

Access to justice for LGBTIQ+ people

Scope of the paper

"Examining the legal, institutional, and social barriers that LGBTIQ+ people face in accessing justice, particularly those most excluded—not just by virtue of their sexual orientation or gender identity, but also through race, class, migration status, disability, and other intersecting forms of marginalization. It will explore promising practices in legal empowerment, survivor-centred responses, and the role of informal or community-based systems that people turn to when formal avenues fail. The paper aims to challenge exclusionary legal frameworks and highlight how feminist and queer movements are forging transformative, inclusive pathways to justice. By combining legal analysis, feminist theory, and regional case examples, it will contribute to strengthening the **evidence base on intersectional approaches to justice system reform, inclusive justice programming, and equal enjoyment of human rights for marginalized groups.**"

This paper will draw on examples from Southeast Asia, particularly Malaysia and Indonesia. It will also look at the experiences of LGBTQ refugees and sex workers. It will unpack the barriers faced by LGBTIQ people in accessing justice and community-based solutions in responding to these issues.

Context

LGBTIQ and gender diverse people face multiple forms of discrimination and violence based on SOGIESC by various state, non-state, and state-linked actors across frontiers and spaces. The discrimination and violence can be exacerbated by issues like conflicts and wars, the climate crisis, declining democracy, growing anti-rights and anti-gender movement, etc. In the absence of protection coupled with criminalisation and exclusion, LGBTIQ people face violence and discrimination with impunity.

Globally, a significant number of LGBTIQ people are living in increasingly precarious conditions - either concerned about roll rollback of rights or still living under criminalisation and non-recognition of their identities. According to reports, 65 countries still criminalise LGBTQ people based on SOGIE,¹ although, in the last decade, more countries have decriminalised same sex relationships and introduced legal gender recognition, among other positive legal reforms.

¹ Map of Jurisdictions that Criminalise LGBT People <https://www.humandignitytrust.org/lgbt-the-law/map-of-criminalisation/>

Our research in Malaysia consistently shows that while discrimination and violence against LGBTIQ people are high, access to justice remains low. Cases of discrimination and violence are underreported, and LGBTIQ people have a lack of or are completely isolated from access to redress and support services. In many cases, LGBTIQ people are left alone in finding solutions – this often results in internal or external migration to escape violence.

For those who find migration or seeking asylum as their only option, they face a slew of new challenges – UNCHR registration, seeking legal support, rejection by the host country, xenophobia, etc. For many in transit countries, where refugees are not recognised, they are unable to work, access basic services, among others. For those in countries where LGBTIQ people are criminalised and stigmatised, they are forced to hide their identities.

Many, too, may still face active violence, including surveillance, direct or indirect threats from family members. In some cases, family members have used their community networks, hire bad actors and use proxies to surveil, intimate, and assault their LGBTIQ family members.

LGBTQ refugees' access to justice is even more limited because of the lack of recognition of refugees and criminalisation and discrimination against LGBTQ people.

Similar challenges are seen among LGBTIQ children and young people who are unable to access services and redress. LGBTIQ children face various forms of discrimination and violence in schools, from name-calling to forced conversion practices by peers, teachers and others in the educational institutions. An intersex study in Malaysia found a pattern of bullying, harassment, and sexual assault experienced by intersex children in schools. However, they often choose not to seek help or report the incidents due to a lack of confidence in the response they would receive.² A 2019 study by the Malaysian NHRI with trans and intersex people concluded that “the educational system lacks any redress mechanism which transgender children trust, to discuss the unique challenges faced by them.”³

Access to redress mechanisms

LGBTIQ people seek redress through various means, including state-established mechanisms, including oversight bodies, as well as through non-state-established mechanisms, such as complaint mechanisms created by social media companies.

² Intersex Asia: Nicole Fong, “Intersex Justice in Malaysia: A Country Report https://intersexasia.org/wp-content/uploads/2024/10/Malaysia_English_.pdf

³ Suhakam, Human Rights Commission of Malaysia. Study On Discrimination Against Transgender Persons Based In Kuala Lumpur and Selangor (Right To Education, Employment, Healthcare, Housing and Dignity) 2019 https://www.ohchr.org/sites/default/files/Documents/Issues/SexualOrientation/SocioCultural/NHRI/Malaysia_Human_Rights_Commission.pdf

A study on online gender-based violence (OGBV) against LBQT people in Malaysia⁴ found that the most common method of seeking redress for OGBV among respondents was through reporting mechanisms within social media platforms. 45% or 52 respondents noted that they have used these platforms to report cases of OGBV. By and large, the respondents' level of satisfaction was notably low. Those who were dissatisfied with the response by companies to their OGBV reports were about 4 times higher than those who were satisfied.

The respondents found their complaints were not taken seriously due to the social media platforms' lack of prompt response, lack of follow-up, and limited actions in holding online users accountable.

Meanwhile, only 6 respondents reported their cases to the Malaysia Multimedia and Communications Commission (MCMC), while 11 reported their cases to the police. Two respondents who lodged a police report noted that they experienced victim-blaming.

The reporting of OGBV cases was also contingent upon the severity of the cases. In some cases, the respondents did not feel that their experiences warranted a police report.

Barriers faced by LGBTIQ+ people in accessing justice

The barriers faced by LGBTIQ people in accessing justice and support services are multifaceted and intertwined – legal, institutional, and social.

Legal barriers

Among the legal barriers that LGBTIQ people face are

- Absence of laws that explicitly prohibit intersecting forms of discrimination.
- Gendered GBV laws
- Criminalisation
- Non-recognition of trans, intersex and non-binary people
- Lack of plural legal remedies that meet the needs of the survivors.

Absence of laws that explicitly prohibit intersecting forms of discrimination.

While many countries have ratified CEDAW, there is a lack of appreciation and application of GR28. Particularly, in adopting an intersectional lens in eliminating all forms of discrimination and defining direct and indirect discrimination. This can be compounded by a narrow or limited understanding of gender and sex. Sex and gender are conflated and interpreted within a binary framework.

⁴ This research has not been published yet. It is expected to be published in 2025. The interviews for this study was conducted in 2023 and 2024

Consequently, existing laws, while they can be used in many situations of discrimination or violence against LGBTIQ people, become exclusive and inaccessible. This is apparent in the case of domestic violence (DV), which includes violence by family members. While DV-related laws exist, their interpretations and applications are still within the binary, cis heteronormative framework.

Our engagement with women's rights groups on the Domestic Violence Act found that many initially operated under a limited interpretation of the law - that it was only applicable to marital relationships. While that is one aspect, the Act also addresses family violence - a prevalent issue within the LGBTIQ population. The absence of this interpretative lens has constrained the exploration of available redress options for LGBTIQ people experiencing violence from family members.

Based on the LGBTIQ refugee cases that we have supported, we observe that barriers in seeking redress for a range of violence, including domestic violence, are among the key reasons for LGBTIQ people to seek asylum. Our cases show that LGBTIQ and gender diverse people seek asylum due to

- **Domestic violence** includes a range of violence from physical, emotional and sexual violence, to forced marriages, attempted killing by immediate and extended family members because of shame, family honour, bias
- **State violence** by bad or rogue actors, or direct state violence, including arrests and detention
- **Minority stress** is compounded by intersecting forms of exclusion and discrimination, including race, religion, and political or public participation. Research in Malaysia shows that the prevalence of mental health issues among LGBTQ people is two times higher than in the general population. This relates to the lack of acceptance, discrimination, among others.
- **Mandatory conscription.** In places of conflict, for example, in Myanmar, forcible conscription also drives migration

This underscores the broader impact of the complete state neglect and failure to protect LGBTIQ people. In several refugee applications we have supported—particularly from criminalised contexts—some host countries do not view family violence, or even violence by rogue or bad state actors, as imminent threats. Many may also not see and understand the compounded effect of criminalisation on a person's ability to seek redress, where state actors may enjoy impunity. Consequently, many LGBTIQ people find themselves in precarious citizenship and immigration situations and must navigate multiple appeal processes.

This year alone, we have supported three asylum cases involving family abuse. Two cases were rejected by the host country as they didn't consider the violence as an imminent threat or felt that the applicants could migrate internally to urban areas, which they assumed to be safer.

Many transit in countries that still criminalise LGBTQ people because of a lack of ability to obtain a visa or travel restrictions. For example, many Somalis, Sudanese transit in Malaysia. Malaysia has yet to ratify the UN Refugee Convention, and refugees are considered illegal immigrants.

Gendered GBV laws

Safeguards related to sexual violence, for example, are limited to women and are not fully consent-based, leaving many unprotected. This can be exacerbated by the criminalisation of carnal intercourse under the Penal Code, which deters GBQ men, trans people and LGBT people in general from reporting and seeking support for sexual violence.

Concurrently, this has a significant impact on the availability of LGBTIQ-inclusive support services. In Malaysia, for example, the one-stop crisis centres in public hospitals, which provide support for sexual violence, do not meet the needs of LGBTIQ people who experience sexual violence.

Criminalisation still remains a major barrier.

In the last 15 years, LGBTQ criminalisation has been strengthened and increased in some countries in Southeast Asia, namely Brunei, Malaysia and Indonesia, while the repeal of anti-LGBT laws is also taking place owing to civil society actions through the judiciary or the legislative bodies.

In Brunei, the criminalisation of LGBTQ people under the Syariah Penal Code allows fines, imprisonment, and even stoning. In Malaysia and Indonesia, new anti-LGBT laws have been introduced. In Malaysia, too, existing laws have been amended to increase their penalties and scope of criminalisation.⁵

The overall environment of criminalisation deters LGBTIQ people from reporting cases of violence due to fear of reprisal and self-incrimination. Anecdotal evidence shows LGBTQ people in Malaysia being threatened with being reported to the Islamic Department or other authorities, being intimidated to withdraw their police reports, among others. In addition, they are also vulnerable to trumped-up charges under various laws.

In addition, the criminalisation of sex workers disproportionately affects trans women. They are vulnerable to entrapment, violence by state actors, clients and others. Likewise, the non-recognition of refugees, especially those in criminalised contexts, faces a compounded impact of the double non-recognition.

⁵ Justice for Sisters and ASEAN SOGIE Caucus, Rainbow Sightings Amid Legal Typhoons https://justiceforsisters.org/wp-content/uploads/2025/11/JFSxASC_rainbow_sightings_amid_legal_typhoons.pdf

Non-recognition of trans, intersex and non-binary people

The lack of legal gender recognition (LGR) has a significant impact on the placement of trans people in prisons, access to support services, including shelters.

Lack of plural legal remedies that meet the needs of the survivors.

Research shows that LGBTQ people seek non-punitive measures and interventions in cases of discrimination and violence, especially when perpetrators are family members, friends and people that they know who may have acted out of ignorance. LGBTIQ people also perceive that the criminal justice system does not meet their needs and the severity of the violence that they face.

In this context, existing oversight mechanisms, where the redress options are more varied, are inaccessible to many. Oversight mechanisms, too, are not fully equipped to respond to LGBTIQ-related cases.

A respondent also noted that the burden of proof for cases should be reasonable and within the capacity of the victim to collate, given that these incidents can be stress-inducing and traumatising.

... There is a lot of burden of proof onto the victim and they can lose a case easily. And when these cases happen, its usually very spontaneous and they don't think of documentation because they will be focused on self-preservation. It is really unfair. This is an added layer of trauma for victims of OGBV. ...

At the same time, the response to incidents of discrimination and violence must be proportionate to the severity of the acts.

Box: Issues and characteristics of criminalisation in Southeast Asia

Criminalisation in Southeast Asia is occurring

- **Within the syariah legal system.** There is comparatively less research on the criminalisation of LGBTQ people under the syariah systems. Syariah legal systems exist alongside the civil legal system, creating a plural legal system in Muslim majority countries in Southeast Asia. Additionally, there are also extralegal measures, such as fatwas, that are used to criminalise LGBTQ people. These plural legal systems on their own create many issues of the rule of law and inequalities. Further, such criminalisation exists in a context of religious conservatism.

Good practices in these contexts are still being developed. There has been significant knowledge building by feminist groups, for example, Musawah and KUPI, in advancing human rights for Muslim women under Islamic laws, which can be replicated in the context of SOGIESC.

- **At the state or provincial level.** In Indonesia, provincial-level bylaws have been introduced to “curb the spread of LGBT ideology” through conversion practices, among other measures. In Malaysia, 52 state syariah laws criminalise LGBT people based on SOGIE and consensual sexual acts. 8 of them were introduced between 2019 and 2022.

Relatedly, in Malaysia, there is a notion that only the federal government must adhere to international human rights standards and treaty obligations, although there is a fallacy in this. There is a lack of understanding that human rights obligations must be fulfilled by and at all levels of government.

Trends also show

- **Introduction of new areas of criminalisation,** including changing gender and promotion of LGBTIQ ideology.
- **Shift the application of laws and approach against LGBTQ people** due to changing public perception, global trends of criminalisation and legal challenges against these laws. Consequently, there is an increased use of broader laws that govern public morality, such as laws criminalising indecent clothing or insult to Islam and anti-pornography laws against LGBTQ people.

Institutional barriers

Institutional barriers to access justice include

- Trust deficit in public institutions is especially high.
- Bias among judges, state prosecutors, and the police
- Underdeveloped GBV responses

Trust deficit in public institutions is especially high.

A 2022 survey with LGBTIQ people in Malaysia shows that 59% do not feel comfortable reporting cases of discrimination to government agencies and oversight bodies.⁶ According to Malaysia's NHRI 2018 annual report, they received a total of five LGBT-related complaints on discrimination, hate speech and challenges within the criminal justice system between June 2010 and 2018.⁷

Of the 59%, about 30% respectively said that they were concerned about potential media sensationalism of their cases and lacked knowledge of the redress mechanism and how to report such cases. Media sensationalism and tabloid media practices, including when it comes to court reporting, clearly have a deterrent effect.

28% noted that they are not out, and don't want people, especially their family members and friends, to find out about their SOGIESC. Meanwhile, 70% don't want to make things worse.

Bias among judges, state prosecutors and the police

Consistently, our court and media monitoring of cases of prosecution of LGBTQ people based on their SOGIE find that state legal prosecutors advocate for maximum punishment and make discriminatory statements about LGBTQ people. Judges, too, have meted out maximum punishments in order to set an example for others.⁸

A 2021 study with trans women⁹ and case management finds the following discriminatory trends. However, good practices among the police exist, but are far and few between, typically, owing to personalities or police leadership

- Lack of urgency by the police in responding to police reports by LGBTQ people

⁶ Justice for Sisters, et al. Survey findings: Impact of Covid-19 & anti-LGBT narratives on LGBTQ+ persons in Malaysia. 2019 https://www.queerlapis.com/wp-content/uploads/2021/12/311221-Survey-findings_Impact-of-Covid-19-and-anti-LGBT-narratives-on-LGBT-persons-in-Malaysia.pdf

⁷ Justice for Sisters, et al. Monitoring Report: LGBTIQ+ Rights in Malaysia. 2020 <https://arrow.org.my/wp-content/uploads/2021/01/LGBTIQ-Rights-in-Malaysia.pdf>

⁸ Queer Lapis, **Conviction for Attempts of Sex Acts Points to Increasing Hostility Towards LGBTQ Persons In Malaysia 2018** <https://www.queerlapis.com/conviction-for-attempts-of-sex-acts-points-to-increasing-hostility-towards-lgbtq-persons-in-malaysia/>

⁹ Justice for Sisters, et al. Freedom of Expression and Transgender Women in Malaysia A study on the relationship of freedom of expression and gender identity. 2021 https://static1.squarespace.com/static/5e2fb70868966a1c84c7e258/t/6156fb9848b86e3bf6013ad3/1633090508281/Empower_JFS_FOEGI_Report.pdf

- Use of pejorative terms and name-calling is pervasive among police officers as well as other government agencies.
- Being ridiculed and other forms of microaggression through body language.
- Victim-blaming, including being told that they had exposed themselves to danger by being in dangerous places and wearing sexy attire. In cases of abuse by family members, police have taken the side of the perpetrators.
- Lack of Standard Operating Procedures (SOP) and guidelines in handling cases related to LGBTIQ people, especially trans and intersex people.
- Intimidation and reprisals after lodging a police report in cases of violence due to the criminalisation of sex work and LGBT people. This includes being pressured to withdraw their reports, threatened with arrest or legal charges or being reported to the Islamic departments to be investigated.

Trans women sex workers who reported cases of intimidation against them have reportedly faced arrests and raids of their homes. This has resulted in them being detained for days.

Underdeveloped GBV responses

GBV response and support services for LGBTIQ people are underdeveloped at all levels - community, civil society and government levels. This includes a lack of GBV response guidelines and procedures, especially for trans, intersex and non-binary people, shelters, counselling services.

The lack of gender-affirming support services can deter LGBTIQ people from seeking support services. A study shows that a trans man was deterred from seeking support following a sexual violence incident because he was embarrassed at the prospect of revealing his body, especially private body parts, to healthcare providers.¹⁰

Social cultural barriers

Our research identifies the following socio-cultural barriers in

- Pathologisation and religious exclusion
- Low knowledge of redress mechanisms and how to access them.
- Access to affordable and inclusive legal representation.
- High reprisals.
- Pressure from family members and fear of bringing shame to family members are significant barriers.
- LGBTIQ people are disenfranchised because of discrimination.

¹⁰ Human Rights Watch. "I'm Scared to Be a Woman" Human Rights Abuses Against Transgender People in Malaysia. 2014 <https://www.hrw.org/report/2014/09/25/im-scared-be-woman/human-rights-abuses-against-transgender-people-malaysia>

Pathologisation and religious exclusion.

Pathologisation and religious exclusion of LGBTIQ people have wide-ranging impacts, including on access to justice. Pathologisation, coupled with religious exclusion, impacts the availability and quality of services. It also contributes to low self-acceptance and the normalisation of discrimination and violence, resulting in internalisation of guilt, blame and the notion that they are deserving of violence.

Pathologisation inherently removes survivor survivor-centred lens, as LGBTQ people's SOGIE are treated as a problem that needs to be fixed. In many contexts, there is still a pervasive assumption that sexual violence or trauma are causes of LGBTQ people's SOGIE.

In some countries, including Malaysia and Indonesia, there is a rise in religious pathologisation. These countries make a distinction between Western pathologisation and faith-based SOGIE-change efforts. Some even deem Western conversion practices as inhumane. Those who promote faith-based conversion practices built on the notion that LGBTQ people face a moral deficit because of their SOGIE and should be returned to the right path using religious compassionate methods.

Low knowledge of redress mechanisms and how to access them.

As shared above, our research finds that lower knowledge of rights is low, particularly in places outside of the capital. This correlates with the lack of information and availability of human rights groups in their environment. As a result, LGBTQ people facing prosecution tend to plead guilty instead of seeking a trial or not report cases of discrimination.

The OGBV study found that 38% of 116 respondents are not aware of where to report OGBV cases. While 49% were aware of OGBV reporting mechanisms. The same study found that 63% of 94 LBT respondents experienced OGBV. 34% did not report their cases. While 3% tried to, but were not successful.

Access to affordable and inclusive legal representation.

In Malaysia, LGBTQ people are under state syariah laws. The syariah courts have a limited mandate and can only mete out RM 5,000 in fine, 3 years of imprisonment and 6 strokes of cane. In many cases, the cost of legal representation is high and can go beyond the fines imposed. Consequently, it doesn't make economic sense sometimes to plead not guilty, let alone challenge the law, because the cost of legal representation is far higher than the fines, in and of itself.

High reprisals.

Challenging criminalisation and discriminatory practices by the state, especially related to syariah laws or Islamic practices, is often perceived as challenging religion in and of itself. Legal challenges by LGBTQ people have resulted in unwanted attention, intimidation and harassment against them in online and offline spaces. At the same time, applicants are also pressured by state agencies to drop their charges.

Pressure from family members and fear of bringing shame to family members are significant barriers.

Family and parental pressure against LGBTQ people to plead guilty in cases of arrests, especially involving sex, to avoid shame, has been observed in several cases. In many cases, LGBTQ people prefer to plead guilty for similar reasons. Young people are especially vulnerable to such pressure.

In some cases of arrests by the Islamic Department in Malaysia, LGBTQ people have been degraded and humiliated for bringing shame to their families. Authorities would also threaten to out, inform or report them to their parents.

However, parental styles and acceptance are changing. In conservative environments, we observe that some parents with LGBTIQ children are opting to seek mental health support to resolve or sit with their existential issues about LGBTIQ people and protect their child's best interests. Parents, owing to shame, discrimination, and religious dilemmas, may take overprotective measures. In some cases, they may feel that, in the best interest of their children's future, they should plead guilty if they are arrested or hide their SOGIE to avoid discrimination.

Conversely, concern about their parents' feelings is one of the biggest barriers for LGBTIQ people to participate or engage in actions that may bring visibility to themselves, including seeking justice. Their concerns include bringing shame to their parents or their parents being blamed for their SOGIE.

LGBTIQ people are disenfranchised because of discrimination.

There are suspicions over LGBTIQ groups and their intentions. Lesbian, bisexual and queer women are among the most invisible and hard-to-reach, often, given the patriarchal environment that they live in. They are especially vulnerable to forced marriages, restrictions of movement and being forcibly isolated from their friends and support systems by family members.

Promising practices in legal empowerment, survivor-centred responses, and the role of informal or community-based systems that people turn to when formal avenues fail.

In Southeast Asia, a number of community-based responses have emerged over the last decade to respond to the increasing discrimination and needs among LGBTIQ people. Community-based systems are largely focused on responding to a situation of violence to alleviate immediate safety concerns and healing with increased community and mental health support. Both are imperative in ensuring that LGBTIQ people are not alone and isolated in responding to structural and systemic discrimination and violence. However, the accountability aspect within the community-based systems can be more complex, given the trust deficit in public institutions.

Additionally, LGBTIQ groups are also engaging in various actions to address structural barriers and develop alternative measures to increase access to justice for LGBTIQ people. This includes

- **Provincial-level protection against discrimination.** This is particularly apparent in the context of the Philippines, where there is increased engagement at the provincial level, given the challenges and pushback against the SOGIE Bill at the central and federal government levels.
- **Strategic litigation.** In Malaysia and Indonesia, LGBTIQ groups use strategic litigation to challenge criminalisation and discriminatory practices by the state. In Indonesia, these actions are undertaken in collaboration with non-LGBTIQ groups
- **Exploration of the oversight mechanism, namely the NHRI.** In Southeast Asia, LGBTIQ groups try to engage the NHRI to ensure alternative redress pathways for LGBTIQ people. However, challenges in accessing NHRI remain.

Some of the promising community practices include

- Establishment of community-based systems
- Knowledge development
- Collaboration with feminist, child rights, and non-LGBTIQ groups

Establishment of community-based systems

Community-based systems range from very informal and ad-hoc community responses to organised and structured civil society responses targeting LGBTIQ people and transnational community responses.

The **informal and ad-hoc community responses** are usually made by LGBTIQ community leaders or those who are connected to LGBT groups. They often act as a bridge in

connecting LGBTIQ people with groups and service providers. These informal community responses become activated during crises.

Meanwhile, **organised and structured civil society responses** include mechanisms such as the Crisis Response Mechanism (CRM) Consortium, a coordination mechanism at the national level to coordinate and mobilise resources in the prevention and management of crises against LGBTQIAN+ in Indonesia. The CRM supported by the Community Legal Aid Institute (LBHM) and UNAIDS focuses on the three pillars

- Establishing sustainable and contingency funds for crisis response and prevention as well as crisis knowledge management,
- Establishing community-based crisis response to encourage the community to take decisions and steps to prevent and deal with crises that they experience based on their needs, capacities and limitations,
- Legal protection and policy advocacy

Between 2020-2021, CRM distributed emergency funds amounting to IDR 1,097,151,651 (USD 66,681.30), which benefited 4,704 LGBTIQ people and organisations. The funds covered COVID-19 assistance and financial support for cases of violence, persecution and discrimination.

Additionally, the CRM has a community paralegal mechanism. CRM has 16 community paralegals in 9 provinces. The paralegals assisted 51 cases, and CRM provided emergency funding support for 12 cases between 2019 and 2022. One notable case supported by the CRM relates to a legal name change of transgender men in North Sumatra in 2021. Through this case, CRM expanded its services to include psychosocial support as well as support during court proceedings.

The paralegals are responsible for increasing the capacity of the LGBTQIAN+ in their region regarding crisis management.

CRM also developed the online risk assessment that can be accessed by LGBTIA people to measure their risk regularly through their website. Furthermore, providing regular early warning notifications for the community is part of the crisis mitigation. This early warning notification aims to provide information about the current situation as well as safety and security tips.¹¹

Similarly, in Malaysia, during Pride month, information surrounding risk and responses to raids of events and arbitrary arrests.

Lastly, in the last few years, there has been an increased collaboration to strengthen the **transnational refugee response**. In meeting the intersecting needs of LGBTQ refugees transiting in Malaysia, Rainbow Railroad, Trans Rescue, Garabtaag, an inclusive refugee

¹¹ Nono Sugiyono, Building Collective Care through Crisis Response Mechanism Consortium in Indonesia. **ASEAN Queer Imaginings Vol. 2 - English, 2023** ASEAN SOGIE Caucus <https://aseansogiecaucus.org/resources/publications>

group in Malaysia, have strengthened their collaboration in ensuring that LGBTIQ people in transit or seeking asylum have access to basic needs.

Knowledge development

LGBTIQ+ survivor-centred GBV response is still inadequate. In Malaysia, the *Akses Bersama* (Access Together) campaign¹² includes toolkits, community resources and a directory of LGBTIQ-affirming services. One of the toolkits is on how to make GBV responses more LGBTIQ survivor-centred targeting groups providing GBV services.¹³

Collaboration with feminist, child rights, and non-LGBTIQ groups

Collaborations between LGBTIQ and non-LGBTIQ groups can be seen in the areas of strengthening solidarity, establishing meaningful SOGIESC intersection within feminist or human rights discourses, and establishing service providers in developing a comprehensive response.

Collaboration with feminist groups takes place all all levels. Some notable collaborations include KUPI, Musawah, ARROW, APWLD, and Weave. In 2025, ASEAN SOGIE Caucus convened a discussion with feminist and LGBTIQ activists to examine gender ideology in the region.

Akses Bersama also has a service provider network comprising LGBTIQ-affirming service providers towards its aim to develop comprehensive support services for LGBTIQ people. Mental health professionals in the network report that accepting parents seek answers on how they can support their trans children against discrimination or to obtain legal gender recognition. This presents opportunities to strengthen collaboration with mental health professionals to enable access to justice for LGBTIQ people.

¹² Akses Bersama, <https://www.aksesbersama.my/toolkit-hub>

¹³ Justice for Sisters, PLUHO, et al. **Embracing Inclusivity: A Toolkit for LGBTQIA+ Gender-Based Violence Response** <https://rainbowforward.gitbook.io/lgbtqia+-affirming-toolkits/gbv-response-toolkit>