

## Issues, Identity and Inclusion of the Transgender Community in Pune District: A Social Study

Vipatsana Madhukar Suradkar

### Author Affiliation:

Researcher, Ph.D. Scholar, Subject of Social Work, Research Centre: Jawaharlal Nehru College of Social Work, Cidco, New Nanded. Affiliated to SRTM, University, Nanded.  
Email: [vipatsanas1@gmail.com](mailto:vipatsanas1@gmail.com)

**Citation of Article:** Suradkar, V. M. (2026). Issues, Identity and Inclusion of the Transgender Community in Pune District: A Social Study. International Journal of Classified Research Techniques & Advances (IJCRTA). ISSN: 2583-1801, 6 (1), pg. 35-38. [ijcrt.org](http://ijcrt.org)

**DOI:** 10.5281/zenodo.18526215

---

### Abstract:

*Transgender communities in India continue to face structural exclusion despite constitutional recognition and progressive legal frameworks. This paper examines the interrelated issues of identity, sexual orientation, human rights, socio-economic challenges, crimes against transgender persons, media representation, the role of non-governmental organizations (NGOs), and measures for well-being, with specific reference to Pune district. The study is based entirely on secondary data drawn from government reports, academic literature, NGO publications, legal documents, and media analyses. The findings reveal a significant gap between formal legal recognition and the lived realities of transgender persons, reflected in persistent discrimination across family, education, employment, healthcare, and public spaces. While Pune's urban context and active civil society offer increased visibility and support mechanisms, social stigma, institutional insensitivity, and inadequate implementation of policies continue to limit meaningful inclusion. The paper argues for a rights-based, intersectional, and locally grounded approach to transgender inclusion that prioritizes dignity, equality, and social justice.*

**Keywords:** Transgender community, identity, sexual orientation, human rights, social inclusion, crime, NGOs, Pune district

### 1. Introduction:

Gender diversity has existed across societies and historical periods; however, modern social systems structured around rigid gender binaries have marginalized individuals whose identities fall outside normative categories. In India, transgender persons—commonly referred to as hijras, kinnars, jogtas, or through contemporary identities such as trans women, trans men, and non-binary persons—have long been present within cultural and ritual spaces, yet excluded from mainstream social institutions. The Supreme Court judgment in *National Legal Services Authority v. Union of India* (2014) marked a watershed moment by recognizing transgender persons as a distinct gender category and affirming their fundamental rights. Subsequently, the Transgender Persons (Protection of Rights) Act, 2019 sought to prohibit discrimination and promote inclusion. Despite these legal advancements, transgender persons continue to encounter widespread stigma, violence, and exclusion.

Pune district, known for its educational institutions, information technology sector, and progressive social movements, offers a significant urban context for examining transgender issues. While urbanization and civil society engagement have increased visibility, they have not eliminated structural inequalities. This paper explores the issues, identity formation, and inclusion of the transgender community in Pune district through a comprehensive review of secondary data.

## **2. Sexual Orientations of the Transgender Community:**

A persistent misconception in Indian society is the conflation of gender identity with sexual orientation. Gender identity refers to an individual's deeply felt sense of being male, female, both, or neither, while sexual orientation relates to emotional, romantic, or sexual attraction (American Psychological Association, 2015).

Secondary data indicates that transgender persons in Pune district express diverse sexual orientations, including heterosexual, homosexual, bisexual, pansexual, and asexual identities. Transgender women may be attracted to men, women, or multiple genders, while transgender men and non-binary persons similarly report varied orientations. This diversity challenges stereotypical assumptions that homogenize transgender sexuality.

However, social stigma often restricts the open expression of sexual orientation. Fear of family rejection, moral policing, and violence compels many transgender persons to conceal intimate relationships. This invisibility has serious implications for sexual health awareness, relationship stability, and psychological well-being.

## **3. Identity Formation and Social Recognition:**

Transgender identity formation is a complex social process shaped by personal realization, family response, community networks, and institutional recognition. Many transgender individuals report early awareness of gender incongruence, followed by experiences of bullying, exclusion, or violence within families and educational institutions.

In Pune district, traditional hijra community structures—organized through guru–chela relationships—continue to provide emotional support, cultural belonging, and survival strategies. At the same time, an increasing number of transgender persons identify outside these traditional systems, embracing self-defined gender identities influenced by global queer discourses.

Despite legal recognition, social recognition remains limited. Misgendering, denial of appropriate public facilities, and bureaucratic barriers to identity documentation undermine everyday dignity. The difficulty in obtaining gender-affirming identity documents restricts access to welfare schemes, housing, healthcare, and employment.

## **4. Human Rights of Transgender Persons:**

The recognition of transgender persons as rights-bearing citizens represents a critical shift in Indian constitutional jurisprudence. The *NALSA* judgment affirmed equality before law, freedom of expression, and the right to life with dignity. The Transgender Persons (Protection of Rights) Act, 2019 further sought to institutionalize these rights.

However, secondary data reveals substantial implementation gaps. In Pune district, transgender persons continue to face discrimination in healthcare settings, educational institutions, housing markets, and workplaces. Administrative procedures related to gender certification and grievance redressal are often inaccessible or insensitive.

Human rights violations persist in everyday forms, including denial of services, verbal abuse, and exclusion from decision-making processes. These experiences demonstrate that legal recognition alone is insufficient to ensure substantive equality.

## **5. Social and Economic Challenges:**

### **5.1 Family Rejection and Social Exclusion:**

Family rejection remains one of the most profound challenges faced by transgender persons. Secondary studies indicate that many are forced to leave their natal homes at a young age, leading to homelessness or reliance on informal community networks (UNDP, 2010). Social isolation increases vulnerability to exploitation and mental health challenges.

### **5.2 Education and Employment:**

Discrimination in educational institutions results in high dropout rates among transgender students. Bullying, lack of gender-neutral facilities, and administrative insensitivity discourage continued education. Limited educational attainment restricts access to formal employment, forcing many transgender persons into informal and precarious livelihoods.

Although Pune's corporate and academic sectors have initiated limited inclusion programs, these efforts remain insufficient to address widespread exclusion.

### **5.3 Health and Mental Well-being:**

Transgender persons face significant barriers to gender-affirming healthcare, mental health services, and reproductive health information. Secondary data indicates higher prevalence of depression, anxiety, substance abuse, and psychological distress among transgender populations (World Health Organization, 2014). Healthcare systems often lack trained professionals sensitive to transgender needs.

## **6. Crime against Transgender Persons:**

Transgender persons are disproportionately vulnerable to physical violence, sexual assault, verbal harassment, extortion, and police harassment. Secondary data suggests widespread underreporting of crimes due to fear of stigma, retaliation, and lack of trust in law enforcement agencies.

Urban contexts such as Pune do not necessarily ensure safety. Public visibility often increases exposure to surveillance and violence, particularly for transgender persons engaged in street-based livelihoods. The absence of disaggregated crime data further marginalizes transgender experiences within the criminal justice system.

## **7. Role of Media in the Lives of Transgender Persons:**

Media representation plays a significant role in shaping public perceptions of transgender identities. Historically, Indian media has portrayed transgender persons through stereotypes, often reducing them to objects of ridicule or fear. Such representations reinforce stigma and legitimize exclusion.

In recent years, digital and regional media platforms have enabled more inclusive narratives. In Pune, social media has emerged as a powerful space for advocacy, visibility, and self-representation. Despite this progress, sensationalism, tokenism, and mis-gendering persist, highlighting the need for ethical and responsible media practices.

### **8. Role of NGOs in the Lives of Transgender Persons:**

Non-governmental organizations play a crucial role in supporting transgender communities, particularly in contexts where state mechanisms remain inadequate. In Pune district, NGOs provide healthcare outreach, legal assistance, counseling, skill development, and advocacy.

Secondary data confirms that NGO interventions significantly enhance awareness of rights, facilitate access to welfare schemes, and foster collective empowerment. NGOs also act as intermediaries between transgender communities and government institutions. However, reliance on NGOs underscores the need for stronger institutional accountability by the state.

### **9. Measures for the Well-being of Transgender Lives:**

Secondary literature emphasizes a multi-dimensional approach to transgender well-being, including:

- Effective enforcement of anti-discrimination laws
- Inclusive educational environments and scholarship programs
- Employment opportunities through skill development and reservation policies
- Accessible gender-affirming healthcare and mental health services
- Ethical and inclusive media representation
- Community participation in policy formulation

District-level planning informed by transgender voices is essential for sustainable inclusion.

### **10. Conclusion:**

This social study demonstrates that transgender lives in Pune district are shaped by intersecting dimensions of identity, exclusion, resilience, and activism. While legal recognition and NGO engagement have improved visibility and access to resources, structural inequalities persist across social institutions.

Achieving meaningful inclusion requires moving beyond symbolic recognition toward transformative social change rooted in human rights, dignity, and equality. Pune's evolving urban environment offers an important opportunity to model inclusive citizenship, provided policies are grounded in lived realities and sustained community engagement.

### **References:**

1. American Psychological Association. (2015). Guidelines for psychological practice with transgender and gender nonconforming people. *American Psychologist*, 70(9), 832–864. <https://doi.org/10.1037/a0039906>
2. Government of India. (2014). *National Legal Services Authority v. Union of India* (Writ Petition (Civil) No. 400 of 2012). Supreme Court of India.
3. National Crime Records Bureau. (2021). *Crime in India 2021*. Ministry of Home Affairs, Government of India.
4. People's Union for Civil Liberties. (2020). *A critical review of the Transgender Persons (Protection of Rights) Act, 2019*. PUCL.
5. United Nations Development Programme. (2010). *Hijras/transgender women in India: Human rights and social exclusion*. UNDP India.
6. World Health Organization. (2014). *preventing suicide: A global imperative*. World Health Organization.