

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



A PROJECT BY



ASIA PACIFIC
TRANSGENDER
NETWORK



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 **AMPLIFY
CHANGE**

 **SEED**
Nobody Gets Left Behind

SUPPORTED BY



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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 : Malaysia 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 SEED in Malaysia 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

APT ^N	Asia Pacific Transgender Network
BDS	Blue Diamond Society
CBO	Community-based organisation
LGBTQI+	Lesbian, Gay, Bisexual, Transgender, Queer and Intersex+
NGO	Non-Governmental Organisation
SOGIESC	Sexual Orientation, Gender Identity and Expression, and Sex Characteristics
SUKHAM	Human Rights Commission of Malaysia
TTP	Trans Thrive Project
UMMC	University Malaya Medical Centre
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 Malaysia, trans people who identify as women use multiple terms to self-identify. These include Transwanita, Mak nyah, Thirunangai, or Nonya. 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 Malaysia, people who identify as men may use the term Thiruthambi, Kua xing nan, Pak nyah, or Pengkid 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 trans and gender diverse community. The TTP is currently being implemented with national partners across four countries: SEED Foundation in Malaysia, the Blue Diamond Society from Nepal, Venasa Transgender Network from Sri Lanka, and Samabhabona in India, 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 trans and gender diverse people. This country snapshot presents the TTP findings of transphobic violence and hate incidences and their impact on community members in Malaysia. APTN would like to express deep gratitude to SEED Foundation, 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 in 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, 105 responses were received. After cleaning, 105 valid responses remained in Malaysia. 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.

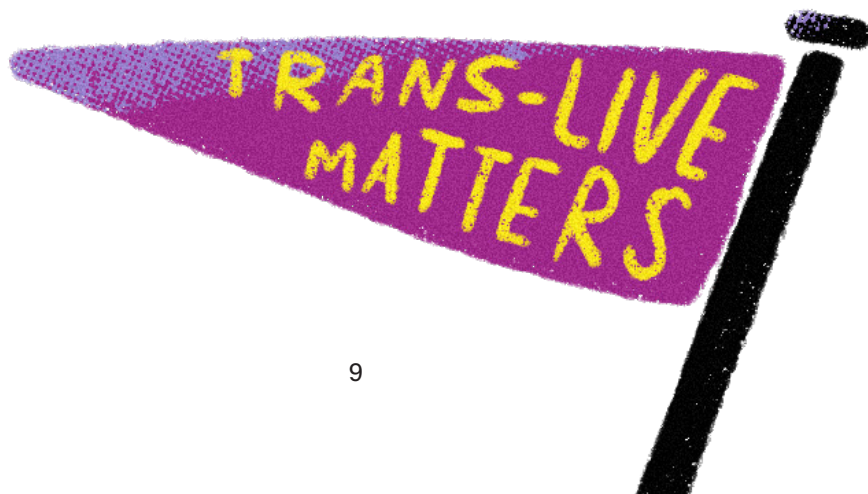
Limitations

The sample from Malaysia has a slightly higher representation of trans women/feminine persons. As such, the results may be slightly skewed towards the realities of trans women/femmes and may not wholly represent the experience of other genders. However, this does not invalidate the results and realities captured in this snapshot.

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

Constitutional Protections

“ What happened to you does not define yourself and your life. ”

Both consensual gender expression for trans people, and same sex relationships, are criminalised in Malaysia, with harsh sentencing laws including sentences of up to 20 years and corporal punishment (whipping). In Malaysia, the colonial era Penal Code Sections 377A and 377B prohibit “carnal intercourse against the order of nature”, while Section 377D criminalises acts of “gross indecency”. Both laws incur penalties of imprisonment and have been actively enforced in recent years.

Laws have also been misused to target transgender people. For example, official policy dictates medical practitioners and official hospitals cannot prescribe the use of hormones to affirm the gender of trans people. Hormones are also regulated in Malaysia under the Poisons Act (1952), which classifies them as Group B or C drugs which cannot be sold or supplied except by registered medical practitioners or licensed pharmacists.³ The possession or informal sharing of hormones risks legal consequences and harassment by police and Islamic authorities.⁴ This is despite the federal Constitution of Malaysia guaranteeing that all people are equal before the law and that discrimination on the grounds of religion, race, place of birth, or gender is prohibited.⁵ While gender is not specifically defined under the Constitution, gender is taken to be binary. Further, the Government considers sex and gender interchangeable and only refers to them in terms of physical characteristics.⁶

In 2001, the Government of Malaysia declared themselves an Islamic State operating both civil and Sharia courts, with the latter concerning the Muslim population. Malaysia consists of 13 states and three federal territories, all of which have state-enacted Islamic laws that criminalise transgender and gender-diverse people based on their gender identity and expression. Sharia laws are enacted by the state legislatures and contain laws that prohibit “posing as a woman”, cross-dressing or cross-dressing for “immoral purposes”.⁷ In four states in Malaysia it is a crime to be a “female posing as a man”.⁸ These laws fuel discrimination and violence towards trans and gender diverse people in Malaysia. When the constitutionality of these laws has been challenged in court by transgender individuals who have been targeted by cross-dressing charges, the local Appeal Courts dropped these charges, agreeing they breached rights guaranteed in the Federal Constitution. However, the Federal Government overturned the rulings, questioning authority of these courts to make judgements on such statutes as unconstitutional,⁹ and citing the use of improper procedures to challenge the charges.

In the 1980s, the National Fatwa Committee declared trans people and gender affirmation surgery haram. Though not legally binding, this led the Universiti Malaya Medical Centre (UMMC) (formerly known as the University Hospital) to stop performing such surgeries, a stance that persists today. In 2008, similar reasoning justified a national fatwa

³ Asia Pacific Transgender Network, SEED Malaysia. 2017. Legal Gender Recognition in Malaysia: A Legal & Policy Review in the Context of Human Rights. (Bangkok: APTN, 2017). https://www.undp.org/sites/g/files/zskgke326/files/migration/asia_pacific_rbp/Malaysia-APTN_Publication_OnlineViewing.pdf

⁴ *ibid.*

⁵ UN Women. Federal Constitution of Malaysia 1963, amended 2022. 21 March 2025. <https://constitutions.unwomen.org/en/countries/asia/malaysia?f%5B0%5D=provisioncategory%3A682>

⁶ <https://arrow.org.my/wp-content/uploads/2021/01/LGBTIQ-Rights-in-Malaysia-.pdf>

⁷ Legal Gender Recognition in Malaysia: A Legal and Policy Review in the Context of Human Rights. Asia Pacific Transgender Network. https://www.undp.org/sites/g/files/zskgke326/files/migration/asia_pacific_rbp/Malaysia-APTN_Publication_OnlineViewing.pdf

⁸ <https://arrow.org.my/wp-content/uploads/2021/01/LGBTIQ-Rights-in-Malaysia-.pdf>

⁹ <https://www.openglobalrights.org/fighting-transphobia-malaysia-human-rights-imperative/>

against pengkid (masculine-presenting females), affecting all assigned female at birth, particularly trans men, trans masculine persons, and butch lesbians.¹⁰ In 1996, stricter policies were introduced to make changing gender markers and/or names on legal documentation much more challenging.

In 2021, the Human Rights Commission of Malaysia (SUHAKAM) proposed a feasibility study to allow legal gender recognition for trans individuals as “third gender”. The premise was strongly rejected by conservative religious groups and political parties who claimed such a proposition would “desecrate human rights”.¹¹ For trans and gender diverse individuals, this mismatch with their official documents has led to barriers and discrimination in accessing health, employment and educational opportunities.

In 2023, Prime Minister Anwar Ibrahim stated that his government would never recognise LGBTQI+ rights. This followed an announcement in 2021 from the Deputy Minister in the Prime Minister’s Department (Religious Affairs), stating that harsher penalties should be imposed on LGBTQI+ people to deter their behaviour as current laws were not strict enough.¹²



Anti-Discrimination Laws

Article 5 to 13 of the Federal Constitution of Malaysia protects the fundamental liberties of citizens. Article 8 (2) of the Constitution prohibits discrimination on the grounds of gender. However, because the term gender is interpreted by the courts to mean physical sex characteristics, this provides little to no protection for trans people.

Transgender people in Malaysia face multiple marginalisations due to discrimination from duty bearers, such as police, state officials, teachers, health professionals as well as family and society at large. There are little to no complaints mechanisms that trans people feel they can safely use without further persecution or discrimination.¹³ Given the criminalisation of their identity and sexual orientation they can face further repercussions including: harassment, violence, and refusal of duty bearers to hear the complaint. Furthermore, taking such complaints through the court systems can be quite costly and therefore only accessible to those with the means to do so.

The Anti-Sexual Harassment Act (2022) resulted from over two decades of advocacy by women’s rights groups and non-governmental organisations (NGOs).¹⁴ Unlike the Employment Act (1955), which focusses on workplace sexual harassment, the 2022 Act addresses sexual harassment in other domains of life as well. Regrettably, the Act does not explicitly specify sexual harassment as a criminal offence, and offenders have no penalties. Even though the Act is designed to be gender-neutral (section 7), it does not

¹⁰ *ibid.*

¹¹ <https://www.hrw.org/news/2021/06/22/malaysia-should-legally-recognize-transgender-people>

¹² <https://www.humandignitytrust.org/country-profile/malaysia/>

¹³ <https://arrow.org.my/wp-content/uploads/2021/01/LGBTIQ-Rights-in-Malaysia-.pdf>

¹⁴ Laws Of Malaysia Act 840 Anti-Sexual Harassment Act 2022 <https://www.wccpenang.org/wp-content/uploads/2023/05/ANTI-SEXUAL-HARASSMENT-ACT-2022.pdf>

specifically address sexual harassment against transgender and LGBTQI+ persons. Discussions on the same have been held with Members of Parliament pushing for the inclusion of “third gender” persons under the purview of the law in the Malaysian parliament, but no progress on this has been made so far.¹⁵

In November 2023, the Malaysian Government announced it would operationalise conversion therapy centres to “rehabilitate” transgender people.



Hate Crimes Legislation

In one study conducted by the transgender rights group Justice for Sisters, it was reported that at least 67 per cent of trans women in Malaysia experienced some form of physical or emotional abuse, but due to distrust in authorities, most cases go unreported.¹⁶ Currently, there is no legislation prohibiting or criminalising hate crimes in Malaysia’s laws. Religious, political and judicial authorities are often responsible for rights violations and abuse, actively targeting trans and gender diverse people. When arrested and detained, trans people, particularly trans women, who are held in male prisons where they are targets of sexual abuse, rape and extortion from both other prisoners and prison guards¹⁷ – all with impunity.

A hate crime is motivated by prejudice or hostility based on the victim/survivor’s membership of a particular group or characteristic, including their sexual orientation or gender identity. Because they are targeted specifically because of their gender identity, trans people and trans organisations in Malaysia are actively advocating for change. This includes demanding their rights be respected; building greater public awareness of the context for trans and gender diverse communities by presenting positive images of trans people; building strong, intersectional movements to support strengthened constitutional protections for the trans community; ending discriminatory laws and fatwas; and ceasing arbitrary detention of trans and gender diverse people.

¹⁵ Zahiid, S. J. (2022, July 19). Amanah MP: ‘Third gender’ Persons must also be Protected by Anti-Sexual Harassment Law Despite Rejection of LGBT. Malay Mail. <https://www.malaymail.com/news/malaysia/2022/07/19/amanah-mp-third-gender-persons-must-also-be-protected-by-anti-sexual-harassment-law-despite-rejection-of-lgbt/18319>

¹⁶ <https://www.fortifyrights.org/mly-inv-oped-2017-12-13/>

¹⁷ <https://www.openglobalrights.org/fighting-transphobia-malaysia-human-rights-imperative/>

3 Trans Thrive Project: Survey Data



In Brief: Sample Demographics

Transgender Woman/Trans Feminine	Man	Woman	Transgender Man / Trans Masculine	Non-Binary
75	11	8	6	5
71.4%	10.5%	7.6%	5.7%	4.8%
NO. PARTICIPANTS / PROPORTION OF PARTICIPANTS				105 / 100%

FIGURE 1. Participants Demographic: Gender Distribution

“Stay together in solidarity”

A total of 105 individuals took part in the Malaysian survey. Their ages spanned from early adolescence through older adulthood: only 1.9% (n=2) were aged 11–17 and another 1.9% (n=2) were 18–25. The bulk of respondents fell into the middle-adult brackets, with 29.5% (n=31) aged 31–39 and 30.5% (n=32) aged 40–49. A further 9.5% (n=10) were 26–30, and 26.7% (n=28) were 50 or older.

Nearly everyone (99%, n=104) was born in Malaysia, with a single participant (1%) reporting India as their birthplace. All respondents (100%, n=105) resided in Malaysia at the time they completed the survey. In terms of gender identity, most participants identified as transgender women or trans

feminine (71.4%, n=75). Smaller proportions identified as cis men (10.5%, n=11), cis women (7.6%, n=8), transgender men or trans masculine (5.7%, n=6), and non-binary (4.8%, n=5). 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.

When asked about sexual orientation, 76.2% (n=80) described themselves as heterosexual; the remainder were distributed among asexual (7.6%, n=8), bisexual (3.8%, n=4), gay (2.9%, n=3), pansexual (1.9%, n=2), lesbian (1.0%, n=1), “not sure” (4.8%, n=5), and other orientations (1.9%, n=2).

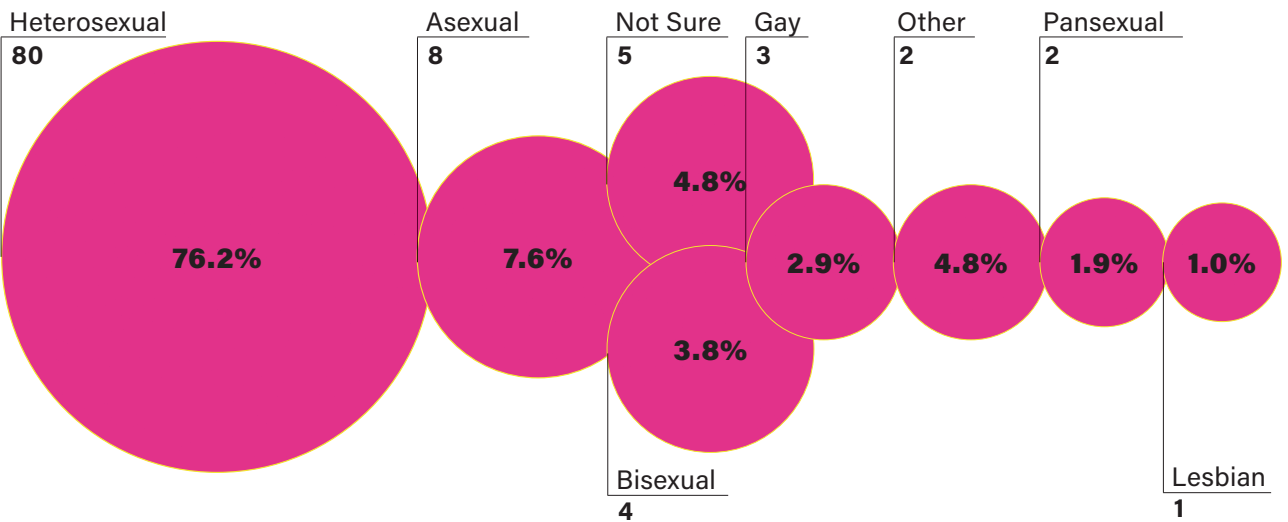


FIGURE 2. Participants Demographic: Sexual Orientation Distribution

Regarding work status, 42.9% of respondents (n=45) were employed full-time, another 10.5% (n=11) part-time, and 23.8% (n=25) were self-employed. Nineteen percent (n=20) were unemployed or jobless, while 3.8% (n=4) reported being unable to work due to injury or health conditions.

Due to limited opportunities in the world of work, significant proportions of trans people,

especially trans women, are engaged in sex work. The results highlighted engagement in sex work was evenly split: 46.7% (n=49) reported that they do engage in sex work, 46.7% (n=49) reported they do not, and 6.7% (n=7) preferred not to say. Sex work engagement was reported by 54 percent of trans women, 18 percent of trans men and 20 percent of non-binary respondents.

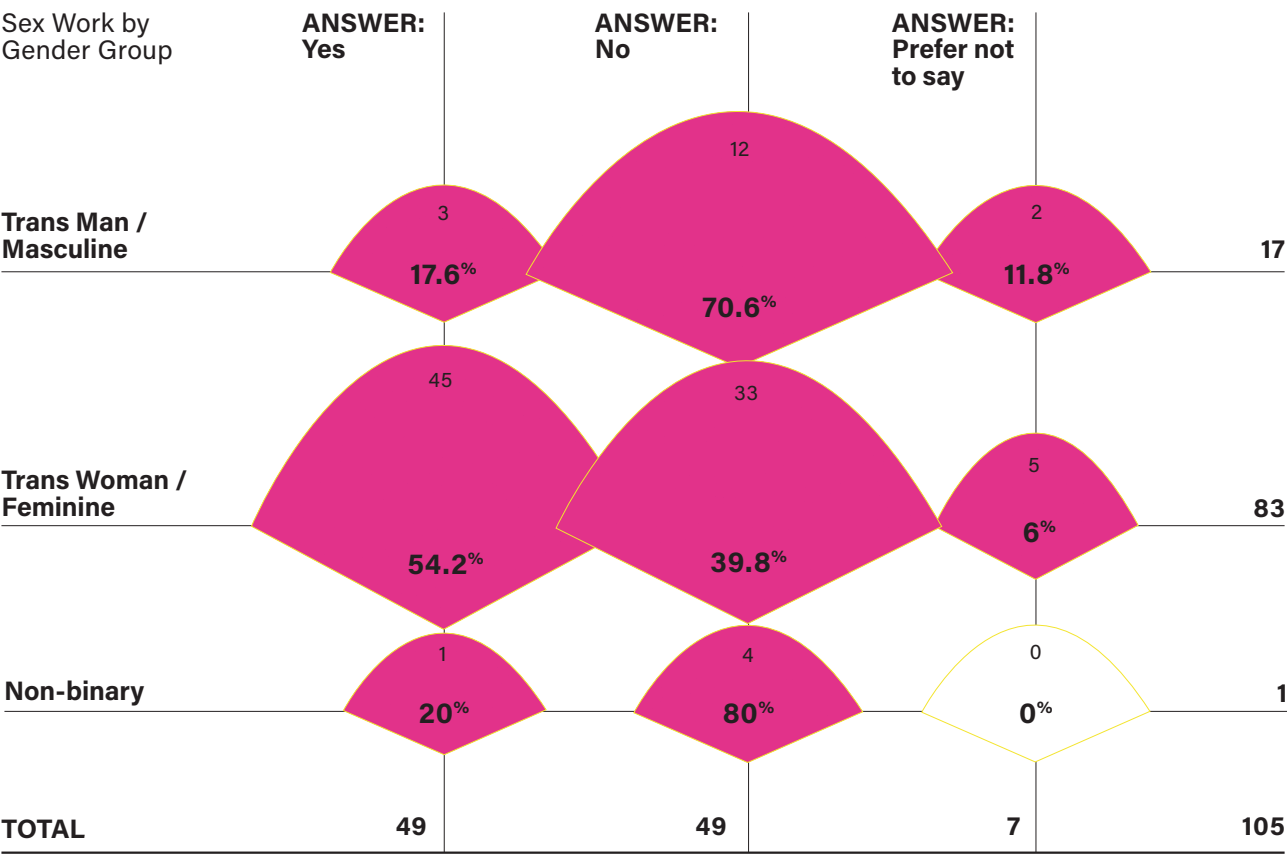
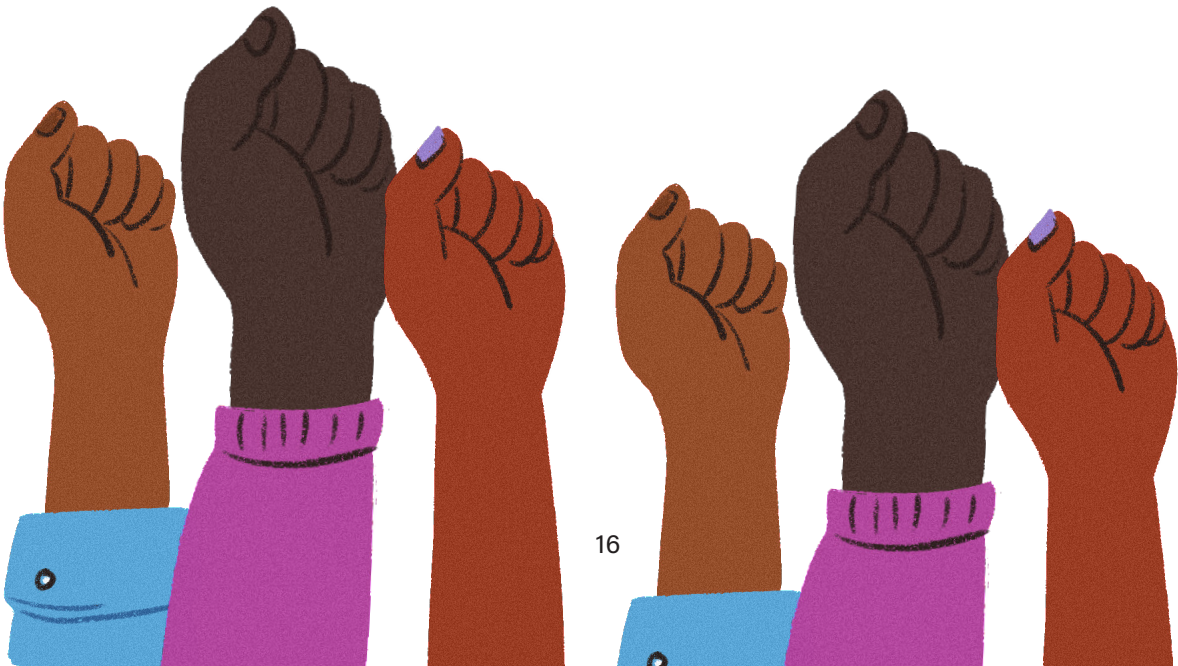


FIGURE 3. Participant Demographic: Gender Distribution in Sex Work



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

The survey collected information about transphobic incidents, with the option to select multiple responses regarding the type of violence they experienced. 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.

Among the 105 respondents, the most common types of violence experienced were verbal and physical assaults, each affecting about

43% of respondents, followed by public humiliation (31%) and sexual assault (27%). Over one quarter (28%) experienced direct threats of violence, and 11% were threatened with rape.

Less common but still notable (each around 6%) were armed assaults, coercive actions by health professionals, traditional or faith-based rituals meant to 'stop' their transition, mob violence and both physical and online stalking. Rarer types of violence included property destruction (2%), other forms of violence such as doxxing (2%), and acid attacks (1%). No one reported a burn attempt.

“ A group of men on bike saying hate speech, nasty word and spit at me ”

Types of Violence	n (of 105)	%
Verbal Assault	45	42.9%
Physical Assault	45	42.9%
Public Humiliation	33	31.4%
Threat of Violence	29	27.6%
Sexual Assault	28	26.7%
Threat of Rape	12	11.4%
Armed Assault	6	5.7%
Attempts by health professionals to stop transition	6	5.7%
Traditional/ Spiritual rituals to “stop” being trans	6	5.7%
Faith-based exorcism/ practices	6	5.7%
Mob Violence	6	5.7%
Stalking (Physical)	6	5.7%
Stalking (Online)	6	5.7%
Property Destroyed	2	1.9%
Other Violence (e.g., doxxing)	2	1.9%
Acid Attack	1	1.0%
Burn Attempt	0	0.0%

FIGURE 4. Participants' Experiences of Different Types of Violence

When we break down each incident by gender group (with trans men n=17, trans women n=83, non-binary n=5), a few notable patterns emerge, bearing in mind small subgroup sizes (especially non-binary people):

- **Verbal and physical assaults** are most common among trans women (each 48.2%), compared to 23.5% for trans men and one of five non-binary people (20.0%).
Sexual assault was reported by almost a third of trans women (32.5%) but by none of the trans men and only one non-binary person.
- **Public humiliation** was highest for trans men (41.2%) compared to 30.1% of trans women.
- **Threats of rape** affected 17.6% of trans men versus compared to 10.8% of trans women; none were reported by non-binary participants.
- **Coercive interventions** (health-professional blocking, spiritual/ritual, exorcism, mob violence, online stalking) each affected one or two non-binary respondents (20–40.0%), but the small sample size means these results should be interpreted cautiously.
- Other rare but serious incidents – **acid attack** (one trans man, or 5.9%) and **armed assault** (7.2% of trans women) – were almost entirely confined to one group.

Type of violence	Trans masculine n=17	Trans feminine n=83
Threat of rape	17.6% (3)	10.8% (9)
Public humiliation	41.2% (7)	30.1% (25)
Verbal assault	23.5% (4)	48.2% (40)
Physical assault	23.5% (4)	48.2% (40)
Sexual assault	0% (0)	32.5% (27)

FIGURE 5. Participants' Experiences of Different Types of Violence Segregated by Gender



Incidents that occurred on college/university campuses and at cruising/dating spots carried the highest risk of experiencing multiple types of violence during an incident. Every respondent who experienced an incident in those settings faced multiple types of violence. Police stations also present elevated risk, with three-quarters (75%) of victims/

survivors reporting experiencing multiple types of violence. By contrast, incidents near participants' homes most often involved one type of violence (71% of home-based incidents involved one type of violence), and workplaces also showed a relatively lower level (37.5% of workplace incidents involved multiple types of violence).

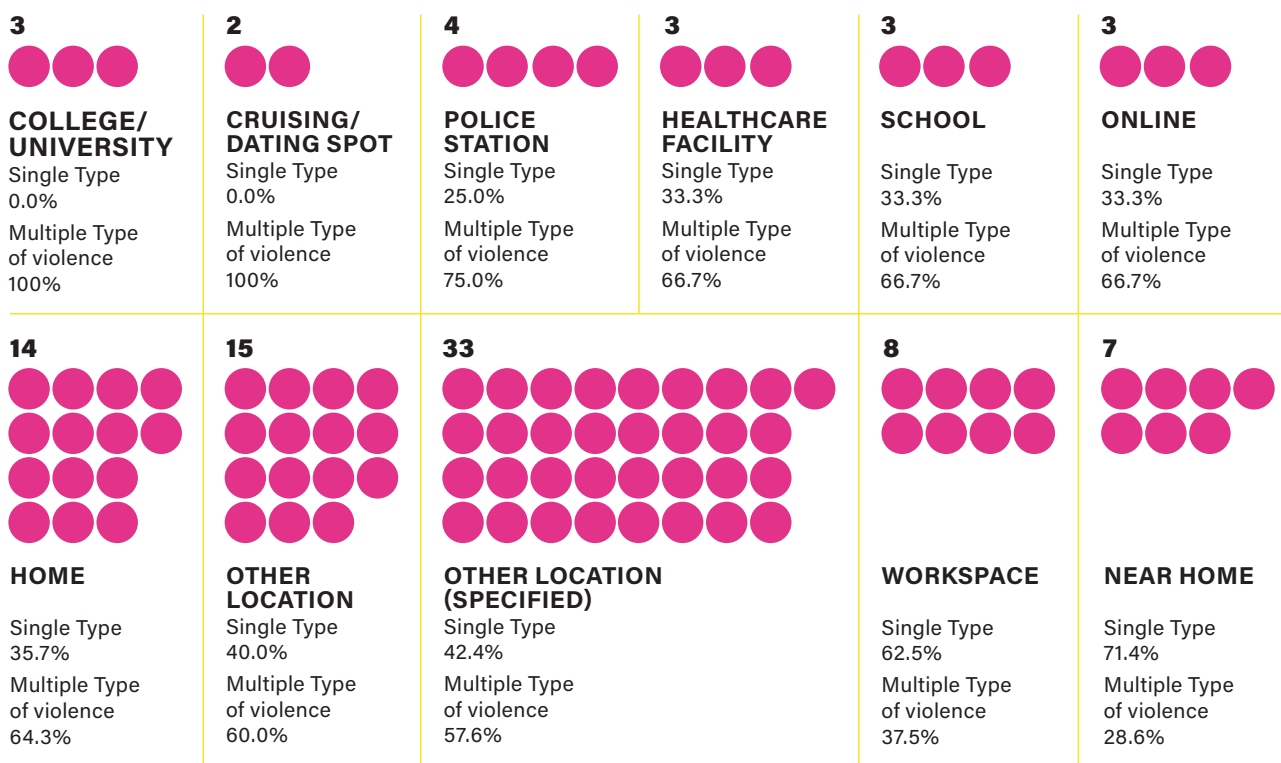


FIGURE 6. Locations where Participants Reported Experiencing Violent Incidents

“Too many incidents happen in various places such as online harassment, discrimination and verbal assault in the workplace and university, and many more.”

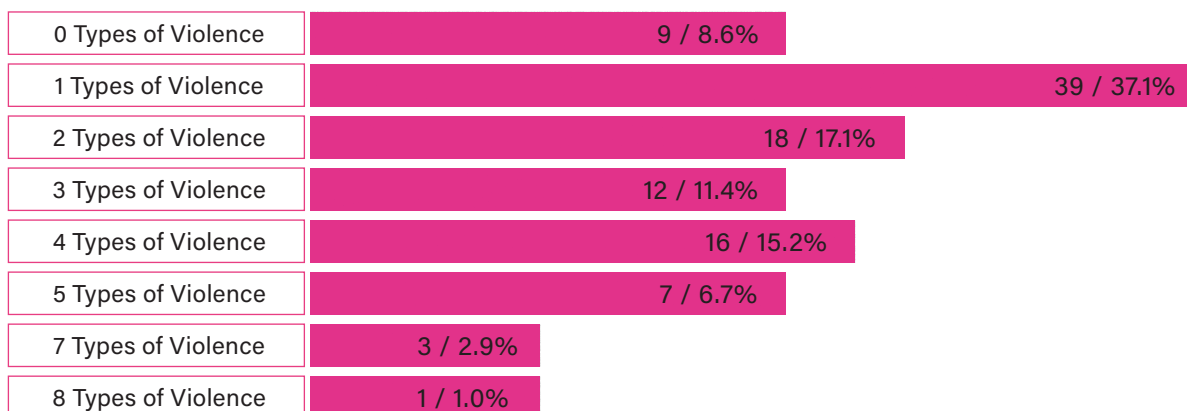


FIGURE 7. Frequency of Different Types of Transphobic Violence Experienced by Respondent

To develop an overall risk profile, we examined the total number of types of violence experienced in one incident reported by participants across three variables: gender identity, age at the time of the incident, and the location where the incident occurred.

Across gender, age and location, a clear high-risk profile emerges:

Young adults (18–25) are most vulnerable, accounting for over a third of all incident reports and having the highest share of those experiencing multiple types of violence during a transphobic incident.

- **Transgender women** face the heaviest burden on the street, and of the 32 street-based incidents they reported, 84% (27 of 32 incidents) came from people who had

experienced two or more types of violence during the incident.

- **Transgender men**, though fewer in number, experienced more than one type of violence in **cruising/dating spots** and **healthcare facilities**, with 100% of those location-specific incidents linked to multiple types of violence.
- Despite the small sample size (n=5), **non-binary** participants accounted for all college/ university incidents (n=3) reported by those with two or more types.

This profile shows that young transgender women on the street and trans men in certain public or professional settings are at particular risk of experiencing more than one type of violence during any one incident.

Gender	Key Age Bracket	Key Location (s)	Key Location (s)
Transwomen	18 -25	Street	84% (27 of 32 street incidents)
Trans men	26 - 30	Cruising/dating spot; healthcare	100% (one of one cruising; two of three healthcare)
Non-binary	10 and below & 18 - 25 ¹	College/university	100% (three of three university incidents)
All genders	18 - 25	College/university; cruising spots	100% at both settings (four university; two cruising incidents)

FIGURE 8. Patterns of Repeated Violence: Age, Location, and Gender Identity



¹ Non-binary age breakdown: one incident at age 10–below (2 total incidents), one at age 18–25 (8 total incidents).

Perpretator Profiles: Who is committing transphobic violence in Malaysia?

“ It was done by the religious authorities targeting transgender performers. ”

Across the 96 respondents who named their perpetrators, several clear patterns emerge:

- **Strangers** were the single largest group, named by 36 people (37.5%).
- **Institutional actors** also feature heavily: 18 (18.8%) pointed to public officials and 16 (16.7%) to police.
- **Personal contacts** such as family members (14; 14.6%) and neighbours (13; 13.5%) were common perpetrators as well.
- **Clients of sex workers** (10; 10.4%) and **religious figures** (9; 9.4%) each accounted for roughly one in ten responses.

- **Healthcare providers** (8; 8.3%) and **co-workers** (11; 11.5%) were less frequent but still notable.
- **Intimate partners, peers, supervisors and more formal educational actors** (classmates, faculty) were each selected by fewer than five respondents.

This mix shows transphobic violence comes from both unknown individuals and those in positions of authority, as well as from within personal networks.

Perpetrator Identity	No. Participants	Proportion of Participants
Strangers	36	37.5%
Public officials	18	18.8%
Law enforcement (police)	16	16.7%
Family members	14	14.6%
Neighbours	13	13.5%
Co-workers	11	11.5%
Clients (sex-work customers)	10	10.4%
Religious leaders/ group members	9	9.4%
Healthcare providers	8	8.3%
Peers	7	7.3%
Romantic/intimate partners	4	4.2%
Supervisors/bosses	4	4.2%
Political group members/followers	3	3.1%
Classmates	3	3.1%
Faculty at educational institutions	2	2.1%
Don't know/cannot recall	8	8.3%
Other (various individual mentions)	9	9.4%

FIGURE 9. Identities of Perpetrators of Violence

“ People ... lack of knowledge [of] how to address transgender people with the appropriate term. They try to use degrading terms and wrong salutations and pronouns. Always think trans people will bring bad luck to their life and think we are living in a sin as a trans women. Many incidents happen through my life and it happens when meet a transphobic person. ”

Overall, the data show that strangers are the single largest perpetrator group across every type of violence measured. They account for 41% of all threats of violence, 44% of verbal assaults, nearly half of physical assaults (49%), and 61% of sexual assaults. Public officials consistently occupy the second spot for threats, public humiliation, and verbal assault, accounting for between 24% and 28% of those cases.

Family members and sex-worker clients were the leading perpetrators of rape threats, responsible for a quarter of all such incidents (three out of 12 each). Family also contributes roughly a fifth of public humiliations and physical assaults. Meanwhile, law enforcement officers are most prominent in physical assaults (27% of those cases) but play a smaller role (10–19%) in other violence types. Note more than one perpetrator may have been involved in the incident.



In Focus: Public Official and Police Violence?

“ [We need] actions to address the violence in legal and law enforcement. ”

In Malaysia, threats of violence at the hands of law enforcement span a variety of settings, but they are most common “on the street,” where 11 of the 29 documented threat incidents (38%) occurred. The victim’s own home was the next most frequent site (8 incidents, 28%), and the remaining threats were scattered across “other” unspecified locations, near

the victim’s home, in workspaces, online or in healthcare settings, and occasionally even inside police stations. Trans women bore the majority of these threats – 24 out of 29 (83%) – while trans men accounted for the balance (17%), and no non-binary respondents reported being threatened.

Location of Police Violence

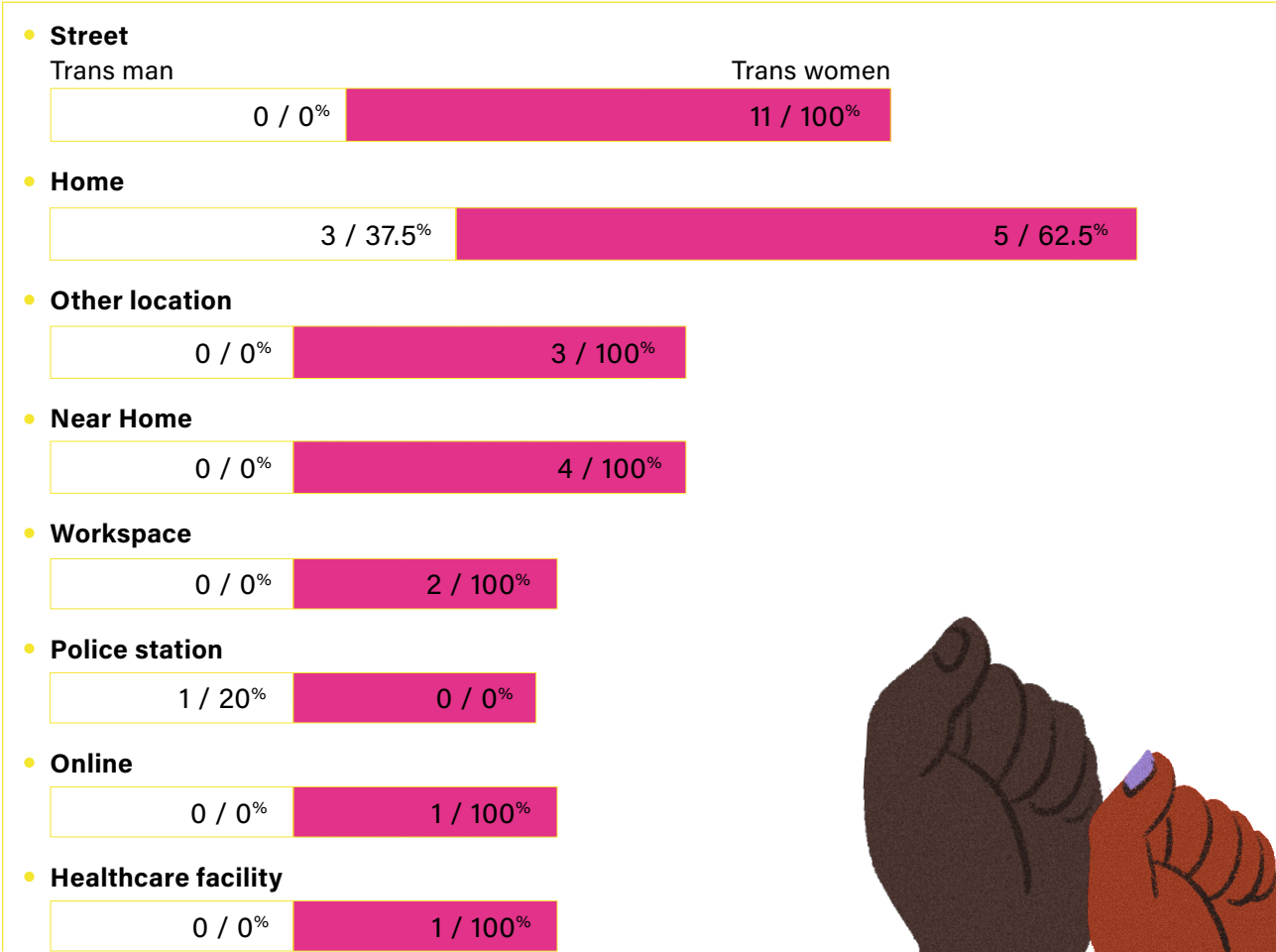


FIGURE 10. Distribution of Police Violence Incidents by Location and Gender Identity



Trends in Impact: How are people affected?

“ Mentally exhausted and make me to harm myself such as cut my hand with knife, burn with cigarette. Took a long time to recover from that incident and scared to engage with another relationship. Prefer to stay alone and had trust issue. ”

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.

Harm Type	Observations
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 diarrhea, 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.



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.

Mid-life adults bear the heaviest burden of compounding harms. In the emotional domain, respondents aged 40–49 reported the largest share of multiple emotional impacts: 21 individuals in this cohort experienced two or more distinct emotional harms, with a total of 65 out of 86 respondents (76%) falling into the high-impact category.

Participants aged 26 to 49 reported the highest levels of physical impact, with all respondents aged 40–49 (n=8, 100%) and most aged 26–30 (n=10, 83%) experiencing moderate or severe physical effects. Among those aged 18–25, 22 out of 32 participants (69%) fell into these higher impact categories, as did 7 of 16 aged 31–39 (44%).

For those aged 18–25, over half (54%) of the 35 participants in this age group reported moderate or severe psychological effects, while eight of 12 (67%) aged 11–17 fell into this category. Adults aged 31–39 showed the highest proportion reporting very high psychological impact, with a quarter (24%) of the 17 respondents in this age bracket experiencing more than five impacts. Only one of 10 participants aged 40–49 and none aged 50 and above reported more than five impacts.

Relational harm was prevalent among those aged 18–25, with 22 of 35 participants (63%) experiencing two or more impacts. High relational impact was also reported by more than half (53%) of the 17 respondents aged 31–39 in this category. Fewer participants aged 50 and above reported relational harm, with only two of six (33%) experiencing multiple impacts.

Spiritual harm was most commonly reported by participants aged 18–25 and 26–30, with 57% and 53% respectively experiencing two or more spiritual impacts. Those aged 11–17 and 31–39 also reported high levels, with around half (50% and 47%, respectively) in these higher categories. The 40–49 group had the highest proportion experiencing very high spiritual impact, with two of 10 (20%) reporting more than five impacts. Lower impact levels were more common among participants aged 50 and above, where two of six respondents (33%) reported multiple spiritual impacts.

"Traumatised for 2 weeks."

"Afraid to go out."

"Lost interest to see people."

Harm Type	Age groups experiencing 2-3 impacts	Age groups experiencing 5+ impacts	Observations
Emotional	11 - 17, 18 -15, 26 -30, 50+	18-25, 26-30, 31-39, 40-49	Emotional harm was widespread across age groups, with high severity concentrated in adults 26-49.
Physical	11-17, 18-25, 26-30, 40-49	31-39, 40-49	Physical impact was most common in adults over 30
Psychological	11-17, 18-25, 26-30, 40-49	31-39	Psychological effects were moderate across most groups, with high impact in 31-39 year olds
Relational	11-17, 18-25, 26-30, 31-39	31-39, 40-49	Relational harms were consistent across young to middle adulthood, with the highest levels in 31-49.
Spiritual	11-17, 18-25, 26-30, 31-39	31-39, 40-49	Spiritual impacts followed a similar pattern to relational harm, peaking in early and mid-life

FIGURE 11. Different Types of Harms Reported by Participants Segregated by Age Group and Impact

Across the different domains of harm, intimate partners and healthcare providers inflict the most severe harms on a per-person basis, but law enforcement emerges as the most consistently high-impact perpetrator across the board.

Every respondent harmed by a romantic partner (n=4) or by a healthcare professional (n=8) experienced multiple emotional and physical effects, and three-quarters or more endured psychological, relational, and spiritual consequences.

Meanwhile, police are responsible for high-impact outcomes in well over 70% of cases in every domain – emotional (86.7%), physical (73.3%), psychological (81.3%), relational (87.5%), and spiritual (87.5%) – reflecting both the

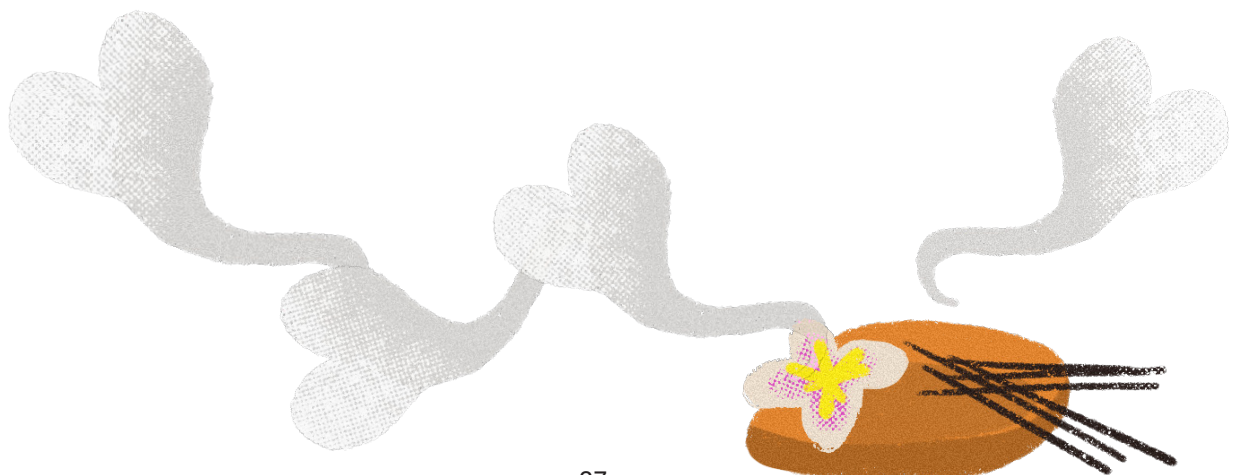
frequency and severity of these incidents. Family members also produce very high rates of emotional (91.7%) and physical (83.3%) harms, though their psychological (64.3%) and relational (57.1%) impacts are lower by comparison.

Strangers, supervisors, and peers each drive substantial multi-domain distress in roughly 70–85% of cases, whereas classmates consistently register the lowest high-impact rates (33–50%).

These patterns highlight the outsized role of intimate, institutional, and medical relationships in driving deep, compounding harms among trans and gender-diverse people in Malaysia.



Perpetrator Identity	Dominant Severe Impact(s)	Interpretation
Romantic partner	Emotional; Physical; Psychological; Relational	Intimate partners uniformly produce the deepest, compounding harms across all personal domains.
Healthcare provider	Emotional	Medical professionals most often trigger severe emotional distress, even if other impacts are less frequent.
Law enforcement (police)	Relational; Spiritual	Police actions especially fracture relationships and undermine spiritual well-being among victims.
Family	Emotional	Abuse by family members primarily manifests as intense, long-lasting emotional trauma.
Strangers	Emotional	Random bystanders most commonly inflict sharp emotional wounds, with physical harm also prevalent.
Supervisor/ Employer	Emotional; Physical; Psychological; Relational; Spiritual	Workplace authority figures drive consistent, multi-domain suffering at equal rates, reflecting pervasive power abuse.
Peers	Emotional; Physical	Peer-on-peer violence yields strong emotional and bodily harms, though less psychological fallout.
Classmates	Physical	Classmate-perpetrated incidents tend to be more physical in nature, with fewer broader emotional or psychological consequences.



Resilience & Coping

“ Seek help, share your story. Find experts. ”

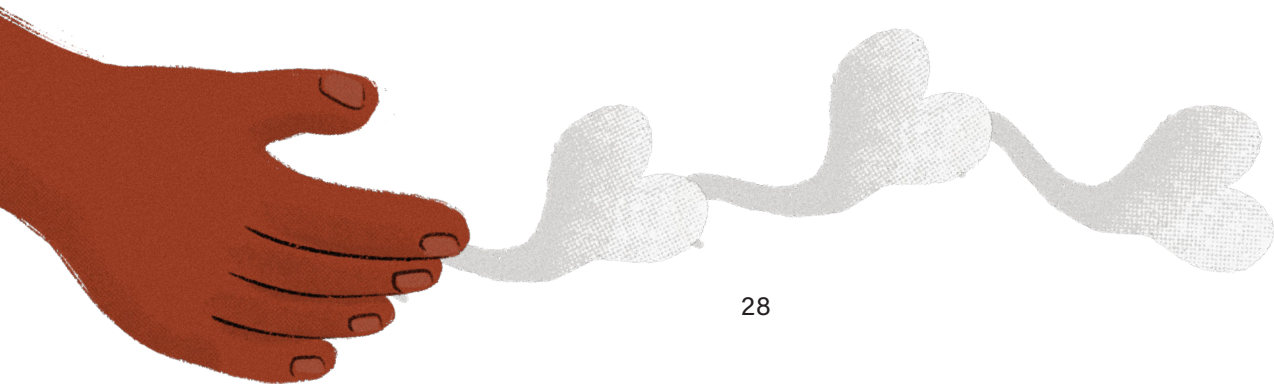
In order to better understand how trans and gender diverse people cope or respond following the experiences of transphobic violence we asked participants about their

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

Trans and gender-diverse individuals in Malaysia draw on a mix of informal and formal supports to heal from transphobic incidents, but the balance strongly favours peers and community ties over professional services. Half of respondents (50%) spoke with friends, and just over two in five (40.6%) reached out to other trans or gender-diverse people for mutual understanding, underscoring the central role of peer networks. Fewer than one in ten (9.4%) confided in family members. Turning to digital channels, 14.6% went online to gather information, while only 6.3% pursued other self-directed healing strategies.

Formal supports such as counselling and organised groups see a more modest uptake. One in five (21.9%) joined a peer support group, often run by community organisations, which themselves were contacted by 27.1% of participants. Fewer (15%) engaged a professional counsellor. Crisis hotlines and legal avenues were rarely used: fewer than 5% accessed a crisis line, 11.5% made an official complaint, and just 2.1% pressed charges. Unfortunately, 8.3% of respondents reported no coping actions at all, signalling a gap in both informal and formal support where additional outreach and accessible healing options are needed.



Coping Action

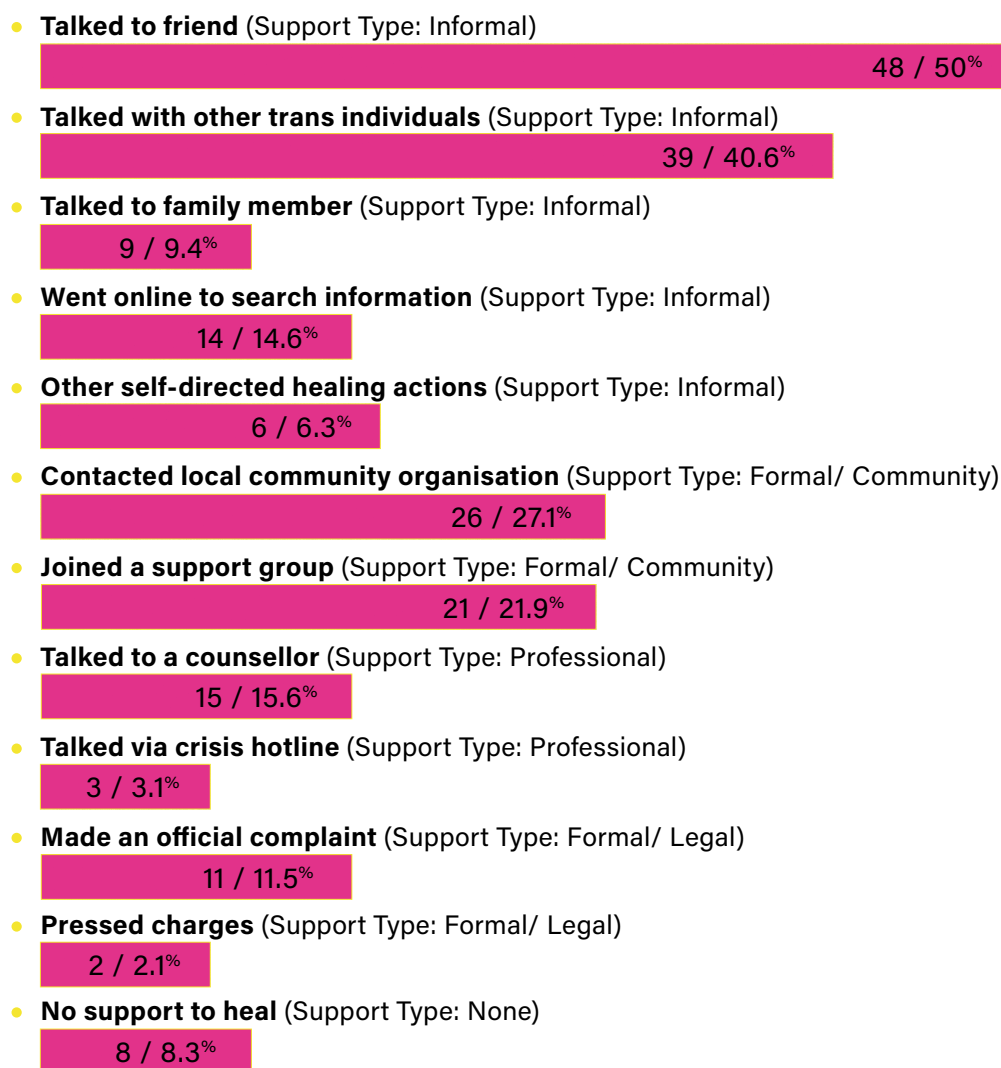
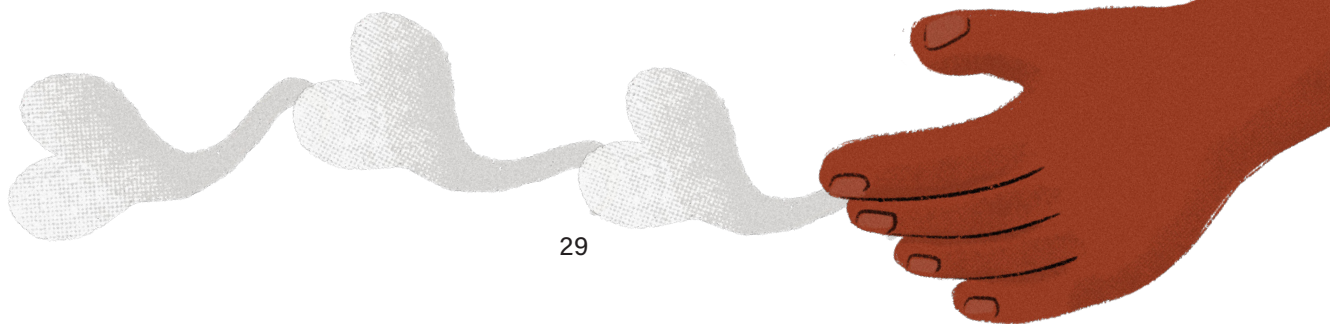


FIGURE 12. Different Types of Coping Actions undertaken by Participants Following Experiences of Transphobic Incidents

“Wish there is some place that I can turn to if I ever had a crisis.”

Across age cohorts, help-seeking behaviour showed broad patterns. One of the two respondents aged 18–25 bracket pursued two to five healing actions, and neither reported doing nothing or relying on only a single resource. Adolescents aged 11–17 (also n=2) exclusively took one action, most often talking with peers. In the 26–30 cohort, 60% pursued multiple supports, 30% limited themselves to a single action, and 10% did nothing.

The 31–39 group had the greatest diversity, with about 43% split evenly between one and two to five actions, and 11% undertaking more than five. Those aged 40–49 were more inclined to stick with a single strategy (45%) rather than mixing options, and roughly 14% did nothing at all. Finally, older adults (50+) mirror the 26–30 pattern, with 60% taking two to five actions and none exceeding five.



Trans men tended to pick one primary avenue of support: 64% (9 of 14) relied on a single coping mechanism, 21% used multiple strategies, and just 7% branched out beyond five.

By contrast, trans women more often combined approaches: just 35% limited themselves to one action, while 51% engaged in two to five different supports; although only 4% pursued more than five. The small non-binary sample (n=3) uniformly adopted a multi-pronged

approach, each reporting between two and five distinct healing actions.

These patterns suggest that while younger and older adults often rely on a handful of familiar supports, mid-life respondents mix and match more extensively. Trans women mobilise broader coping repertoires, whereas trans men tend to stick to a single avenue of healing. In comments, participants specified some supports that would have helped them:

Age Range	No Action	One Action	Two - Five Action	More than Five Action
10 - 17	0 / 0%	2 / 100%	0 / 0%	0 / 0%
18 - 25	0 / 0%	0 / 0 %	2 / 100%	0 / 0%
26 - 30	1 / 10%	3 / 30%	6 / 60%	0 / 0%
31 - 39	1 / 3.6%	12 / 42.9%	12 / 42.9%	3 / 10.7%
40 - 49	4 / 13.8%	13 / 44.8%	11 / 37.9%	1 / 3/4%
50+	3 / 12%	7 / 28%	15 / 60%	0 / 0%

FIGURE 13. Frequency of Coping Actions undertaken by Participants of Different Age Groups



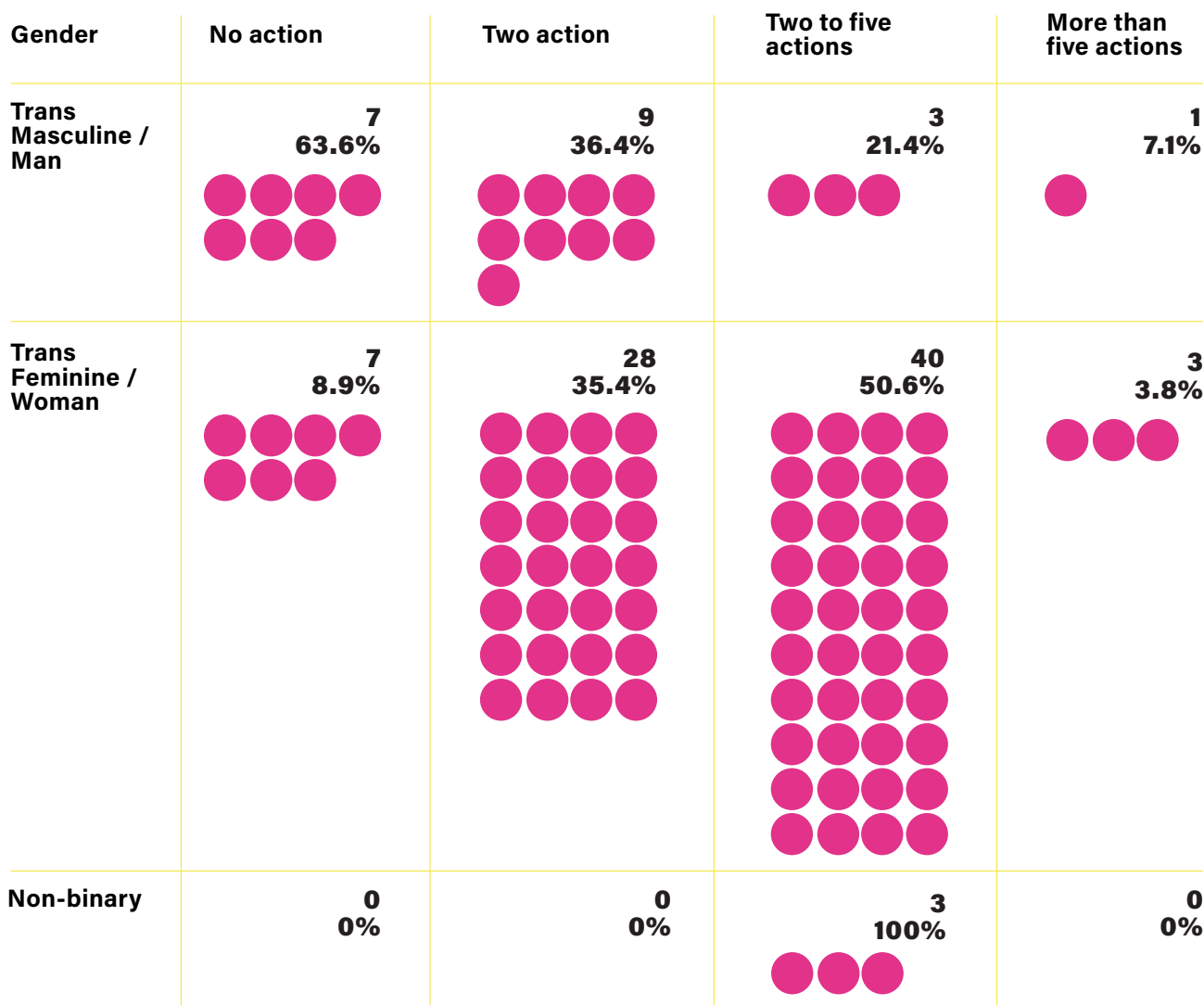


FIGURE 14. Frequency of Coping Actions undertaken by Participants of Different Genders

" Easy access to non-judgmental help physically mentally etc. "

" Group counselling for trans communities. "

" I' m looking for a job portal that explicitly supports non-discrimination against the transgender community. "

4

Summary of Findings



“ Don ’ t be afraid to voice out and reach to the relevant party that can provide a solution and help. Know your rights and you deserve to be treated equally and fairly without any restriction because your gender identity/sexuality ” .

The findings from the TTP survey from 105 participants in Malaysia illustrate how criminalising LGBTQI+ communities leads to experiences of transphobic violence for trans and gender diverse communities. In Malaysia, transgender people are criminalised under a broad range of colonial-era laws, such as 377A and 377B of the Penal Code which prohibit “carnal intercourse against the order of nature”, and Section 377D which criminalises “acts of gross indecency”. Additional policies, circulars, and fatwas routinely make it difficult for transgender people to live their lives free of discrimination, stigma and violence. For example, even using different pronouns or dressing in affirming clothing in public spaces can invite public censure, police violence, and social ostracisation.

There is currently no legislation that prohibits or provides a mechanism for redressal of hate crimes experienced by transgender people in Malaysia, and reporting mechanisms are also compromised by the persistent stigma and discrimination that transgender people experience at the hands of law enforcement officials and duty bearers. Transgender and gender diverse people also have limited access to basic services related to education, health-care, and employment, and their safety in these spaces is routinely compromised by ill-intentioned transphobic actors.

Consequences from the lack of constitutional protection are illustrated by the data analysis. In Malaysia, young trans and gender-diverse adults, particularly those aged 18–25, are most likely to face repeated violence in everyday spaces, particularly in educational institutions. The range of violence experienced by trans people in Malaysia extends from daily taunts and public humiliation to more extreme violence including mob violence and an acid attack. Trans feminine people are especially vulnerable on the street, while trans masculine

individuals report persistent threats and coercive interventions in healthcare and social settings.

The high level of violence perpetrated by strangers indicates the challenges for trans people to live their lives authentically in public spaces. This is closely followed by institutional actors such as public officials and police officers who are also responsible for carrying out a significant majority of these attacks. Police in particular were involved in perpetrating violence towards trans and gender diverse people in the street, home or near home, at work and at the police stations, highlighting that trans people are not safe from police harassment across multiple facets of their lives. This is unsurprising given that from the highest level of the Prime Minister’s office comes a refusal to not only recognise the transgender community, but also an insistence that current penalties are not harsh enough and should be increased to deter people from behaving in ways that go against heteronormative ideals and values.

These incidents of violence lead to a high negative impact on participants’ emotional, physical, psychological, relational and spiritual lives. Participants expressed a fear of going out, experiences of extended trauma, and described distancing themselves from society. The data highlights emotional distress as the highest impact of harm for all participants, across all age groups, but particularly in middle age. Participants reported the most harm by police, followed by healthcare providers and intimate partners. The study showed medical professionals triggering severe emotional harm – a concerning notion given the high levels of physical and sexual assault experienced by trans people in the study, as it may point to possible limitations of participants accessing safe, trusting and compassionate healthcare following injury.

Although only a small number of people cited romantic/intimate partners as perpetrators, this experience produced the deepest and most compounding harm across all domains, highlighting the enduring harm caused by those closest to the participants.

Survivors find resilience by turning to friends and peer networks for support, yet few access counselling, organised groups or legal remedies. Strengthening culturally informed professional services, expanding peer-led healing programmes, and ensuring accessible legal pathways will bridge this gap and help survivors move from crisis toward recovery. This analysis helps to identify system-level reforms and community-driven support that will improve the safety of trans and gender diverse people in Malaysia.

This study has some limitations, such as an overrepresentation of transgender women and trans feminine persons compared to transgender men and non-binary participants. This report, while still of great value, needs to be complemented by further studies with a more balanced mix of trans masculine persons, non-binary persons, and gender diverse persons. This would enable a more holistic understanding of the complex nature of violence and discrimination routinely

experienced by transgender people in Malaysia. Future iterations of this study can delve further into some of the complexities emerging from the data, particularly on accessing support systems, with victims/survivors of violence overwhelmingly relying on informal networks of care, rather than engaging professional counsellors or accessing formal reporting mechanisms. This points to the need to invest heavily in strengthening informal support networks by strengthening the capacities of community members to provide consistent psychosocial support, channeling more funds into community care work, and identifying the needs of care providers to fill existing gaps in provision of informal mental health support.

Overall, the study provides a clear picture of how punitive and unjust laws enable perpetrators to inflict violence on trans and gender diverse communities without justice or recourse. The study also highlights how incidents of violence against trans and gender diverse people often involve multiple types of violence, and also demonstrates the ways in which the multiple and enduring harm caused impact on their livelihoods, ability to sustain relationships and freedom to live authentically in public.



5

Recommendations



1. Pass Laws to Facilitate Legal Gender Recognition:

Transgender people in Malaysia experience significant barriers in accessing basic services related to healthcare, education, and employment, as a consequence of the lack of legal gender recognition in the country.

2. Strengthen Community Based Support Networks:

During distressing times when transgender people suffer violence and discrimination, the first responders are often other community members – friends, chosen family, romantic and/or sexual partners. It is important to equip communities with basic skills of providing psychosocial support, and strengthening the community networks that act as first responders in times of crisis.

3. Safe Reporting Mechanisms:

As evidenced in this report, transgender people experience violence at the hands of the very people – law enforcement officials, police personnel, and duty bearers – who are supposed to support them in filing complaints against violence. The legal landscape of the country also makes it difficult to safely access justice or recourse in cases where trans and gender diverse people have had their human rights violated. In this context, it is extremely

important to advocate for safe reporting mechanisms that transgender people can access to register complaints against hate crimes. As well as anti-bias training, accountability mechanisms and clear reporting channels across law enforcement, public services and community institutions are urgently needed.

4. Community and Public Awareness and Education Campaigns/Workshops:

Raising awareness on the issues that transgender people experience, particularly the stigma, violence, and discrimination they suffer at the hands of office bearers, police personnel, healthcare workers, and educational staff, are high priorities. The Malaysian Government, as well as NGOs and community-based organisations (CBOs) working on transgender rights, should direct their efforts towards hosting campaigns and workshops that raise awareness on the issues that transgender people experience.

5. Access to Gender Affirming Care and Support Services:

Transgender people must have access to good quality, affordable, and accessible gender affirming care and support services to ensure their health rights are realised and respected.



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



What happens when no one records the violence?

✗ No recognition

So, we started capturing the data. **The Trans Thrive Project**¹ is a survey designed by **APT**N and implemented by **SEED**, asking:

What does transphobic violence really look like in Malaysia?

Trans people are under attack

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

What the law says

Legal Gender Recognition : ✗ Criminalised
Same-Sex Relationships : ✗ Criminalised
Anti-Discrimination Laws : ✗ None
Hate Crime Legislation : ✗ None

Who is being harmed? Gender breakdown⁴

▪ Transfeminine/Woman	79 / 83%
▪ Transmasculine/Man	17 / 16%
▪ Non-Binary	5 / 5%

¹The “Trans Thrive Project: Transcending Transphobia Survey on Experiences of Transphobia” was designed by the Asia Pacific Transgender Network (APT

✗ No protection

What they face⁵:

- **Verbal & physical assault:** A little under half of all trans women (48%) and almost one quarter (24%) of all trans men and one of five non-binary people (20%).
- **Sexual assault:** almost one third of trans women (33%) and only one non-binary person
- **Public humiliation:** Highest among trans men (41%) and one third of trans women (30%)
- **Threats of rape:** 18 % of trans men vs. 11% of trans women

Who’s causing the harm?

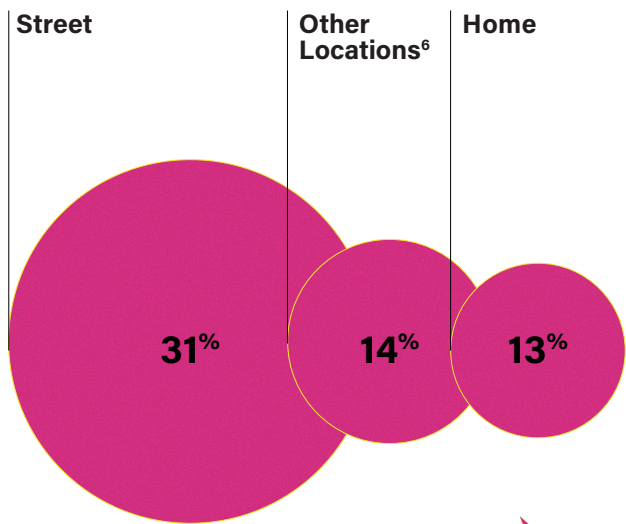
Across the 96 respondents who named their perpetrators, the top three included.

Strangers are the single largest perpetrator group across every type of violence measured. They account for 41% of all threats of violence, 44% of verbal assaults, nearly half of physical assaults (49%), and 61% of sexual assaults.

Stranger	Public Officials	Law Enforcement	Others
38%	19%	17%	26%
TOTAL OF RESPONDENTS			
96 / 100%			

✗ No safety

Where it happens most?



A group of men on bike saying hate speech, nasty word and spit at me.

The survey showed that young transgender women on the street and trans men in certain public or professional settings are at particular risk of experiencing more than one type of violence during any one incident.

Despite the small sample size (n=5), **non-binary** participants accounted for all incidents taking place at college/university incidents (n=3) experiencing two or more types of violence.

² Data collected from 105 people in Malaysia
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
⁶ Other locations include dating spots and college campuses.

Impact of violence:

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

- Across the different domains of harm, **intimate partners and healthcare providers** inflict the most severe harms on individuals
- **Law Enforcement were responsible for the highest impact in nearly every domain:** emotional (87%), physical (73%), psychological (81%), relational (88%), and spiritual (88%)

Seek help, share your story

“Traumatised for 2 weeks.”
“Lost interest in seeing people.”
“Afraid to go out.”

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

50% Talk to friends, **41%** Talk to other trans people **27%** Contact a local trans org

About SEED

20 years old, SEED is dedicated to empowering individuals, advocating for equality, and building a more inclusive society. SEED provides a safe and nurturing space for trans-gender individuals to find support, resources, and a community that understands and celebrates their unique journey. Through educational programs, outreach initiatives, and collaborative partnerships, SEED aims to raise awareness, educate the masses, and spark conversations on gender identity and equality with the goal to inspire meaningful change in hearts, minds, and policies.

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



A PROJECT BY:



SUPPORTED BY:

