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Authors

Luhur, Winston
Brown, Taylor N.T.
Goh, Joseph N.

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RESEARCH THAT MATTERS

PUBLIC OPINION OF TRANSGENDER RIGHTS in Malaysia

September 2020

Winston Luhur
Taylor N.T. Brown
Joseph N. Goh

INTRODUCTION

This report presents information on public opinion about transgender people and their rights in Malaysia. We analyzed data from the 2017 Global Attitudes Toward Transgender People survey, Malaysia panel, to provide new information on views toward transgender people, their rights, and their status in society.

Transgender activists suggest that there are approximately 20,000 to 30,000 transgender women or *mak nyah* in Malaysia.¹ Very little is known about transgender men, although the local online community Transmen of Malaysia has more than 170 registered members.² As recently as the early 20th century, transgender people were generally accepted in the Malay Archipelago.³ This situation changed starting in the 1980s. The competition between political parties to conform to perceived Islamic ideals in order to gain political credibility, a resurgence of Islam and expansion of Syariah laws in the public sphere, and the desire to attain a level of respectable Islamic modernity meant that purportedly ‘un-Islamic’ elements such as non-normative genders and sexualities had to be eradicated.⁴ For example, in 1997, Prime Minister Mahathir Mohamad challenged the traditional roles of sultans as leaders of Islam in their individual states by creating the Jabatan Kemajuan Islam Malaysia (JAKIM) or the Department of Islamic Development to oversee Islamic matters in the country. In retaliation, the sultans outlawed “sex-change operations” and “cross-dressing.” From that time, the persecution of transgender women in Malaysia escalated.⁵

Malaysia is a representative democracy with a constitutional monarchy. Laws are made at the state and federal levels. The country employs two justice systems to enforce both secular and religious legal codes—specifically the local Islamic Syariah legal code for Muslims in Malaysia.⁶ While Article 8(2) of the Federal Constitution explicitly outlines protection against gender-based discrimination,⁷ there are no explicit protections for transgender people based on their gender identity or expression in the law and Federal Constitution.^{8,9} Malaysian activists have noted that the absence of any legal or constitutional protections leaves such individuals vulnerable to exclusion, discrimination, stigma, bullying and violence.¹⁰ In many segments of Malaysian society, transgender people are expected to conform to the norms of the gender assigned to them at birth in order to access benefits, employment opportunities, legally marry, adopt children, or serve in the military.¹¹

Transgender people are subjected to criminalization and non-recognition of their gender identity and expression throughout the country. These include Syariah and state laws in all 13 states and three federal territories that criminalizes “any male person...wear[ing] a woman’s attire and pos[ing] as a woman,”^{12, 13, 14} laws in four states that criminalize “female person[s] posing as men,”¹⁵ and the secular Civil Law Section 21 of the Minor Offences Act 1955, which has been used to criminalize transgender women for engaging in “disorderly or indecent” behavior.¹⁶ Of note, the statewide Syariah law in Negeri Sembilan was deemed unconstitutional by the Court of Appeal¹⁷ on several grounds, including that it violated constitutional protections against gender-based discrimination; however, the decision was subsequently overturned on a technicality at the Federal Court level.¹⁸ Additionally, transgender people have often been denied the right to amend their names and gender markers on their national identity cards and other legal documents.^{19, 20} These identification cards are fundamental to many individuals’ interactions with their government and other entities, such as banks and hospitals, and having a gender marker incongruent with one’s gender identity has been shown to lead to discrimination and harassment.^{21, 22}

As a Muslim-majority²³ country that generally holds conservative views of gender and sexuality issues,^{24, 25} gender and sexuality binaries are often upheld and enacted without contestation, and this furthers the stigmatization of transgender people.²⁶ Additionally, Muslim religious leaders, as well as leaders of religious minorities, including Christians, have spoken out strongly against transgender “deviance” and “sinfulness,”²⁷ and there have been efforts to change a transgender person’s gender identity through religious conversion therapies such as the state-sponsored Mukhayyam program targeted towards Muslim transgender youth.^{28, 29} Some transgender women and gay men are also recommended or referred to both state- and non-state sponsored conversion therapy programs in secular health facilities.³⁰ According to JAKIM, about 1,700 LGBT individuals have attended their “gender confusion education, treatment, and rehabilitation programme” since its inception in 2011.³¹

METHODOLOGY

In this report, we present data gathered for the 2017 Global Attitudes Toward Transgender People survey about public familiarity with and attitudes toward transgender people.³² The Malaysian sample included panelists ages 16 to 64 who could complete a survey in Malay (see Appendix II for methodological details). Weights provided by Ipsos were used to improve the representativeness of the panel sample; however, the sample cannot be considered a probability-based sample or one that reflects the general adult population of due to the low internet penetration rate in Malaysia.³³

The analytic sample included 500 participants. Below, we present weighted percentages and 95% confidence intervals to describe participants' demographic and socioeconomic characteristics, familiarity with transgender people, and attitudes toward transgender people and related public policies. We conducted weighted multinomial logistic regression analyses to determine whether individual-level characteristics, such as sex, age, education, income, and familiarity with transgender people, were associated with dependent variables, such as attitudes toward transgender people, their rights, and their status in society. We excluded four individuals who identified as transgender because the group was too small to generate reliable estimates for transgender participants. We included further methodological details in Appendix II, Ipsos Methodology Addendum for Single Country Briefs. The UCLA North General Institutional Review Board (NGIRB) deemed this study exempt from review as human subjects research due to the use of de-identified data.

PUBLIC OPINION OF TRANSGENDER PEOPLE AND RIGHTS

DEMOGRAPHIC AND SOCIOECONOMIC CHARACTERISTICS

In 2017, a total of 509 Ipsos panelists in Malaysia participated in the Global Attitudes Toward Transgender People survey. Among these survey participants, similar proportions were male (49.8%) and female (50.2%) (Table 1). Younger participants ages 16 to 34 made up a majority (55.2%) of the sample, while 31.6% of participants were between the ages of 35 and 49, and 13.2% of participants were between the ages of 50 and 64 (mean age = 34.2 years).

Over half (59.7%) of participants reported a high level of education, having received at least a four-year college degree, with the remaining 40.3% reporting a low or medium level of education (less than a four-year college degree). A majority (53%) reported a high monthly household income (>RM 7,000/>7,000 Malaysian ringgits). Approximately one in four (26.3%) participants reported a low household income (<RM 4,000), and one in five (20.7%) participants reported a medium household income (RM 4,001 to RM 6,999). Majorities of participants also reported being married (53.7%) and employed (79.7%).

Table 1. Demographic and socioeconomic characteristics of survey participants (N=509)

	UNWEIGHTED FREQUENCY	WEIGHTED PERCENTAGE	95% CONFIDENCE INTERVAL
Sex			
Male	274	49.8%	44.8%, 54.7%
Female	235	50.2%	45.3%, 55.2%
Age (years)			
Mean	509	34.2	33.0, 35.4
16-34	214	55.2%	50.5%, 59.9%
35-49	214	31.6%	27.7%, 35.8%
50-64	81	13.2%	10.6%, 16.3%
Education†			
Low (primary school or lower, or PMR or SPM certificate from secondary school)	61	12.8%	9.8%, 16.7%
Medium (STPM certificate from secondary school or certificate/diploma from college/polytechnic/vocational school)	147	27.5%	23.4%, 32.0%
High (completed a four-year college degree or higher)	301	59.7%	54.7%, 64.4%
Monthly Household Income			
Low (<RM ^{††} 4,000)	121	26.3%	22.0%, 31.2%
Medium (RM 4,001 to RM 6,999)	107	20.7%	17.0%, 25.0%
High (>RM 7,000)	281	53.0%	48.0%, 57.9%

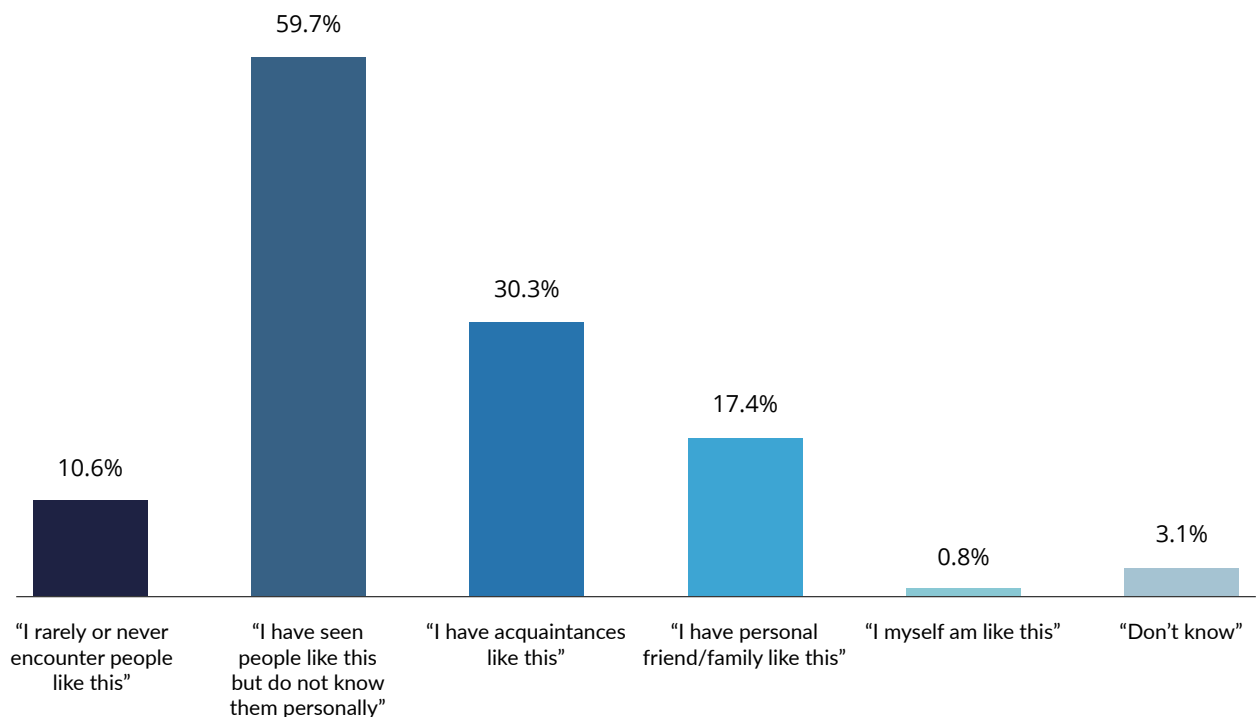
Marital Status			
Married	325	53.7%	48.6%, 58.7%
Other ^{†††}	184	46.3%	41.3%, 51.4%
Employment Status ^{††††}			
Employed	443	79.7%	74.5%, 84.0%
Not Employed	66	20.3%	16.0%, 25.5%

† PMR=Penilaian Menengah Rendah, SPM=Sijil Pelajaran Malaysia, STPM=Sijil Tinggi Persekolahan Malaysia; †† Malaysian ringgit; ††† Other includes domestic partnership/living as married, single, divorced, and widowed; †††† Employed includes employed full-time, employed part-time, self-employed, and in the military; Not employed includes students, those who were unemployed, homemakers, and the retired.

FAMILIARITY WITH TRANSGENDER PEOPLE

Participants indicated different levels of familiarity with transgender people. A majority (59.7%) of participants reported having seen transgender people before, but not knowing them personally, and about one in ten participants reported rarely or never encountering transgender people (10.6%) (Figure 1). By contrast, 30.3% of participants reported having transgender acquaintances, and 17.4% reported having transgender family members or friends. Some (0.8%) participants were classified as transgender according to the definition provided, and another 3.1% of participants reported “don’t know” in response to this question.³⁴

Figure 1. Familiarity with transgender people among panel participants (N=509)



Percentages reflect participants' answers to the question "Some people dress and live as one sex even though they were born another. For instance, someone who was considered male at birth may feel they are actually female and so dresses and lives as a woman, and someone female at birth may feel they are actually male and dresses and lives as a man. How familiar, if at all, are you with people like this? Choose as many responses as apply". Percentages will not add up to 100% as participants were allowed to endorse multiple responses.

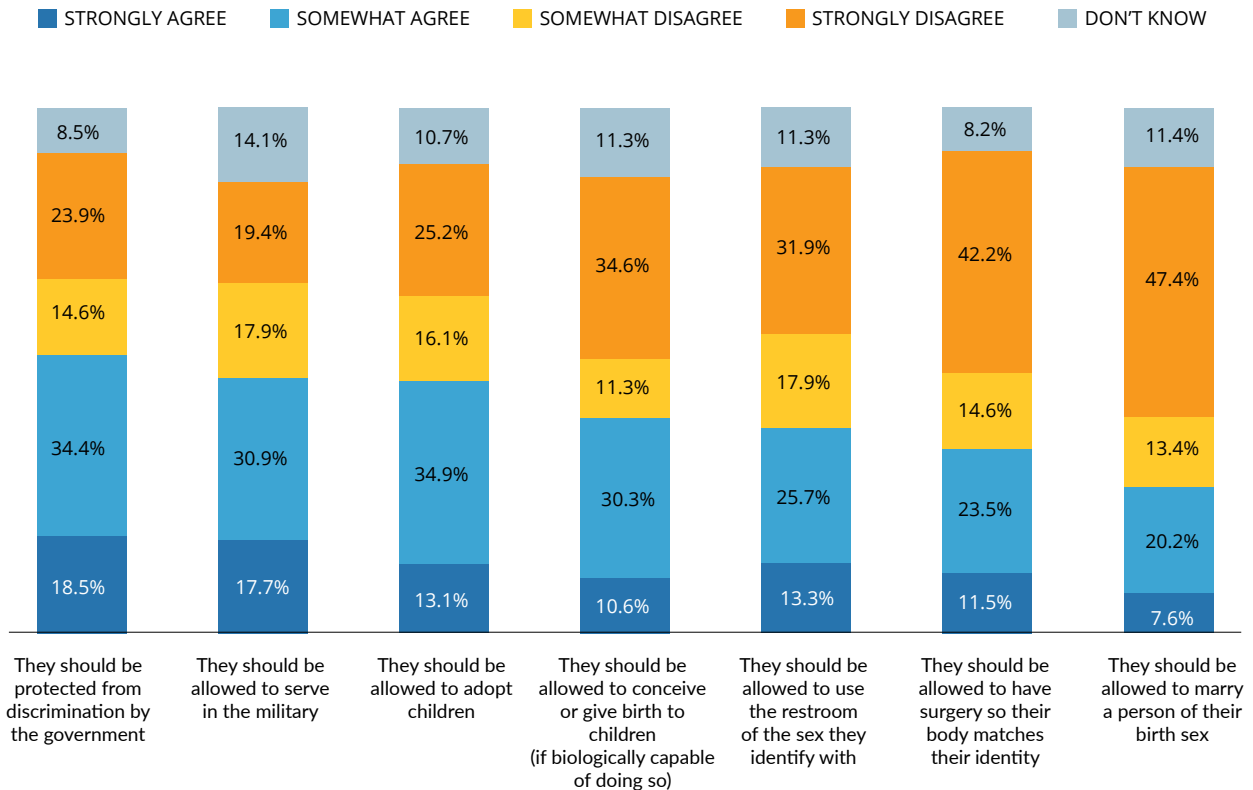
By categorizing responses to the question in Figure 1 into mutually exclusive options, more than half (55.1%) of participants reported only having seen transgender people, but not knowing them personally, or rarely or never encountering transgender people (not shown). Approximately two in five (41.0%) participants reported having transgender acquaintances, friends, or family members (not shown).

ATTITUDES TOWARD THE RIGHTS OF TRANSGENDER PEOPLE

More participants agreed than disagreed, strongly or somewhat (52.9% vs. 38.5%), that transgender people should be protected from discrimination by the government (Figure 2). Greater proportions of participants also agreed than disagreed that transgender people should be allowed to serve in the military (48.6% vs. 37.3%) and should be allowed to adopt children (48.0% vs. 41.3%). By contrast, majorities of participants disagreed that transgender people should be allowed to marry a person of their birth sex (60.8% vs. 27.8%) and that transgender people should be allowed to have surgery so their bodies match their identities (56.8% vs. 35.0%). Greater proportions of participants disagreed than agreed with statements that transgender people should be allowed to conceive or give birth to children (45.9% vs 40.9%) and that transgender people should be allowed to use the restroom consistent with their gender identity (49.8% vs. 39.0%). Across all seven items, between 8.2% and 14.1% of participants indicated a response of “don’t know.”

Figure 2. Attitudes toward the rights of transgender people among panel participants (N=504)

Q: Please indicate whether you agree or disagree with each statement below about people who dress and live as one sex even though they were born another.



With weighted regression analyses, we explored how participants' familiarity with transgender people³⁵ and participants' demographics and socioeconomic status were associated with their agreement with these rights-based statements (Appendix I Table A). Participants ages 16 to 34 were significantly less likely than those ages 50 to 64 to agree that transgender people should be protected from discrimination by the government (RRR=0.37; CI [0.20, 0.68]).³⁶

Participants who reported a high household income level were significantly more likely to agree that transgender people should be allowed to have surgery so their body matches their identity (RRR=2.27, CI [1.26, 4.10]) and be allowed to marry a person of their birth sex (RRR=2.16, CI [1.14, 4.07]), compared to participants with a low household income level.

There were no significant differences in rates of agreement with any of these rights-based statements across participants' reported levels of familiarity with transgender people. There were also no differences across the sex and education levels of participants.

ATTITUDES TOWARD TRANSGENDER PEOPLE³⁷

More participants disagreed than agreed (55.2% vs. 30.0%) with the statement that transgender people have a form of physical disability (Figure 3). Similarly, a greater percentage of participants

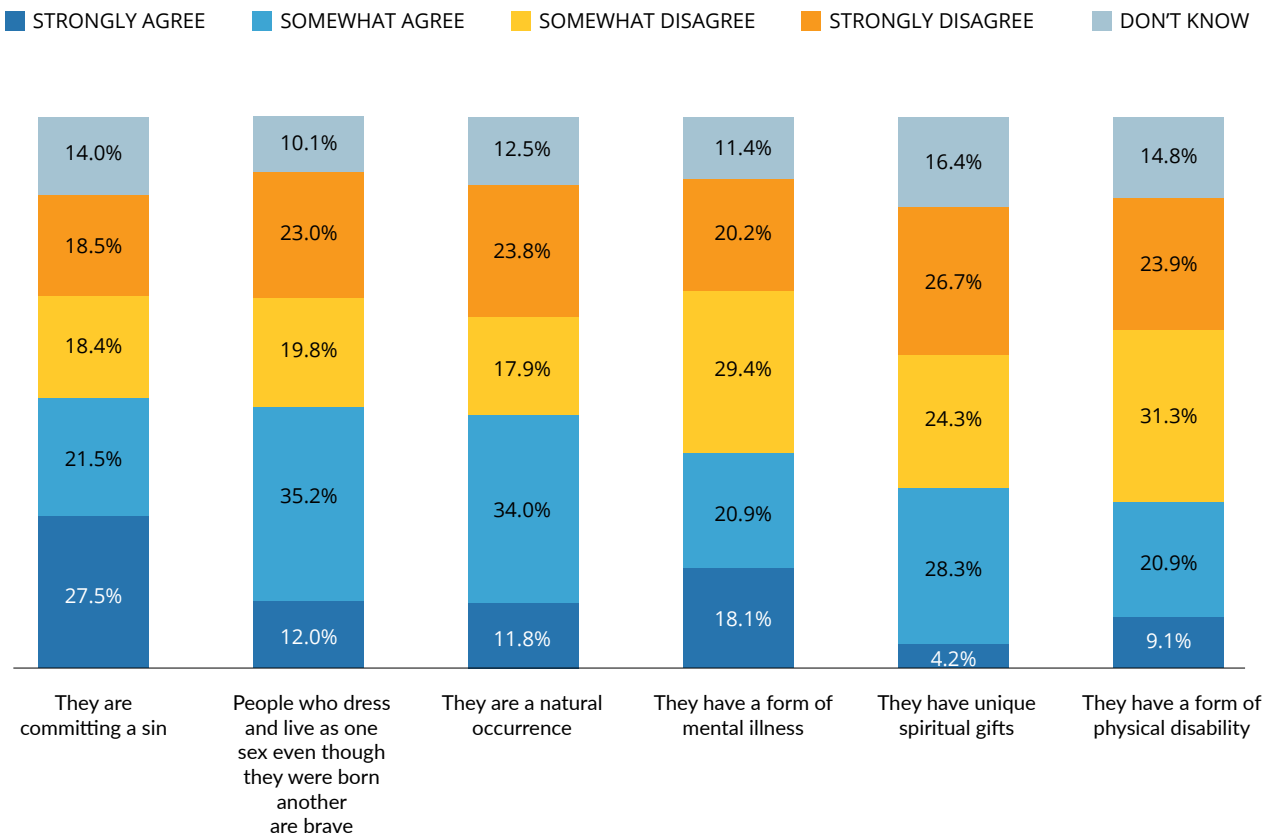
disagreed than agreed with the statement that transgender people have a form of mental illness (49.6% vs. 39.0%). By contrast, a greater percentage of participants agreed than disagreed with the statement that transgender people are committing a sin (49.0% vs. 36.9%).

Greater percentages of participants agreed than disagreed with statements that transgender people are natural (45.8% vs. 41.7%) and that transgender people are brave (47.2% vs. 42.8%). But a majority of participants disagreed with the statement that transgender people have unique spiritual gifts (51.0% vs. 32.5%).

Across all six items, between 10.1% and 16.4% of participants indicated a response of “don’t know.”

Figure 3. Attitudes toward transgender people among panel participants (N=504)

Q: Please indicate whether you agree or disagree with each statement below about people who dress and live as one sex even though they were born another.



Familiarity with transgender people and education were not statistically associated with attitudes towards transgender people (Appendix I Table B).

Male participants were significantly more likely to agree that transgender people have a form of mental illness (RRR=1.61; CI [1.04, 2.50]) than female participants. They were also significantly less likely to agree that transgender people are brave (RRR=0.60; CI [0.39, 0.92]), compared to female participants.

Participants in the youngest age group, ages 16 to 34, were significantly more likely than those ages 50 to 64 to agree that transgender people are committing a sin (RRR=2.72; CI [1.47, 5.05]). These youngest participants were also less likely than those ages 50 to 64 to agree than disagree that transgender people are natural (RRR=0.38; CI [0.20, 0.71]). Participants ages 35 to 49 indicated the same pattern as the youngest cohort. This middle age cohort was also significantly more likely to agree than disagree that transgender people have a form of mental illness (RRR=2.42, CI [1.33, 4.40]) and that they are committing a sin (RRR=1.92, CI [1.07, 3.42]) compared to those ages 50 to 64. They were also significantly less likely to agree with the statement that transgender people are natural (RRR=0.40, CI, [0.22, 0.74]) compared to participants ages 50 to 64.

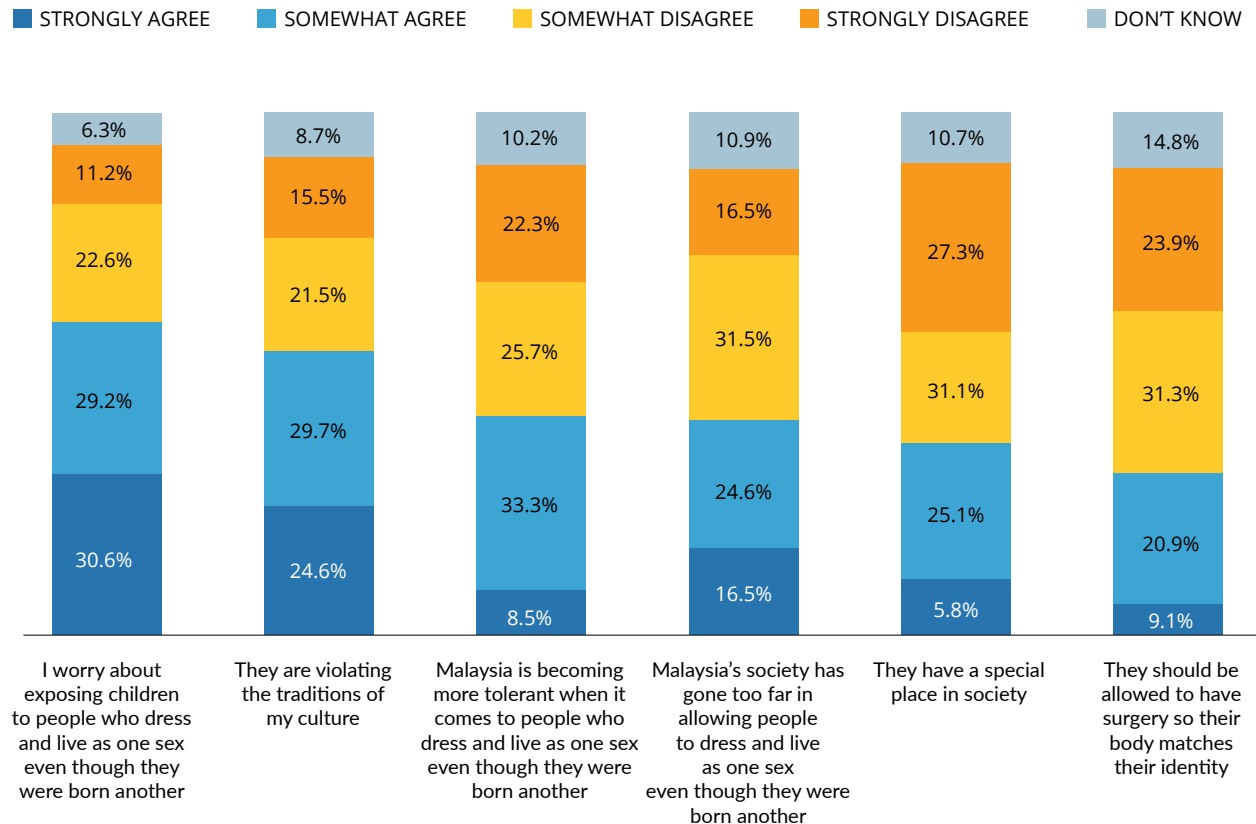
Participants with a high household income level were significantly more likely to agree that transgender people are brave compared to participants with low or medium household income levels (RRR=1.85, CI [1.05, 3.25]).

ATTITUDES TOWARD TRANSGENDER PEOPLE IN SOCIETY

A greater proportion of participants disagreed than agreed with the statement that Malaysia's society has gone too far in allowing transgender people to dress and live as one sex even though they were born another (48.0% vs. 41.1%) (Figure 4). However, majorities of participants agreed with statements that they worry about exposing children to transgender people (59.8% vs. 33.8%) and that transgender people are violating the traditions of their culture (54.3% vs. 37.0%). Additionally, majorities disagreed with statements that they want Malaysia to do more to support and protect transgender people (53.6% vs. 36.6%) and that transgender people have a special place in society (58.4% vs. 30.9%). Across all six items, between 6.3% and 10.9% of participants indicated a response of "don't know."

Figure 4. Attitudes toward transgender people in society among panel participants (N=504)

Q: Please indicate whether you agree or disagree with each statement below about people who dress and live as one sex even though they were born another.



Findings from regression models, as shown in Appendix I Table C, indicated that participants who reported knowing a transgender person were significantly more likely to agree that Malaysia is becoming more tolerant when it comes to transgender people (RRR=1.91; CI [1.23, 2.96]), compared to participants who reported they did not know transgender people. These participants were also significantly less likely to agree that transgender people are violating the traditions of their culture (RRR=0.63; CI [0.40, 0.99]).

Participants in the youngest age group, ages 16 to 34, were significantly more likely than those ages 50 to 64 to agree that Malaysia's society has gone too far in allowing people to dress and live as one sex even though they were born another (RRR=2.79, CI [1.48, 5.27]) and that transgender people are violating the traditions of their culture (RRR=2.11, CI [1.16, 3.81]). These participants were also significantly less likely to agree than those ages 50 to 64 that transgender people have a special place in society (RRR=0.31, CI [0.16, 0.57]) and that they want Malaysia to do more to support and protect transgender people (RRR=0.43, CI [0.24, 0.78]). A similar pattern existed among the middle cohort of participants ages 35 to 49. Individuals in this group were significantly more likely than those ages 50 to 64 to agree that transgender people are violating the traditions of their culture (RRR=2.00, CI [1.13, 3.53]). They were also significantly less likely to agree than those ages 50 to 64 that transgender people

have a special place in society (RRR=0.25, CI [0.14, 0.45]) and that they want Malaysia to do more to support and protect transgender people (RRR=0.52, CI [0.30, 0.92]).

Participants who reported a medium level of educational attainment were significantly less likely to agree that transgender people are violating the traditions of their culture (RRR=0.39, CI [0.19, 0.83]), compared to participants with a low level of educational attainment. Those participants with a high level of education were, similarly, less likely to agree that transgender are violating the traditions of their culture (RRR=0.41, CI [0.21, 0.83]), compared to participants with a low level of educational attainment.

There were no statistically significant associations between sex and household income and these attitudes.

DISCUSSION

Findings indicate that Ipsos participants in Malaysia held varying attitudes related to transgender people and their rights. For example, a majority of participants agreed that transgender people should be protected from discrimination by the government and more agreed than disagreed that transgender people should be permitted to serve in the military³⁸ and adopt children. At the same time, more participants opposed than supported transgender people being allowed to marry a person of their sex assigned at birth, undergo gender-affirming surgery, conceive and bear children, or use the restroom consistent with their gender identity.

Attitudes toward transgender people were largely unsupportive. While majorities agreed that transgender people do not suffer from forms of physical disability or mental affliction, more participants perceived transgender people as transgressing their cultures than not. Majorities of participants disagreed that transgender people occupy a special place in society and that they would like Malaysia to do more to support and protect transgender people. The study also found that a majority of participants were concerned about exposing their children to transgender people. These opinions may be due to widespread conceptions of transgender people as maladjusted people who demonstrate moral decadence.³⁹

While most participants did not believe that society has gone too far in allowing transgender people to dress and live according to their gender identity, nearly half regarded transgender people as committing a sin and disagreed that they were endowed with any unique spiritual gifts. These opinions may be influenced by the fact that Islam and Christianity in Malaysia often regard transgender people as deliberately defying divine law.⁴⁰ However, rather than promoting outright animus, conservative political and religious circles have developed a narrative that transgender adults should be embraced with civility and compassion in order to get them “rehabilitated.”⁴¹

Binary gender roles and responsibilities for men and women are deeply entrenched in the attitudes of Malaysian people,⁴² and issues of gender and sexuality are generally regarded as taboo.⁴³ Participants’ attitudes on many of these issues may be rooted in socio-cultural notions of what are acceptable and unacceptable practices for those who do not fit gender norms. Such unsupportive attitudes toward transgender people, including being allowed to marry a person of their sex assigned at birth, may also be related to attitudes toward lesbian, gay, and bisexual (LGB) people documented in the Global Acceptance Index, in which Malaysia has been at the bottom half of world countries for many years.⁴⁴

While a majority of participants reported having seen transgender people, many were not personally acquainted with a transgender person. Participants who had greater familiarity with transgender people were significantly less likely to view transgender people as violating cultural Malaysian traditions and were more likely to agree that Malaysia is becoming increasingly tolerant of transgender people. These findings are consistent with public opinion research outside of Malaysia which has found positive relationships between familiarity with transgender people and positive attitudes toward transgender civil rights.^{45, 46, 47}

There were several other noteworthy findings, including that, on a number of policies and topics addressed in the survey, younger participants (ages 16-34 and 35-49) held less favorable attitudes

towards transgender people than those ages 50-64. These results are inconsistent with research conducted outside of Malaysia that found greater public support for transgender rights among younger adults.^{48,49} While these results provide some evidence for lower levels of support among younger adults, as noted above, we caution against applying these findings to the broader population, given the limitations of the survey sample, including that these data are not representative of the general population. To the extent that these results reflect a true generational difference in attitudes with greater opposition from younger adults, we posit that this may be related to the conservative mindsets of students returning from the Middle East, Islamic revivalism in local universities, prevalent social, religious and political conservatism among younger Malaysian Muslims, and their increasing support of conservative Islamic values related to an Islamic national identity.⁵⁰

Compared to female participants, male participants in the survey were more likely to perceive transgender people as suffering from a mental illness and less likely to agree that transgender people are brave. As research has documented that many Malaysians valorize patriarchy and male masculinity, it is likely that any deviation from a perceived binary gender standard is seen as shameful by many in the general population.⁵¹ Participants with high and medium levels of education were less likely than those with a low level of education to perceive transgender people as violating cultural traditions. Participants with a high household income displayed more supportive attitudes towards transgender people than those with low income, agreeing that transgender people should be able to marry someone of the same assigned sex at birth as their own, have gender-affirming surgery, and that transgender people are brave. Overall, higher levels of education and income correlated with more positive attitudes towards transgender people in Malaysia.

As noted previously in the survey methodology, data from the 2017 Global Attitudes Toward Transgender People survey are not representative and should not be interpreted as reflecting attitudes of the general adult population in Malaysia. In addition, there are constraints resulting from fielding such a large-scale survey conducted across multiple different countries. For example, the survey language that describes transgender people may not be considered inclusive of all gender variant and/or gender non-conforming people, particularly given local terminology and identities, and a lack of distinction between sexual orientation and gender identity in some parts of Malaysian society may also affect these findings.

To our knowledge, this report on public opinion about transgender people and their civil rights in Malaysia is the first of its kind and provides a foundation against which to measure change in attitudes over time. Further research is needed that includes additional measures of political ideology, race/ethnicity, and religiosity of panel participants, as well as participants' attitudes toward legal gender recognition and criminalization of transgender people. Studies of university students may also be of value in understanding the attitudes of young adults. Such research should also build upon this study by employing probability sampling and using measures that have been cognitively tested with Malaysian adults to ensure comprehension and validity. Additionally, some participants in the Global Attitudes Toward Transgender People Survey (6%-16%) responded "don't know" and may not yet have formed opinions about transgender people. As the public becomes more familiar with transgender people and their issues, attitudes may change and should be monitored over time in representative survey samples.

AUTHORS

Winston Luhur is a Research Assistant at the Williams Institute. Winston works with senior scholars on a variety of projects, with a focus on international research.

Taylor N.T. Brown was previously a Project Manager at the Williams Institute.

Joseph N. Goh is a Senior Lecturer in Gender Studies at the School of Arts and Social Sciences, Monash University Malaysia, and is interested in diverse topics at the intersection of gender, sexuality and theology.

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The Williams Institute, UCLA School of Law
1060 Veteran Avenue, Suite 134
Box 957092, Los Angeles, CA 90095-7092
williamsinstitute.law.ucla.edu

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APPENDIX I

PREDICTORS OF ATTITUDES TOWARD TRANSGENDER PEOPLE, MULTINOMIAL LOGISTIC REGRESSION MODELS

There are a couple ways to discuss the coefficients from a multinomial logistic regression; in this report, we used the term relative risk ratio, which others have called the adjusted relative odds ratio.^{52, 53} In this report, we avoid describing results in terms of “risk”, “probability”, or “odds”, instead opting for the terms “likelihood” or “more/less likely”.⁵⁴ The following tables reflect adjusted RRRs of responding “agree” (combining ‘strongly agree’ and ‘somewhat agree’) or “don’t know” to each attitudinal item, relative to the referent category of responding “disagree” (combining ‘strongly disagree’ and ‘somewhat disagree’). We fit separate multinomial logistic regression models for each item to explore how sex, age, education, household income, and familiarity with transgender people were associated with one’s attitudes, adjusting for all other variables in the model. Relative risk ratios (RRR) above 1.0 indicate a higher likelihood of endorsing the given response (relative to “disagree”) associated with the variable in question (e.g. sex); RRR below 1.0 indicate a lower likelihood of endorsing the given response. Bolded text indicates an association that is statistically significant at a two-tailed $p < .05$.

Table A. Attitudes toward the rights of transgender people: weighted relative risk ratios and 95% confidence intervals from multinomial logistic regression model adjusting for sociodemographic characteristics and familiarity with transgender people (n=504)

	THEY SHOULD BE ALLOWED TO HAVE SURGERY SO THEIR BODY MATCHES THEIR IDENTITY			THEY SHOULD BE ALLOWED TO USE THE RESTROOM OF THE SEX THEY IDENTIFY WITH			THEY SHOULD BE ALLOWED TO MARRY A PERSON OF THEIR BIRTH SEX			THEY SHOULD BE ALLOWED TO CONCEIVE OR GIVE BIRTH TO CHILDREN (IF BIOLOGICALLY CAPABLE)		
	Agree	Don't Know	Disagree	Agree	Don't Know	Disagree	Agree	Don't Know	Disagree	Agree	Don't Know	Disagree
	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)
F-statistic (df) (p-value)	F(18, 19729)=2.41 (p<0.00)			F(18, 19729)=2.20 (p<0.00)			F(18, 19729)=2.16 (p<0.00)			F(18, 19729)=2.49 (p<0.00)		
Intercepts	1	0.36 (0.15, 0.90)	0.18 (0.04, 0.75)	1	1.13 (0.47, 2.71)	0.58 (0.17, 1.95)	1	0.36 (0.14, 0.95)	0.23 (0.07, 0.79)	1	0.68 (0.27, 1.73)	0.59 (0.20, 1.75)
Sex (ref: female)												
Male	1	0.99 (0.63, 1.54)	0.59 (0.27, 1.29)	1	1.24 (0.80, 1.91)	0.82 (0.41, 1.65)	1	0.98 (0.61, 1.57)	0.71 (0.37, 1.34)	1	0.93 (0.60, 1.44)	0.58 (0.32, 1.08)
Ages (ref: ages 50-64)												
Ages 16-34	1	0.81 (0.44, 1.48)	0.76 (0.27, 2.16)	1	1.28 (0.70, 2.35)	0.93 (0.34, 2.52)	1	1.30 (0.68, 2.47)	1.24 (0.47, 3.30)	1	0.87 (0.47, 1.62)	0.80 (0.33, 1.93)
Ages 35-49	1	0.68 (0.39, 1.22)	0.77 (0.28, 2.10)	1	1.22 (0.69, 2.15)	1.51 (0.59, 3.88)	1	0.88 (0.47, 1.66)	1.18 (0.48, 2.91)	1	0.92 (0.51, 1.66)	0.77 (0.34, 1.76)
Education level (ref: low level of education)												
Medium level of education	1	0.98 (0.45, 2.13)	1.59 (0.48, 5.28)	1	0.54 (0.25, 1.16)	0.60 (0.23, 1.57)	1	0.47 (0.20, 1.08)	1.18 (0.40, 3.49)	1	1.10 (0.51, 2.36)	1.46 (0.55, 3.86)
High level of education	1	1.22 (0.58, 2.55)	1.05 (0.30, 3.62)	1	0.56, 0.27, 1.15)	0.40 (0.15, 1.08)	1	0.69 (0.32, 1.49)	0.56 (0.18, 1.74)	1	1.93 (0.96, 3.87)	0.73 (0.26, 2.07)
Income (ref: low income)												
Medium income	1	1.55 (0.77, 3.12)	1.51 (0.46, 4.98)	1	0.84 (0.43, 1.63)	0.80 (0.31, 2.06)	1	1.31 (0.61, 2.79)	0.99 (0.37, 2.63)	1	0.73 (0.38, 1.42)	0.68 (0.26, 1.79)
High income	1	2.27 (1.26, 4.10)	1.31 (0.48, 3.55)	1	0.76 (0.43, 1.33)	0.42 (0.18, 0.98)	1	2.16 (1.14, 4.07)	1.18 (0.50, 2.78)	1	1.24 (0.70, 2.19)	1.08 (0.48, 2.43)
Know a transgender person (ref: do not know a transgender person)												
Know a transgender person	1	1.26 (0.80, 1.98)	0.33 (0.11, 0.97)	1	1.10 (0.71, 1.72)	0.94 (0.44, 2.00)	1	1.13 (0.70, 1.83)	0.58 (0.27, 1.24)	1	0.85 (0.54, 1.33)	0.42 (0.20, 0.88)
Don't know	1	0.90 (0.19, 4.27)	9.06 (2.15, 38.10)	1	0.82 (0.18, 3.85)	12.85 (3.38, 48.83)	1	0.28 (0.03, 2.69)	5.76 (1.59, 20.87)	1	0.52 (0.12, 2.32)	3.64 (0.87, 15.27)

Notes: degrees of freedom (df); confidence interval (CI); bolded cells indicate differences that are statistically significant at p<0.05.

Table A (Continued). Attitudes toward the rights of transgender people: weighted relative risk ratios and 95% confidence intervals from multinomial logistic regression model adjusting for sociodemographic characteristics and familiarity with transgender people (n=504)

	THEY SHOULD BE ALLOWED TO ADOPT CHILDREN			THEY SHOULD BE PROTECTED FROM DISCRIMINATION BY THE GOVERNMENT			THEY SHOULD BE ALLOWED TO SERVE IN THE MILITARY		
	Agree	Don't Know	Disagree	Agree	Don't Know	Disagree	Agree	Don't Know	Disagree
	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)
F-statistic (df) (p-value)	F(18, 19729)=2.08 (p<0.00)			F(18, 19729)=2.31 (p<0.00)			F(18, 19729)=3.39 (p<0.00)		
Intercepts	1	1.61 (0.68, 3.85)	0.48 (0.12, 1.86)	1	2.16 (0.90, 5.18)	0.13 (0.02, 0.91)	1	0.75 (0.31, 1.80)	0.48 (0.15, 1.58)
Sex (ref: female)									
Male	1	0.86 (0.56, 1.32)	0.90 (0.45, 1.81)	1	0.95 (0.62, 1.46)	0.85 (0.38, 1.93)	1	0.65 (0.42, 1.03)	0.46 (0.24, 0.89)
Ages (ref: ages 50-64)									
Ages 16-34	1	0.73 (0.39, 1.35)	0.94 (0.34, 2.60)	1	0.37 (0.20, 0.68)	1.42 (0.32, 6.29)	1	1.82 (0.99, 3.35)	3.02 (1.09, 8.35)
Ages 35-49	1	0.71 (0.40, 1.27)	0.73 (0.29, 1.86)	1	0.55 (0.30, 1.00)	1.86 (0.44, 7.91)	1	1.71 (0.97, 3.00)	2.22 (0.81, 6.12)
Education (ref: low level of education)									
Medium level of education	1	0.66 (0.31, 1.41)	1.26 (0.46, 3.48)	1	0.94 (0.43, 2.03)	2.47 (0.76, 8.07)	1	1.02 (0.48, 2.15)	0.99 (0.39, 2.50)
High level of education	1	0.98 (0.47, 2.04)	0.69 (0.25, 1.90)	1	1.03 (0.49, 2.15)	1.49 (0.47, 4.72)	1	1.16 (0.57, 2.37)	0.66 (0.27, 1.65)
Income (ref: low income)									
Medium income	1	1.05 (0.55, 2.00)	0.68 (0.25, 1.85)	1	1.25 (0.65, 2.42)	0.76 (0.28, 2.08)	1	0.77 (0.39, 1.52)	0.49 (0.19, 1.24)
High income	1	1.08 (0.61, 1.89)	0.96 (0.40, 2.30)	1	1.67 (0.95, 2.93)	0.50 (0.20, 1.28)	1	1.18 (0.66, 2.11)	0.52 (0.23, 1.19)
Know a transgender person (ref: do not know a transgender person)									
Know a transgender person	1	1.30 (0.84, 2.02)	0.36 (0.15, 0.87)	1	1.04 (0.67, 1.62)	0.68 (0.27, 1.74)	1	1.41 (0.89, 2.22)	0.53 (0.23, 1.20)
Don't know	1	0.49 (0.12, 2.01)	2.82 (0.62, 12.74)	1	0.25 (0.05, 1.23)	5.40 (1.29, 22.52)	1	1.00 (0.22, 4.58)	9.42 (2.55, 34.83)

Notes: degrees of freedom (df); confidence interval (CI); bolded cells indicate differences that are statistically significant at p<0.05.

Table B. Attitudes toward transgender people: weighted relative risk ratios and 95% confidence intervals from multinomial logistic regression model adjusting for sociodemographic characteristics and familiarity with transgender people (n=504)

	THEY HAVE A FORM OF MENTAL ILLNESS			THEY HAVE A FORM OF PHYSICAL DISABILITY			THEY ARE COMMITTING A SIN		
	Agree	Don't Know	Disagree	Agree	Don't Know	Disagree	Agree	Don't Know	Disagree
	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)
F-statistic (df) (p-value)	F(18, 19729)=2.48 (p<0.00)			F(18, 19729)=2.37 (p<0.00)			F(18, 19729)=1.92 (p<0.00)		
Intercepts	1	0.39 (0.16, 0.95)	0.19 (0.05, 0.72)	1	0.42 (0.17, 1.02)	0.36 (0.10, 1.25)	1	1.15 (0.50, 2.67)	0.46 (0.13, 1.62)
Sex (ref: female)									
Male	1	1.61 (1.04, 2.50)	1.02 (0.53, 1.97)	1	1.47 (0.92, 2.33)	0.75 (0.42, 1.31)	1	0.92 (0.59, 1.43)	0.69 (0.36, 1.31)
Ages (ref: ages 50-64)									
Ages 16-34	1	2.46 (1.31, 4.64)	2.79 (0.95, 8.20)	1	1.06 (0.56, 2.00)	0.88 (0.37, 2.05)	1	2.72 (1.47, 5.05)	2.56 (0.98, 6.70)
Ages 35-49	1	2.42 (1.33, 4.40)	4.05 (1.48, 11.09)	1	1.33 (0.73, 2.44)	1.26 (0.58, 2.72)	1	1.92 (1.07, 3.42)	2.81 (1.17, 6.78)
Education (ref: low level of education)									
Medium level of education	1	0.99 (0.45, 2.18)	0.85 (0.33, 2.20)	1	1.25 (0.56, 2.82)	1.75 (0.68, 4.47)	1	0.82 (0.39, 1.70)	0.98 (0.35, 2.76)
High level of education	1	0.75 (0.36, 1.60)	0.30 (0.11, 0.78)	1	0.97 (0.44, 2.15)	0.95 (0.39, 2.32)	1	0.62 (0.30, 1.26)	0.57 (0.21, 1.54)
Income (ref: low income)									
Medium income	1	0.73 (0.38, 1.38)	0.71 (0.25, 2.01)	1	0.78 (0.38, 1.58)	1.04 (0.46, 2.37)	1	1.13 (0.57, 2.22)	0.82 (0.30, 2.21)
High income	1	0.90 (0.51, 1.57)	1.10 (0.49, 2.48)	1	0.74 (0.41, 1.35)	0.80 (0.39, 1.65)	1	0.78 (0.44, 1.38)	0.68 (0.30, 1.53)
Know a transgender person (ref: do not know a transgender person)									
Know a transgender person	1	0.90 (0.58, 1.42)	0.50 (0.23, 1.10)	1	1.23 (0.78, 1.96)	0.42 (0.21, 0.85)	1	0.79 (0.50, 1.26)	0.41 (0.20, 0.87)
Don't know	1	2.26 (0.56, 9.11)	7.00 (1.35, 36.21)	1	1.15 (0.23, 5.68)	5.40 (1.28, 22.77)	1	0.92 (0.16, 5.30)	2.51 (0.43, 14.75)

Notes: degrees of freedom (df); confidence interval (CI); bolded cells indicate differences that are statistically significant at p<0.05.

Table B (Continued). Attitudes toward transgender people: weighted relative risk ratios and 95% confidence intervals from multinomial logistic regression model adjusting for sociodemographic characteristics and familiarity with transgender people (n=504)

	THEY ARE A NATURAL OCCURRENCE			THEY HAVE UNIQUE SPIRITUAL GIFTS			PEOPLE WHO DRESS AND LIVE AS ONE SEX EVEN THOUGH THEY WERE BORN ANOTHER ARE BRAVE		
	Agree	Don't Know	Disagree	Agree	Don't Know	Disagree	Agree	Don't Know	Disagree
	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)
F-statistic (df) (p-value)	F(18, 19729)=3.06 (p<0.00)			F(18, 19729)=2.18 (p<0.00)			F(18, 19729)=3.12 (p<0.00)		
Intercepts	1	1.57 (0.62, 3.98)	0.96 (0.29, 3.18)	1	1.13 (0.43, 3.00)	1.17 (0.42, 3.29)	1	0.75 (0.29, 1.92)	0.60 (0.20, 1.81)
Sex (ref: female)									
Male	1	0.88 (0.57, 1.36)	0.55 (0.30, 1.01)	1	1.06 (0.67, 1.68)	0.66 (0.38, 1.16)	1	0.60 (0.39, 0.92)	0.99 (0.50, 1.99)
Ages (ref: ages 50-64)									
Ages 16-34	1	0.38 (0.20, 0.71)	0.59 (0.21, 1.63)	1	0.55 (0.29, 1.02)	0.48 (0.21, 1.10)	1	0.80 (0.43, 1.49)	0.41 (0.16, 1.03)
Ages 35-49	1	0.40 (0.22, 0.74)	1.08 (0.43, 2.66)	1	0.61 (0.33, 1.10)	0.70 (0.33, 1.47)	1	0.70 (0.39, 1.27)	0.61 (0.27, 1.40)
Education (ref: low level of education)									
Medium level of education	1	1.45 (0.67, 3.12)	0.86 (0.33, 2.24)	1	0.76 (0.33, 1.74)	0.79 (0.33, 1.89)	1	1.26 (0.56, 2.84)	1.16 (0.46, 2.94)
High level of education	1	1.98 (0.96, 4.08)	0.71 (0.28, 1.82)	1	0.89 (0.40, 1.96)	0.43 (0.18, 1.03)	1	1.68 (0.78, 3.64)	0.78 (0.29, 2.07)
Income (ref: low income)									
Medium income	1	1.10 (0.56, 2.13)	0.57 (0.22, 1.48)	1	1.13 (0.57, 2.25)	1.28 (0.55, 2.97)	1	1.17 (0.61, 2.26)	0.57 (0.20, 1.61)
High income	1	0.72 (0.41, 1.27)	0.67 (0.30, 1.49)	1	0.82 (0.46, 1.47)	1.07 (0.50, 2.30)	1	1.85 (1.05, 3.25)	0.93 (0.38, 2.29)
Know a transgender person (ref: do not know a transgender person)									
Know a transgender person	1	1.45 (0.93, 2.28)	0.56 (0.29, 1.10)	1	1.28 (0.80, 2.04)	0.51 (0.27, 0.97)	1	1.31 (0.84, 2.04)	0.38 (0.15, 0.96)
Don't know	1	0.98 (0.23, 4.09)	4.72 (0.90, 24.80)	1	1.56 (0.30, 8.07)	4.90 (0.96, 24.87)	1	0.86 (0.19, 4.00)	7.01 (1.47, 33.46)

Notes: degrees of freedom (df); confidence interval (CI); bolded cells indicate differences that are statistically significant at p<0.05.

Table C. Attitudes toward transgender people in society: weighted relative risk ratios and 95% confidence intervals from multinomial logistic regression model adjusting for sociodemographic characteristics and familiarity with transgender people (n=504)

	MALAYSIA'S SOCIETY HAS GONE TOO FAR IN ALLOWING PEOPLE TO DRESS AND LIVE AS ONE SEX EVEN THOUGH THEY WERE BORN ANOTHER			MALAYSIA IS BECOMING MORE TOLERANT WHEN IT COMES TO PEOPLE WHO DRESS AND LIVE AS ONE SEX EVEN THOUGH THEY WERE BORN ANOTHER			I WORRY ABOUT EXPOSING CHILDREN TO PEOPLE WHO DRESS AND LIVE AS ONE SEX EVEN THOUGH THEY WERE BORN ANOTHER		
	Agree	Don't Know	Disagree	Agree	Don't Know	Disagree	Agree	Don't Know	Disagree
	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)
F-statistic (df) (p-value)	F(18, 19729)=4.37 (p<0.00)			F(18, 19729)=3.13 (p<0.00)			F(18, 19729)=1.93 (p<0.00)		
Intercepts	1	0.57 (0.23, 1.42)	0.48 (0.12, 1.87)	1	0.42 (0.17, 1.05)	0.28 (0.09, 0.86)	1	1.58 (0.64, 3.86)	0.13 (0.04, 0.49)
Sex (ref: female)									
Male	1	1.43 (0.92, 2.22)	0.92 (0.47, 1.82)	1	1.11 (0.72, 1.69)	1.49 (0.73, 3.05)	1	1.32 (0.85, 2.04)	1.40 (0.56, 3.53)
Ages (ref: ages 50-64)									
Ages 16-34	1	2.79 (1.48, 5.27)	1.54 (0.51, 4.60)	1	1.66 (0.89, 3.08)	1.17 (0.43, 3.20)	1	1.33 (0.72, 2.45)	0.64 (0.18, 2.27)
Ages 35-49	1	1.78 (0.97, 3.26)	2.06 (0.76, 5.59)	1	1.79 (0.99, 3.25)	1.30 (0.54, 3.14)	1	1.10 (0.62, 1.95)	1.19 (0.37, 3.80)
Education (ref: low level of education)									
Medium level of education	1	1.00 (0.47, 2.16)	0.63 (0.23, 1.68)	1	0.69 (0.32, 1.50)	0.96 (0.35, 2.63)	1	1.15 (0.52, 2.53)	2.01 (0.47, 8.55)
High level of education	1	0.67 (0.32, 1.39)	0.34 (0.12, 0.95)	1	0.78 (0.38, 1.59)	0.45 (0.15, 1.41)	1	0.97 (0.45, 2.09)	1.89 (0.47, 7.62)
Income (ref: low income)									
Medium income	1	1.06 (0.55, 2.02)	0.69 (0.25, 1.91)	1	1.37 (0.70, 2.69)	0.69 (0.26, 1.86)	1	0.69 (0.35, 1.38)	0.37 (0.09, 1.50)
High income	1	0.70 (0.40, 1.24)	0.45 (0.18, 1.13)	1	1.16 (0.66, 2.03)	0.74 (0.29, 1.90)	1	0.81 (0.44, 1.47)	0.60 (0.19, 1.88)
Know a transgender person (ref: do not know a transgender person)									
Know a transgender person	1	0.80 (0.51, 1.25)	0.56 (0.25, 1.27)	1	1.91 (1.23, 2.96)	0.44 (0.17, 1.12)	1	0.89 (0.57, 1.39)	0.13 (0.04, 0.49)
Don't know	1	2.84 (0.33, 24.78)	55.84 (7.91, 394.03)	1	3.99 (0.62, 25.66)	21.22 (4.09, 110.14)	1	N/A	N/A

Notes: degrees of freedom (df); confidence interval (CI); bolded cells indicate differences that are statistically significant at p<0.05.

Table C (Continued). Attitudes toward transgender people in society: weighted relative risk ratios and 95% confidence intervals from multinomial logistic regression model adjusting for sociodemographic characteristics and familiarity with transgender people (n=504)

	THEY ARE VIOLATING THE TRADITIONS OF MY CULTURE			THEY HAVE SPECIAL PLACE IN SOCIETY			I WANT MALAYSIA TO DO MORE TO SUPPORT AND PROTECT PEOPLE WHO DRESS AND LIVE AS ONE SEX EVEN THOUGH THEY WERE BORN ANOTHER		
	Agree	Don't Know	Disagree	Agree	Don't Know	Disagree	Agree	Don't Know	Disagree
	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)
F-statistic (df) (p-value)	F(18, 19729)=3.49 (p<0.00)			F(18, 19729)=3.20 (p<0.00)			F(18, 19729)=2.56 (p<0.00)		
Intercepts	1	2.46 (1.03, 5.89)	0.52 (0.14, 1.99)	1	1.36 (0.52, 3.59)	0.49 (0.15, 1.57)	1	0.87 (0.35, 2.18)	0.24 (0.05, 1.14)
Sex (ref: female)									
Male	1	0.92 (0.60, 1.43)	0.79 (0.39, 1.61)	1	0.80 (0.51, 1.28)	0.63 (0.33, 1.23)	1	1.07 (0.69, 1.65)	0.70 (0.34, 1.43)
Ages (ref: ages 50-64)									
Ages 16-34	1	2.11 (1.16, 3.81)	1.28 (0.43, 3.81)	1	0.31 (0.16, 0.57)	0.61 (0.21, 1.77)	1	0.43 (0.24, 0.78)	0.76 (0.24, 2.41)
Ages 35-49	1	2.00 (1.13, 3.53)	2.60 (0.92, 7.38)	1	0.25 (0.14, 0.45)	0.96 (0.37, 2.52)	1	0.52 (0.30, 0.92)	1.67 (0.60, 4.65)
Education (ref: low level of education)									
Medium level of education	1	0.39 (0.19, 0.83)	0.75 (0.27, 2.09)	1	1.12 (0.51, 2.48)	0.71 (0.27, 1.91)	1	0.95 (0.42, 2.14)	0.68 (0.25, 1.85)
High level of education	1	0.41 (0.21, 0.83)	0.40 (0.15, 1.11)	1	1.27 (0.62, 2.61)	0.35 (0.12, 0.99)	1	1.25 (0.57, 2.73)	0.56 (0.21, 1.48)
Income (ref: low income)									
Medium income	1	0.86 (0.44, 1.68)	0.69 (0.24, 1.98)	1	0.69 (0.33, 1.46)	1.57 (0.64, 3.88)	1	1.19 (0.60, 2.36)	0.91 (0.31, 2.65)
High income	1	0.90 (0.50, 1.61)	0.61 (0.26, 1.42)	1	1.27 (0.71, 2.26)	1.18 (0.50, 2.82)	1	1.34 (0.76, 2.38)	1.62 (0.63, 4.18)
Know a transgender person (ref: do not know a transgender person)									
Know a transgender person	1	0.63 (0.40, 0.99)	0.31 (0.12, 0.80)	1	0.97 (0.60, 1.57)	0.70 (0.35, 1.40)	1	1.15 (0.74, 1.80)	0.68 (0.30, 1.53)
Don't know	1	1.74 (0.34, 8.84)	14.00 (2.67, 73.43)	1	1.46 (0.35, 6.05)	5.75 (1.16, 28.40)	1	0.50 (0.09, 2.80)	11.30 (2.49, 51.26)

Notes: degrees of freedom (df); confidence interval (CI); bolded cells indicate differences that are statistically significant at p<0.05.

APPENDIX II

IPSOS METHODOLOGY ADDENDUM FOR SINGLE COUNTRY BRIEFS

In 2016, Ipsos, an international survey research firm, conducted, for the first time, The Global Attitudes Toward Transgender People survey in 23 countries, including Argentina, Australia, Belgium, Brazil, Canada, China, France, Germany, Great Britain, Hungary, India⁵⁵, Italy, Japan, Mexico, Peru, Poland, Russia, South Africa, South Korea, Spain, Sweden, Turkey, and the United States. The Williams Institute, Ipsos, and BuzzFeed News designed the survey to collect data about public opinion toward transgender people and related public policy issues, and Ipsos included it as a distinct section within its monthly online Global Advisor survey. Ipsos conducted the survey online with a panel it organized and maintains. Findings from the 2016 Survey are available in [Public Support for Transgender Rights: A Twenty-three Country Survey](#).

Ipsos maintains a large panel of more than 4.7 million potential survey participants in 47 countries, continuously managing the recruitment and retention of panelists. Ipsos conducts multisource recruitment in seeking to maintain a diverse panel of potential survey participants and sets sample goals for recruitment based on national censuses, populations that are in high demand for survey research, and panel parameters, such as attrition and response rates. Ipsos recruits a majority of panelists online, through advertisements, website referrals, direct email contact, and other methods. Individuals who consent to serve as panelists receive incentives for their panel participation, and Ipsos removes individuals from the panel who are inactive.⁵⁶ In order to draw a sample for The Global Attitudes Toward Transgender People survey, Ipsos used a router system to randomly select potential survey participants from panelists within country-specific census-derived sampling strata with quotas set for gender, age, educational attainment, and in-country region of residence. Online opt-in panels can be generalizable to the public by quota sampling and poststratification weighting if appropriate characteristics are selected to generate weights.^{57, 58, 59} For the current study, we used the sampling and weighting strategy developed by Ipsos.

In 2017, Ipsos conducted The Global Attitudes Toward Transgender People online survey with participants from 27 countries using the sampling approach described above. Ipsos conducted the surveys between October 24, 2017 and November 7, 2017 with panel participants in samples from Argentina, Australia, Belgium, Brazil, Canada, Chile, China, Ecuador, France, Germany, Great Britain, Hungary, India,⁶⁰ Italy, Japan, Malaysia, Mexico, Peru, Poland, Russia, Serbia, South Africa, South Korea, Spain, Sweden, Turkey, and the United States of America. Ipsos administered the 2017 survey to panelists in Chile, Ecuador, Malaysia, and Serbia for the first time, whereas it administered surveys to the remaining 23 countries in both 2016 and 2017. In order to participate, individuals had to be between 16 and 64 years old (with the exception of in the United States and Canada where individuals had to be between 18 and 64 years old), have access to the internet, and consent to participate in the survey. The 2017 survey contained many of the 2016 survey questions,⁶¹ as well as some additional items. The survey was self-administered in the national language or most commonly spoken language in each country. Teams of in-country experts partnering with Ipsos were responsible for translation and adaptation of the original survey instrument for each country. Survey responses were anonymous, and Ipsos did not collect personally identifiable information from participants.⁶²

In countries where internet penetration was approximately 60% or higher, the Global Attitudes Toward Transgender People survey data considered representative of the country's adult population, assuming the selection of appropriate weighting variables.^{63, 64} In 2017, there were 16 countries with better internet access and higher internet penetration including: Argentina, Australia, Belgium, Canada, France, Germany, Great Britain, Hungary, Italy, Japan, Poland, Serbia, South Korea, Spain, Sweden, and the United States of America. The eleven other countries, including Brazil, Chile, China, Ecuador, India, Malaysia, Mexico, Peru, Russia, South Africa, and Turkey, had lower levels of internet penetration, so findings from these countries are not nationally representative and instead represent a more affluent, internet-connected population. In addition, Ipsos did not collect data from individuals in China or Mexico with less than a secondary education or in Brazil from individuals with less than a primary education due to internet penetration constraints.

The 2017 survey sample included 19,747 adults across the 27 different countries. Approximately 500 panelists each from Argentina, Belgium, Chile, Ecuador, Hungary, India, Malaysia, Mexico, Peru, Poland, Russia, Serbia, South Africa, South Korea, Sweden, and Turkey completed surveys, in addition to approximately 1,000 panelists each from Australia, Brazil, Canada, China, France, Great Britain, Germany, Italy, Japan, Spain, and the United States of America.⁶⁵

We have reproduced the 2017 Global Attitudes Toward Transgender People survey items below.

1. Seseorang berpakaian dan hidup sebagai satu jantina walaupun mereka dilahirkan sebagai jantina yang lain. Sebagai contoh, seseorang yang dilahirkan lelaki mungkin akan berasa dia sebenarnya ialah perempuan dan oleh itu berpakaian dan hidup sebagai seorang wanita, dan seseorang yang dilahirkan perempuan mungkin akan berasa dia sebenarnya ialah lelaki dan oleh itu berpakaian dan hidup sebagai seorang lelaki. Berapa banyak yang anda tahu, jika ada, tentang orang-orang yang sebegini?

Pilih seberapa banyak jawapan yang berkenaan.

Saya jarang atau tidak pernah bertemu dengan orang sebegini

Saya pernah bertemu dengan orang sebegini tetapi tidak mengenali mereka secara peribadi

Saya mempunyai kenalan yang sebegini

Saya mempunyai kawan-kawan baik/ahli keluarga yang sebegini

Saya sendiri adalah sebegini⁶⁶

Tidak tahu

2. Sila nyatakan sama ada anda bersetuju atau tidak bersetuju dengan setiap pernyataan di bawah tentang orang-orang yang berpakaian dan hidup sebagai satu jantina walaupun mereka dilahirkan sebagai jantina yang lain.

Mereka sepatutnya diizinkan untuk menjalani pembedahan supaya badan mereka padan dengan identiti mereka

Mereka sepatutnya diizinkan untuk menggunakan tandas jantina yang mereka dikenal pasti

Mereka sepatutnya diizinkan untuk berkahwin dengan orang yang sama jantina kelahiran dengan mereka

Mereka sepatutnya diizinkan untuk mengandung atau melahirkan anak (jika berupaya berbuat

demikian dari segi biologi)

Mereka sepatutnya diizinkan untuk mengambil anak angkat

Mereka sepatutnya dilindungi daripada diskriminasi oleh kerajaan

Mereka sepatutnya diizinkan untuk berkhidmat dalam tentera

Sangat bersetuju

Agak bersetuju

Agak tidak bersetuju

Sangat tidak bersetuju

Tidak tahu

3. Sila nyatakan sama ada anda bersetuju atau tidak bersetuju dengan setiap pernyataan di bawah tentang orang-orang yang berpakaian dan hidup sebagai satu jantina walaupun mereka dilahirkan sebagai jantina yang lain.

Mereka mempunyai sejenis penyakit mental

Mereka mempunyai sejenis kecacatan fizikal

Mereka sedang membuat dosa

Mereka telah mencabuli tradisi budaya saya

Mereka adalah satu kejadian semulajadi

Mereka mempunyai kedudukan yang istimewa dalam masyarakat

Mereka mempunyai kurniaan rohaniah yang unik

Sangat bersetuju

Agak bersetuju

Agak tidak bersetuju

Sangat tidak bersetuju

Tidak tahu

4. Sila nyatakan sama ada anda bersetuju atau tidak bersetuju dengan setiap pernyataan di bawah tentang orang-orang yang berpakaian dan hidup sebagai satu jantina walaupun mereka dilahirkan sebagai jantina yang lain.

[Negara] masyarakat telah pergi terlalu jauh kerana membenarkan orang-orang berpakaian dan hidup sebagai satu jantina walaupun mereka dilahirkan sebagai jantina yang lain

[Negara] telah menjadi lebih bertolak ansur terhadap orang-orang yang berpakaian dan hidup sebagai satu jantina walaupun mereka dilahirkan sebagai jantina yang lain.

Saya bimbang untuk mendedahkan kanak-kanak kepada orang-orang yang berpakaian dan hidup sebagai satu jantina walaupun mereka dilahirkan sebagai jantina yang lain

Orang-orang yang berpakaian dan hidup sebagai satu jantina walaupun mereka dilahirkan sebagai jantina yang lain adalah berani

Saya mahu [Negara] melakukan lebih banyak untuk menyokong dan mempertahankan orang-orang yang berpakaian dan hidup sebagai satu jantina walaupun mereka dilahirkan sebagai jantina yang lain

Sangat bersetuju
Agak bersetuju
Agak tidak bersetuju
Sangat tidak bersetuju
Tidak tahu

Note: The survey did not use the term transgender. While the term transgender is increasingly common in international and non-English contexts, it is not known whether the term is universally understood. In order to develop questions that were more likely to be understood across countries, Ipsos asked survey participants about people whose current gender identity is different from their sex at birth. Prior to administering the survey, participants received a definition, similar to a transgender status definition provided on the optional sexual orientation and gender identity (SOGI) module⁶⁷ of the Behavioral Risk Factor Surveillance System (BRFSS). This BRFSS definition stated: "Some people describe themselves as transgender when they experience a different gender identity from their sex at birth. For example, a person born into a male body, but who feels female or lives as a woman would be transgender."

ENDNOTES

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³² We used the term "transgender" throughout this report to refer to "people [who] dress and live as one sex even though they were born another." This definition was intentionally broad so as to encompass the diversity of identities of gender minority peoples in the 27 countries surveyed in the larger Ipsos survey project.

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³⁵ Among participants who were not transgender, those who reported having transgender acquaintances, friends, or family members we coded as "know a transgender person"; participants who reported rarely or never encountering transgender people or seeing transgender people but not knowing them personally and did not indicate that they have transgender acquaintance, friends, or family we coded as "do not know a transgender person;" and any participants who indicated that they "don't know" in response to the question about familiarity with transgender people we coded as "don't know."

³⁶ We fit multinomial logistic regression models for each item to explore how participants' sex, age, education, household income, and familiarity with transgender people were associated with attitudes, adjusting for all other variables in the model. Relative risk ratios (RRR) above 1.0 indicate a higher likelihood of endorsing the given response (relative to "disagree") associated with the variable in question (e.g. sex); RRR below 1.0 indicate a lower likelihood of endorsing the given response.

³⁷ Attitudes towards minority group members (e.g., religious minorities, sexual minorities, and racial or ethnic minorities) have long been the subject of public opinion polls and surveys of social attitudes as a way for researchers to gauge and assess change in levels of social acceptance. See, for example, findings from the 2018 General Social Survey about racial inequality: <http://www.apnorc.org/projects/Pages/Changing-Attitudes-about-Racial-Inequality.aspx>

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The interpretation of the exponentiated estimated coefficients of a multinomial logistic regression are an extension of odds ratios in binary logistic regression. Since the baseline category for comparison may change in a multinomial logistic regression model, the odds ratios are interpreted relative to that baseline, which is why the term relative risk ratio was adopted; see also StataCorp. (2017). *mlogit – multinomial (polytomous) logistic regression*. Stata 15 Base Reference Manual. College Station, TX: Stata Press.

⁵⁴ <https://stats.idre.ucla.edu/stata/output/multinomial-logistic-regression-2/>

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⁵⁶ Panelists receive points based on survey completion. The number of points received is a function of survey length and complexity. Benefits do not accrue to panelists who do not complete surveys. Panelists' participation in surveys is tracked (for inactivity, speed, and other variables) to identify quality issues. Regular participation in surveys is required for panelists to maintain standing in the panel; although, panelists are given a significant time frame in which to respond to surveys before they are identified as inactive. Panelists who are disengaged or presenting other problems are regularly removed from the panel.

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⁵⁹ Mercer, A. et al. (2018)

⁶⁰ In 2017, the *Global Attitudes Toward Transgender People* survey was administered online to the sample of Ipsos panelists in India. Face-to-face interviews were not conducted in India in 2017.

⁶¹ The 2017 version removed the social proximity questions about not wanting to have transgender people as neighbors, coworkers, teachers, members of the military, elected leaders, and family members and a question about how transgender individuals should or should not be able to legally change their gender on identity documents. Ipsos added new questions about gender pronoun use and political and social developments.

⁶² This is with the exception of data from India where Ipsos collected personally identifiable information from respondents who participated in the face-to-face interviews. Data collected in these interviews are confidential, and Ipsos removed personal identifiers while cleaning the data.

⁶³ While the use of census-based weights allows these data to be balanced to reflect the general adult population, as with any methodology, there are limitations in the generalizability of data based on differential probabilities of inclusion in the sampling frame.

⁶⁴ Mercer et al. (2018)

⁶⁵ The precision of Ipsos online polls are calculated using a credibility interval +/- 3.1 percentage points in samples of 1,000 and of +/- 4.5 percentage points in samples of 500. For more information on the Ipsos use of credibility intervals, please visit the Ipsos website at <https://www.ipsos.com/en>

⁶⁶ This response option was used to identify transgender participants in the sample.

⁶⁷ CDC. (2018). 2018 BRFSS Questionnaire. Atlanta, GA: CDC. Retrieved from: https://www.cdc.gov/brfss/questionnaires/pdf-ques/2018_BRFSS_English_Questionnaire.pdf