



SHIMMERING

LIGHTS IN SHADOWS

QUEER ACTIVISTS IN
NON-QUEER SPACES



~ BRUNEI REPORT ~

Project by



Supported by



PARTIAL VISIBILITY

KURO ROI

Published by INNOVATION FOR CHANGE – EAST ASIA



2025

Acknowledgement

This project is a product of Innovation for Change – East Asia's collaboration with the I4C-EA community through the years. The I4C-EA team acknowledges the community's contributions and commitment to build a more democratic and inclusive civil society that recognises, protects, and promotes the rights of all, especially the marginalised, minoritised, silenced, and disenfranchised. The team extends its gratitude to the LGBTQIAN+ communities in Southeast Asia and the Pacific that have bravely come together to share their stories and experiences with the hope that these inspire conversations, action, and truly meaningful collaboration. The support of the I4C-EA governance, Hub team, network partners, and donors is, likewise, greatly appreciated.

Disclaimer

This publication has been funded by the Australian Government through the Department of Foreign Affairs and Trade. The views expressed in this publication are the author's alone and are not necessarily the views of the Australian Government.

Rights and Permissions

This work is available under the Creative Commons Attribution – ShareAlike 4.0 International license (CC BY-SA 4.0). By using the content of this publication, you agree to be bound by the terms of this license. This CC license does not apply to non-Innovation for Change – East Asia copyright materials in this publication. If the material is attributed to another source, please contact the copyright owner or publisher of that source for permission to reproduce it. Innovation for Change – East Asia cannot be held liable for any claims that arise as a result of your use of the material.



PARTIAL VISIBILITY:

The Complex Realities of Queer Lives within Brunei's Civil Society

Kuro Roi

Introduction

o Country Contexts

In Brunei, working in the realm of Lesbian, Gay, Bisexual, Trans, Queer/Questioning, Intersex, Asexual (LGBTQIA+) rights presents significant challenges due to the country's strict legal and sociopolitical framework. Brunei is an Islamic absolute monarchy, where Sharia law ([IQRA Network, 2024](#)) is strictly implemented alongside a civil legal system. In 2019, Brunei introduced a new phase of its Sharia Penal Code ([Outright International, 2019](#)), which criminalised same-sex relationships with penalties that include whipping and the death penalty, although international outcry has led the Brunei government to declare a moratorium on the death penalty ([Human Rights Watch, 2019](#)).

Brunei is a deeply religious society where Islamic principles, as interpreted by the state, strongly influence both laws and social norms, resulting in significant societal stigma against LGBTQIA+ individuals.

Brunei fully implemented Sharia law in 2019 through the Syariah Penal Code Order (SPCO) 2013 (Attorney General's Chambers, 2013), which includes severe punishments for LGBTQIA+ individuals. Section 82 and Section 84 of the SPCO criminalise “acts of liwat” (anal intercourse between men) and “musahaqah” (sexual relations between women), while Section 136 penalises cross-dressing in public, particularly for Muslims, reinforcing strict gender norms (Brunei Government, 2013). Initially, the law prescribed death by stoning as a punishment for male same-sex relations. However, following significant international backlash, the Brunei government announced a de facto moratorium on the death penalty, meaning that while it remains in the legal code, it is unlikely to be enforced (Human Rights Campaign, 2019).

These conservative values often lead to discrimination, exclusion from family and social groups, and limited access to support systems ([Human Rights Campaign, 2019](#)). The fear of legal repercussions and social rejection forces many LGBTQIA+ individuals to live in secrecy, contributing to the lack of public visibility for the community. With no organised LGBTQIA+ rights groups or public advocacy, finding safe spaces or engaging in activism becomes a daunting challenge. Traditional cultural conservatism, such as traditional family values and binary gender roles, further suppresses open discussions about gender identity and sexuality, as these issues are seen as taboo or contrary to the country's moral values.

Legally, Brunei heavily restricts LGBTQIA+ rights. Homosexual acts are criminalised under both civil and Sharia law ([Constitution of Brunei Darussalam, 2013](#)), creating a hostile environment even though the most severe penalties are reportedly not enforced. There is no legal recognition of same-sex relationships or anti-discrimination protections based on sexual orientation, gender identity, or expression, leaving LGBTQIA+ individuals vulnerable in terms of personal rights, employment, and public services. Civil society in Brunei operates under tight government control, and advocacy on sensitive issues, including LGBTQIA+ rights, is limited by censorship and the risk of persecution.

These restrictions exist within a broader context of curtailed human rights and civil liberties, where the criminalisation of LGBTQ+ individuals occurs alongside laws and norms that also potentially oppress women, such as those related to reproductive rights, moral policing, and spousal rape. Advocacy for LGBTQIA+ rights is viewed as subversive, severely limiting activists' ability to raise awareness or build community support. Queer individuals often engage in “code-switching” — adjusting behaviour, language, and self-expression to fit into the dominant culture. The criminalisation of LGBTQIA+ individuals reflects broader human rights abuses in Brunei, including restrictions on freedom of speech, religion, and assembly. International human rights organisations that support LGBTQIA+ rights and Queer people in Brunei regularly express concerns over these oppressive laws and the country's lack of democratic freedoms ([Human Rights Campaign, 2019](#)).

○ Methodology

It is important to note that due to the restrictive legal environment surrounding Queer individuals in Brunei, participants in this study have requested anonymity to ensure their safety and security. As a result, no photographs or identifying information will be included in this report.

The purpose of their participation is twofold: to affirm the existence and experiences of Queer individuals in Brunei and to provide a more nuanced perspective that challenges and clarifies the often-one-dimensional portrayals of LGBTQIA+ issues presented by Western media. By sharing their voices, participants aim to offer a more accurate representation of Queer life in Brunei, and address misconceptions.

Two distinct approaches were employed to gather insights from the participants — through a focus group discussion (FGD) or one-on-one interviews. A total of five individuals participated in the FGD where they explored their lived experiences as Queer individuals working in non-Queer advocacy within Brunei’s civic spaces. This group setting facilitated a dynamic exchange of ideas and allowed participants to reflect on their collective experiences. The remaining eight participants opted for individual interviews, providing a more personal and in-depth exploration of their insights. This approach offered them the space to share their unique perspectives and experiences in a more private and reflective manner. Both methods combined to offer a comprehensive understanding of the challenges and opportunities faced by Queer individuals in Brunei's advocacy landscape.

○ Overview of the Report’s Participants

This country report features insights from 13 interviewees, all based in Brunei and recognised as active contributors to their respective advocacy fields. Among them, seven individuals identify as male and six as female, with all participants identifying as part of the queer community. These contributors are engaged in a range of critical advocacy sectors, predominantly focusing on environmental issues, youth empowerment, think tanks, and sexual health. Each interviewee plays an important role in their respective fields, bringing a unique perspective shaped by both their professional work and their identity within the queer community. Their collective voices provide a comprehensive understanding of the intersection between advocacy and queer identities in Brunei.

Exploring the Lived Experiences of LGBTQIA+ Individuals in Brunei

The first part of the report explores the lived experiences of individuals with diverse sexual orientation, gender identity, gender expression, and sex characteristics (SOGIESC) working within Brunei's civil society. Due to the legal and cultural environment in Brunei, where Queer identities are heavily scrutinised, participants in this report have opted to remain anonymous. Nevertheless, their voices contribute to a deeper understanding of how their identities and work in various fields — including youth empowerment, environmental conservation, sexual health, and social justice — shape, impact, and influence each other.

○ Motivations for Civic Engagement

The individuals involved in this study share a collective desire to contribute to positive societal change. Many of them began their advocacy work through volunteer opportunities, often motivated by personal interests and a sense of responsibility toward their communities. For some, like participants working in youth-focused initiatives, initial engagement provided them with valuable life skills and a platform to address issues such as sexual harassment, assault, and the needs of marginalised communities. Their involvement in these causes fostered empathy and allowed them to advocate for safe spaces where critical conversations could take place. B, a Programme Coordinator that advocates for youth empowerment in Brunei articulated, “Queer people are strong allies in other issues. And so, we invite our allies to engage actively in our fight too. Advocating for LGBT+ rights is not just for Queer people. At the end of the day, we are all humans who deserve love, respect, and happiness in our lives.”

Others, particularly those in environmental and climate-focused organisations, were driven by a passion for conservation and sustainability. Their work in areas like marine biology and climate change advocacy often opened doors to regional and international collaborations, broadening their perspective and deepening their commitment to global issues while remaining rooted in their local contexts. However, participants who expressed their wish to advocate specifically for LGBTQIA+ rights find themselves unable to do so openly, as Brunei's laws prevent any formal advocacy for Queer rights. This restriction is compounded by the country's conservative stance, which prevents even the formation of organisations that might support Queer rights in the first place.

In many cases, participants viewed their work not only as a professional responsibility, but also as a means to attain personal empowerment. Whether guiding youth, advocating for the environment, or supporting Queer rights, these individuals found their work giving them a sense of purpose. A, a young bisexual woman working in a youth advocacy network had to ask, “If it is not I who will start

and create the positive change I want to see in my community, then who will?”. Their experiences reflect a strong connection between their personal identities and their professional roles, allowing them to use their lived experiences as a foundation for their advocacy.



**QUEER PEOPLE ARE
STRONG ALLIES IN
OTHER ISSUES.**

**And so, we invite our allies to
engage actively in our fight too.
Advocating for LGBT+ rights is not
just for queer people. At the end of
the day, we are all humans who
deserve love, respect, and
happiness in our lives.**

B



Organisational Work Culture and its Impact on Identity

The organisational cultures these individuals are part of significantly shape how they navigate their Queer identities. In more inclusive environments — such as organisations focused on sexual health and youth development — there is often an underlying acceptance of diverse identities. These spaces foster a sense of community, where participants feel safe, supported, and able to express themselves, even if their Queer identities are not openly discussed. The relaxed, close-knit atmosphere in such organisations enables participants to focus on their work while knowing they are surrounded by allies, many of whom may also be discreetly navigating their own Queer identities.

However, organisations supported and/or funded by the government often face more challenges. The need to code-switch is prevalent. These individuals often feel pressured to suppress their identities to align with government norms and societal expectations. N, an environmental advocate in climate change policy, said, “The Brunei government holds certain values and identity — conservative, Islamic, far from the LGBTQIA+ values and identity, and it is a given that any organisation involved with and/or supported by the government also needs to reflect and uphold the same.” Although this suppression limits their ability to express their full selves, it also enhances their empathy and drives them to advocate for more inclusive policies. H, an advocate for sexual health and safety, shared that, “We naturally have each other's backs because we know we are a minority, and if we do not support each other, who else would?”

On the other hand, decentralised organisations, particularly those focused on environmental conservation, think tanks, marginalised advocacies, and youth education, provide more flexible and open work cultures. These spaces are often driven by passion and creativity, where identity takes a backseat to the shared goals of the organisation. Participants in these environments reported feeling more comfortable expressing their Queer identities, with the understanding that their work speaks louder than their personal identities. J, an environmental advocate on ocean conservation shared, “I can really be myself around my colleagues, even casually sharing my personal experiences with them, such as who I’m dating. They did not feel uncomfortable and neither did I. And that is how it should be”. Another participant, M, who works in a think tank that advocates for youth development also shared, “I even have another colleague who is also Queer and we were talking about our significant others along with our heterosexual colleagues and they were fine with us sharing our stories with each other”. In such organisations, the focus on innovation and forward-thinking initiatives allows participants to engage meaningfully without the need to conform to conservative societal norms.

Participants face more nuanced challenges in religiously affiliated organisations such as youth groups in religious institutions. Those involved in religious-based initiatives spoke of the delicate balance they must strike between their Queer identities and the conservative religious values of their organisations. The need to navigate these conflicting pressures has led some participants to suppress parts of their identities, while others find strength in their ability to reconcile their personal beliefs with their professional roles. S, a youth leader and policy writer in a think tank organisation shared that when he was confronted about why he befriends other LGBTQIA+ individuals, he asked in return, “Are we not called to love and care for one another regardless of who they are?”. Despite the limitations imposed by religious expectations, these individuals remain committed to creating positive change within their communities, often using their advocacy to challenge deeply ingrained norms.

Overall, the work culture of each organisation plays a critical role in shaping how participants express their Queer identities. In more inclusive and flexible spaces, participants find their identities a source of empowerment, helping to strengthen their mental health and passion for advocacy. In contrast, in more conservative and structured environments, participants often have to mask aspects of their identity, which can lead to frustration but also builds resilience and a greater understanding of the need for inclusivity and safe spaces in professional settings.

Barriers, Challenges, and Aspirational Goals for People with Diverse SOGIESC in Brunei's Civil Society

○ Contextualising Barriers to SOGIESC Expression in Civil Society

People with diverse SOGIESC in Brunei face a complex and nuanced landscape in civil society organisations (CSOs). While explicit policies that overtly discriminate against Queer individuals are not typically present, there is also a significant absence of policies that explicitly protect them. This creates an environment where individuals must carefully navigate the intersection between their personal identity and the professional expectations rooted in Brunei's cultural and legal norms.

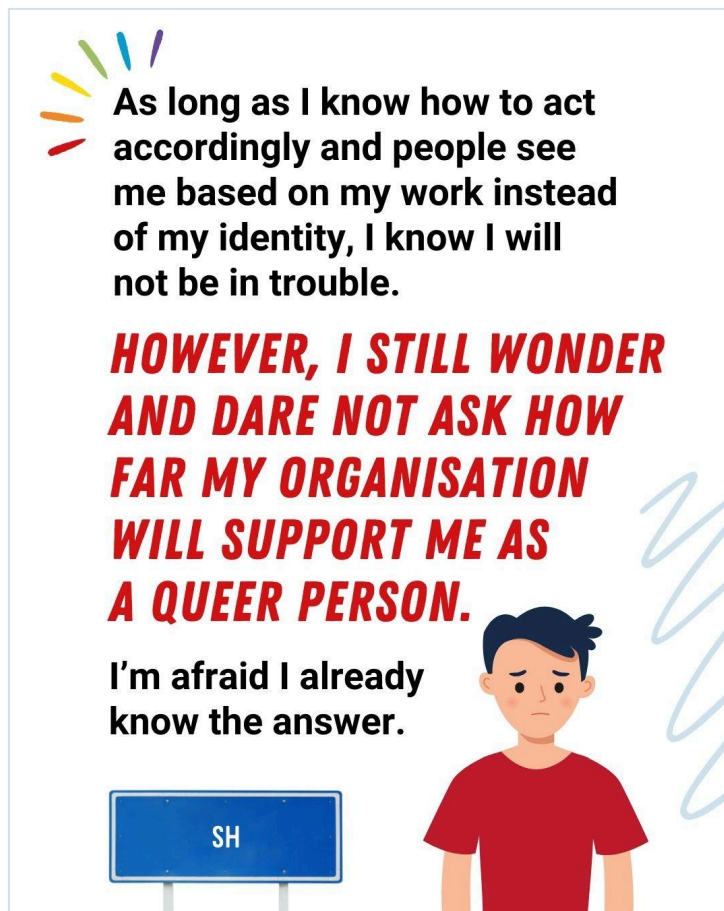
Across various organisations, it becomes evident that the lack of formal protections often compels individuals to walk a fine line between their desire for authenticity and the need to comply with societal expectations. Z, a volunteer in natural disaster mitigation highlighted this challenge, stating that, "I feel the sense of code-switching is so second nature and more frequent, especially in a public-facing setting and/or engaging with government bodies." This is a sentiment that also resonated with several other participants. Even in organisations where there is a generally supportive culture, the absence of explicit safeguards leaves people vulnerable to potential discrimination without recourse, and it places the burden on individuals to manage the risks associated with being openly Queer.


○ The Absence of Formal Protection and its Impact

A recurring theme shared by participants is the absence of clear policies that either protect or permit the open expression of Queer identities. Many noted that while there are no explicit policies preventing them from being themselves, there are also no organisational mechanisms in place to protect them if they were to face discrimination based on their Queer identity. SH, an advocate for marine conservation through youth capacity building emphasised that, "As long as I know how to act accordingly and people see me based on my work instead of my identity, I know I will not be in trouble. However, I still wonder and dare not ask how far my organisation will support me as a Queer person. I'm afraid I already know the answer." This lack of formal safeguards leaves individuals in a grey area, where they may feel somewhat supported by their organisation's culture but remain cautious and aware of the legal and societal limitations in Brunei.

Participants often described an unspoken expectation to conform to Brunei's broader cultural norms. Z reflected that, "Even at an early age, before I knew about the concept of my sexuality, it was already given that how I acted and expressed myself were considered unappealing in Brunei, and this assumption is reaffirmed the older I get if I want to navigate well in life, in general", which influences how they present themselves in the workplace. Some individuals expressed feeling comfortable in their roles, knowing their organisation has their back, yet acknowledged that this sense of security was fragile. Without formal policies in place, the culture could shift at any time, leaving them exposed to potential discrimination or marginalisation. If such formal policies are in place and practised, such comprehensive policies would provide a necessary framework for supporting Queer identities, fostering a safer and more inclusive environment within civil society, and ultimately helping individuals navigate their personal and professional lives without fear of repercussions.

This grey area creates a constant tension for many Queer individuals, who must assess how much of their identity they can express without crossing invisible boundaries. Although some organisations have developed informal practices that allow for a degree of self-expression, the absence of explicit protection means that the freedom to be oneself is conditional and subject to change.



 **As long as I know how to act accordingly and people see me based on my work instead of my identity, I know I will not be in trouble.**

HOWEVER, I STILL WONDER AND DARE NOT ASK HOW FAR MY ORGANISATION WILL SUPPORT ME AS A QUEER PERSON.

I'm afraid I already know the answer.

Navigating Organisational Culture

The practice of "code-switching" — adjusting behaviour, language, and self-expression to fit into the dominant culture — was a common experience among participants. Many described feeling the need to compartmentalise their Queer identity while at work. J lamented that “Although I am able to talk about who I date in the office with my colleagues, when it comes to meetings and work in general, I do have to put a front to show stakeholders — for them to see me as a person of capability and not see me only as my sexual identity. I am also more than my sexual preference — just as I see them based on their capabilities, and not by their sexual orientation or preference.”

This constant balancing act, while manageable for some, takes a toll on the mental and emotional well-being of others. For those who have faced homophobic remarks or discrimination, the lack of formal avenues for redress forces them to silently accept these behaviors, knowing there is little recourse available.

In some organisations, individuals felt that while they were allowed to express their identity in small, discreet ways, there was a clear understanding that overt expressions of Queer identity were not encouraged. The "don't ask, don't tell" mentality creates a paradox where individuals know that they are not being actively oppressed, but they are also not empowered to be fully open. SE, a female trans person who advocates for women's rights and sexual health recalled her experience when being a public representative for her organisation. “I was told to tie my long hair, so that people don't suspect anything, as it was not appropriate at the time.” The informal tolerance of Queer individuals within these spaces does not equate to genuine acceptance or inclusion, as individuals are left feeling that they must still conform to a conservative social environment.

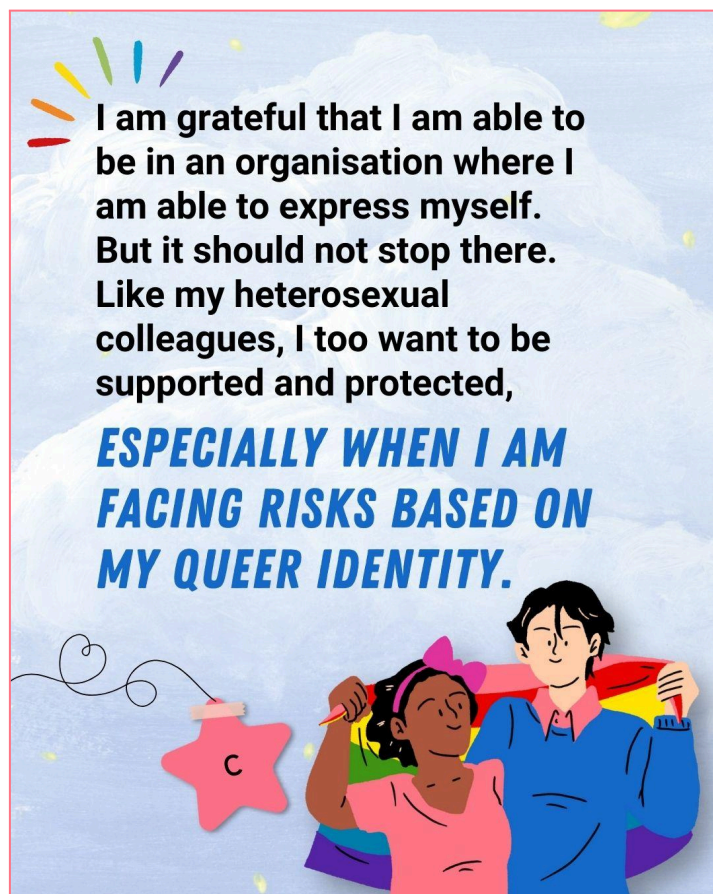
In other organisations, the situation is more positive, with participants expressing gratitude for being in workplaces that offer empathy and support, even if this support is not codified in policy. However, this sense of safety is conditional, as there are no guarantees that the organisational culture will remain welcoming if external pressures or leadership changes occur.

○ Coping Mechanisms and Aspirational Goals

For many participants, the absence of formal protections forces them to adopt coping mechanisms, such as being more mindful of how they present themselves, limiting discussions about their personal lives, or accepting that they cannot be fully open in their professional roles. While these strategies allow them to navigate the workplace, they also come with the cost of mental strain and the feeling of not being able to fully embrace their identity. One of the many ways participants shared on “fitting in” is by wearing modest, “gender appropriate” clothing to the office, or being more reserved and less opinionated, especially in situations in engaging with government officials or government civil servants to avoid negative lateral cross-organisation relations.

Despite these challenges, there is a sense of hope for change. Some participants expressed aspirations for their organisations to acknowledge the importance of protecting all workers, regardless of their identity. C, an educator and advocate on youth empowerment shared, “I am grateful that I am able to be in an organisation where I am able to express myself. But it should not just stop there. Like my heterosexual colleagues, I too want to be supported and protected, especially when I am facing risks based on my Queer identity.” There is a growing recognition that, as civil society evolves, organisations will need to adopt more inclusive policies to ensure that Queer individuals are not only tolerated, but fully supported.

Several participants believe that this evolution could be driven by a broader awareness of the value of inclusivity and the need to protect the dignity and rights of all workers. While the legal landscape in Brunei remains a significant barrier, there is potential for organisations to take steps toward fostering safer and more inclusive environments for Queer individuals, even in the absence of formal legal protections.



Opportunities, Aspirational Goals, and Desired Changes for People with Diverse SOGIESC in Civil Society

○ Navigating a Conservative Environment

Despite the challenges posed by Brunei's institutionalised, conservative Islamic context, individuals with diverse SOGIESC are cautiously optimistic about creating inclusive spaces. Brunei's prevailing anti-LGBTQIA+ laws make broad legal reforms unlikely, but participants express hope for small, incremental improvements within organisations especially practising kindness to people regardless if they are Queer or not. "At the end of the day, we are all humans who deserve love, respect and happiness in our lives," shared B. This cautious optimism stems from a desire for a multi-faceted approach to advocacy that includes both grassroots efforts and support from international entities which could provide recommendations to the government.

Participants acknowledge their limited understanding of advocacy, primarily due to a lack of direct experience in navigating these complex issues. B remarked, "We can only see possibilities from afar, watching how neighbouring countries handle similar advocacy." This perspective highlights the need for guidance and training in the local advocacy landscape.

○ The Role of Legal Frameworks and Challenges

The deeply rooted conservative laws in Brunei, influenced by Islamic principles, pose significant challenges for LGBTQIA+ advocacy. Participants expressed frustration at the legal landscape, which often feels hostile to their rights and interests. K, an advocate on sexual health and youth education pointedly noted, "Brunei laws do not support the LGBTQIA+ agenda, making it hard to see eye-to-eye on this issue." This sentiment reflects a broader consensus among participants about the inherent difficulties of initiating change in a context where legal frameworks fail to protect or recognise LGBTQIA+ rights.

These challenges lead many individuals to grapple with the implications of their advocacy. The absence of legal protections often results in a culture of silence and fear, preventing many from fully embracing their identities or advocating for their rights. N shared, "Civil society is meant to empower and protect communities which are experiencing common issues, and solidify such advocacy support into policy and legislation. So, I try to ensure it extends to all of us minorities in the field as well." Participants expressed a yearning for a more supportive legal environment, recognising that without significant reforms, efforts to advance LGBTQIA+ rights will continue to face formidable obstacles.



○ The Power of Allies and Collective Action

Participants identified the crucial role of allies in advancing LGBTQIA+ rights. They emphasised the need for Queer allies to leverage their privilege and advocate for inclusivity, demonstrating that the fight for LGBTQIA+ rights extends beyond the Queer community. Further echoing B's statement that LGBTQIA+ allies must also engage actively in advocating LGBTQIA+ rights alongside their LGBTQIA+ counterparts in the organisation, just as they are advocating on other works and areas. This collective approach highlights the importance of solidarity and shared responsibility in advocacy efforts, reinforcing the idea that allies can significantly influence policy and cultural shifts.

Similar to how LGBTQIA+ individuals are in different advocacies as a means of intersectionality, participants believe that by engaging and allowing allies into the LGBTQIA+ advocacy, they can create a more inclusive and accepting environment. The active involvement of allies in discussions around LGBTQIA+ rights through casual conversations in the office, in small circles, and closed doors within their respective organisations not only amplifies the voices of marginalised individuals, but also fosters a broader cultural understanding of diversity and inclusion. This strategy of building coalitions and encouraging allyship is seen as essential for creating meaningful change within Brunei's conservative landscape.

○ Grassroots Initiatives and the Path Forward

Despite the formidable hurdles, there remains a sense of optimism among participants that creating an accepting environment can be achieved from the ground up. Many participants suggested that while top-down policy changes are crucial for long-term progress, grassroots initiatives can cultivate a more inclusive culture. By fostering dialogue and understanding within communities, these efforts aim to build a foundation for broader acceptance of LGBTQIA+ identities.

Participants recognise that achieving policy-backed support will require navigating a complex array of challenges, including entrenched conservative values within the government. However, the community is determined to explore avenues for gradual change, emphasising the importance of collaborations. This approach could help bridge the gap between grassroots initiatives and the higher echelons of government policy, ultimately fostering a more inclusive society in Brunei.



Conclusion

The findings reflect the complex social, political, and cultural challenges faced by LGBTQIA+ individuals in Brunei. With deeply entrenched Institutional, conservative Islamic values, discussions surrounding gender identity and sexual orientation are taboo, leaving many LGBTQIA+ individuals to live in secrecy and isolation. The lack of legal recognition or protections, combined with the broader suppression of civil liberties, creates an environment where it is difficult for LGBTQIA+ individuals to express themselves or seek advocacy without fear of legal repercussions or social exclusion. Despite this, small pockets of support within organisations and civil society offer some hope, though these are far from the comprehensive protections needed.

Navigating this sensitive subject within Brunei's conservative environment presents significant challenges. While respecting the experiences and opinions shared by participants, it is apparent that achieving meaningful change surpasses the capacity of individuals or organisations alone. The authority to implement substantial policy reforms lies with the government, which remains reluctant to address these issues openly.

With adequate mentorship and training, LGBTQIA+ activists can become better equipped to advocate effectively and perhaps even contribute to policy discussions in the future. This aspiration reflects a broader need for capacity-building resources that can empower local advocates and foster a more resilient and knowledgeable community.

Additionally, the Report Writer would like to note that sourcing a diverse range of participants for interviews has its challenges. The report is unable to perfectly encapsulate perspectives from Brunei's LGBTQIA+ individuals working in civil society, but not on LGBTQIA+ advocacy, as only a few individuals within known networks were openly Queer. Many others either feared exposure or operated within a "don't ask, don't tell" culture. This reluctance added an additional layer of difficulty to the project, as many were hesitant to risk sharing their experiences.

In closing, all parties — the Report Writer, participants, and contributors to the Brunei report — mutually agreed that it is important to acknowledge that LGBTQIA+ individuals in Brunei are more than just their Queer identities. Queer identity should not reduce them to harmful stereotypes or sexual deviants, but should instead be understood as part of a broader human experience that deserves recognition, empathy, and respect. LGBTQIA+ individuals are equally deserving of their basic human rights and dignity, and any effort to bring about positive change must be rooted in this fundamental understanding.

References

Attorney General's Chambers. (2013). Syariah Penal Code Order, 2013.

<https://www.agc.gov.bn/AGC%20Images/LAWS/BLUV/Syariah%20Penal%20Code%20Order,%202013.pdf>

Brunei Government. (2013). Syariah Penal Code Order, 2013. Government of Brunei Darussalam.

<https://www.agc.gov.bn/>

Constitution of Brunei Darussalam (2013). Syariah penal code order, 2013. Retrieved from

https://www.agc.gov.bn/AGC%20Images/LAWS/Gazette_PDF/2013/EN/S069.pdf (Accessed: 24 September 2024).

Human Rights Campaign. (n.d.). Stances of faiths on LGBTQ issues: Islam. Human Rights Campaign.

Retrieved from <https://www.hrc.org/resources/stances-of-faiths-on-lgbt-issues-islam> (Accessed: 4 October 2024).

Human Rights Watch. (2019). Brunei: New report on abusive penal code. Retrieved from

<https://www.hrw.org/news/2019/05/22/brunei-new-report-abusive-penal-code> (Accessed: 24 September 2024).

IQRA Network. (2024). Understanding Sharia: What is Sharia Law and Its Sources? Retrieved from

<https://iqranetwork.com/sharia-law> (Accessed: 4 October 2024).

Outright International. (2019). Last phase of Sharia law implemented in Brunei. Retrieved from

<https://outrightinternational.org/content/last-phase-sharia-law-implemented-brunei> (Accessed: 24 September 2024).

U.S. Department of State to Brunei. (2023). 2023 country reports on human rights practices: Brunei. Retrieved from

<https://bn.usembassy.gov/our-relationship/official-reports/2023-country-reports-on-human-rights-practices-brunei/> (Accessed: 4 October 2024).

About the Brunei Report Writer

KURO ROI (They/Them) is a human rights researcher and advocate based in Brunei who bridges creativity, research, and advocacy to address intersecting issues such as LGBTQIA+ rights, Indigenous sovereignty, environmental conservation, and migrant advocacy. By emphasising the interconnected nature of these struggles within Southeast Asia, Kuro Roi uses their work to amplify marginalised voices and create meaningful, lasting impact. Through innovative collaborations and initiatives, Kuro Roi's work has been showcased locally and internationally, reflecting a commitment to equity, systemic change, and representation. By combining creativity, critical research, and civic engagement, Kuro Roi continues to challenge societal norms and inspire transformative action for a more inclusive future.