessed a counsellor but few joined support groups (8.1%) or contacted community organisations (6.5%). Crisis hotlines were almost never used (1.6%), and none of the participants reported searching online for help.

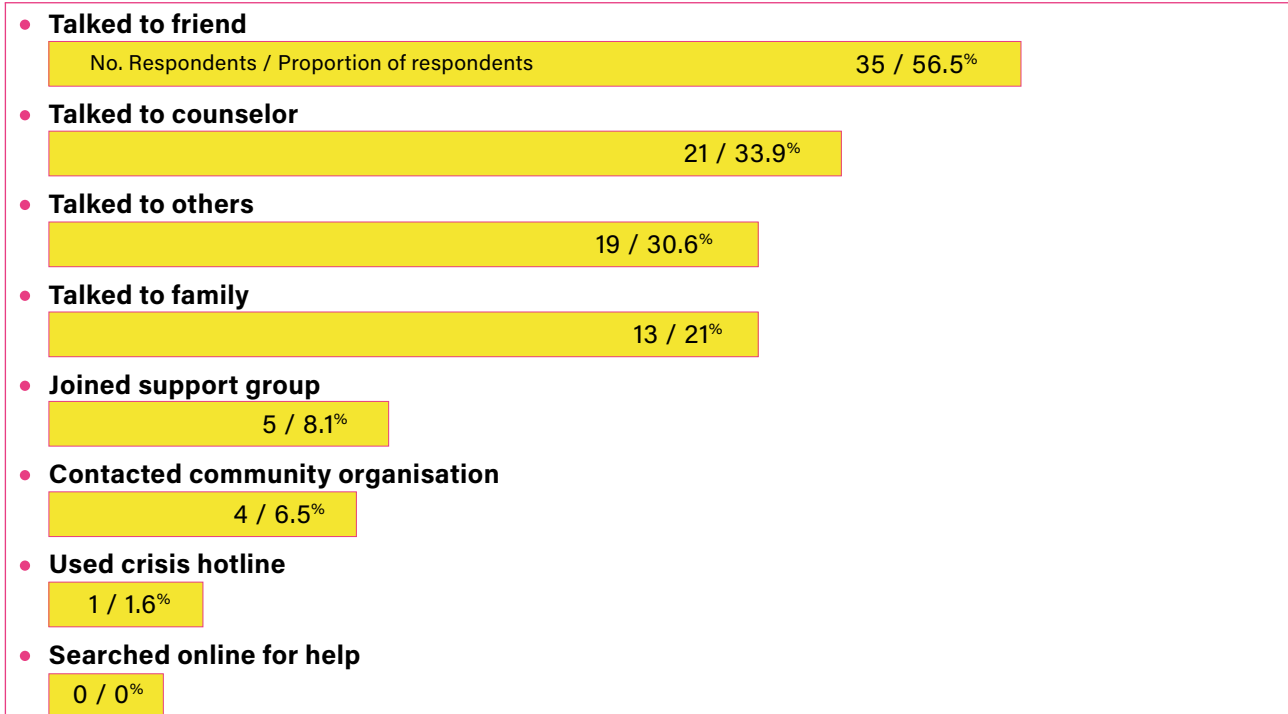


FIGURE 15. Different Types of Healing Actions Undertaken by Participants after Experiencing Violent Incidents.

“ I hope you have a stable support system to rely on. ”

Among young adults (18–25), friend support was most frequent (61%), but nearly four in 10 also saw a counsellor (39%) or talked with others (28%), and about 39% drew on two or more actions. Those in their late twenties and early thirties (26–39) showed similar mixes – around two-thirds used one approach while between a third and 45% combined supports, using community organisations (8–9%) and, occasionally, formal complaints or charges (8–9%).

By mid-life (40–49), three-quarters relied on a single approach (mostly counselling at 50% or friends at 13%), and just 25% combined

methods. The very smallest group (50+) again split evenly between single and multiple actions, with counselling and friend support each at 50%.

Trans feminine respondents were more likely than trans masculine peers to layer their coping: 44% of trans feminine people used two or more supports, compared to 36% of trans masculine participants, and they accounted for every case that utilised support groups, community organisations contact and official complaint channels.

Age Range	One Healing Action	Two to Five Healing Actions
10 and below	3 / 100%	
18 - 25	11 / 61.1%	7 / 38.9%
26 - 30	8 / 66.7%	4 / 33.3%
31 - 39	6 / 54.5%	5 / 45.5%
40 - 49	6 / 75%	2 / 25%
50 and above	1 / 50%	1 / 50%
TOTAL	36 / 58.1%	26 / 41.9%

FIGURE 16. Correlation between the Age of the Participants at the Time of Experiencing Violent Incident(s) and the Number of Healing Actions Undertaken.



“ Never stop fighting, no matter how many times you are brought down. Always rise higher and higher. A supreme being loves you. This life is yours. Do not let someone take that away from you. ”

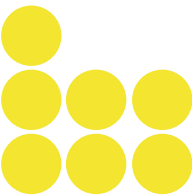
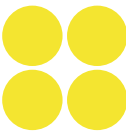
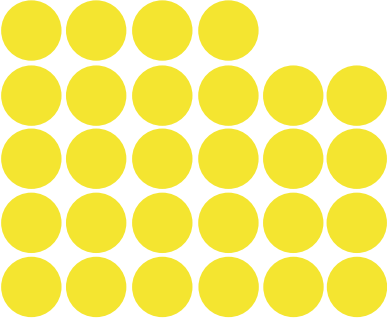
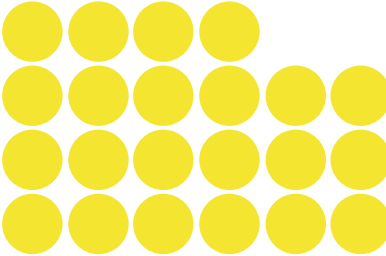

Gender	One healing action	Two to five healing actions
Trans Masculine / Man	 <p>7 63.6%</p>	 <p>4 36.4%</p>
Trans Feminine / Woman	 <p>28 56%</p>	 <p>22 44%</p>
Non-binary	 <p>1 100%</p>	<p>0 0%</p>
TOTAL	35 / 58.1%	26 / 41.9%

FIGURE 17. Number of Healing Actions Undertaken by the Participants Segregated by Gender



4

Summary of Findings



While the legislative landscape for trans and gender diverse people in India seems progressive, the data from the Trans Thrive Project highlights a disconnect between Constitutional protections and freedom from violence. Despite the Supreme Court affirming the rights of transgender people in 2014; the decriminalisation of homosexuality in 2018; and the passing of the contested Transgender Persons (Protection of Rights) Act (2019) through the Indian parliament, these findings show that these protections have not been effectively implemented as transgender and gender diverse people continue to face significant harm. The Transgender Persons (Protection of Rights) Act (2019) in particular is in itself inadequate and problematic, doing little to promote and protect the rights and wellbeing of transgender people in India.

This study shows that most common transphobic incidents experienced by participants was the threat of violence, followed by threat of rape, however most participants experienced multiple types of violence within the one incident, including physical, verbal and sexual assaults, stigma from healthcare providers, mob violence, armed assault, acid attack, and both physical and online stalking. The street, near home and workplaces constituted the site of most of the incidents with trans feminine people most affected. This signifies that trans people face great risks when they live authentically in public.

An interesting data point captured was young people's experiences of violence online and/or in dating spots, highlighting the risk of violence towards young trans and gender diverse people who may be seeking intimate or platonic connection with others. This was especially telling from the experience of a young person who, after coming out, was abused and threatened with being set on fire or murdered after matching with a person on a dating app. When challenged, the perpetrator's response was telling, stating that violence can be perpetrated with impunity "without anyone taking notice".

Perpetrators come from all walks of life, with public officials and family members the most frequent perpetrators. It is saddening to see the threats of violence used against trans and gender diverse people from their families. The lack of safety from family members and within the home carry a great burden of harm across most of the domains (physical, psychological, relational and spiritual). While assaults by law enforcement was less common, they were most likely to result in deep emotional and physical impacts.

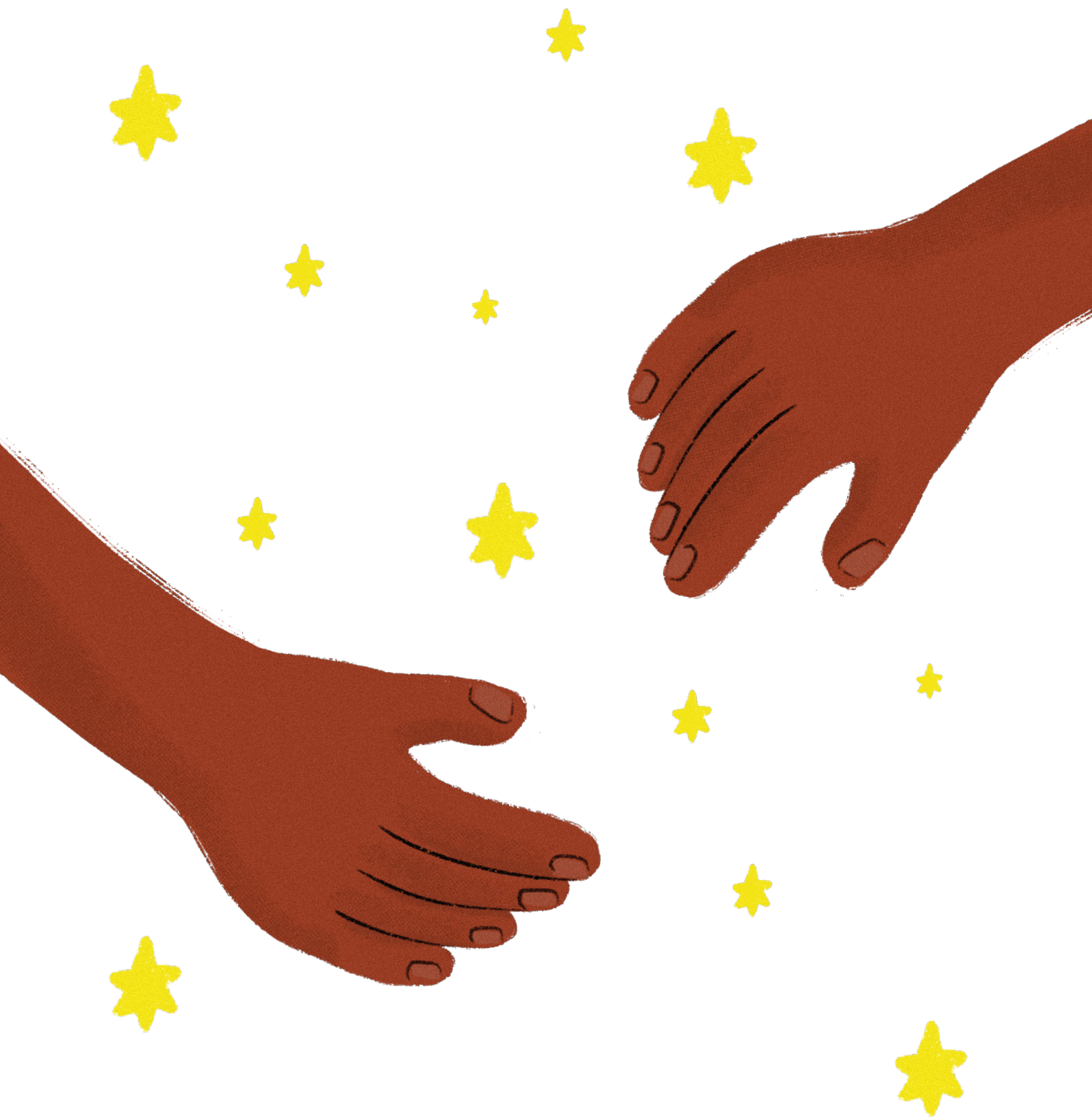
It is also evident that experiencing violence and trauma at the hands of public officials and law enforcement personnel would discourage and deter transgender and gender diverse persons from seeking legal recourse to report violence and harm when it is perpetrated, which further makes any available laws and provisions, passed ostensibly to protect transgender and gender diverse people, entirely toothless and obsolete. With the low rates of formal reporting of such incidents due to fear of stigma, discrimination and violence at the hands of public officials including police, this could suggest that lack of protections or deterrents leaves transgender people being stuck in repeated and cyclical forms of violence. This in turn can compromise their access to public spaces and workplaces, and lead to socio-economic consequences including dropping out from formal work settings, educational spaces, and more.

Most participants turned first to friends or peers for support, and around one third sought help from professional services. Trans feminine participants were especially likely to combine several coping strategies, and younger adults more often blended informal and formal supports. Very few reached out to community-based organisations, joined a support group, or utilised a crisis hotline, highlighting a need to strengthen linkages between survivors and formal community-based supports.

Despite their under-representation in the sample, the results related to non-binary and trans masculine participants are still valuable; in order to reflect more representative results, future studies should ensure a better balance of gender groups. The lack of support sought from community organisations was surprising and needs to be explored to ensure any possible barriers are removed and people

experiencing violence have an opportunity to access a wide range of supports.

These findings identify a need for accessible, peer-led support networks alongside stronger legal protections and pathways to recourse, particularly in public and domestic spaces where repeat harms are concentrated.



5

Recommendations



This report highlights the ongoing lack of institutional structures and accountability when violence is committed against transgender people in India. It shows significant room for improvement. The following recommendations to support transgender people will help them navigate everyday instances of violence and abuse prompted by hate:

1. Develop structures, for and by transgender persons

to collaboratively discuss and create policies that impact the community. It has been repeatedly noticed that legislation is led by actors who are either not transgender or represent a limited part of the community. It is important to have an intersectional body acting on behalf of the larger extremely diverse transgender population of India. One that is inclusive of caste, gender (in the case of including more trans masculine and non-binary people), class, ability and religion.

2. Extensive sensitivity training, workshop

for state-based actors and public officials to improve skills, knowledge, protection and safety for trans people across the following sectors:

- Law enforcement
- Legal bodies
- Healthcare professionals
- Mental health professionals
- Journalists and media.

3. Consequential and equal penalty legislation

is required for crimes against transgender people to be taken seriously, to act as an effective deterrent, and for the State to show that it respects and values trans-gender people as equal citizens.

4. Establish and expand centres of mental health support

that provide trans people with free or subsidised care following an incident. Especially but not limited to treating mental health concerns including post-traumatic stress disorder. Broader social protection policies will also benefit trans people including housing and shelter especially for those experiencing violence at home or in the neighbourhood where the trans person is residing.

5. Public awareness campaigns

to highlight and bring to attention the issue of hate crimes perpetrated against transgender communities. The Government should develop creative and educational campaigns to inform people about transgender persons, the violence they face, and the impacts that violence has on their right to live and thrive with dignity. Involving transgender persons and other professionals who work with social systems could drive community-level change across the country.

6. Use existing data and commit to ensure more proactive and efficient collection of data around hate crimes

by the State. The data can also be used to further implement and inform the suggestions and programs mentioned above.

Not Alone: Documenting Transphobic Violence and the Struggle for Safety in India.



What happens when no one records the violence?

✗ No recognition

So, we started recording. **The Trans Thrive Project**¹ is a designed by **APT****N** and implemented by **Samabhabona**, asking:
What does transphobic violence really look like in India?

Trans people are under attack

62 voices² **9** months of data³ **1** urgent truth

What the law says

Legal Gender Recognition	✓	Only as 'trans-gender category'
Same-Sex Relationships	✓	Decriminalised
Anti-Discrimination Laws	✓	Under the TG Act 2019
Hate Crime Legislation	✗	None

Who is being harmed?⁴

Transfeminine/Woman	50 / 81%
Transmasculine/Man	11 / 18%
Non-Binary	1 / 2%

✗ No protection

A lot of trans women and kothis who gathered in the space to meet and chat were beaten up for daring to exist publicly.

What they face⁵:

- Threats of Violence was most common for both trans masc and trans femme people (27% and 44% respectively)
- Around one quarter of trans women experienced either or multiple experiences of public humiliation (30%), threats of rape (26%), physical (26%) and verbal (24%) assault
- Trans masc people faced high risk of physical assault (27%) and sexual assault (27%) and public humiliation (18%)

While a clear majority of the 62 respondents in India experienced only one type of violence during a transphobic incident (59.7%), almost 40% of participants experienced more than one type of violence during incidences of transphobic violence.

✗ No safety

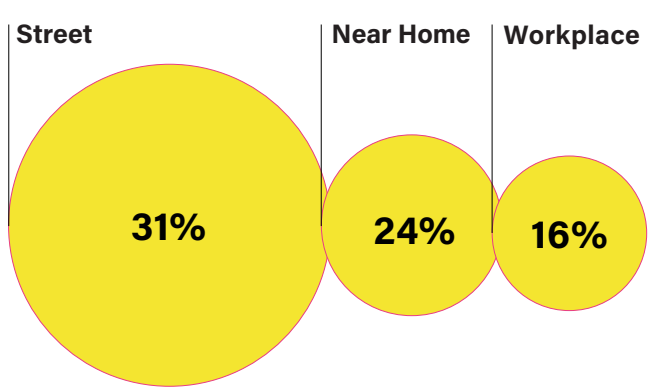
Who's causing the harm?

The top three perpetrators across 70 incidents:

Public officials	Family members	Strangers	Others
29%	27%	13%	31%
TOTAL NO. OF RESPONDENTS			100%

I had to leave my house because of bullying and no support system for me, and then joined Hijra gharana.

Where it happens most?



Impact of violence:

Across the 5 domains of harm to wellbeing measured; emotional, physical, psychological, relational and spiritual.

- Across every domain, two groups stand out as causing the most harm: law-enforcement officials and family members
- Trans femme women aged between 18-25 experienced the highest impacts of harm across all age groups across all domains

Never stop fighting, no matter how many times you are brought down. Always rise higher. A supreme being loves you. This life is yours. Do not let someone take that away from you.

I was left alone to fend for myself

Seek help, share your story

But we're not just victims. We cope, We fight back. How we survive:

57%	34%	31%
Talk to friends,	Talk to other trans people	Contact a local trans org

About Samabhabona

Samabhabona believe in taking an intersectional approach towards LABOUR issues, i.e. address problems of caste, class, mental health and disability in addition to gender and sexuality. When the community has more access, ability and knowledge it will be able to form a larger united front to tackle the hetero-patriarchy; and right wing led extremist groups that are trying to create divisions with hate speech. Samabhabona's vision is to create an inclusive environment that is supportive and works towards helping in each other's struggles.

Your story matters, your voice counts take the survey and be heard.



¹The "Trans Thrive Project: Transcending Transphobia Survey on Experiences of Transphobia" was designed by the Asia Pacific Transgender Network (APT^N) and implemented in collaboration with APT^N's national country partners since 2022. It seeks to address significant data gaps surrounding transphobic hate crimes, violence, incidents and conversion therapy in Asia-Pacific. The TTP Survey was designed as an online self-reporting quantitative tool to record experiences of transphobic violence and harmful practices faced by the transgender and gender diverse community.

² In total, 102 responses were received. After cleaning 62 valid responses remained in India.
³ The results below were captured through surveys completed between December 2023 and September 2024.
⁴ For analysis, respondents were collapsed into categories of 'Man/Transgender Man/Trans Masculine'

and 'Woman/Transgender Woman/Trans Feminine'. Non-binary was classified within its own category.
⁵ Top three types of violence experienced by trans people

