

They Endure the Violence Alone

Online Gender-Based Violence
Against LBQ Individuals in Vietnam



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About Outright

Outright International works with partners around the globe to strengthen the LGBTIQ human rights movement, document and amplify human rights violations against LGBTIQ people, and advocate for inclusion and equality.

Founded in 1990, Outright works with civil society organizations, the United Nations, regional human rights monitoring bodies, governments, humanitarian and development institutions, and philanthropic and corporate partners to create lasting change. With staff in over fifteen countries, Outright holds consultative status at the United Nations, where it serves as the secretariat of the UN LGBTI Core Group.

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Glossary

Bisexual: The word bisexual often refers to people who are attracted to women and men and/or to people who are attracted to more than one gender.

Cisgender: Denoting or relating to a person whose sense of personal identity and gender corresponds with their sex assigned at birth.

Cisheteronormativity: A pervasive belief system that centers and naturalizes heterosexuality and the gender binary to the extent that it is assumed that the only two “normal” ways of being are cisgender heterosexual masculine men and cisgender heterosexual feminine women.

Conversion Practices: Practices intended to suppress or change a person’s sexual orientation, gender identity, or gender expression based on cisgender, heteronormative indoctrination and/or the incorrect assumption that such persons’ orientation, identity, or expression is not normal. Conversion practices have more often been referred to as “conversion therapy,” a term that incorrectly suggests that treatment is needed for a disorder and that people can be converted to cisgender heterosexuality through such “treatment.”

Gay: A synonym for homosexual in many parts of the world. In this report, gay is used specifically to refer to the sexual orientation of a man whose primary sexual and/or romantic attraction is toward other men.

Gender: The social and cultural codes (linked to but not congruent with ideas about biological sex) used to distinguish between society’s conceptions of “femininity” and “masculinity.”

Gender-Affirming Health Care: Health care that may involve psychological, behavioral, medical, and surgical interventions aimed at positively acknowledging an individual’s gender identity when it is not in alignment with the assigned sex or gender at birth. Gender-affirming health care is used interchangeably with “trans-affirming health care” or “trans-specific health care.” It refers to a broad range of physical and mental health services, including but not limited to hormone therapy, voice therapy, surgeries, and puberty blockers. For more details on this and a citation to the definition of trans-affirming health care, refer to The World Professional Association for Transgender Health, Standards of Care.

Gender-Based Violence: Any type of violence that is perpetrated against a person or group of people because of their actual or perceived sex, gender, gender

expression, sexual orientation, sex characteristics, or any perceived violation of gender norms.

Gender Expression: Gender expression is how we express our gender through actions and appearance, including attire, speech, and movement. Gender expression is on a spectrum. It can align with social constructs of what it means to be feminine, masculine, androgynous, or any combination thereof. It can also be fluid. For a lot of people, their gender expression aligns with characteristics that our societies deem to be appropriate for their gender or their sex assigned at birth. For other people, it does not. A person’s gender expression is not always linked to the person’s biological sex, gender identity, or sexual orientation.

Gender Identity: A person’s internal, deeply felt sense of being a woman or girl, a man or boy, a combination of these, neither, or something else.

Gender Nonconforming: Behaving or appearing in ways that do not fully conform to social expectations based on one’s assigned sex.

Heteronormativity: A pervasive belief system that centers and naturalizes heterosexuality to the extent that it is assumed that the only two “normal” ways of being are heterosexual men and heterosexual women.

Heterosexual: The sexual orientation of a person whose primary sexual and/or romantic attraction is toward men, if they are women, and toward women, if they are men.

Homophobia: Fear of, contempt of, and/or discrimination against homosexuals or homosexuality, usually based on negative stereotypes of homosexuality. Homophobia can be both individual and institutional. Entrenched damaging opinions about same-sex attraction may influence the enactment of discriminatory laws and policies and how individuals, the government, organizations, the media, and society in general behave toward people perceived as lesbian, gay, bisexual, or queer.

Homosexual: The sexual orientation of a person whose primary sexual and/or romantic attractions are toward people of the same sex.

Intersex: An umbrella term that refers to a range of traits and conditions that cause individuals to be born with chromosomes, gonads, and/or genitals that vary from what is considered typical for female or male bodies.

LGBTIQ (lesbian, gay, bisexual, transgender, intersex, and queer): An inclusive term used to categorize people whose identities or bodies do not meet

cultural expectations of endosex, cisgender heteronormativity. Outright uses the term LGBTIQ as an umbrella term that includes people who may not themselves identify as lesbian, gay, bisexual, transgender, intersex, and queer.

Nonbinary: A term to describe the gender identity of someone who does not identify exclusively as a woman or girl or as a man or boy. This term is sometimes used interchangeably with the term “genderqueer.”

Queer: An inclusive umbrella term covering multiple identities, sometimes used interchangeably with “LGBTIQ.” It is also used to describe divergence from heterosexual and cisgender norms without specifying new identity categories. In this report, “queer men” is used to cover gay men, bisexual men, and other men of non-heterosexual sexual orientations, and “queer women” is used to cover lesbian women, bisexual women, and other women of non-heterosexual sexual orientations.

Sex Assigned at Birth: Classification of bodies at the time of birth as female, male, or other, based on factors such as external sex organs, internal sexual and reproductive organs, hormones, and chromosomes. Most individuals are “assigned female at birth” or “assigned male at birth.” Typically, the sex assigned at birth is recorded on a person’s birth certificate and some official identification documents. A person’s sex assigned at birth may or may not match their gender identity.

Sexual and Gender Minorities: A category of individuals whose sexual orientation, gender identity and expression, or sex characteristics differ from those of most of the population.

Sexual Orientation: The sexual, romantic, and emotional attraction that one has the capacity to feel for others. An individual’s sexual orientation is indicated by one or more of the following: how a person self-identifies their sexual orientation, a person’s capacity for experiencing sexual and/or affectional attraction to people of the same and/or different gender, and/or a person’s sexual behavior with people of the same and/or different gender.

Sexual Violence: Any sexual act, attempt to obtain a sexual act, or act directed against a person’s sexuality using coercion by any person, regardless of their relationship to the victim, in any setting.

Transgender: A term to describe people whose sex assigned at birth does not conform to their gender identity. A transgender person usually adopts, or would prefer to adopt, a gender expression in accordance with their gender identity, but

may or may not desire to alter their physical characteristics to conform to their gender identity.

Transgender Women: People designated male at birth but who identify and may present themselves as women. Transgender women are generally referred to with female pronouns.

Transphobia: Fear of, contempt of, and/or discrimination against transgender, nonbinary, or gender nonconforming people, usually based on negative stereotypes. Transphobia can be both individual and institutional: entrenched, damaging opinions about transgender identities may influence the enactment of discriminatory laws and policies, and how individuals, the government, organizations, the media, and society in general behave toward people whose identities do not conform to mainstream gender roles.

Executive Summary

This report on Vietnam is part of a series that explores online gender-based violence against an often-ignored group of victims—lesbian, bisexual, and queer (LBQ) women and people. Attacks on LBQ people online are colored by both misogyny and homophobia. They take distinct forms, particularly in countries that criminalize consensual same-sex intimacy, that are currently missing from the literature on technology-facilitated, gender-based violence. Beginning in 2023, Outright undertook a study in five Asian countries—Bangladesh, Indonesia, Malaysia, the Philippines, and Vietnam—and surveyed and interviewed close to 500 respondents for a first-of-its-kind look at queer women’s experiences of gender-based violence online.

This report shares our findings from Vietnam, based on 100 LBQ survey responses and 12 LBQ key informants, and offers recommendations to policymakers and other stakeholders. Key findings include:

- **Prevalence:** Forty-three of the 100 respondents reported having experienced online gender-based violence, with 21 having received threatening or offensive messages due to their sexual orientation or gender identity.
- **Impact:** Nearly half of the 43 online gender-based violence survivors, or 20 respondents, reported that their experience of online gender-based violence led them to conceal their sexual orientation, while 12 said that it led them to hide their gender identity.
- **Perceived motives:** A significant number of respondents believed that perpetrators committed online gender-based violence in order to threaten them, often with the goal of changing their sexual orientation or gender identity to fit traditional norms and standards.
- **Responses to online gender-based violence:** Respondents altered their behavior on the internet in response to aggression, with 56 percent of respondents who had experienced online gender-based violence reporting that they had been sharing less about their private life following their experience. Twenty-three out of the 43 victim-survivors approached family, friends, advocacy groups, or the relevant digital platform for support. Only two went to the police.

In order to end impunity for gender-based violence and tackle its root causes, inclusive legal and policy reforms, public awareness interventions, and stronger data are needed.

The government of Vietnam should amend relevant laws, such as the Law on Gender Equality and the Law on Cybersecurity, to ensure that they fully comply with international human rights norms, provide for accessible reporting mechanisms, and equally protect all persons regardless of sexual orientation and gender identity. Authorities should work toward eliminating queerphobic norms enabling gender-based violence by ensuring school curricula and public awareness campaigns tackle sexual and gender diversity. Finally, Vietnam should strengthen the evidence base for violence against sexual and gender minorities and capacitate service providers on sexual and gender diversity. These steps will contribute to making online spaces safer for all persons in Vietnam.

Recommendations

The following recommendations are synthesized from data collected in key informant interviews and the analysis of the research team. To address online gender-based violence against LBQ people in Vietnam, we recommend the following:

To the Government of Vietnam:

Legal and Policy Reform

- Collaborate with relevant agencies and stakeholders, including civil society organizations and victim-survivors’ groups, to develop an agreement on a definition of online gender-based violence at the national level that aligns with international human rights standards.
- Ensure that relevant laws and policies do not reinforce binary gender and heteronormative standards, as is the case in the Law on Gender Equality, in order to fully recognize the diversity of sexual orientations, gender identities, gender expressions, and sex characteristics;
- Incorporate online gender-based violence into relevant laws and policies aimed at combating gender-based violence.
- Broaden the scope of the Law on Cybersecurity to protect and promote human rights, especially the right to access cyberspace free from gender-based violence.
- Build the capacity and skills of health care providers, including mental health providers in the national health system, in identifying and dealing with cases of online gender-based violence against LBQ individuals in a sensitive manner.
- Build the capacity and skills of legal aid officers in supporting survivors seeking to report incidents and pursue legal redress mechanisms and in ensuring their safety without discrimination based on sexual orientation, gender identity, gender expression, and sex characteristics.
- Develop clear guidelines for relevant agencies to address online gender-based violence along with other forms of gender-based violence affecting LBQ persons, particularly those who are further marginalized due to their disability, ethnicity, and other status.

- Develop a clear and accessible reporting protocol and mechanism for online gender-based violence.
- Ensure that the legal and policy framework and implementation mechanism on online gender-based violence align with international human rights standards and feminist principles, such as the Feminist Principles for Including Gender in the Global Digital Compact, which outlines 10 principles to ensure the safety of women and girls and other marginalized groups in digital platforms.¹

Strengthening Data Collection

- Document instances of online gender-based violence, particularly against LBQ persons and other persons with diverse sexual orientations, gender identities, gender expressions, and sex characteristics, in the next national studies on gender-based violence, following the First National Study on Domestic Violence against Women (2010) and the Second National Study on Violence against Women in Vietnam (2019).

Public Awareness

- Raise awareness about online gender-based violence, including its serious impacts on LBQ and other marginalized communities.
- Enable educational institutions to incorporate LGBTIQ-inclusive lessons on online gender-based violence into curricula.

To UN agencies and civil society organizations:

Legal and Policy Reform

- Support the Government of Vietnam in reviewing relevant legal documents to propose reforms to relevant laws and policies on gender-based violence.
- Support the Government in developing a shared definition of online gender-based violence at the national level that aligns with international human rights standards by providing expert input and other forms of technical support.

¹ Association for Progressive Communications, “Feminist Principles for Including Gender in the Global Digital Compact,” October 6, 2023, <https://www.apc.org/en/pubs/feminist-principles-including-gender-global-digital-compact-0>.

- Support the Government in building the capacity and skills of national and local officers in health care and justice services in working with LBQ people with an online gender-based violence-informed approach.

Strengthening Data Collection

- Support the Government in documenting instances of online gender-based violence, particularly against LBQ persons and other persons with diverse sexual orientations, gender identities, gender expressions, and sex characteristics, in the next national studies on gender-based violence.
- Conduct more studies on online gender-based violence against LBQ persons and other persons with diverse sexual orientations, gender identities, gender expressions, and sex characteristics at the local and national levels.

Public Awareness

- Organize campaigns to raise awareness about online gender-based violence against LBQ persons and other persons with diverse sexual orientations, gender identities, and gender expressions at different levels, including at the grassroots level and with government agencies, private companies, and non-profit organizations.

Advocacy

- Engage in evidence-based advocacy for law and policy reform.

To educators and researchers:

Strengthening Data Collection

- Conduct more studies on online gender-based violence against LBQ and other persons with diverse sexual orientations, gender identities, and gender expressions at the local and national levels to provide more evidence for advocacy efforts.

Public Awareness

- Integrate comprehensive sexuality education into school curricula to build an understanding of the diversity of sexual orientations, gender identities, gender expressions, and sex characteristics, and inculcate human rights and non-discrimination as core values among young people.

- Integrate instruction on LGBTIQ-responsive service provision for students pursuing degrees in social work, psychology, and other relevant fields.

To social media and other online platforms:

- Consult community groups and civil society organizations to develop supplementary terms of agreement and other policies and mechanisms in order to prevent and respond to online gender-based violence against persons with diverse sexual orientations, gender identities, and gender expressions.

Methodology

Policy Analysis

A policy matrix was developed to review relevant policies and legal documents on gender-based violence in general and online gender-based violence in particular. This matrix will identify outstanding recommendations and concluding observations from international human rights treaty bodies and mechanisms, such as the Universal Periodic Review (UPR) and the Committee on the Elimination of All Forms of Discrimination Against Women (CEDAW Committee).

Desk Review

Secondary research was conducted to scope and examine the grey and relevant published literature to understand the current situation of gender-based violence in Vietnam and existing practices to prevent this problem. The researchers paid special attention to disaggregated data by age, gender, location, ethnicity, socio-economic status, disability, and other relevant factors when possible.

Online Survey

To create accessible research tools, the local researchers worked closely with Outright International and a community-based group of LBQ women in Hanoi, the *Finding a Self through Life Writing* initiative.

Survey Sampling. The Kobo survey platform was used for the online quantitative survey. The online survey was developed with community consultation and piloted before launching. The questionnaire includes five parts, with dichotomous or multiple-choice questions. The data was disaggregated by gender, age, religion, and region.

Community engagement. The researchers developed a communication package, including an introduction to the study and a call for participation, containing the link to the survey and the contact details of the research team. Given that the topic of the research is considered sensitive in communities, we encountered challenges in reaching out to the target populations in the first two weeks after launching the survey. To solve this issue, the research team reached out to LGBTIQ community leaders and colleagues who are activists or social workers to request their support in sharing the call in their networks. We reached out to more than 200 Facebook pages, both public and private. As a result, 146

respondents filled out the survey, and the research team was able to collect 100 valid responses.

Key Informant Interviews (KIIs)

Key informant interviews were conducted through video calls on Zoom with 12 interviewees, including three persons who identify as lesbian, two as bisexual, and two as queer. Other stakeholders familiar with issues facing LBQ women were also interviewed, including one counselor, one activist, one health programmatic officer, one educator, and one UN staff member. To ensure community engagement, the research team involved LBQ members of the *Finding a Self through Life Writing* initiative in conducting KIIs. These members were trained on the research tool and participated in practice interview sessions before launching the data collection phase. Throughout the report, pseudonyms are used to refer to these interviewees to protect their privacy.

I. Introduction

Context

In the last decade, the visibility of lesbian, gay, bisexual, transgender, intersex, and queer (LGBTIQ) people and movements in Vietnam has expanded rapidly due to assiduous advocacy efforts by civil society organizations. Pride events have multiplied and flourished across the country since the first VietPride event took place in Hanoi in 2012.² LGBTIQ community networks, organizations, and advocates are increasingly visible and vocal. Through the community’s advocacy and increased public education, stigmatizing and discriminatory narratives have started to transform.

These efforts have borne fruit in the form of increased recognition for LGBTIQ people’s human rights. For example, with the enactment of the new Law on Marriage and Family (Law No. 52/2014/QH13), Vietnam officially lifted its ban on same-sex marriage in 2014, though these marriages remain unrecognized under the law.³ The amended Civil Code (2015), particularly article 37, set a legal foundation to allow citizens to modify their gender marker on identification documents.⁴ The revised Criminal Code (2015) extended protection to gay and bisexual men and transgender women by recognizing that men and

² See ICS Center, “Câu chuyện VietPride” (The VietPride Story), accessed August 1, 2025, <https://ics.org.vn/cau-chuyen-viet-pride>.

³ Socialist Republic of Vietnam, Law No. 52/2014/QH13 on Marriage and Family, June 26, 2014, https://thuvienphapluat.vn/van-ban/Quyen-dan-su/Luat-Hon-nhan-va-gia-dinh-2014-23864_0.aspx.

⁴ In Vietnamese, the term “giới tính” refers to sex, and “giới” refers to gender. The Civil Code has two articles on redefining sex or gender (Article 36) and changing sex or gender (Article 37). Art. 36 is applicable to people who were born with a combination of male and female biological characteristics (intersex), and Art. 37 is applicable to those wishing to change their sex assigned at birth (transgender). Article 37 (Sex Reassignment): “Sex reassignment shall be carried out in accordance with the provisions of the law. Individuals who have undergone sex reassignment shall have the right and obligation to register the change of civil status in accordance with the provisions of the law on civil status; they shall have personal rights consistent with their reassigned sex in accordance with the provisions of this Code and other relevant laws.” The Code also does not specify gender-affirming surgery as a requirement for legal gender recognition, as the Vietnamese term “chuyển đổi giới tính,” even though translated directly to “sex reassignment,” is used widely and colloquially as reassignment or transition of sex or gender and can be interpreted very broadly. As a result, in Article 37, it is commonly understood as “gender reassignment.” Socialist Republic of Vietnam, Civil Code (2015), No. 91/2015/QH13, adopted November 24, 2015, effective January 2017, <https://thuvienphapluat.vn/van-ban/Quyen-dan-su/Bo-luat-dan-su-2015-296215.aspx>.

male-to-female transgender persons can be victims of rape.⁵ In 2022, the Ministry of Health issued an official dispatch stating homosexuality is not a disease. This dispatch acknowledges World Health Organization guidelines and responds to complaints about conversion practices in clinical settings. It urges health care providers to disseminate information affirming that homosexuality, bisexuality, and transgender identities are not diseases, prohibits discrimination, and calls on providers to “not intervene or force treatment on these individuals; if anything, only provide psychological support, and only by people who understand gender identity.”⁶

Despite these positive legislative and policy changes, Vietnamese people of diverse sexual orientations, gender identities and expressions, and sex characteristics continue to face discrimination in public and private spheres as well as legal barriers to equality. For instance, while same-sex families and partnerships exist and same-sex wedding ceremonies are still celebrated socially, these unions are not protected and recognized by any law. Transgender persons’ rights remain in a state of legal uncertainty due to the absence of a policy framework to implement provisions of the Civil Code that pertain to transgender individuals, such as procedures for legal gender recognition, access to identity document changes, and protections against discrimination in health care, employment, and social services. Since 2017, Vietnam’s Ministry of Health, with support from community leaders, civil society organizations, and United Nations (UN) agencies, has been developing a Gender Affirmation Law to protect transgender people’s rights to gender-affirming health care and legal gender recognition, but it has not been approved by the legislature. The latest draft, which failed to secure National Assembly approval in May 2025, outlines conditions for gender transition, medical procedures, and legal recognition.⁷ It also proposes protections against discrimination and mistreatment and

⁵ No gender-specific language was used in the 1999 Penal Code or the revised 2015 Criminal Code regarding rape. The significant change was that the 2015 revision expanded the scope of rape to include “other sexual activities” in addition to “sexual intercourse” in article 141. Socialist Republic of Vietnam, Criminal Code, No. 100/2015/QH13, November 27, 2015, https://bwcimplementation.org/sites/default/files/resource/VD_Penal%20Code_EN.pdf.

⁶ Government of Vietnam Ministry of Health, Dispatch No. 4312/BYT-PC, “Regarding the rectification of medical examination and treatment for homosexual, bisexual, and transgender people,” original version in Vietnamese, <https://thuvienphapluat.vn/cong-van/The-thao-Y-te/Cong-van-4132-BYT-PC-2022-chan-chi-nh-cong-tac-kham-chua-benh-nguoi-dong-tinh-song-tinh-525166.aspx>.

⁷ National Assembly of Vietnam, Resolution Law And Ordinance Development Program 2025, Adjustment Of Law And Ordinance Development Program 2024, Resolution No.129/2024/QH15, June 8, 2024, <https://thuvienphapluat.vn/van-ban/Bo-may-hanh-chinh/Nghi-quyet-129-2024-QH15-dieu-c-hinh-Chuong-trinh-xay-dung-luat-phap-lenh-613794.aspx>.

safeguards pre-transition property rights, but limits transitions to once per lifetime.

Research shows that young people of diverse sexual orientations, gender identities, and gender expressions face bullying and violence in school settings.⁸ In a UNESCO study in 2016, over 28 percent of 2,636 surveyed Vietnamese students reported experiencing non-heterosexual sexual attraction or expressing gender nonconformity.⁹ Among these students, 71 percent had experienced physical violence, 26 percent had experienced sexual violence, while 20 percent had experienced technology-facilitated violence—all higher rates than those reported for other students.¹⁰ The study also revealed that these students were at a higher risk of self-destructive behavior than cisgender, heterosexual students, with 14.9 percent reporting that they self-harmed or attempted suicide in the 12 months preceding the survey.¹¹

Discrimination, bullying, and violence against LGBTIQ persons are not limited to the educational sphere. A 2023 study by Lighthouse Vietnam reveals high levels of violence against LGBTIQ people on social media platforms.¹²

Over 79 percent of the population of Vietnam has access to the internet, with the country having almost 73 million “active social media user identities” as of

⁸ UNESCO, *Out in the Open: Education sector responses to violence based on sexual orientation and gender identity/expression*, 2016, <https://unesdoc.unesco.org/ark:/48223/pf0000244652>; ISEE, “Is it because I am LGBT? Discrimination based on sexual orientation and gender identity in Viet Nam,” 2015, <https://www.undp.org/sites/g/files/zskgke326/files/migration/vn/4ba8bf8356b962d56b4afc9df40d7f929ab1412c3ffc5dbd826e611e1d342f1.pdf>.

⁹ In this UNESCO study, students were not asked to self-identify as lesbian, gay, bisexual, or transgender. Instead, the research categorized students as “LGBT” based on their reported sexual attraction (to the same sex, both sexes, or uncertainty) and gender non-conformity (identifying as “less masculine than boys” or “less feminine than girls”). “To acquire data on sexuality and gender identity, the research team had to identify terms that would be understood by students in the survey instrument and that would be culturally appropriate within a Vietnamese school context. Students were not asked to self-identify as lesbian, gay, bisexual or transgender in the school questionnaires. Instead, they were asked about their sexual attractions and the preferred gender of their partner, as well as their level of gender-conformity on a scale of expectations related to masculinity and femininity.” As a result, 755 or 28.6 percent of the surveyed students were classified as “LGBT” in this report, although it recognizes that not all of them may have explicitly identified as such. See UNESCO Office in Hanoi, UNESCO Office Bangkok and Regional Bureau for Education in Asia and the Pacific, *Reaching out: preventing and addressing school-related gender-based violence in Vietnam*, 2016, <https://unesdoc.unesco.org/ark:/48223/pf0000246927>, 26.

¹⁰ Ibid, 32.

¹¹ Ibid, 44

¹² Lighthouse Social Enterprise, *The Prevalence of Sexual Orientation and Gender-based Violence Among LGBTI+ People in Vietnam and Related Factors*, 2023, https://bit.ly/SGBV_Lighthouse_EN, 20.

January 2024.¹³ On average, Vietnamese people spend nearly seven hours a day on the internet.¹⁴ The widespread use of mobile devices and social media platforms, coupled with the ease of access to high-speed internet, has led to an exponential rise in online gender-based violence.

In 2020, Microsoft’s Digital Civility Index (DCI) ranked Vietnam as among the countries with the highest risks of exposure to negative experiences online, including various forms of online gender-based violence.¹⁵ Covering 25 countries and surveying 500 people in Vietnam, the report found that 30 percent of negative online interactions involved conflicts, harassment, or discriminatory behaviour linked to people’s sexual orientation.¹⁶ The anonymity of perpetrators and the ease of committing acts of violence through digital platforms have contributed to the prevalence of such acts.¹⁷

In the past decade, research, often with a global scope, has shed light on the vulnerability of women and girls to online gender-based violence.¹⁸ However, country-specific research focused on online gender-based violence directed toward women and girls of diverse genders and sexualities remains scarce. The existing body of literature, while acknowledging the heightened susceptibility of women and girls to online gender-based violence, does not explicitly address the experiences of lesbian, bisexual, and queer (LBQ) individuals, who face discrimination and harassment on the basis of both gender and sexual

¹³ Simon Kemp, “Digital 2024: Vietnam,” *DataReportal*, February 23, 2024, <https://datareportal.com/reports/digital-2024-vietnam>. Vietnam’s population was just over 100 million in 2024, according to the World Bank.

¹⁴ Simon Kemp, “Digital 2022: Global Overview Report,” *DataReportal*, January 26, 2022, <https://datareportal.com/reports/digital-2022-global-overview-report>.

¹⁵ Microsoft, *Civility, Safety & Interaction Online*, February 2020, <https://news.microsoft.com/wp-content/uploads/prod/sites/421/2020/02/Digital-Civility-2020-Global-Report.pdf>. 7. The Digital Civility Index (DCI) is an annual measure created by Microsoft to assess the state of online behavior and interactions. It gauges the level of civility in online communications, focusing on the risks and negative experiences that people face when using digital platforms. Microsoft conducts an annual survey called “Civility, Safety, and Interaction Online.” They ask both teens (aged 13-17) and adults (aged 18-74) about their experiences with various online risks across four categories: reputational, behavioral, sexual, and personal/intrusive. See Liz Thomas, “Online civility improved in past year and is the best it’s been since 2016, new Microsoft research shows,” *Microsoft*, February 7, 2022, , https://blogs.microsoft.com/on-the-issues/2022/02/07/safer-internet-day-online-civility-improves-2022-research/#_edn1.

¹⁶ Microsoft, *Civility, Safety & Interaction Online*, 17.

¹⁷ *Ibid*, 48.

¹⁸ UN Broadband Commission for Digital Development Working Group On Broadband And Gender, *Cyber Violence Against Women and Girls: A World-Wide Wake-up Call*, 2015, <https://www.broadbandcommission.org/publication/cyber-violence-against-women>; Suzie Dunn, “Technology-Facilitated Gender-Based Violence: An Overview,” *Supporting a Safer Internet Paper No. 1* (2020): https://papers.ssrn.com/sol3/papers.cfm?abstract_id=3772042.

orientation, within the context of Vietnam.¹⁹ Thus, online gender-based violence against LBQ women is underreported.

Research Objectives

This case study seeks to answer two main questions:

1. How do Vietnamese LBQ people experience and react to online gender-based violence?
2. What are the relevant social media policies and government regulations, and how can these policies be applied in addressing online gender-based violence against LBQ individuals in Vietnam?

The main objectives of this research are to shed light on the specific areas as follows:

1. The nature of online gender-based violence experienced by LBQ people;
2. The impacts of online gender-based violence on the well-being of its victim-survivors;
3. Victim-survivors’ needs and available remedies;
4. A review of relevant social media policies;
5. A review of relevant government policies.

¹⁹ UN Women, “FAQs: Trolling, stalking, doxing and other forms of violence against women in the digital age,” February 10, 2025, <https://www.unwomen.org/en/articles/faqs/digital-abuse-trolling-stalking-and-other-forms-of-technology-facilitated-violence-against-women>.

II. Existing Laws and Policies Concerning Online Gender-Based Violence in Vietnam

The United Nations Universal Declaration of Human Rights (UDHR) emphasizes the significance of human rights, encompassing liberty, equality, the right to bodily protection, dignity, honor, health care, and universal enforcement of fundamental freedoms without discrimination. In Vietnam, the legal system is grounded in socialist legal theory and influenced by the French civil law tradition. The Constitution is the country’s highest legal document. The current Constitution, adopted in 2013 to revise and update the 1992 version, affirms Vietnam’s commitment to human rights, encompassing civil, political, economic, social, and cultural rights. Key provisions include the recognition, respect, and protection of human rights (Article 14); the principle of non-discrimination (Article 16); protection of bodily integrity, health, honor, and dignity (Article 20); the right to privacy (Article 21); and gender equality (Article 26).

Below the Constitution, various aspects of social life are regulated by laws, ordinances, decrees, and other subordinate legal documents. Within the framework of this research, and applying three human rights lenses—the right to privacy, the right to gender equality, and the right to life, liberty, and personal security—several Vietnamese laws and codes of conduct are analyzed (see Table 1).

Table 1. Key Laws and Decisions Addressing Online Gender-Based Violence in Vietnam

Laws	Content
Law No. 73/2006/QH11 on Gender Equality, dated November 29, 2006, issued by the National Assembly	It stipulates the implementation of gender equality in the fields of politics, economy, labor, education and training, science and technology, culture, information, sports, health, and family.
Law No. 100/2015/QH15 on Criminal Code 2015, dated November 27, 2015, issued by the National Assembly Law amending and supplementing a number of articles of the Criminal Code No. 100/2015/QH13 (known as the Law amending the Criminal	It establishes criminal penalties for acts including infringement on national security, human life, health, dignity, and honor; violations of human freedom and democracy rights of citizens; and encroachment of property, marriage, and family regimes, and related fields of economy, culture, and society. It also regulates the principles of punishment for

Code 2017), dated June 20, 2017, issued by the National Assembly	children and stipulates aggravating and mitigating circumstances and the level of punishment for each specific crime.
Law No. 24/2018/QH14 on Cybersecurity, dated June 12, 2018, issued by the National Assembly	It regulates activities to protect national security and ensure social order and safety in cyberspace. It outlines the responsibilities of relevant agencies, organizations, and individuals in ensuring network security.
Law No. 13/2022/QH15 on Domestic Violence Prevention and Control, issued by the National Assembly	It provides for the prevention of domestic violence, protection of persons at risk of domestic violence, survivor support, and remedies. It outlines the responsibilities of government agencies, organizations, families, and individuals in domestic violence prevention and control.
Decision No. 874/2021/QĐ-BTTTT on Code of Conduct on Social Networks, dated June 7, 2021, issued by the Ministry of Information and Communications	It provides for a code of conduct in social networks for organizations, individuals, or persons working in state agencies, government agencies, and social network service providers.

Law No. 73/2006/QH11 on Gender Equality²⁰

The 2006 Law on Gender Equality establishes essential objectives and mechanisms to promote gender equality and combat gender-based violence. Particularly, the law aims to eliminate gender discrimination and create equal opportunities for men and women, which are crucial for combating all forms of gender-based violence by promoting an environment of equality and mutual respect, as article 4 outlines.²¹ However, its binary definitions and lack of clarity on key issues, such as gender-based violence and privacy protection in the complaint process, limit its effectiveness.

While the law does not explicitly address gender-based violence in cyberspace, it includes provisions on discrimination, defamation, sexual harassment, and gender-based violence that may be applicable to cases of online gender-based violence. Article 5 provides definitions of gender stereotypes and discrimination, which help to highlight the need to address biased attitudes and actions.²²

²⁰ Socialist Republic of Vietnam, Law No. 73/2006/QH11 on Gender Equality, 2006, <https://thuvienphapluat.vn/van-ban/Quyen-dan-su/Luat-Binh-dang-gioi-2006-73-2006-QH11-15866.aspx>.

²¹ Ibid, art. 4. “Objectives of Gender Equality: The objectives of gender equality are to eliminate gender discrimination to create equal opportunities for men and women in socio-economic development and human resources development in order to reach substantial equality between men and women and to establish and enhance cooperation and mutual assistance between men and women in all fields of social and family life.”

²² Ibid, art. 5. “Gender stereotype is negative and biased awareness attitude and assessment of the characteristics position role and capacity of men or women. Gender discrimination

However, article 10, which prohibits gender-based violence, does not specify what constitutes such violence, nor does it define or delineate acts of gender-based violence anywhere else in the law.²³

A significant limitation of the Gender Equality Law is its reliance on a binary gender framework, which only recognizes “men” and “women” as citizens under its protection. Most violations are recognized only when they occur against men or women, as regulated by Article 10. This binary framework may exclude individuals with diverse gender identities and sex characteristics, effectively ignoring their experiences in the law.

The law provides for complaint mechanisms to address violations of the law. Article 37 allows individuals to file complaints with designated government authorities, depending on the specific nature of violations, whether administrative or criminal.²⁴ However, the law does not specify how cases should be prosecuted. Rather than applying this law in isolation to report online gender-based violence cases, it is necessary to read it with other legal frameworks, such as the 2015 Penal Code, the 2018 Cybersecurity Law, and Decree 15/2020/ND-CP, which outlines penalties for administrative violations against regulations related to postal services, telecommunications, radio frequencies, and information technology and electronic transactions. This integration is crucial to fully leverage relevant legal frameworks to protect victims, promote gender equality in digital spaces, and hold perpetrators accountable.

The Criminal Code, No. 100/2015/QH15²⁵

The Criminal Code of Vietnam lays a few of the crucial foundations for combating gender-based violence, including its online manifestations, by establishing legal principles that ensure equality and protection under the law. Under this law, all

indicates the act of restricting excluding not recognizing or not appreciating the role and position of men and women leading to inequality between men and women in all fields of social and family life.”

²³ Ibid, art. 10. “Acts are strictly prohibited include: 1. Acts impeding man and woman from exercising gender equality; 2. Gender discrimination in all forms; 3. Gender-based violence; 4. Other acts that are strictly prohibited.”

²⁴ Ibid, art. 37. “Complaints and dealing with complaints about the violation of the law on gender equality: 1. Agencies organizations individuals have the right to complain about decisions and acts of the agencies, organizations and individuals of whom they have evident to believe that these decisions or acts violate the law on gender equality and their legitimate rights and interests. 2. Dealing with complaints about gender equality is conducted as regulated by the law on complaint and denunciation.”

²⁵ Socialist Republic of Vietnam, Criminal Code, No. 100/2015/QH15, 2015, <https://thuvienphapluat.vn/van-ban/Trach-nhiem-hinh-su/Bo-luat-hinh-su-2015-296661.aspx>. English version of the law here: <https://lawnet.vn/en/vb/Law-No-100-2015-QH13-criminal-code-4AF41.html>.

forms of violence, including gender-based violence, can be prosecuted as general crimes such as injury, humiliation, and slander when they impact or damage a person’s dignity, reputation, life, health, honor, or property. While the term “hate crime” is not explicitly used, Vietnam’s Criminal Code does include provisions that can be applied to bias-motivated crimes, including on the grounds of gender identity and sexual orientation.

Article 165 of the law criminalizes gender-based discrimination in various sectors and imposes penalties ranging from a fine of 5,000,000 [US\$189] to 50,000,000 VND [US\$1,890] or a non-custodial sentence of up to two years. More severe penalties apply if the offender abuses their authority, commits the offense multiple times, or harms multiple victims, increasing fines to a sum between 50,000,000 [US\$1,890] to 100,000,000 VND [US\$3,780] or imprisonment from three months to two years.²⁶ While this provision may apply to cases where women or LGBTIQ+ individuals are excluded from online participation, it does not explicitly cover digital harassment, cyberbullying, or online exclusion.

Article 288 regulates the illegal provision or use of information on computers, telecommunications networks, and the internet, criminalizing actions that violate privacy, cause reputational harm, or result in financial and social damage.²⁷ While Article 288 can be applied to various forms of online gender-based violence, such as non-consensual sharing of private images or videos (revenge porn), doxing, cyberbullying, harassment, and online defamation, it does not explicitly define gender-based violence as a distinct offense.²⁸ In addition, the article only applies if financial harm (100 million VND or US\$3,780) or reputational damage occurs, making it harder for victims of online gender-based violence to seek justice if the harm is not monetary, such as psychological trauma, social exclusion, or coercion.²⁹

Law No. 24/2018/QH14 on Cybersecurity³⁰

The law aims to ensure cybersecurity in national defense and security, socioeconomic development, science and technology development, and diplomacy.³¹ The law seeks to develop a healthy cyberspace without jeopardizing

²⁶ Ibid, art. 165.

²⁷ Ibid, art. 288.

²⁸ Ibid.

²⁹ Ibid.

³⁰ Socialist Republic of Vietnam, Law No. 24/2018/QH14 on Cybersecurity, 2018, <https://thuvienphapluat.vn/van-ban/EN/Cong-nghe-thong-tin/Law-24-2018-QH14-Cybersecurity/388829/tieng-anh.aspx>.

³¹ Ibid, art. 3.1.

national security, public order, or the lawful rights and interests of any organization or individual.³² Relevant articles addressing gender-based violence in cyberspace include Article 8, which prohibits “gender discrimination.”³³ Article 16 regulates information that causes embarrassment, or that is slanderous, and affects other people’s lawful rights, reputation, or dignity.³⁴ Finally, Article 17 prohibits acts that violate personal or family secrets, various forms of cyberespionage, and unauthorized information disclosure that often manifests in online gender-based violence.³⁵

Despite the stated intent of Article 26 to ensure monitoring and removal of harmful content and protection of privacy and confidentiality, its broad and vague provisions could carry significant risks for LGBTIQ people and activists. The potential for censorship, surveillance, and deplatforming could undermine efforts to address gender-based violence.³⁶ This law, furthermore, does not provide a definition of “gender,” or reasonably delimit prohibited acts such as “posting pornographic or criminal information,” leaving room for ambiguity and potential abuse.

³² Ibid, art. 2.2. “Cybersecurity means the assurance that activities in cyberspace will not cause harm to national security, social order and safety, or the lawful rights and interests of agencies, organizations and individuals.”

³³ Ibid, art. 8. “Conduct which is strictly prohibited: Clause 1. Using cyberspace to conduct any of the following acts: (c) Distorting history denying revolutionary achievements destroying the national solidarity block conducting offences against religion, gender discrimination or racist acts.”

³⁴ Ibid, art. 16. “Prevention of and dealing with information in cyberspace with contents being propaganda against the Socialist Republic of Vietnam; information contents which incite riots disrupt security or cause public disorder; which cause embarrassment or are slanderous; or which violate economic management order. Clause 3. Information in cyberspace which causes embarrassment or which is slanderous comprises: (a) Serious infringement of the honour reputation/prestige or dignity of other people; (b) Invented or untruthful information infringing the honour reputation or dignity of other agencies organizations or individuals or causing loss and damage to their lawful rights and interests.”

³⁵ Ibid, art. 17.

³⁶ Article 26, clause 1 prohibits the dissemination of information that violates national security, as well as other specific types of content, on websites and social media. While national security is important, the broad and vague wording of this clause could lead to the unjust suppression of speech, including the activism and advocacy efforts of LGBTIQ individuals. Article 26, clause 2(a) requires telecommunications and internet service providers to verify users’ information, protect confidentiality, and provide this information to cybersecurity forces upon request. The requirement for service providers to hand over user information to cybersecurity forces could create a chilling effect. Victims of gender-based violence, particularly those from marginalized groups like LGBTIQ individuals, might be reluctant to report incidents or participate in online advocacy due to fears of surveillance or retaliation. This could further entrench the silence and stigma surrounding gender-based violence, making it harder for victims to seek help. Finally, Article 26, clause 2(c) allows authorities to stop providing services to individuals or organizations that post prohibited content. The potential for deplatforming or service denial for individuals or organizations posting content deemed inappropriate could disproportionately affect gender equality and anti-violence advocates. If advocacy against gender-based violence is perceived as politically sensitive or controversial, it could be stifled, limiting the impact of grassroots movements and online support networks.

Other Relevant Laws and Policies

Law No. 13/2022/QH15 on Domestic Violence Prevention and Control primarily addresses violence within families as defined by the Law on Marriage and Family, Article 3.³⁷ Among its other provisions, it addresses efforts to “incite domestic violence” in cyberspace. Since same-sex marriages are not recognized in Vietnam, same-sex families and domestic relationships fall outside the law’s protection. As a result, victims of both online and offline domestic violence within LGBTQ families are not covered under this law. However, the law does apply to domestic violence against LGBTIQ individuals committed by other members within a legally recognized family.

The Ministry of Information and Communications’ **Decision No. 874/QĐ-BTTTT on Code of Conduct on Social Networks**, dated June 7, 2021, encompasses comprehensive codes of conduct applicable to diverse entities, including individuals, organizations, government agencies, and network service providers.³⁸ For individuals, Article 4 introduces strict rules against hateful language, incitement of violence, and discrimination based on region, gender, or religion.³⁹ It also prohibits posting content that infringes upon the honor and dignity of others. The Code’s objectives, in Article 3 (General code of conduct) and Article 4 (Code of conduct for organizations and individuals), reference the terms “moral standards” and “moral values” but do not define these terms.⁴⁰ For example, one stated objective of the code is to establish moral standards for

³⁷ Socialist Republic of Vietnam, Law No. 13/2022/QH15 on Domestic Violence Prevention and Control, 2022, <https://thuvienphapluat.vn/van-ban/EN/Van-hoa-Xa-hoi/Law-13-2022-QH15-prevention-and-combat-against-domestic-violence/551941/tieng-anh.aspx>; Law No. 52/2014/QH13 on Marriage and Family, 2014, <https://vbpl.vn/TW/Pages/vbpgen-toanvan.aspx?ItemID=11018>. Article 3 of the Law on Marriage and Family defines family as “a group of persons closely bound together by marriage, blood ties or raising relations, thus giving rise to obligations and rights among them as prescribed in this Law.”

³⁸ Socialist Republic of Vietnam Ministry of Information and Communications, Decision No. 874/QĐ-BTTTT on Code of Conduct on Social Networks, 2017, <https://thuvienphapluat.vn/van-ban/Cong-nghe-thong-tin/Quy-dinh-874-QD-BTTTT-2021-Bo-Quy-tac-ung-xu-tren-mang-xa-hoi-478154.aspx>.

³⁹ Ibid, art. 4.5. “To behave in a manner consistent with the moral, cultural, and traditional values of the Vietnamese nation; to refrain from using hateful language, inciting violence, or discriminating based on region, gender, or religion.”

⁴⁰ Ibid, art. 1.2. “Establish ethical standards for behavior and conduct on social media, educate awareness, and create positive habits in the behavior of social media users, contributing to building a safe and healthy online environment in Vietnam.” Art. 4.5. “To behave in a manner consistent with the moral, cultural, and traditional values of the Vietnamese nation; to refrain from using hateful language, inciting violence, or discriminating based on region, gender, or religion.”

behavior and interactions on social networks.⁴¹ The lack of clear definitions leaves room for broad and subjective interpretations. The ambiguity surrounding “moral standards” or “moral values” may also lead to the selective application of the code, potentially disfavoring LBQ individuals and relevant content in online spaces. Although the code does not explicitly endorse heterosexual behavior or restrict nonbinary identities, this vague wording related to “moral” could influence how platforms and moderators regulate content, shaping online discourse in ways that marginalize diverse communities. Importantly, the code is a non-binding document, functioning primarily as a reference, guide, and standard to encourage safe social media usage. As a result, the practical application of the Code may heavily rely on the voluntary adoption and adherence of users.

Regulations and Community Standards on Commonly Used Social Networks in Vietnam

Vietnamese LGBTIQ people who are on social networking sites need protection from online gender-based violence, which these platforms may have a responsibility to provide. As of 2022, Zalo and Facebook were the top social media sites and messaging engines in Vietnam.⁴² To explore how social networks prevent and combat gender-based violence, this section examines the Zalo Agreement of Use and the Facebook Community Standards.

Zalo⁴³

The Terms of Use prohibit actions that violate Vietnamese laws and “national customs and traditions,” and that harm the legitimate interests of individuals or organizations.⁴⁴ While this broad scope could theoretically cover gender-based violence, it lacks specificity. The terms do not explicitly address violence occurring on Zalo, nor do they prohibit discriminatory language based on a person’s gender identity or sexual orientation. This vagueness could lead to misinterpretations, such as justifying gender-based violence against LGBTIQ individuals under the guise of “national customs and traditions.” In addition, the terms lack regulations

⁴¹ Ibid, art. 1.2. “Develop moral standards regarding behaviors and responses on social media, educate awareness, create positive habits in behaviors of social media users, and develop a safe, healthy cyberspace in Vietnam.”

⁴² Zalo retains its position as the most popular messaging application in Vietnam, with 87 percent of the population using it, followed by Facebook (72 percent), Messenger (58 percent), and Instagram (15 percent). See MMA Vietnam and Decision Lab, *The Connected Consumer Report*, Q4 2022, 2022, https://www.mmaglobal.com/files/documents/the_connect_consumer_q4_2022_0.pdf.

⁴³ VNG Corporation, “Zalo Service Terms of Use,” accessed September 1, 2025, <https://zalo.vn/dieukhoan>.

⁴⁴ Ibid, art. 4.9.

to prevent the sharing of information that infringes on users’ privacy, raising concerns about the platform’s commitment to protecting personal data. More concerning, Zalo’s terms of use do not clearly outline the consequences for user violations, such as content removal or account deletion. Users are left unaware of the consequences of their actions. This lack of transparency could lead to inconsistent enforcement and potentially unequal treatment of users.

Facebook⁴⁵

Facebook has established comprehensive guidelines for the use of its social network, with the overarching objective of respecting individual freedom of expression. One notable aspect of Facebook’s approach is the tiered and public warnings it issues to users, informing them about the potential consequences of violating the platform’s guidelines. However, continuous monitoring and evaluation of the platform’s enforcement of rules and the impact on users’ human rights are crucial to maintain a secure and respectful digital space for all.

Until recently, Facebook demonstrated a policy commitment to respecting gender identity, promoting diversity, and combating discrimination against LGBTIQ individuals.⁴⁶ However, in January 2025, Facebook’s parent company Meta overhauled its content policies across all platforms, rolling back protections for LGBTIQ users.⁴⁷ For example, while the updated content policies generally prohibit harassment and exclusion, they explicitly allow users to share “allegations of mental illness or abnormality when based on gender or sexual orientation,” advocate for limitations in the labor market based on gender and sexual orientation, and call for the exclusion of trans people from single-sex spaces.⁴⁸ In addition, Facebook might lack sufficient local policy expertise and cultural sensitivity with an intersectional approach to deal with diverse political,

⁴⁵ Meta, “Community Standards,” accessed September 1, 2025, <https://transparency.fb.com/vi-vn/policies/community-standards>.

⁴⁶ Even then, however, several human rights organizations have highlighted Meta’s failure to protect LGBTIQ users from hate speech, harassment, doxing, outing, and abuse. See Human Rights Watch, “Meta: Protect LGBT People from Digital Targeting,” January 23, 2024, <https://www.hrw.org/news/2024/01/23/meta-protect-lgbt-people-digital-targeting>.

⁴⁷ Kate Conger, “Meta Drops Rules Protecting L.G.B.T.Q. Community as Part of Content Moderation Overhaul,” The New York Times, January 7, 2025, <https://www.nytimes.com/2025/01/07/business/meta-lgbtq-hate-speech.html>.

⁴⁸ Belle Torek, “Meta’s New Policies: How They Endanger LGBTQ+ Communities and Our Tips for Staying Safe Online,” Human Rights Campaign, January 15, 2025, <https://www.hrc.org/news/metas-new-policies-how-they-endanger-lgbtq-communities-and-our-tips-for-staying-safe-online>.

cultural, and linguistic contexts and ensure the comprehensive and appropriate implementation of community standards.⁴⁹

In the context of gender-based violence, Facebook’s community standards prohibit content that promotes violence and some forms of gender discrimination, including hateful conduct, described as direct attacks against people based on protected characteristics such as sexual orientation, sex, and gender identity.⁵⁰ Facebook’s community standards provide clear guidance to users on permissible content, which helps to mitigate the dissemination of harmful information, but may also encourage other harmful content against LGBTIQ people, such as the above-mentioned exceptions. The approach of explicitly stating what content is allowed, what will be removed, and what actions may be taken in case of non-compliance could promote responsible behaviour among users and foster a positive online environment. However, this has been undermined by Meta’s recent policy reversal on some LGBTIQ protections. Furthermore, the implications of Facebook’s use of artificial intelligence (AI) for content moderation remain unclear.⁵¹ AI systems, often trained on biased datasets, can unfairly target or remove content related to LGBTIQ+ communities, particularly when intersecting with issues of ethnicity, race, or culture.⁵²

⁴⁹ Aim Sinpeng, Fiona Martin, Katharine Gelber and Kirril Shields, Facebook: Regulating Hate Speech in the Asia Pacific, July 5, 2021, https://appap.group.uq.edu.au/files/1779/2021_Facebook_hate_speech_Asia_report.pdf; Global Witness, “How Big Tech platforms are neglecting their non-English language users,” November 30, 2023, <https://globalwitness.org/en/campaigns/digital-threats/how-big-tech-platforms-are-neglecting-their-non-english-language-users>; Giovanni De Gregorio and Nicole Stremmlau, “Inequalities and content moderation,” *Global Policy*, 2023, <https://onlinelibrary.wiley.com/doi/10.1111/1758-5899.13243>.

⁵⁰ Meta, “Hateful Conduct,” accessed September 1, 2025, <https://transparency.meta.com/policies/community-standards/hateful-conduct>.

⁵¹ Meta, “How does Facebook use artificial intelligence to moderate content,” accessed August 1, 2024, <https://www.facebook.com/help/1584908458516247>.

⁵² Megan Thomas, Meredith Veit and Forbidden Colours, *The impact of AI on LGBTIQ+ people – From discrimination to disinformation*, 2024, <https://www.forbidden-colours.com/wp-content/uploads/2024/01/240130-Report-on-LGBTIQ-AI.pdf>.

III. Findings

Demographics

LBQ Self-Described Identities

The survey targeted lesbian, bisexual, and queer persons (LBQ) in Vietnam. Outright International defines LBQ as “a term inclusive of lesbian, bisexual, and queer women, including cisgender, trans, and intersex women, and all nonbinary or genderqueer people on the gender spectrum who relate to an LBQ identity.”⁵³ For this research, the researchers consulted with LBQ community members in Vietnam about the terms they most commonly use and their understanding and feelings about these identities, with the aim of recognizing and respecting the diverse identities within LBQ communities. Accordingly, the researchers provided seven identity categories, suggested to cover the LBQ spectrum, and respondents self-identified by choosing the term that describes them best. The categorization is imperfect, in that many individuals may see themselves as fitting into more than one category. Still, it aimed to capture the diversity of LBQ identities in Vietnam as much as possible in a survey question. The number of respondents and their self-identified sexual orientations and gender identities are presented.

Table 2. Self-Described Identities of Respondents

Self-Described Identities (Single response only)	Number of Respondents	Percentage
Lesbian person	33	33%
A female who has feelings for and is sexually attracted to other women	18	18%
A person who has feelings for and is sexually attracted to both men and women	17	17%
A queer person	19	19%
A tomboy	1	1%
A person assigned female at birth but dresses in masculine clothes	2	2%

⁵³ “LBQ women is a term inclusive of lesbian, bisexual, and queer women, including cisgender, trans, and intersex women, and all nonbinary or genderqueer people on the gender spectrum who relate to an LBQ identity.” See Outright International, “Global LBQ Program,” accessed December 27, 2025, https://outrightinternational.org/our-work/global-programs?gclid=Cj0KCQjw-pyqBhDmARIsAKd9XIOrFSclqDK4B1lzgoBMCiFFPE0-stUC7UBF7Rwr29I4YcOKielJGIsdAlcrEALw_wcB#230548828-4161126976.

Other, but under the umbrella of LBQ categories (for example, trans lesbian, trans queer, etc.)	10	10%
TOTAL	100	100%

Age

The average age of the 100 respondents is approximately 25.8 years, with a standard deviation of 6.22 years, indicating a relatively young and varied sample. Notably, there was some participation from teenagers in the 15-19 age group, demonstrating that LBQ individuals are becoming more open about their identities at a younger age.

Table 3. Number of Respondents by Age Group

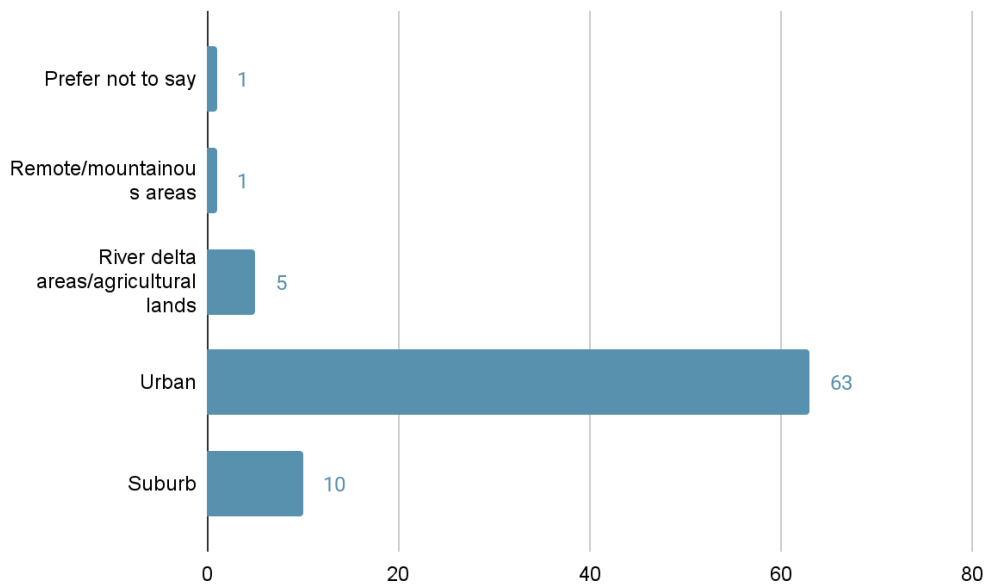
Age	Number of Respondents (N=100)	Percentage
15-19	5	5%
20-24	53	53%
25-29	22	22%
30-34	9	9%
35+	11	11%

Location

Among the 100 respondents, 83 said they live in urban areas, with 72 based in Ho Chi Minh City and Ha Noi, the two most populous and economically significant urban centers in Vietnam. Only 17 people were based in other provinces across mountainous, rural, and suburban areas (see Chart 1). Given that over 60 percent of Vietnam’s population lives in rural areas, LBQ people from these areas were likely underrepresented in the research.⁵⁴ This was likely a result of the researchers’ stronger networks in urban areas and the higher rates of internet access in these areas.

⁵⁴ World Bank Group, “Rural population (% of total population),” accessed September 1, 2025, <https://data.worldbank.org/indicator/SP.RUR.TOTL.ZS>.

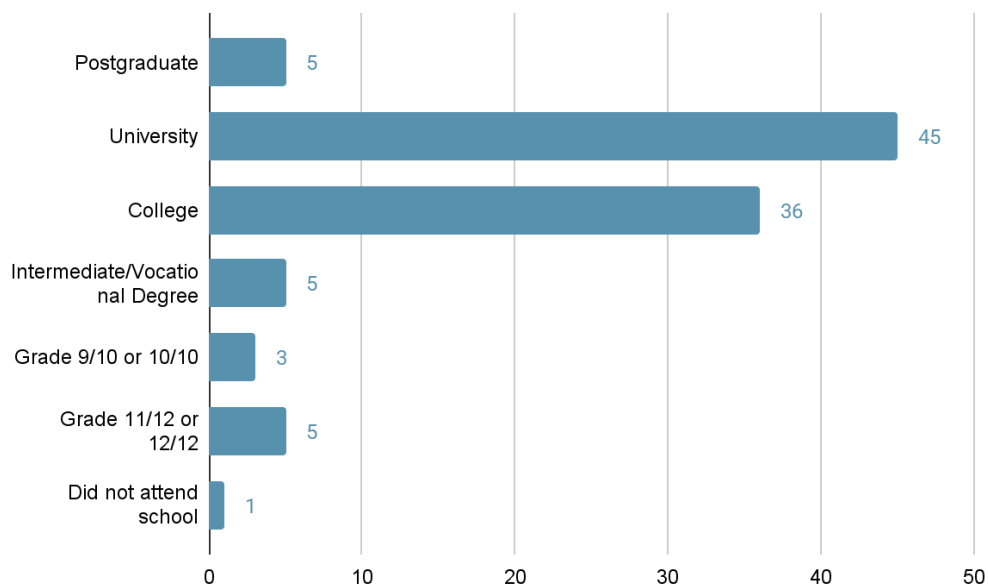
Chart 1. Number of LBQ Respondents by Location



Education

The majority, 86 of 100 surveyed LBQ persons, have a college, university, or postgraduate degree, while a few had only finished secondary or technical school. Only one respondent indicated that they did not attend school at all (see Chart 2).

Chart 2. Educational Level of LBQ Respondents



Ethnicity and Disability Status

In terms of ethnicity, 93 of 100 respondents are from the majority ethnic group, the Kinh (Viet) people, who account for over 85 percent of Vietnam’s population.⁵⁵ One respondent does not know which ethnic group they are from, while six belong to ethnic minorities, including Tay (two persons), Thai (one person), Mong (one person), Cham (one person), and Hoa (also known as Chinese, one person) communities.

Table 4. Number of Respondents by Ethnicity (Single response only)

Ethnic Group	Number of Respondents (N=100)
Kinh	93
Thai	1
Tay	2
Mong	1
Cham	1
Hoa (Chinese)	1
I don’t know	1

Two respondents identified as persons with a disability, including attention deficit hyperactivity disorder (ADHD) and “sex disability.”⁵⁶

Online Gender-Based Violence Against LBQ People in Vietnam

Summary of Findings

In this research, the team conducted an online survey with 146 participants, of which 100 responses were deemed valid. Forty-six responses were deemed invalid due to incomplete survey submissions. The data revealed that 43 percent (43

⁵⁵ Socialist Republic of Vietnam General Statistics Office, *Completed Results of the 2019 Viet Nam Population and Housing Census*, <https://www.nso.gov.vn/en/data-and-statistics/2020/11/completed-results-of-the-2019-viet-nam-population-and-housing-census>, 43.

⁵⁶ “Khuyết tật giới tính” is translated literally into English as “sex disability,” given the challenge of conveying a fully nuanced translation of the Vietnamese phrase. This term is often used to describe individuals with diverse sexual orientations, gender identities, and sex characteristics. This usage implies a deficit or deficiency, reflecting a medical approach and stigmatizing LGBTIQ communities. Important disclaimer: This identity is claimed by a respondent in the online survey. In this report, it is referenced using the respondent’s own words.

people) of the 100 LBQ respondents reported experiencing online gender-based violence. The remaining 57 percent (57 people) either had not experienced such violence, were unsure, or chose not to disclose. Additionally, 12 in-depth key informant interviews were conducted with relevant individuals from the country. Some key findings reveal the types of online gender-based violence, the impacts of online gender-based violence on victim-survivors and perpetrators, and existing mechanisms to address online gender-based violence.

- 43 percent of the online survey respondents experienced at least one of the 16 behaviors associated with online gender-based violence. These 43 respondents, in this report, will be referred to as victim-survivors in relevant sections.
- 29 percent of 100 respondents reported being stalked on social networks, making this the most common form of online gender-based violence experienced by LBQ individuals.
- Nearly half of the victim-survivors (21 of 43 people) experienced threatening, offensive, or hurtful messages in cyberspace due to their sexual orientation or gender identity.
- The primary perpetrators found in the survey are strangers or anonymous profiles, virtual friends—including members of online forums, LGBTIQ community groups, and social networking sites—and other friends that the respondents know through the internet. Some perpetrators were former romantic partners.
- Victim-survivors suffered multiple negative impacts caused by online gender-based violence, including impacts on their mental and physical health, performance at work and learning, and freedom of expression of sexual orientation and gender identity, sometimes leading to self-harm and attempted suicide.
- When asked about the effects of online gender-based violence on the respondents’ freedom to express their sexual orientation, nearly half of victim-survivors (20 people) reported that the incident led them to conceal their sexual orientation.
- When asked about the effects of online gender-based violence on the respondents’ freedom to express their gender identities, nearly one-third of survivors (12 people) reported that the incident led them to conceal their gender identity.

- Fourteen respondents reported knowing the gender of the perpetrators. Within this group, 11 respondents said they were victimized by male perpetrators.
- An analysis of the responses shows that respondents believed that perpetrators committed online gender-based violence in order to threaten them, often with the goal of changing their sexual orientation or gender identity to fit traditional norms and standards.
- Only 23 of the 43 LBQ victim-survivors (53 percent) turned to another person or organization to seek support in addressing the incidents of online gender-based violence and their impacts. The remaining 20 victim-survivors did not seek support from any person or organization for various reasons.
- Among the 23 LBQ victim-survivors who did seek support, nearly 87 percent (20 persons) sought help from their friends. Three people looked for assistance from internet or technology service providers in addressing their cases, but all three cases did not receive any response. Only two of the victim-survivors sought help from the police.

LBQ Victim-Survivor Profiles

The data from the online survey shows that 43 percent (43) of 100 LBQ respondents reported having experienced at least one form of online gender-based violence. This state confirms the significant prevalence of such forms of violence among the sample LBQ population. Fifty-seven percent (57) of respondents, when asked, in a series of 16 questions, whether they have experienced various forms of online abuse that may constitute gender-based violence, responded “never,” “I don’t know,” or “prefer not to answer” to all 16 questions. Some may not have encountered online gender-based violence at all, while others might lack awareness or understanding of what constitutes this form of violence. Those who preferred not to answer some of the questions might have been motivated by discomfort, fear, or stigma associated with disclosing such experiences even in an online survey, which might reflect the sensitive nature of the issue of online gender-based violence against Vietnamese LBQ people.

Identity

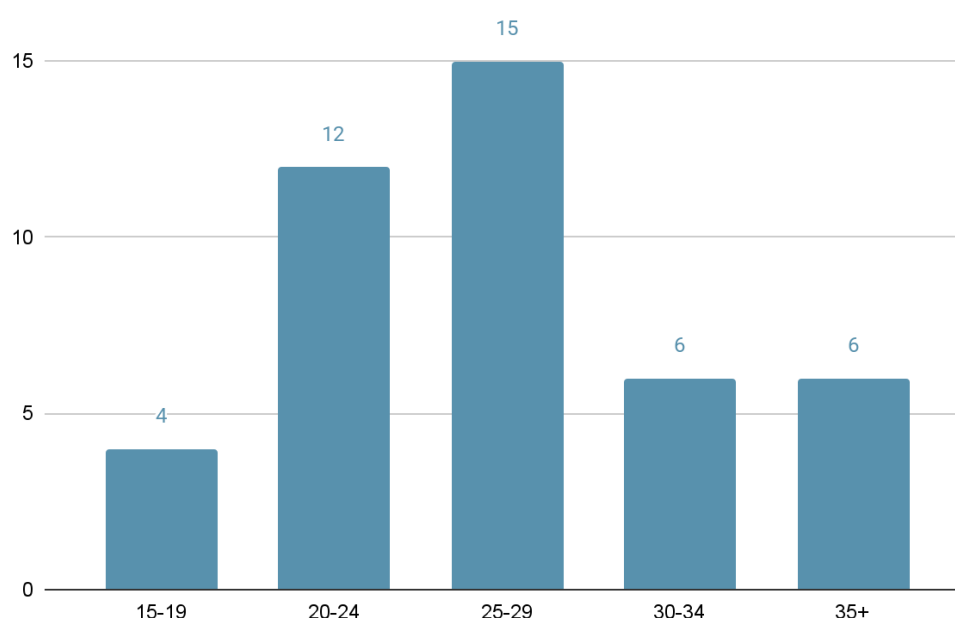
Among the 43 respondents who had experienced online gender-based violence, 17 identified as lesbian, 12 identified as bisexual, and four identified as queer. Eight

people self-identified as belonging under the umbrella of LBQ, using other identity categories, and two people did not label themselves as lesbian, bisexual, or queer but described having feelings for and being sexually attracted to other women.

Age

Among 43 LBQ victim-survivors, 15 are aged between 25 and 29, 12 are in the 20-24 age group, six are in the 30-34 age group, six are aged 35 and above, and four are in the 15-19 age group. These findings highlight that nearly two-thirds (63 percent) of all victim-survivors are aged between 20 and 29.

Chart 3. Ages of Respondents



Types of Online Gender-Based Violence Faced by Vietnamese LBQ Persons

Among 43 victim-survivors, 29 people indicated being stalked and surveilled on social networking sites; 26 respondents reported that personal information was stolen from their accounts; 25 respondents experienced harassment through rude comments or messages sent to control or frighten them; 21 respondents received threatening, offensive, or hurtful messages. The number of respondents who experienced each specific act of gender-based violence is presented in the table below.

Table 5. Forms of Online Gender-Based Violence Experienced by Respondents

Acts of Online Gender-Based Violence (Multiple responses allowed)	Number of Respondents (N=43)
Your personal information was stolen from your account	26
Your personal information (phone number, identification info, address) was shared or spread without your permission to harass or abuse you	21
Identity theft: You were impersonated to scam or harass other people	7
You were stalked and surveilled	29
You were harassed through rude comments or messages aiming to control or frighten you	25
You received threatening, offensive, or hurtful messages	21
You received messages that were threatening or sexually harassing you	16
You received messages threatening physical assault	11
Someone spread false information about your sexual orientation, gender identity, or relationship	14
Someone posted or sent rude or hateful information, comments, or messages about your gender identity or gender expression	11
Screenshots of your posts and comments about your body, dress, hair, etc., were shared publicly on the internet (though you have limited the audience), along with vulgar and hateful information about you.	9
Screenshots of posts and comments about your and other people's relationships, gender, or sexual orientation, along with vulgar and hateful information about you, were posted.	4
Your personal photos were shared or spread on social networks without your consent.	8
You received messages soliciting sex or asking for your nude images or images of your genitals.	16
You received messages containing nude images of other people or the sender.	23
You were intentionally isolated in an online forum or social network.	7

Online Sexual Harassment

The qualitative data also demonstrates that online sexual harassment and threats are common behaviors experienced by LBQ persons, and some are victims of both these behaviors. This result echoes the findings of other research on online

gender-based violence against women, girls, and gender-diverse people.⁵⁷ Ngoc Bang, an activist and psychological counsellor for LGBTIQ people, reported that:

...at my workplace, the most common forms [of online gender-based violence] are online sexual harassment and bullying based on their sexual orientation as well. These are two of the most common forms that we have seen.⁵⁸

She further explained how this takes place:

Individuals may engage in derogatory language [to comment] about other people’s bodies, [or] sending text messages that explicitly solicit sexual encounters, or capturing posts [regarding others’ sexual orientation on social media platforms] and talking about these sexual orientation stories as a joke...and online bullying, particularly toward minority sexuality groups, and...invitations to have sex. Well, these are generally some things that I saw as common and relate to sexual harassment online for persons in lesbian, bisexual, and queer communities that I have seen.⁵⁹

When asked if she had experienced online gender-based violence, Xuan, a bisexual person, confirmed that she had been sent nude images and solicited for sexual encounters. She reported:

I received it on Facebook. Someone was very polite, asking if I wanted to see it [male genitals]. Of course, they are men, so they have that [male genitals].⁶⁰

She also shared that other LBQ people in her community experienced similar forms of online sexual harassment. For example, LBQ people who are trans experience transphobia on top of sexism and homophobia. Xuan, who is trans, described posts that she encountered on online groups that treated trans women as sexual objects:

These are the things I read, they [cis-male] described clearly sexual acts with transgender women. [They said] ‘I want to try it, but I have never tried it,’ or saying that [they] only care about sex, not [the] emotion[al]

⁵⁷ UN Women, *Toolkit- Youth Guide to End Online Gender-Based Violence*, 2022, https://asiapacific.unwomen.org/sites/default/files/2022-12/Youth-Toolkit_14-Dec_compressed-final.pdf, accessed September 20 2023

⁵⁸ Outright interview with Ngoc Bang, in-person, August 19, 2023.

⁵⁹ Ibid.

⁶⁰ Outright interview with Xuan, virtual, August 29, 2023.

aspect, or they asked very private questions like, “Have you had surgery?” “On which [body] parts?” Things like that.⁶¹

Trans women are vulnerable to this form of online harassment due to the fetishization of trans bodies. Sexual objectification, under the guise of “curiosity,” often motivated perpetrators to send sexually harassing messages to trans women. Notably, this form of sexual harassment may involve offensive and hurtful messages, rooted in transphobia:

I’ve seen it [sexual harassment] already, after they [trans women] refused [the sexual advances of perpetrators], the perpetrators cursed them, scolding ‘transexual but haughty’ (bê đê mà chảnh chó); or scolded very bad things on the basis of their gender.⁶²

Nam An, an activist working with LBQ communities since 2009, reported that she often conducted small surveys before project activities and realized that the most common form of online gender-based violence against LBQ people is sexual harassment. She reported:

I learned that individuals often send sexually explicit photos to each other and publicly comment on one another’s bodies. They frequently ‘like’ and share all types of information related to sex. Another behavior is that individuals commonly comment on or spread rumors about the sexual lives of community members, making assumptions about them. Further, they tend to pose intrusive questions related to sex. For example, if someone starts a new relationship, this person might be asked in a way that implies they must have had sex already. This can pressure the individual to discuss their sexual experiences, with the assumption that they are engaging in sexual activity.⁶³

Nam An’s testimony reveals that sexual harassment also occurs within LBQ communities. However, LBQ individuals who committed such acts might not perceive it as online gender-based violence. By working closely with LBQ communities and actively participating in private online groups, Nam An discovered that sexual jokes and unwanted private questions about sex life are common topics in conversations among LBQ members of these groups. Although

⁶¹ Ibid.

⁶² Xuan interview. While we tried to translate the phrase “bê đê mà chảnh chó” into English, we do not think that “transsexual and haughty” can fully express the humiliating content of the original Vietnamese phrase, so we still kept the original language in brackets.

⁶³ Interview with Nam An, virtual, August 27, 2023.

some members did not want to talk, other members insisted on talking about it. This stresses the need to raise awareness about online gender-based violence against LBQ people, not just among the general public, but also among LBQ communities. Nam An further shared:

As for questions related to other people’s privacy and sex life, I mostly find that people don’t like to answer them. But somehow, some [LBQ] people didn’t know how to refuse, and they still had to reveal a little bit about their private lives. Then, it became follow-up content in those conversations, even though they didn’t like it at all from their heart. And even when they objected to it, others [their peer members in group chat] would say, ‘It’s not a big deal, it’s just... I can give you advice [on sexual life], if you lack experience, we are here to advise you.’ However, I see that this curiosity could disrespect others’ privacy.

Hurtful Messages

Participants received hurtful direct messages on Facebook Messenger or witnessed hurtful or hateful comments on X (Twitter) pertaining to their sexual orientation. They were branded as “deviants” and “bad persons” who “spoil” the tradition of the country because their relationships deviated from the cisheteronormative standard. Perpetrators used slurs to humiliate LBQ people.

Bich Tram, a lesbian woman, shared her experience of online gender-based violence when she posted a photo of herself. This prompted a stranger to send her a homophobic message. Tram reported:

One day, I posted a photo, and a complete stranger—I didn’t know why they knew my Facebook—texted me, “What a girl! You don’t look like a proper girl, and you love girls who destroy Vietnam’s fine tradition.” They used *mày-tao* and blamed me for destroying Vietnam’s fine tradition.⁶⁴ They sent me a long message, and I just remember they used one or two dirty words: “fuck you,” and something like, “you’re living a wrong life, you are at the bottom of society...” Generally, I heard [such kind of comments] a lot.⁶⁵

Some LBQ interviewees reported experiencing body shaming in the form of negative messages and comments on their appearance.

⁶⁴ In this context, ‘mày – tao’ is considered a very rude way to call or address another person in Vietnamese.

⁶⁵ Interview with Bich Tram, virtual, August 25, 2023

Nghia identified herself as a lesbian and is an active Instagram user. She experienced numerous comments involving body shaming. She recounted:

I don’t have a very beautiful appearance. Even recently, I have been overweight. In my opinion, in Vietnam, people generally feel free to comment on the bodies of others. I am very active on Instagram. I update stories and posts, [and] everyone viewed and criticized, [telling me that I’m] “so dark,” someone [also] commented [that I am] “overweight.”⁶⁶

Impacts of Online Gender-Based Violence

Online gender-based violence impacted LBQ survivors in various aspects, including mental health, physical health, work, and education. It also negatively affected their freedom of expression on social media, freedom of expression of sexual orientation and gender identity, and their will to live.

Impact on Psychological Condition and Mental Health

The data underscores the severe psychological toll that online gender-based violence can have on LBQ individuals in Vietnam, extending beyond cyberspace. The majority of LBQ victim-survivors surveyed, or 56 percent, reported feelings of fear, anxiety, and worry as a consequence of online gender-based violence. Thirty percent of LBQ respondents reported trauma, indicating the lasting effects of online gender-based violence on individuals’ psychological health. Trauma can lead to a range of issues, including post-traumatic stress disorder (PTSD) and difficulties in coping with daily life.

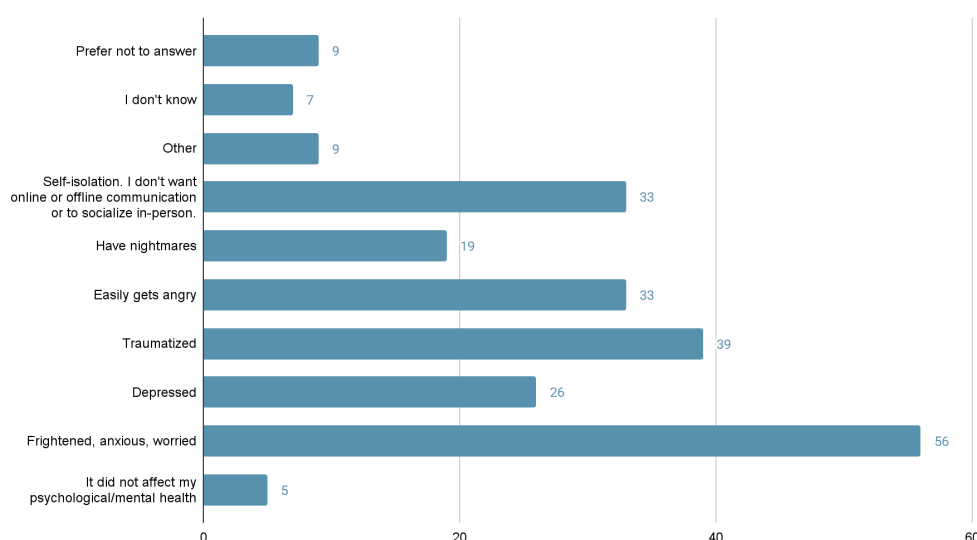
As shown in Chart 4, a significant number of respondents also shared that they experienced anger (33 percent), self-isolation (33 percent), and nightmares (19 percent). Only 5 percent of victim-survivors reported no impact on their mental health.

Additionally, the presence of “Other” and “Prefer not to answer” responses indicates that some impacts may not have been fully captured in this survey, which further qualitative research could help uncover and nuance.

⁶⁶ Outright interview with Nghia, virtual, August 23, 2023.

Chart 4. Impact on Respondents’ Mental Health

N = 43, figures in %



Thao, a lesbian, experienced significant mental health issues after receiving violent messages from her ex-partner, who threatened to expose her sexual orientation. She reported:

I felt like I was living in hell; I was under constant pressure, very stressed...I was scared and suffering. Most of the time, I found myself distracted and was unable to focus on anything.⁶⁷

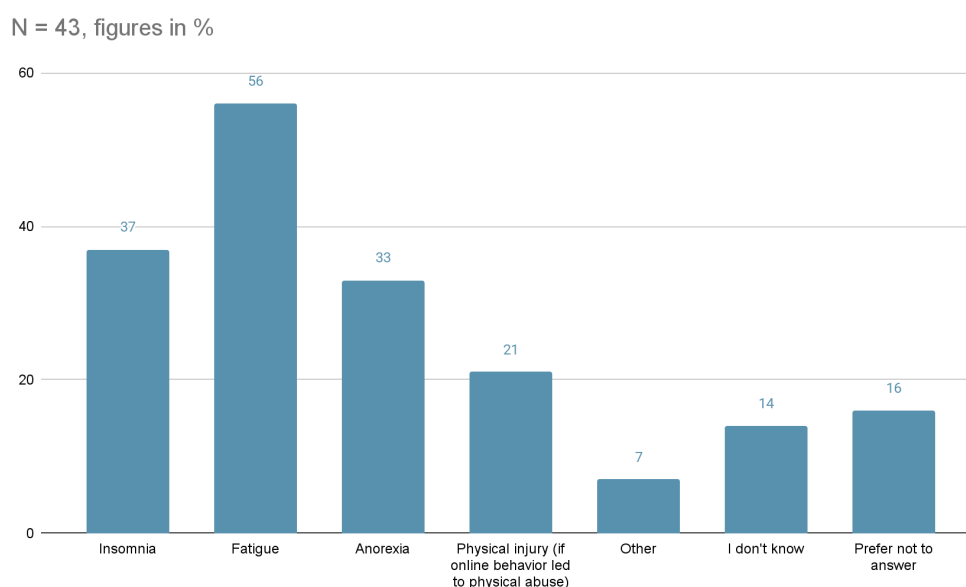
Impact on Physical Health

When asked about the impacts of online gender-based violence on their physical health, LBQ victim-survivors shared that they experienced significant health issues. Fatigue was the most commonly reported issue, affecting 24 respondents (56 percent), followed by insomnia (16 respondents, 37 percent) and anorexia (14 respondents, 33 percent), indicating that the stress from such experiences disrupts both sleep and eating habits.

Physical injury, linked to online behaviors that lead to offline abuse, was reported by nine respondents (21 percent), underscoring the potential escalation of online violence into physical harm. Additionally, seven respondents (16 percent) preferred not to answer the question, while six respondents (14 percent) were unsure about the physical toll of online gender-based violence on themselves, suggesting that some may struggle to identify or disclose the full extent of such impact.

⁶⁷ Outright interview with Thao, virtual, September 1, 2023.

Chart 5. Impact on Respondents’ Physical Health



Based on her intensive experience working with LBQ clients, Cam Nhung, a health professional working as a program assistant for an LGBTIQ-focused social enterprise, emphasized the multifaceted effect of online gender-based violence on LBQ people. She reported that such violence contributes to self-stigma and:

...significantly impacts their mental health, hindering them from engaging in society as well as their ability to seek necessary health services...Ultimately, it impacts their physical health when they are unable to access health care support services.⁶⁸

Impacts on Work and Education

Reflecting on the data from a sample of 43 respondents, it is evident that online gender-based violence extends beyond emotional and physical harm and has direct impacts on the professional and educational lives of LBQ individuals in Vietnam. The high percentage of respondents experiencing distraction at work or school (47 percent or 20 respondents) and reduced productivity (33 percent or 14 respondents) suggests that the mental toll of online gender-based violence directly interferes with victim-survivors’ ability to focus and perform tasks effectively. Reduced learning outcomes in school (nine percent or four respondents) and the fact that some individuals have even lost their jobs (five percent or two respondents) or needed time off (seven percent or three respondents) highlight the serious real-world consequences of online abuse.

⁶⁸ Outright interview with Cam Nhung, virtual, August 20, 2023.

This data illustrates the pervasive nature of online violence, which blurs the lines between personal and professional life. It underscores the importance of addressing online harassment not only as a social and mental health issue but also as a barrier to economic and educational progress. The presence of individuals who were unsure or chose not to answer (12 percent or five respondents) suggests that the stigma or fear associated with acknowledging these impacts may further compound the harm (see Table 6).

Table 6. Impacts of Online Gender-Based Violence on Professional and Educational Lives of LBQ Victim-Survivors

Impacts	Number of Respondents (N=43)	Percentage
Job lost	2	5%
Off from work/school	3	7%
Productivity reduced	14	33%
Learning outcome reduced	4	9%
Distracted at work/school	20	47%
No impact	10	23%
Other	0	0%
I don't know	5	12%
Prefer not to answer	5	12%

Internalization and Restriction of Freedom to Express Sexual Orientation and Gender Identities

In-depth interview respondents reported the complex emotional impact of online gender-based violence, including feelings of anger, sorrow, and worry. Besides the impact illustrated by the results of survey questionnaires, the interview data reveal some consequences that are characteristic of gender-based violence against LBQ communities, including internalization and restriction of freedom to express sexual orientation and gender identity.

LBQ people who receive online messages that demean homosexual relationships—which, in some cases, are perceived as aiming to change their sexual orientation—can sometimes internalize queerphobia. Victim-survivors may internalize what their perpetrators say, buying into negative norms around sexual orientation and making justifications for acts of online violence. Bich Tram shared how they experienced this:

When I received such a long message, I felt that...I also reflected on [my sexual orientation] because I am 25 years old now; at that time, I was

23-24 years old, and my parents urged me to get married, so I thought what they said was not totally wrong. If my parents knew that I was a lesbian, they would be really shocked. That made me think about it...I think part of me also understood why they said those things.⁶⁹

This process of internalization can prevent individuals like Bich Tram from freely expressing their sexual orientation.

After receiving a negative remark about her body online, Xuan experienced gender dysphoria, believing that some of her physical features revealed her unwanted gender:

Suddenly, someone attacked my physical appearance. Within one to two weeks, it triggered my gender dysphoria significantly.⁷⁰

Reflecting on this experience, Xuan shifted the focus from the perpetrator's actions to herself. She started blaming herself, questioning her identity, and feeling as though she did not embody the physical features of a “real woman.”

Facing online gender-based violence, victim-survivors experience a turbulent journey, with fluctuating desires to align with dominant gender norms. This can be illustrated in Xuan's situation. She began considering a physical transition to conform to traditional gender norms for women. She shared her feelings:

I felt sad for one to two days. After that, I talked with others to see if I could make changes, how much it would cost, and the process involved. However, my desire for change gradually waned. [Negative remarks] stimulated my intention to change physically and made me feel that I needed to act immediately.⁷¹

After a few days, however, Xuan said she returned to her “usual” state of mind: “Generally, this was something I needed to do but not instantly.”⁷²

Impact on Will to Live

More than a quarter, or 26 percent, of respondents who had experienced online gender-based violence (11 respondents) revealed that they carried out acts of self-harm as a result, while 19 percent (eight respondents) had suicidal thoughts, highlighting the severe psychological distress caused by online gender-based violence. Even more alarming, 14 percent (six respondents) reported having

⁶⁹ Bich Tram interview.

⁷⁰ Xuan interview.

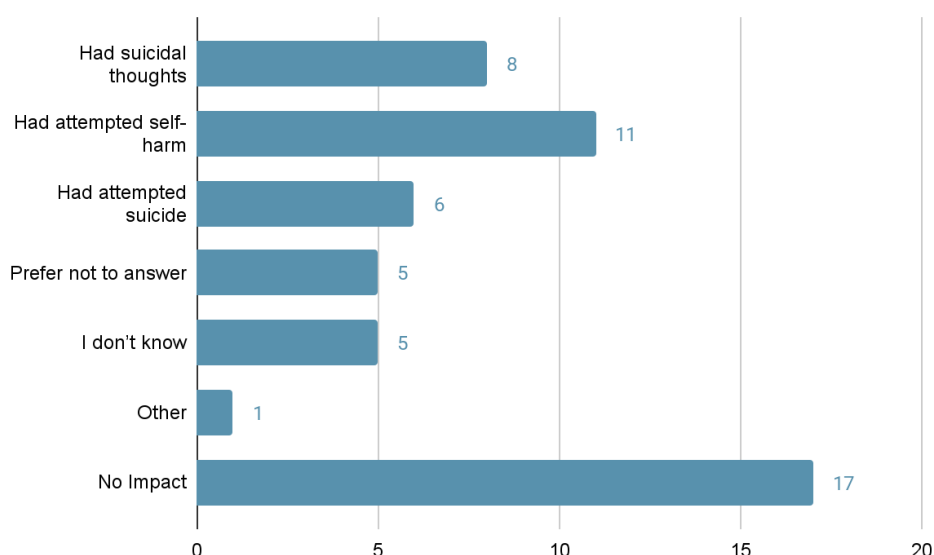
⁷¹ Ibid.

⁷² Ibid.

attempted suicide, in part as a result of online abuse, indicating the potentially fatal consequences of these harms.

On the other hand, 40 percent (17 respondents) stated that there was no impact on their willingness to live, which suggests that some individuals may have better coping mechanisms or support systems in place. However, the presence of five respondents, representing 12 percent of the group, who either did not know about the impact of abuse on their willingness to live or preferred not to answer, may indicate either a reluctance to disclose or a lack of full understanding of the depth of their experiences.

Chart 6. Impact on Will to Live



Nhung, an activist and staff member from an organization dedicated to supporting the health of LGBTIQ people, shared a story that demonstrates the urgency of addressing online gender-based violence:

Among the cases we supported, the other day, a lesbian reached out to us, requesting an appointment. However, no one came on the date scheduled. After that, we contacted them again and found out the person who made an appointment decided to end her life due to suffering ongoing discrimination, stigma, and harassment from society, her family, and in online spaces.⁷³

⁷³ Nhung interview.

Perpetrator Profiles

The primary perpetrators identified in the survey included strangers, people with anonymous profiles, virtual friends (including members of online forums, community groups, and social networking sites), and other friends that the respondents know through the internet.

Strangers and Virtual Friends as Perpetrators

26 respondents experienced online identity theft. Sixteen of them, or 61.5 percent, said their account information was stolen by strangers or anonymous users, while 11.5 percent indicated that the act was committed by their online friends.

Former or Current Sexual or Romantic Partners

Former partners are reported at high rates as persons who committed online gender-based violence against the 43 victim-survivors surveyed. The harassment mostly took the form of threatening, offensive, or hurtful messages (19 percent or four out of 21 cases involving this type of violence).

Cisgender Men

The majority of abuses were perpetrated by cisgender men, accounting for 79 percent of all cases reported. This aligns with common patterns observed in society, and seen in other forms of gender-based violence, where cisgender men often dominate as perpetrators.⁷⁴

Some cases involved cisgender women perpetrators (29 percent). While this is a relatively lower percentage, it highlights that online gender-based violence can be perpetrated by people of any gender. One respondent mentioned being targeted by a nonbinary perpetrator. None of the 14 LBQ victim-survivors indicated that a trans person targeted them. Among 14 LBQ victim-survivors, three indicated that they experienced online gender-based violence from multiple persons, not just a single person perceived as a man, woman, or nonbinary person.

⁷⁴ See Emma Jane, *Misogyny Online: A Short (and Brutish) History* (SAGE Swifts, 2016); UN Broadband Commission, *Cyber Violence Against Women and Girls*; European Institute for Gender Equality (EIGE), *Violence Against Women in the Online Space: Insights from Research Across Five Countries*, 2017, [/https://eige.europa.eu/sites/default/files/documents/cyber_violence_against_women_and_girls.pdf](https://eige.europa.eu/sites/default/files/documents/cyber_violence_against_women_and_girls.pdf).

Perceived Motivations of Perpetrators and Factors Facilitating Online Gender-Based Violence

Some respondents believed that perpetrators of online gender-based violence were motivated by their sexual orientation, gender identity, or gender expression. Nine respondents said they were targeted because they were lesbian, bisexual, or queer. Ten respondents (23 percent) said that their gender expression, such as their way of dressing, appeared to motivate their perpetrators, while the same number of respondents thought it was their gender as a woman that prompted the perpetrators (23 percent).

Table 7. Perceived Motivations of the Perpetrators

Question B.13. What do you think was the motive of the person who caused the incident(s) you experienced? (Multiple responses allowed)	Number of Respondents (N=43)	Percentage
Because I am a lesbian	4	9%
Because I am bisexual	3	7%
Because I am queer	2	5%
Because they don't accept my gender expression and way of dressing	10	23%
Because I am a woman	10	23%
Because my body is not in line with my sex assigned at birth	1	2%
Because I am an activist for sexual minority rights	8	19%
Because of online personal conflict	6	14%
Because of real-life personal conflict	9	21%
Because they want to show power over me	10	23%
Other, and corresponding to the reason that I am a person of LGBTIQ communities	4	9%
Other (Please specify):	2	5%
I don't know their motives	11	26%
Prefer not to share	1	2%

The researchers asked for the survivors' interpretation of the perpetrators' purposes in carrying out acts of online gender-based violence, providing seven choices based on preliminary conversations with survivors and allowing respondents to choose multiple options. The most common perceived purpose was to make the victims *frightened and ashamed*, with 37 percent of respondents selecting this. This suggests a concerted effort to induce emotional distress and a

sense of humiliation. Thirty percent of respondents believed that the purpose was to *manipulate others to slander or humiliate them*, highlighting a strategic element to the harassment. *Pressure to comply with the perpetrators’ desires* was also perceived by 30 percent of victims, demonstrating how perpetrators use online gender-based violence as a tool of coercion. A noteworthy 26 percent assumed that the purpose of perpetrators was to *isolate them*, emphasizing the potential social consequences of online gender-based violence. *Revenge* was identified as a motive by 21 percent of victims, suggesting how personal vendetta could take on gendered forms. Seven percent of respondents believed that perpetrators committed online gender-based violence with the purpose of *saving the world from people of sexual and gender minorities*. This choice was added to the survey instrument following the researchers’ preliminary assessment of victims’ perceptions of perpetrators’ purposes based on their engagement with victim-survivors before the data collection period.

Table 8. Victims’ Assumptions of the Perpetrators’ Purposes

Question B.14: What do you think was the purpose of the person who caused the incident(s) you experienced? (Multiple responses allowed)	Number of Respondents (N=43)	Percentage
Make me frightened	16	37%
Make me ashamed	16	37%
Take revenge on me	9	21%
Isolate me	11	26%
Manipulate others to slander or humiliate me	13	30%
Pressure me to do what they want	13	30%
To “save the world from people of sexual and gender minorities”	3	7%
Other	3	7%
I don’t know	11	26%
Prefer not to answer	2	5%

Data from in-depth interviews also reveals that the facilitating factors of online gender-based violence toward LBQ persons were heavily based on gender stereotypes and social norms around sexual orientation and gender identity, informed by cisheteronormativity.

Nghia experienced being teased in her online class group about her body, her physical appearance, and her relationship. When asked about her classmates’ motivation for teasing her, she stated:

Because [my classmate] knows that I am homosexual, and my expression is very clear. So, I don’t look like a “normal” woman, and I often have my hair cut short with a trimmer, my clothes are very manly. That’s a clear expression. So, in most cases when I am teased, people know [my identity]. People look at me and comment that I am gay; they see the difference, it’s easy for them to comment or make fun of me based on my outlook.⁷⁵

Due to personal animosity, perpetrators exploited victims’ sexuality and gender to target them online, aiming to defame them. Bich Tram shared how a fellow student at her university spread her photo in online messages to humiliate her. She stated:

He sent my photos to students in [university classes] K63 and K64 and claimed that “she is a vice president of the students’ union, but she is gay. I dislike being friends with gay individuals.”⁷⁶ He ridiculed my attraction to females by showing my photos to younger students, complaining that, despite my position as vice president, I was helpless because of my romantic preferences. He also threatened others not to associate with me.⁷⁷

In other cases, perpetrators wanted to “change” victim-survivors, imposing heterosexual norms on them. Bich Tram recalled that the other day, a strange person criticized her homosexual orientation and sought to “educate” her:

The other day, I posted a status, “What do you want to ask me?” on Messenger, then a person, whom I did not know, asked me, “Don’t you see your parents suffering? Date a boy. If you need, I’ll match you [with a boy].”⁷⁸

Cam Nhung, a health professional, similarly observed that perpetrators aimed to “change” LBQ people. She reported on the experiences of her bisexual clients:

When I worked with bisexual people, they reported that they also experienced a lot of gender bias in their posts and comments. They are also forced to change their sexual orientation. When they met someone of the same sex, they were told that they would eventually get married [to someone of a different sex] anyway.⁷⁹

⁷⁵ Nghia interview.

⁷⁶ Students in K63 and K64 entered the university three and four years after her, respectively.

⁷⁷ Bich Tram interview.

⁷⁸ Ibid.

⁷⁹ Cam Nhung interview.

Responses to Online Gender-Based Violence and Supporting Resources

The data from both the survey and the interviews suggest that, to respond to online gender-based violence, very few victim-survivors seek professional help or report incidents to relevant authorities. Instead, most victim-survivors reported changing their habits online and seeking help from their close circle of family, friends, and partners. Among the 12 key informant interviews, none reported seeking help from relevant professional services. The reasons behind this choice will be elaborated in the following sections.

Changing Internet Use Behavior

The survey data reveal a shift in internet use behavior among respondents following their experience of online gender-based violence. The two most common changes were *sharing less about their private life* (56 percent) and *blocking the perpetrator* (49 percent), proactive shifts to protect personal information and mitigate potential harm and harassment (see more in Chart 7). The data also reveal users’ limited awareness of how to change their internet use behaviour, including how to protect their privacy on social media or block perpetrators.

To cope with online gender-based violence, victim-survivors employed strategies such as being less active on social media or limiting their friend list to create a safer environment for themselves. For instance, Nghia shared how she modified her behavior to avoid online harassment by peers. She explained that because they were aware of her attraction to girls, whenever she posted a photo with a female friend on Instagram Stories, they would take a screenshot of the “story” and share it with the online class group to gossip about her relationship. To mitigate the situation, Nghia has changed her internet behavior. She stated:

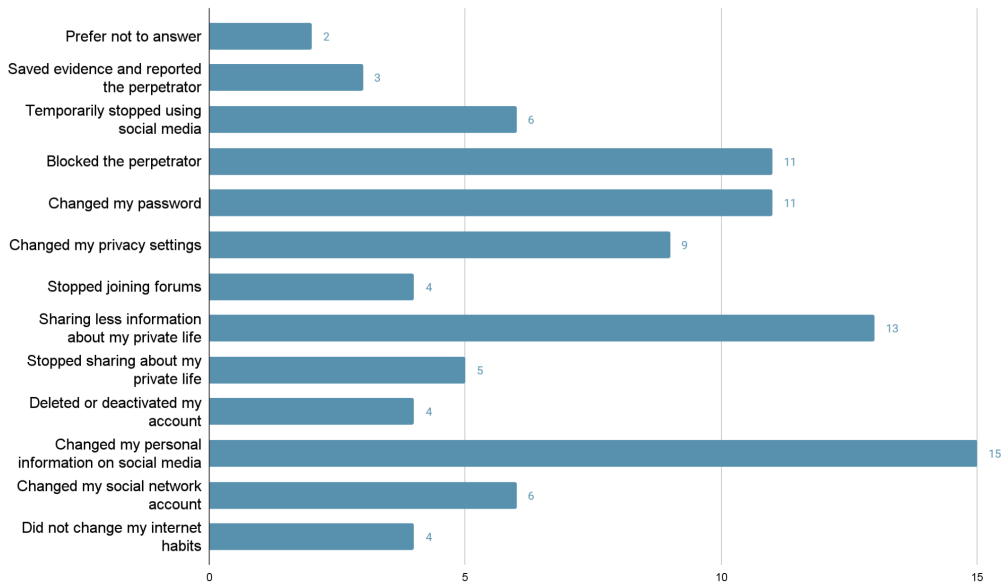
That’s why I don’t like to post many things on social networks anymore. I created another account with a smaller circle of friends who are close to me and post only on this account. For my main account (the previous one), I do not post many things.⁸⁰

Bich Tram became less active on the internet and even stopped using Facebook. She shared:

⁸⁰ Nghia interview.

Currently, I post fewer photos [of myself and my lover]...to mitigate online incidents...I limit [what] others know about me...I have not used Facebook for [almost] half a year.⁸¹

Chart 7. Respondents’ Changes in Internet Use Following the Incident



Another strategy to mitigate online gender-based violence is choosing a safer platform. Kin is a queer person and an activist for the health rights of young LGBTIQ people and youth in general. According to her, the public tends to pay close attention to content about LGBTIQ and gender issues, given the sensitivity of these topics. Thus, internet users must be cautious about social media use to avoid potential online attacks. Therefore, she chooses to share her work related to LGBTIQ issues on LinkedIn instead of Facebook. She believes that LinkedIn provides a more professional and safer environment. She stated:

I am not very expressive on [Facebook], or if [I want] to share my personal opinions, I will prefer LinkedIn to Facebook because LinkedIn seems safer. Most people connecting with me via LinkedIn are in my professional network. So, I will not receive [negative] messages related to content about gender, LGBTIQ community, or human rights.⁸²

Seeking Help

While 23 out of 43 victim-survivors (53 percent) *did go to someone or an organization to seek support*, 20 victim-survivors (47 percent) *did not turn to or*

⁸¹ Bich Tram interview.

⁸² Outright interview with Kin, virtual, September 7, 2023.

did not know anyone or an organization, or preferred not to answer. Table 9 lists the forms of support that LBQ people looked for following their experiences of online gender-based violence.

Table 9. Forms of Expected Support of LBQ Respondents

Question D.04: If you have had contact with individuals/organizations to seek support, what kind of support did/do you need? (Multiple responses allowed)	Number of Respondents (N=23)	Percentage
Hold the person accountable for the incident they caused	5	22%
Protect my honor and dignity	8	35%
Protect my right to physical, emotional, and psychological safety	3	13%
Protect me from sexual harassment	2	9%
Protect me from threats of violence caused by the person	3	13%
Protect and secure my personal information	4	17%
Protect my social media accounts	4	17%
To be listened to and to share about the incident	13	56%
Other	0	0%
Prefer not to answer	5	22%

Peer Support

For most respondents who experienced online gender-based violence, support mainly came from friends, family, lovers, or partners, rather than professional services.

Of the 23 persons who sought support, 87 percent (20 people) sought advice from their friends, and 22 percent (five people) turned to their lovers or partners. Only 17 percent (four people) sought the services of a psychologist, counselor, therapist, or social worker. Notably, only three respondents turned to LBQ human rights advocacy organizations or community-based groups, and only two filed complaints with the police. Three respondents filed complaints with internet or technology service providers. However, none of them received a response from the service providers, so they did not know whether or not the platforms had addressed their cases. One respondent sought help from a lawyer or legal aid service, and one contacted a helpline.

Table 10. Supporters of Respondents

Question D.02: When the incident(s) happened, who did you turn to for support? (Multiple responses allowed)	Number of Respondents (N =23)	Percentage
Friends	20	87%
Family members	4	17%
Lover/Partner	5	22%
Teachers/Instructors/School	0	0%
Police officer	2	9%
Lawyer/Legal aid service	1	4%
Doctor	0	0%
Psychological counselling specialist/Therapist/Social worker	4	17%
Colleagues/Boss/Supervisor	1	4%
LBQ rights advocacy organizations (NGOs)/Community groups	3	13%
Helplines supporting survivors of gender-based violence	1	4%
Internet/Technology service providers	3	13%
Others	0	0%

Barriers to Seeking Support

Among the 20 victim-survivors who did not seek support after experiencing online gender-based violence, the most common reasons cited were a belief that no one could help (six cases, 30 percent) and uncertainty or reluctance to answer (seven cases, 35 percent). Fear of revenge from the perpetrator accounted for 10 percent (two cases) of the responses, while 15 percent (three cases) of participants either had no information or were too ashamed to seek help. These findings highlight the barriers that prevent victims from reaching out for support.

Table 11. Reasons for Not Seeking Support

Question D.03: If you did not turn to anyone, what was the reason? (Multiple responses allowed)	Number of Respondents (N=20)	Percentage
I had no information	3	15%
I was afraid of revenge from the person who caused the incident(s)	2	10%
I didn't think anyone could help	6	30%
I was too ashamed	3	15%

I don't know	6	30%
Prefer not to answer	7	35%

Data from interviews revealed more insights into victim-survivors' decisions not to seek support. Key informants highlighted the challenge of building trust in service providers, fear of retaliation, and the risk of victim-blaming.

As an experienced counselor for LGBTIQ people, Ngoc Bang has observed that the primary concern of her clients when seeking help is the quality and efficacy of the support. She recalled the most recent case of gender-based violence she handled, which manifested both online and offline. The client initially did not approach the service:

Actually, initially, they didn't trust us; they didn't know that this organization was...And secondly, she had also been bullied a lot by other strangers, so she was afraid of being treated like that again.⁸³

Many interviewees also told us that the victims' fear prevented them from seeking help, demonstrating how fear continues to silence survivors' voices against online gender-based violence. Ngoc Bang added:

Some insiders witnessed other people [being] victims of violence by online social communities after speaking up about their experiences. As a result, many believe it is safer to remain silent. They feel that speaking out will not resolve any issues; instead, they fear being blamed for various reasons, such as how they dress, their choice to go out at night, their decision to stay silent in the first place, and their lack of resisting action initially.⁵⁶

Based on her observations, Kin, the LGBTIQ youth activist, highlighted challenges in reporting online sexual violence. She emphasized:

In reality, the issue happens commonly, but it will be difficult for us to report them because, as I told you earlier, people are unlikely to report them...Victim-blaming is still prevalent almost everywhere. Even if a person has the courage to speak up, there will definitely be comments like it is that person's fault, victim-blaming. And actually, every time I read something like that, I don't know what to say, I am really, really angry.⁸⁴

⁸³ Ngoc Bang interview.

⁸⁴ Kin interview.

Minh Hong, who works for a UN agency in Vietnam, has supported some community services, helping them assist victim-survivors. However, she noted that the number of LGBTIQ clients seeking services was relatively low. She also cited fear as a main roadblock:

[Victims] fear coming out and do not want to seek professional help. While our society and families still hold a victim-blaming culture, they often choose to turn to relatives and friends for support, or they choose to endure [the violence] alone.⁸⁵

Kim Chung, a lecturer in the social work department of a university in Hanoi, has worked on various projects promoting the rights of LGBTIQ youth. She echoed other key informants, identifying LBQ people’s lack of trust in services and the culture of victim-blaming as significant obstacles to seeking help. She highlighted power dynamics that may undermine LBQ victim-survivors’ abilities to be heard and to access justice:

Before looking at the problem, people will look at that group, who is the person speaking up, and this voice in our community is the voice that is more restricted, a voice that is less listened to, and a voice that is more stigmatized. [LBQ people may believe] “my voice is less heard and my voice is more discriminated against.”⁸⁶

Report Mechanisms and Effectiveness

None of the key informants who experienced online gender-based violence reached out to professional services after the incident. As a result, we lack information on the effectiveness of these mechanisms from the perspectives of victim-survivors themselves. The insights expressed below come from individuals who were not directly involved in the reporting process, but are based on their observations during their professional journeys.

As an educator, Kim Chung often conducts training on gender and sexual orientation, gender identity, gender expression, and sex characteristics for various groups, such as trainee social workers and government authorities. She highlighted the lack of clear guidance as an obstacle for victims to report online gender-based violence:

⁸⁵ Outright interview with Minh Hong, virtual, September 22, 2023.

⁸⁶ Outright interview with Kim Chung, virtual, August 31, 2023.

Currently, reports on the incidence of online violence have been [published]. Governmental departments such as the Ministry of Labour – Invalids and Social Affairs [and] the Department of Children talked about the issue. The national hotline 111 also recognized its duty in receiving reports on online gender-based violence. However, we are still in [the] training stage for relevant stakeholders. [We even have to] provide training to local staff members from the Department for Population and Children at the locality level about how the reporting process operates. Sometimes we still encounter ambiguity in the procedures. Although we have a specific Decree 56 guiding the processes related to addressing violence and abuse, it primarily addresses offline violence rather than providing specific guidelines for issues on online platforms.⁸⁷

Kim Chung believes online gender-based violence has unique characteristics that make the reporting process more complicated, such as the anonymity of perpetrators and challenges in collecting online evidence. Thus, unless there is a clear protocol in place, reports will be ineffectively addressed. She added:

Thus, I see that [even if] they report, it will always be very difficult to solve the problem. It requires a comprehensive action; otherwise, it will always get stuck somewhere; or [they] report [incidents], but their cases will not be solved; or [LBQ people] do not dare to report [incidents], or if they dare to, their cases are not completely addressed.⁸⁸

Lam has been a dedicated advocate for the rights of LGBTIQ people in Vietnam for over ten years. She expressed doubt that most LBQ people would report incidents of online gender-based violence, citing ambiguities in the reporting process:

I don't think anyone reports to local authorities. Because, first, [they] don't know whether [a reporting] mechanism exists, or whom they report to; then even if they report, [it is not certain] whether [the authorities would] consider it a serious matter or [view them as] just immature youth speaking nonsense online.⁸⁹

Minh Hong reported that her organization, a UN agency, was supporting local services in assisting victim-survivors of gender-based violence. This support includes collaboration with and capacity building for local staff members of

⁸⁷ Kim Chung interview. The national hotline 111, managed by the Ministry of Labour – Invalids and Social Affairs, addresses cases of child abuse.

⁸⁸ Ibid.

⁸⁹ Outright interview with Lam, virtual, September 20, 2023.

non-governmental organizations such as Peace House, Lighthouse, and the Institute for Social Development Studies, training them to provide victims with legal and health care counseling.⁹⁰ They also promote a one-stop service for women and girls in Ho Chi Minh City, which aims to provide comprehensive services for victims-survivors. However, when asked about the effectiveness of these existing services in assisting LGBTIQ people, Hong reported that very few LGBTIQ clients access these services. She noted that “these supporting services serve gender-based violence victim-survivors in general” and that they do not have LGBTIQ-focused programs and communications or outreach initiatives.⁹¹ This underscores the need for the intentional targeting and inclusion of LGBTIQ victim-survivors in mainstream services on gender-based violence in the country.

Reflecting on the effectiveness of the relevant laws, Kim Chung suggested that the Law on Domestic Violence Prevention and Control might not be fully effective in addressing online gender-based violence occurring within LBQ relationships, citing the absence of legal recognition of same-sex partnerships in the country. She stated:

Domestic violence is related to the scope of the family, and we [LBQ people] are out of this scope. As a result, the law will not protect us...⁹²

Nevertheless, she pointed out that “administrative fines, or civil law [provisions] which apply to the general population rather than minority groups” remain applicable to LBQ people. Still, as long as there is no explicit legal recognition of the specific vulnerabilities of LGBTIQ people, Chung believes it will remain difficult to fully address online gender-based violence against LBQ people.

⁹⁰ Peace House is a shelter for victim-survivors of gender-based violence, run by the Vietnam Women’s Union. Lighthouse is a local social enterprise, providing health services and advocating for the health rights of LGBTIQ+ communities. The Institute for Social Development Studies is a local non-governmental organization, focusing on gender and sexuality studies.

⁹¹ Minh Hong interview.

⁹² Kim Chung interview.

ANNEX

SURVEY QUESTIONNAIRE ABOUT ONLINE VIOLENCE AGAINST LBQ PEOPLE IN VIETNAM

Information for research participants

Dear participants,

Commissioned by Outright International, an organization that works at global, regional and national levels to eradicate the persecution, inequality and violence faced by lesbian, gay, bisexual, transgender, intersex, and queer (LGBTIQ) people around the world, we are an independent research group, implementing a study on online violence against these people.

The main objectives of the research are to assess the following:

- The nature of gender-based violence the Vietnamese LBQ person experienced.
- The impacts of gender-based violence facilitated by technology on person's physical and mental health
- The existing remedies and communities' needs in dealing with online gender-based violence.
- The social media policies of technology companies in protecting their users from online gender-based violence.
- The central/national government's in preventing of online gender-based violence and user protection.

Why are you invited to participate in this research?

Your participation is very important to help the research team and Outright have relevant information to achieve the aforementioned research objectives. The findings of the research will provide policymakers, LGBT rights advocacy organizations and activists, and the general public with insights about the technology-facilitated gender-based violence that LBQ people experience. Thus, interventions to reduce tech-facilitated gender-based violence, and changes will be identified to facilitate future plans for the elimination of online gender-based violence and to help create a healthy and safe environment for everyone.

What do you need to do when agreeing to participate in this research?

You'll be asked to fill in the questionnaire below. The survey comprises five parts. It take 30 minutes to complete.

How will your privacy be protected?

This questionnaire was designed on KOBO Toolbox, a private and safe online survey and data-storing platform.

When participating in this research, we guarantee that we will follow the personal data protection principles. We won't require you to provide your legal name. Your personal contact information is requested only if you would like to participate in an in-depth interview, which is on a voluntary basis. Personal information that you share in the survey will be kept confidential. If you provide an alias name, details that you share in the survey will not be linked to your legal name or used in a way that identifies you. All the other information shared will be used in this research only.

Are there any risks when you participate in this research?

While sharing information, some questions may sometimes remind you of sad memories, and we are sorry about that. If you need time to calm down, you can save your progress and get back to the questionnaire when you feel better. If you need help or psychological support, please refer to the resource list below.

Is your participation in this research compulsory?

Your participation is completely voluntary, and you can stop filling in the questionnaire whenever you want or skip some questions you don't want to answer because they cause you distress.

Who can you contact with any questions or concerns about the research?

We encourage you to raise questions if you have concerns at any time before, during or after participating in the research. If you have any questions about this research, contact: Ms. Bui Thi Thanh Hoa – Gender Specialist, Principal Investigator. Mobile: 0979 822 880. Email: onlinegbv.vietnamcasestudy@gmail.com

Resource list for psychological support

- Center for Studies and Applied Sciences in Gender – Family – Women and Adolescents (CSAGA): hotline for free consultation on Gender Violence – Domestic Violence and LGBTQ – Woman love Woman: 024 3333 55 99
- Free National Child Help Hotline: 111
- Hagar International (An international organization supporting women and girls based in Hanoi Vietnam): hotline: 024 3728342/0943111967
- Peace House (National shelter and counselling service for women and girls operated by the Vietnamese Women's Union): hotline: 1900969680

Research informed consent form

If you agree to participate in the research, please tick the agree box and start filling in the questionnaire.

Have you read the Information for research participants and the Research-informed consent form?

☐ 1. I have read the Information for research participants and the Research-informed consent form.

OR

☐ 2. I had someone read the Information for research participants and the Research-informed consent form for me.

99. Other

I was given sufficient information about the research. I willingly agree to participate in this research. I understand that I can withdraw whenever, and the decision to participate or withdraw from research participation doesn't affect other areas of my life.

Please tick one box:

• **I AGREE** **OR** • **I DISAGREE** to participate in the research

THE QUESTIONNAIRE STARTS HERE

[Screening question: if the survey participant chooses they are L, or B, or Q people, they can continue the survey; if not, the questionnaire will be closed]

Which of the following descriptions that best reflects your sexual orientation, gender identities and expression, and sexual characteristics (SOGIESCs)?" Allow one response.

- Lesbian person
- A female who has feelings and is sexually attracted to other women
- A person who has feelings and is sexually attracted to both men and women
- A queer person/Gender-diverse in expression
- A person expressing as a tomboy, self-identifying as a tomboy with sex assigned at birth is female
- A person assigned female at birth but dresses in masculine clothes
- Other/Questioning but is thinking that being under the umbrella of LBQ categories (for example, trans lesbian, trans queer, etc)
- None of the above [The questionnaire closes]
- Prefer not to answer [The questionnaire closes]

Do you wish to be contacted for an in-depth interview by the principal research investigator?

YES / NO

If yes, please provide your contact information:

- Preferred name:
- Email:
- Mobile:

THE NATURE OF GENDER-BASED VIOLENCE AGAINST LBQ PERSONS

A – DEMOGRAPHICAL INFORMATION AND INTERNET USAGE HABITS

A.01. Your year of birth (according to the solar calendar)	[_ _ _ _ _]
A.02. Your ethnic group (Only one response allowed)	[Choose in 54 ethnic groups by the list below] 1. Kinh 2. Thai 3. Tay 4. Mong 5. Others (Please specify) 0. Prefer not to answer
A.03. Your religion (Only one response allowed)	1. Buddhism 2. Christianity 3. Catholicism 4. Other (Please specify) 5. Atheism 99. I don't know 100. Prefer not to answer

A.04. City/province where you were born (Only one response allowed)	[Choose the best options among 64 cities and provinces in Vietnam, the list of the province will be sorted by alphabet]
A.05. Which of the following best describes the place where you were born? (Only one response allowed)	1. Suburb 2. Urban 3. River delta areas, rural/agriculture lands 4. Remote/mountainous areas 99. Prefer not to answer
A.06. City/province where you are living (studying and working) (Only one response allowed)	[Choose the best options among 64 cities and provinces in Vietnam, the list of the province will be sorted by alphabet]
A.07. Which of the following best describes the place where you are living (studying and working)? (Only one response allowed)	1. Suburb 2. Urban 3. River delta areas, rural/agriculture lands 4. Remote/mountainous areas 100. Prefer not to answer
A.08. Which of the following best describes your education level? (Only one response allowed)	1. Did not attend school 2. Grade _ _ _ _ / 12 3. Grade...../10 4. Intermediate, vocational degree 5. College 6. University 7. Postgraduate
A.09. Your Marital status (Multiple responses allowed)	1. Unmarried 2. Married 3. Living with a partner/lover 4. Married but separated 5. Divorced 6. Widowed 99. Other (Please specify):
A.10. Which of the following best describes your occupation? (Multiple responses allowed)	1. I don't work/haven't started working 2. Student 3. Farmer 4. Worker 5. Government officials/ employees 6. Employees of private enterprises/ Unskilled occupation 7. Small/online businesses/service sector 8. Homemaker 9. Retired 10. Content creator (Blogger, TikToker, YouTuber, ...) 11. Journalist 12. Social activist 99. Other (please specify):

A.11. What is your average monthly income (VND)? <i>(Only one response allowed)</i>	1. No income 2. Under two million 3. 2- five million 4. 5 – 10 million 5. 10 – 15 million 6. Over 15 million
A.12. Are you with disabilities? <i>If YES – move to A.13</i> <i>If No – Skip A.13, move to A.14</i>	1. Yes 2. No 99. I don't know 100. Prefer not to answer
A.13. What of the following categories best describes your disability status? <i>(Only one response allowed)</i>	1. Mobility disability 2. Vision disability 3. Speech disability 4. Hearing disability 5. Mental/Intellectual disabilities 5. Autism 6. Other (Please specify) 99. Prefer not to answer
A.14. How much time do you spend on the internet? <i>(Only one response allowed)</i>	1. Under 3 hours/day 2. 3-5 hours/day 3. 5-7 hours/day 4. 7-9 hours/day 5. Over 9 hours/day
A.15. Which social network/ internet applications do you often use? <i>(Multiple responses allowed)</i>	1. Facebook 2. Tiktok 3. Twitter 4. WhatsApp 5. Instagram 6. Zalo 7. LinkedIn 8. Viber 9. Signal 10. Telegram 11. WeChat 12. Grindr 13. Tinder 14. Blued 15. Jack'D 99. Other (Please specify):..... 100. No accounts/Don't use
A.16. Where do you most often access the Internet? <i>(Multiple responses allowed for 1, 2, 3. If choose 4, close option 1,2 and 3)</i>	1. At home 2. Public internet hotspot 3. At work/school 4. All three above 99. Other (Please specify):.....

A.17. What is your purpose for using the Internet? (Multiple responses allowed)	1. Work 2. Study 3. Entertainment (watching movies, listening to music, playing games...) 4. Friend Acquainting 5. Sexual-related activities (Hook-up, Sexting, seeking customer for Sex work, etc.) 99. Other (Please specify):.....
A.18. Which device(s) do you often use to access the Internet? (Only one response allowed)	1. My smartphone 2. Tablet 3. Laptop 4. Desktop computer 5. Smart television 99. Other (Please specify):.....
A.19. Which of the descriptions below match your way of sharing personal information? (Only one response allowed)	1. I often share all my personal information on social media 2. I often share all of my daily activities on social media 3. I often share all my personal information and my daily activities on social media 4. I only share my activities on social media sometimes 5. I never share my personal information and my activities on social media
A.20. Who can see your activities on social media? (Only one response allowed)	1. Only me 2. My friends 3. My friends and friends of my friends 4. Everyone, because I usually set public for my post, including photos or videos share on social media/networks.
A.21. Which of the descriptions below suits you? (Only one response allowed)	1. I am an average/(a) typical Internet user 2. I am an influencer on social media (KOLs, Idols, or a person who has from 500 flowers)
A.22. Which method(s) do you use for your online security? (Multiple responses allowed, except 100 if is chosen, that is the only option)	1. Use two-factor authentication 2. Do not share personal information on social media 3. Seldomly share information online 4. Choose restricted settings (do not allow strangers to see my information, send me messages, call me or send me friend requests) 5. Follow guidelines on cybersecurity principle by self-learning or following codes of conducts regulated by the authorities and relevant community standards by social network sites providers. 6. Create passwords with special symbols 7. Change password frequently

	8. Seldomly access public internet 9. Not click on strange links 10. Sign out from account(s) when using public/other’s computer(s) 11. Do not use any methods 100. Prefer not to answer
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B – EXPERIENCE WITH ONLINE GENDER-BASED VIOLENCE

B.01. Have you experienced the incident(s) below, and how frequently did it/they happen?

Multiple responses allowed

Note for online survey design: If respondents choose “Never” for all behaviours or “I don’t know” or “Prefer not to answer”, Skip parts B, C, D, and move to part E

Incidents	Frequency
B.01-1. Your account was stolen for your personal information <i>(Only one response allowed)</i> <i>NOTE: If 1, 99 and 100 was chosen, close B05-1</i>	1. Never 2. Once 3. Sometimes 4. Frequently 99. I don’t know 100. Prefer not to answer
B.01-2. Your personal information (phone number, identification info, address...) was shared or spread without your permission to harass, abuse you <i>(Only one response allowed)</i> <i>NOTE: If 1, 99 and 100 was chosen, close B05-2</i>	1. Never 2. Once 3. Sometimes 4. Frequently 99. I don’t know 100. Prefer not to answer
B.01-3. Impersonated you to scam or harass other people <i>(Only one response allowed)</i> <i>NOTE: If 1, 99 and 100 was chosen, close B05-3</i>	1. Never 2. Once 3. Sometimes 4. Frequently 99. I don’t know 100. Prefer not to answer
B.01-4. Stalked and controlled your activities <i>(Only one response allowed)</i> <i>NOTE: If 1, 99 and 100 was chosen, close B05-4</i>	1. Never 2. Once 3. Sometimes 4. Frequently 99. I don’t know 100. Prefer not to answer
B.01-5. Harassed you by posting rude comments/messages to control or frighten you. <i>(Only one response allowed)</i>	1. Never 2. Once 3. Sometimes 4. Frequently

<i><u>NOTE: If 1, 99 and 100 was chosen, close B05-5</u></i>	99. I don't know 100. Prefer not to answer
B.01-6. Sent you threatening, offensive or hurtful messages <i>(Only one response allowed)</i> <i><u>NOTE: If 1, 99 and 100 was chosen, close B05-6</u></i>	1. Never 2. Once 3. Sometimes 4. Frequently 99. I don't know 100. Prefer not to answer
B.01-7. Sent you message(s) to sexually threaten or harass you. <i>(Only one response allowed)</i> <i><u>NOTE: If 1, 99 and 100 was chosen, close B05-7</u></i>	1. Never 2. Once 3. Sometimes 4. Frequently 99. I don't know 100. Prefer not to answer
B.01-8. Sent you message(s) to threaten physical assault on you <i>(Only one response allowed)</i> <i><u>NOTE: If 1, 99 and 100 was chosen, close B05-8</u></i>	1. Never 2. Once 3. Sometimes 4. Frequently 99. I don't know 100. Prefer not to answer
B.01-9. Spread false/made-up information about your sex, sexual orientation, your sexual or romantic relationships. <i>(Only one response allowed)</i> <i><u>NOTE: If 1, 99 and 100 was chosen, close B05-9</u></i>	1. Never 2. Once 3. Sometimes 4. Frequently 99. I don't know 100. Prefer not to answer
B.01-10. Spread false/made-up information about your gender identity or gender expression. <i>(Only one response allowed)</i> <i><u>NOTE: If 1, 99 and 100 was chosen, close B05-10</u></i>	1. Never 2. Once 3. Sometimes 4. Frequently 99. I don't know 100. Prefer not to answer
B.01-11. Your social media posts(s) were screenshotted to commenting inappropriately and hatefully about your clothing, hair style, etc. <i>(Only one response allowed)</i> <i><u>NOTE: If 1, 99 and 100 was chosen, close B05-11</u></i>	1. Never 2. Once 3. Sometimes 4. Frequently 99. I don't know 100. Prefer not to answer

B.01-12. Your social media posts(s) were screenshotted to commenting inappropriately and hatefully about your romantic relationship, your and your friend's genders, your sexual orientation. <i>(Only one response allowed)</i> <u>NOTE: If 1, 99 and 100 was chosen, close B05-12</u>	1. Never 2. Once 3. Sometimes 4. Frequently 99. I don't know 100. Prefer not to answer
B.01-13. Shared/spread your personal photos on social networks without your consent <i>(Only one response allowed)</i> <u>NOTE: If 1, 99 and 100 was chosen, close B05-13</u>	0. Never 0. Once 0. Sometimes 4. Frequently 99. I don't know 100. Prefer not to answer
B.01-14. Without your consent, sent you messages to ask for sexual activities with you, sharing of your nude and sexual images, asking you to share your genitalia photos. <i>(Only one response allowed)</i> <u>NOTE: If 1, 99 and 100 was chosen, close B05-14</u>	1. Never 2. Once 3. Sometimes 4. Frequently 99. I don't know 100. Prefer not to answer
B.01-15. Without your consent, sent you messages to ask for sexual activities with the sender, shared the sender's nude and sexual images, or their genitalia photos. <i>(Only one response allowed)</i> <u>NOTE: If 1, 99 and 100 was chosen, close B05-15</u>	1. Never 2. Once 3. Sometimes 4. Frequently 99. I don't know 100. Prefer not to answer
B.01-16. Intentionally isolated you in a forum or social networks <i>(Only one response allowed)</i> <u>NOTE: If 1, 99 and 100 was chosen, close B05-16</u>	1. Never 2. Once 3. Sometimes 4. Frequently 99. I don't know 100. Prefer not to answer
B.02. When did you experience the incident(s)? <i>(Only one response allowed)</i> <u>NOTE: If there were not any 2 or 3 or 4 options chosen by the respondents for B.01-1 to B.01-16, Skip B.02</u>	1. Within the last week 2. Within the last month 3. Within the three last months 4. Within the six last months 5. Within the last year 6. Over a year ago 7. Many years ago 0. I don't remember 100. Prefer not to answer

B.03. Did the incident(s) happen around or in connection to any of these listed events? <i>(Only one response allowed)</i> <u>NOTE: If there were not any option 2 or 3 or 4 chosen by the respondents for B.01-1 to B.01-16, Skip B.03</u>	1. During VietPride 2. During IDAHOT took place 3. When there was media coverage or event supporting same-sex marriage 4. When there was media coverage or event supporting transgender rights 5. When there were public celebration or events to promote the rights of LGBTIQ community 6. Not relating to any events 7. I don't remember 8. I don't know 99. Prefer not to answer
B.04. On which kind of technology or online social platform did you experience the incident(s)? <i>(Multiple responses allowed)</i> <u>NOTE: If there were not any option 2 or 3 or 4 is chosen B.01-1 to B.01-16, Skip B.04</u>	1. Social networks (Facebook, Zalo, Twitter, etc) 2. Photo-sharing social network (Instagram) 3. Video sharing social networks (Tiktok, Youtube, etc) 4. Phone messages 5. Messaging applications (Facebook, Whatsapp, WeChat, Zalo, Viber, Skype...) 6. Email 7. Work website (Linked In) 8. Video conference applications (Zoom, Skype, Teams, Google Meet...) 9. Smart appliances in a family (camera, TV...) 99. Other social networks (Please specify) 100. Prefer not to answer
B.05. What is the relationship between you and the person who caused the incident(s)?	
Incidents	Relationships
B.05-1. Stole your account for your personal information <i>(Multiple options allowed for 1 to 99. If choosing 100, that is the only option allowed.)</i>	1. Friends such as classmates, colleagues, teammates, etc 2. Virtual friends (other members of online forums, community group, social network, online friend who you know via/on the internet) 3. Boss/Supervisor 4. Family Relatives 5. Parents 6. Siblings 7. Teachers/Instructors 8. Current lover 9. Current intimate partner 10. Ex-lover

	11. Ex-life partner 12. Anonymous/Stranger 0. Other (Please specify):..... 100. Prefer not to answer
B.05–2. Your personal information (including phone number, identification information, address, private photos, etc.) was shared or spread without your permission and consent to harass, abuse you <i>(Multiple options allowed for 1 to 99. If choosing 100, that is the only option allowed.)</i>	1. Friends such as classmates, colleagues, teammates, etc 2. Virtual friends (other members of online forums, community group, social network, online friend who you know via/on the internet) 3. Boss/Supervisor 4. Family Relatives 5. Parents 6. Siblings 7. Teachers/Instructors 8. Current lover 9. Current intimate partner 10. Ex-lover 11. Ex-life partner 12. Anonymous/Stranger 0. Other (Please specify):..... 100. Prefer not to answer
B.05–3. Impersonated you to scam or harass other people <i>(Multiple options allowed for 1 to 99. If choosing 100, that is the only option allowed.)</i>	1. Friends such as classmates, colleagues, teammates, etc 2. Virtual friends (other members of online forums, community group, social network, online friend who you know via/on the internet) 3. Boss/Supervisor 4. Family Relatives 5. Parents 6. Siblings 7. Teachers/Instructors 8. Current lover 9. Current intimate partner 10. Ex-lover 11. Ex-life partner 12. Anonymous/Stranger 0. Other (Please specify):..... 100. Prefer not to answer
B.05–4. Stalked and controlled your activities on the internet. <i>(Multiple options allowed for 1 to 99. If choosing 100, that is the only option allowed.)</i>	1. Friends such as classmates, colleagues, teammates, etc 2. Virtual friends (other members of online forums, community group,

	social network, online friend who you know via/on the internet) 3. Boss/Supervisor 4. Family Relatives 5. Parents 6. Siblings 7. Teachers/Instructors 8. Current lover 9. Current intimate partner 10. Ex-lover 11. Ex-life partner 12. Anonymous/Stranger 0. Other (Please specify):..... 100. Prefer not to answer
B.05–5. Sent or posted rude comments/messages about your body, appearance, relationship <i>(Multiple options allowed for 1 to 99. If choosing 100, that is the only option allowed.)</i>	1. Friends such as classmates, colleagues, teammates, etc 2. Virtual friends (other members of online forums, community group, social network, online friend who you know via/on the internet) 3. Boss/Supervisor 4. Family Relatives 5. Parents 6. Siblings 7. Teachers/Instructors 8. Current lover 9. Current intimate partner 10. Ex-lover 11. Ex-life partner 12. Anonymous/Stranger 0. Other (Please specify):..... 100. Prefer not to answer
B.05 –6. Sent threatening, insulted messages that make you feel unsafe, hurt, embarrassed, or afraid. <i>(Multiple options allowed for 1 to 99. If choosing 100, that is the only option allowed.)</i>	1. Friends such as classmates, colleagues, teammates, etc 2. Virtual friends (other members of online forums, community group, social network, online friend who you know via/on the internet) 3. Boss/Supervisor 4. Family Relatives 5. Parents 6. Siblings 7. Teachers/Instructors 8. Current lover 9. Current intimate partner

	10. Ex-lover 11. Ex-life partner 12. Anonymous/Stranger 0. Other (Please specify):..... 100. Prefer not to answer
B.05-7. Sent you message(s) to sexually threaten or harass you. <i>(Multiple options allowed for 1 to 99. If choosing 100, that is the only option allowed.)</i>	1. Friends such as classmates, colleagues, teammates, etc 2. Virtual friends (other members of online forums, community group, social network, online friend who you know via/on the internet) 3. Boss/Supervisor 4. Family Relatives 5. Parents 6. Siblings 7. Teachers/Instructors 8. Current lover 9. Current intimate partner 10. Ex-lover 11. Ex-life partner 12. Anonymous/Stranger 0. Other (Please specify):..... 100. Prefer not to answer
B.05-8. Sent you message(s) to threaten physical assault on you <i>(Multiple options allowed for 1 to 99. If choosing 100, that is the only option allowed.)</i>	1. Friends such as classmates, colleagues, teammates, etc 2. Virtual friends (other members of online forums, community group, social network, online friend who you know via/on the internet) 3. Boss/Supervisor 4. Family Relatives 5. Parents 6. Siblings 7. Teachers/Instructors 8. Current lover 9. Current intimate partner 10. Ex-lover 11. Ex-life partner 12. Anonymous/Stranger 1. Other (Please specify):..... 100. Prefer not to answer
B.05-9. Spread false/made-up information about your sex, sexual orientation, your sexual or romantic relationships. <i>(Multiple options allowed for 1 to 99. If choosing 100, that is the only option allowed.)</i>	1. Friends such as classmates, colleagues, teammates, etc 2. Virtual friends (other members of online forums, community group, social network, online friend who you know via/on the internet) 3. Boss/Supervisor 4. Family Relatives

	5. Parents 6. Siblings 7. Teachers/Instructors 8. Current lover 9. Current intimate partner 10. Ex-lover 11. Ex-life partner 12. Anonymous/Stranger 99. Other (Please specify):..... 100. Prefer not to answer
B.05-10. Spread false/made-up information about your/your partner’s gender identity or gender expression. <i>(Multiple options allowed for 1 to 99. If choosing 100, that is the only option allowed.)</i>	1. Friends such as classmates, colleagues, teammates, etc 2. Virtual friends (other members of online forums, community group, social network, online friend who you know via/on the internet) 3. Boss/Supervisor 4. Family Relatives 5. Parents 6. Siblings 7. Teachers/Instructors 8. Current lover 9. Current intimate partner 10. Ex-lover 11. Ex-life partner 12. Anonymous/Stranger 99. Other (Please specify):..... 100. Prefer not to answer
B.05-11. Your social media posts(s) were screenshotted to commenting inappropriately and hatefully about your clothing, hair style, etc. <i>(Multiple options allowed for 1 to 99. If choosing 100, that is the only option allowed.)</i>	1. Friends such as classmates, colleagues, teammates, etc 2. Virtual friends (other members of online forums, community group, social network, online friend who you know via/on the internet) 3. Boss/Supervisor 4. Family Relatives 5. Parents 6. Siblings 7. Teachers/Instructors 8. Current lover 9. Current intimate partner 10. Ex-lover 11. Ex-life partner 12. Anonymous/Stranger 99. Other (Please specify):..... 100. Prefer not to answer
B.05-12. Your social media posts(s) were screenshotted to commenting inappropriately and hatefully about your romantic relationship, your and your friend’s genders, your sexual orientation.	1. Friends such as classmates, colleagues, teammates, etc 2. Virtual friends (other members of online forums, community group,

<i>(Multiple options allowed for 1 to 99. If choosing 100, that is the only option allowed.)</i>	social network, online friend who you know via/on the internet) 3. Boss/Supervisor 4. Family Relatives 5. Parents 6. Siblings 7. Teachers/Instructors 8. Current lover 9. Current intimate partner 10. Ex-lover 11. Ex-life partner 12. Anonymous/Stranger 99. Other (Please specify):..... 100. Prefer not to answer
B.05-13. Shared/spread your personal photos on social networks without your consent. <i>(Multiple options allowed for 1 to 99. If choosing 100, that is the only option allowed.)</i>	1. Friends such as classmates, colleagues, teammates, etc 2. Virtual friends (other members of online forums, community group, social network, online friend who you know via/on the internet) 3. Boss/Supervisor 4. Family Relatives 5. Parents 6. Siblings 7. Teachers/Instructors 8. Current lover 9. Current intimate partner 10. Ex-lover 11. Ex-life partner 12. Anonymous/Stranger 99. Other (Please specify):..... 100. Prefer not to answer
B.05-14. Without your consent, sent you messages to ask for sexual activities with you, sharing of your nude and sexual images, asking you to share your genitalia photos. <i>(Multiple options allowed for 1 to 99. If choosing 100, that is the only option allowed.)</i>	1. Friends such as classmates, colleagues, teammates, etc 2. Virtual friends (other members of online forums, community group, social network, online friend who you know via/on the internet) 3. Boss/Supervisor 4. Family Relatives 5. Parents 6. Siblings 7. Teachers/Instructors 8. Current lover 9. Current intimate partner 10. Ex-lover 11. Ex-life partner 12. Anonymous/Stranger 99. Other (Please specify):..... 100. Prefer not to answer

B.05-16. Intentionally isolated you in a forum or social network <i>(Multiple options allowed for 1 to 99. If choosing 100, that is the only option allowed.)</i>	1. Friends such as classmates, colleagues, teammates, etc 2. Virtual friends (other members of online forums, community group, social network, online friend who you know via/on the internet) 3. Boss/Supervisor 4. Family Relatives 5. Parents 6. Siblings 7. Teachers/Instructors 8. Current lover 9. Current intimate partner 10. Ex-lover 11. Ex-life partner 12. Anonymous/Stranger 99. Other (Please specify):..... 100. Prefer not to answer
B.06. Do you know the sexual orientation of the person(s) who committed the incident(s) you experienced? <i>One response allowed.</i> <i>If "Yes", go to the B.07, if "No" skip B.08 and B.09, and continue with B.10</i>	1. Yes 2. No 100. Prefer not to answer
B.07. In your opinion, which describe most correctly the person(s) who caused above behavior/actions? <i>Multiple responses allowed if choose any from 1 to 6.</i> <i>If choosing 99 or 100, 1-6 are not allowed.</i>	1. A Male person 2. A Female person 3. A Transgender person 4. A Nonbinary person 5. Many people with sexual orientation, gender diversity, including the groups mentioned above. 6. Other (Please specify):..... 99. I don't know 100. Prefer not to answer.
B08. Which of the following best describes the sexual orientation of the person(s) who committed the incident(s) you experienced? <i>Multiple responses allowed if choose any from 1 to 4 and 6.</i> <i>If choosing 5 or 99 or 100, that is only allowed response.</i>	1. A person who are sexually attracted by woman 2. A person who are sexually attracted by man 3. A person who are sexually attracted by both man and woman 4. A person who are not sexually attracted by man nor woman 5. Many people with sexual orientation, gender diversity, including the groups mentioned above. 6. Other (please specify)

	99. I don't know 100. Prefer not to answer
B.09. How old is the person(s) who caused the incident(s) you experienced? <i>Multiple responses allowed if choose any from 1 to 5.</i> <i>If choosing 99 or 100, that is only allowed response</i>	1. Under 18 years old 2. From 18 – 35 years old 3. From 35 – 45 years old 4. From 45 – 60 years old 5. Over 60 years old 99. I don't know 100. Prefer not to answer
B.10. What is the ethnicity of the person who caused the incident(s) you experienced? <i>Multiple responses allowed if choose any from 1 to 5.</i> <i>If choosing 99 or 100, that is only allowed response</i>	1. Kinh 2. Thai 3. Tay 4. Mong 5. Others (Please specify) 99. I don't know 100. Prefer not to answer
B.11. What is the religion of the person who caused the incident(s) you experienced? <i>Multiple responses allowed if choose any from 1 to 5.</i> <i>If choosing 99 or 100, that is only allowed response</i>	1. Buddhism 2. Christianity 3. Catholicism 4. Atheism 5. Other (Please specify) 99. I don't know 100. Prefer not to answer
B.12. What is the education of the person who caused the incident(s) you experienced? <i>Multiple responses allowed if choose any from 1 to 7.</i> <i>If choosing 99 or 100, that is only allowed response</i>	1. Did not attend school 2. Grade ____ / 12 3. Grade...../10 4. Intermediate, vocational degree 5. College 6. University 7. Postgraduate 99. I don't know
B.13. What do you think was the motive of the person who caused the incident(s) you experienced? (You can choose more than one answer) <i>Multiple responses allowed if choose any from 1 to 12.</i> <i>If choosing 99 or 100, that is only allowed response</i>	1. Because I am a lesbian 2. Because I am bisexual 3. Because I am queer 4. Because they don't accept my gender expression and way of dressing 5. Because I am a woman 6. Because my body is not in line with my sex assigned at birth 7. Because I am an activist for sexual minority people's rights 8. Because of online personal conflict

	9. Because of real-life personal conflict 10. Because they want to show power over me 11. Other, and corresponding to the reason that I am a person of LGBTIQ communities 12. Other (Please specify): 99. I don't know 100. Prefer not to answer
B.14. What do you think was the purpose of the person who caused the incident(s) you experienced? <i>Multiple responses allowed if choose any from 1 to 8.</i> <i>If choosing 99 or 100, that is only allowed response</i>	1. Make me frightened 2. Make me ashamed 3. Take revenge on me 4. Isolate me 5. Manipulate others to slander, mortify me 6. Pressure me to do what they want 7. To "save the world from people of sexual and gender minorities" 8. Other (Please specify) 99. I don't know 100. Prefer not to answer

C - EFFECTS OF GENDER-BASED VIOLENCE

C.01. If you have experienced the above incident(s), which areas of your life are affected?	Effects
C.01-1. Psychological/Mental Health <i>Multiple response allowed</i> <i>If choosing 99 or 100, that is the only response allowed.</i>	1. Frightened, anxious, worried 2. Depressed 3. Traumatized 4. It did not affect my psychological/mental health 4. Easily get angry 5. Have nightmares 6. Self-isolation, don't want online or offline communication, don't want to socialize in-person 7. Other (Please specify) 99. I don't know 100. Prefer not to answer
C01-2. Physical condition <i>Multiple response allowed</i> <i>If choosing 99 or 100, that is the only response allowed.</i>	1. Insomnia 2. Fatigue 3. Anorexia 4. Physical injury (if online behaviours led to physical abuse) 5. Other (Please specify) 99. I don't know 100. Prefer not to answer
C.01-2. Work, study <i>Multiple response allowed</i>	1. Lost my jobs 2. Have to take days off from school/work

<i>If choosing 99 or 100, that is the only response allowed.</i>	3. Reduce my productivity at work 4. Reduce my learning outcomes 5. Distracted at work/school 6. Did not impact 7. Other (Please specify) 99. I don't know 100. Prefer not to answer
C.01- 3. Honor, dignity <i>Multiple response allowed</i> <i>If choosing 99 or 100, that is the only response allowed.</i>	1. Being infamous and laughed at 2. Did not impact 3. Other (Please specify) 99. I don't know 100. Prefer not to answer
C.01-4. My self-expression on social media <i>Multiple response allowed</i> <i>If choosing 99 or 100, that is the only response allowed.</i>	1. Stop expressing anything 2. Not dare to express opinions on gender-sexual diversity 3. Not dare to express personal opinions on social, political issues 4. Afraid or think twice before expressions and any acts 5. Did not impact 6. Other (Please specify) 99. I don't know 100. Prefer not to answer
C.01-5. Freely express my sexual orientation <i>Multiple response allowed</i> <i>If choosing 99 or 100, that is the only response allowed.</i>	1. Give up your desire to express my sexual orientation/Hide my Sexual orientation 2. Did not impact 3. Other (Please specify) 99. I don't know 100. Prefer not to answer
C.01-6. Freely express my gender identity <i>Multiple response allowed</i> <i>If choosing 99 or 100, that is the only response allowed.</i>	1. Give up your desire to express your gender/Hide your gender identity/desired gender. 2. Dress to follow traditional gender norms to avoid being noticed or criticized. 3. Dress, style your hair, and present your body the way the person threatening or attacking wants you to. 4. Other (Please specify) 99. I don't know 100. Prefer not to answer
C.01-7. Willing to live <i>Multiple responses allowed</i> <i>If choosing 99 or 100, that is the only response allowed.</i>	1. Had suicidal thoughts 2. Had attempted self-harm 3. Had attempted suicide 4. Did not impact 5. Other (Please specify) 99. I don't know 100. Prefer not to answer

D - COPING WITH GENDER-BASED VIOLENCE & AVAILABLE SERVICES

D.01. After experiencing the incident(s), have you changed your habit of using the Internet? <i>Multiple responses allowed If choosing 99 or 100, that is the only response allowed.</i>	1. I did not change my Internet habits 2. I changed my social network account 3. I changed my personal information on my social network 4. I deleted or deactivated my account 5. I stopped posting/sharing information about my private life 6. I seldom share information now about my private life 7. I don't join forums 8. I changed my privacy setting to "Only me" 9. I changed my password 10. I blocked the person who caused the incident that I experienced 11. I temporarily stopped using social networks 12. I saved evidence and reported the person who caused the incident 100. Prefer not to answer.
D.02. When the incident(s) happened, who did you turn to for support? <i>(You can choose more than one option; if you choose options 1-14, then skip D.03, continue with D.04; if you choose "I don't turn to anyone/I don't know anyone to turn to or 100" then continue with D.03, skip D.04, D.05, D.06; then continue with E)</i>	1. Friends 2. Family members 3. Lover/Partner 4. Teachers/Instructors/School 5. Police Office 6. Lawyer/Legal aid service 7. Doctor 8. Psychological counselling specialist, or therapy, or social worker 9. Colleagues/co-workers/Boss/Supervisor 10. LBQ human rights advocacy organizations (NGOs)/Community groups 11. Help-lines supporting GBV survivors 12. Internet/Technology service providers 13. Civil unions in local areas (Women's union, Youth Union, etc.) 14. Others

	15. I know some ones/organisations but did not turn to any of them 99. I don't know anyone/any organisation to turn to 100. Prefer not to answer
D.03. If you did not turn to anyone, what was the reason? <i>Multiple responses allowed</i> <i>If choosing 99 or 100, that is the only response allowed.</i>	1. I had no information 2. I was afraid of revenge from the person who caused the incident(s) 3. I didn't think anyone could help 4. I was too ashamed 99. I don't know 100. Prefer not to answer
D.04. If you have contact with individuals/organizations to seek support, what kind of support did/do you need? <i>Multiple responses allowed</i> <i>If choosing 99 or 100, that is the only response allowed.</i>	1. Hold the person accountable for the incident they caused 2. Protect my honor and dignity 3. Protect my right to physical, emotional and psychological safety 4. Protect me from sexual harassment 5. Protect me from threat of violence caused by the person 6. Protect and secure my personal information 7. Protect my social media accounts 8. To listen and sharing with me about the incident. 9. No specific request 100. Prefer not to answer
D.05. If you have contact with supporting individual/organization, what type of support did you receive?	
D.05-1. From friends/Family members/Lover/Partner <i>Multiple responses allowed</i> <i>If choosing 99 or 100, that is the only response allowed.</i>	1. Listened to me and showed their concern 2. Advised me on solutions 3. Solved the issue/problem with me 4. Helped me report to the appropriate authorities 5. Did not help me at all 6. Criticized me, blamed me for the incident(s) I experienced 7. Other (Please specify): 99. I don't know 100. Prefer not to answer
D.05-2. From teachers/instructors/school <i>Multiple responses allowed</i> <i>If choosing 99 or 100, that is the only response allowed.</i>	1. Listened to me and showed their concern 2. Advised me on solutions 3. Solved the issue with me

	4. Defended and protected me 5. Helped me report to the appropriate authorities 6. Didn't help me at all 7. Criticized me, blamed me for the incident 8. Other (Please specify): 99. I don't know 100. Prefer not to answer
D05-3. From Police; Lawyer/Legal assistance centres; Women's association <i>Multiple responses allowed</i> <i>If choosing 99 or 100, that is the only response allowed.</i>	1. Listened to me and show their concern 2. Advised me on solutions 3. Consulted me on administrative formalities so that the issue was resolved 4. Arbitrated according to law 5. Treated me as rights bearer and protected my rights from violation 6. Didn't help me at all 7. Criticized me, blamed me for the incident 8. Other (Please specify): 99. I don't know 100. Prefer not to answer
D.05-4. From Doctor, psychological counseling specialist/therapy/social worker/hotline <i>Multiple responses allowed</i> <i>If choosing 99 or 100, that is the only response allowed.</i>	1. Listened to me and showed their concern 2. Advised me on solutions 3. Helped me stabilize my physical and/or mental health 4. Solved the issue with me 5. Helped me report to appropriate authorities 6. Don't help me at all 7. Criticize me, blamed me for the incident 8. Other (Please specify): 99. I don't know 100. Prefer not to answer
D.05-5. From Colleagues/Superiors <i>Multiple responses allowed</i> <i>If choosing 99 or 100, that is the only response allowed.</i>	1. Listened to me and showed their concern 2. Advised me on solutions 3. Helped me stabilize my physical and/or mental health 4. Solved the issue with me

	5. Helped me report to appropriate authorities 6. 7. Don't help me at all 8. Criticize me, blamed me for the incident 9. Other (Please specify): 99. I don't know 100. Prefer not to answer
D.05-6. From LBQ rights advocacy organizations (NGOs); community-based organisations (CBOs) and groups <i>Multiple responses allowed</i> <i>If choosing 99 or 100, that is the only response allowed.</i>	1. Listened to me and showed their concern 2. Advised me on solutions 3. Helped me stabilize my physical and/or mental health 4. Solved the issue with me 5. Helped me report to appropriate authorities 6. Don't help me at all 7. Criticize me, blamed me for the incident 8. Other (Please specify): 99. I don't know 100. Prefer not to answer
D.05-7. From Internet service providers/social media sites' owners/companies <i>(You can choose more than one answer)</i>	1. Listened to me and showed their concern 2. Advised me on solutions 3. Helped me stabilize my physical and/or mental health 4. Solved the issue with me 5. Helped me report to appropriate authorities 6. Don't help me at all 7. Criticize me, blamed me for the incident 8. Other (Please specify): 99. I don't know 100. Prefer not to answer

E – OTHER EXPERIENCES RELATED TO ONLINE GENDER-BASED VIOLENCE

E.01. Have you ever committed any incident(s) listed below and how often? (For some people who are active online, they may experience incident(s) as described in the part B and also experience the incidents as described in this following list. No matter what way you experienced the incident(s), we would like to reaffirm that your information and your personal identification will be strictly keep confidential. Your sharing is not for judgment. The information is not for any other purpose except for research.) <i>(You can choose more than one answer, if you choose "Never" with all behaviors, then the survey ends)</i>	
Incidents	Frequency
E.01-1. Have you ever tried to get your sexual partner(s)/friends/relatives social media	1. Never 2. Once 3. Sometimes

account information without their permission/consent? <i>(Only one response allowed)</i>	4. Frequently 100. Prefer not to answer
E.01-2. Have you ever accessed to others accounts with not letting 'them know? <i>(Only one response allowed)</i>	1. Never 2. Once 3. Sometimes 4. Frequently 100. Prefer not to answer
E.01-3. Have you ever shared or spread another person's personal information (phone number, identification info, address...) without their permission? <i>(Only one response allowed)</i>	1. Never 2. Once 3. Sometimes 4. Frequently 100. Prefer not to answer
E.01-4. Have you ever impersonated another person to scam or harass them? <i>(Only one response allowed)</i>	1. Never 2. Once 3. Sometimes 4. Frequently 100. Prefer not to answer
E.01-5. Have you ever closely followed someone's activities on online social networks with the aim of exerting control over them? <i>(Only one response allowed)</i>	1. Never 2. Once 3. Sometimes 4. Frequently 100. Prefer not to answer
E.01-6. Have you ever downloaded and saved personal photos or texts belonging to someone else from their social network sites, without obtaining their permission or consent? <i>(Only one response allowed)</i>	1. Never 2. Once 3. Sometimes 4. Frequently 100. Prefer not to answer
E.01-7. Have you ever shared or spread links or photos that contained sensitive content related to another person, without obtaining their permission and consent? <i>(Only one response allowed)</i>	1. Never 2. Once 3. Sometimes 4. Frequently 100. Prefer not to answer
E.01-8. Have you ever posted comments or messages to another person with/without the intention but causing embarrassment, shame, or fear in them? <i>(Only one response allowed)</i>	1. Never 2. Once 3. Sometimes 4. Frequently 100. Prefer not to answer
E.01-9. Have you ever sent sexual message(s)/ nude photo(s) of yourself/your genitals or of others to other persons without their consent? <i>(Only one response allowed)</i>	1. Never 2. Once 3. Sometimes 4. Frequently 100. Prefer not to answer
E.01-10. Have you ever sent message(s) to threaten physical assault on another person? <i>(Only one response allowed)</i>	1. Never 2. Once 3. Sometimes 4. Frequently 100. Prefer not to answer

E.01-11. Have you ever spread unverified information (by the person referred) information about other's gender identities or sexual orientation? <i>(Only one response allowed)</i>	1. Never 2. Once 3. Sometimes 4. Frequently 100. Prefer not to answer
E.01-12. Have you ever reveal other's gender identities. relationship or sexual orientation on social networks without their permission? <i>(Only one response allowed)</i>	1. Never 2. Once 3. Sometimes 4. Frequently 100. Prefer not to answer
E.01-13. Have you ever intentionally isolated another person in a forum or on social networks because of their gender identities or sexual orientation? <i>(Only one response allowed)</i>	1. Never 2. Once 3. Sometimes 4. Frequently 100. Prefer not to answer
IF ALL ANSWERS IN E.01 ARE 1 or 99 or 100 THEN END QUESTIONNAIRE IF IN E.01, ANY OTHER OPTIONS RATHER THAN 1 or 99 or 100, GO ON TO E.02, THEN E.03 AND END QUESTIONNAIRE	
E.02. What was your relationship to the person(s) referred in the previous questions?	1. Friends such as classmates, colleagues, teammates, etc 2. Virtual friends (other members of online forums, community group, social network, online friend who you know via/on the internet) 3. Boss/Supervisor 4. Family Relatives 5. Parents 6. Siblings 7. Teachers/Instructors 8. Current lover 9. Current intimate partner 10. Ex-lover 11. Ex-life partner 12. Anonymous/Stranger 99. Other (Please specify):..... 100. Prefer not to answer
E.03. What led you to the actions mentioned in the previous questions? <i>(You can choose more than one choice)</i>	1. Because of online personal conflict 2. Because of offline personal conflict 3. Because they/she/he is my sexual partners, I want them/her/him for myself. 4. For no reasons 5. Other (Please specify): 100. Prefer not to answer

END OF SURVEY

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This is a deeply challenging time for our global LGBTIQ movement, and LBQ people took time out of their days to provide information, in the hopes that it may contribute to change. Outright will continue to work in solidarity with you for a world in which we are free and equal.



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