



**ON LINE**  
**LECTURE**  
**ON**  
**Mahabharata and Transgender**

**05/02/21**

**(via G meet) To join the meeting on Google Meet, click this link:**

**<https://meet.google.com/nda-sfma-gxg>**

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# **THEME: Gender Study**

## **(Transgender and Mahabharata)**

**INTRODUCTION:** Indian constitution has proclaimed for equality to human beings irrespective of other differences. Moreover, during 1948, Human Right Commission has captured the world attention (in Article 1) and proclaimed that human right is the inherent right of all human being. The Indian constitution secured the protection and right of Indian transgender people. Since the early Vedic era, Upanishads, Epic literature (Mahabharata), and post-Mahabharata literature depicted few characters of third-gender identity with social dignity

### **OBJECTIVE:**

Aim to study the transgender character of Mahabharata.

### **METHODOLOGY:**

**The project based on** literature and it's the Bengali translation of Mahabharata of Rajsekher Basu.

**PERIOD: APRIL 1 to 9<sup>TH</sup> 2021**

### **DISCUSSION:**

In Mahabharata, two warrior characters depict in transgender or third-gender; one is trans-male and the other is the trans-female. Both the characters belong to the royal and aristocrats families. The trans-feminine character of Brihanala found in the fourth chapter (Virata-Parva, the exile period of Pandava) of Mahabharata. The Brihanala is the biological male (primordial male) character

and he is the most powerful warrior of Kuruskhetra and he is the 3<sup>rd</sup> Pandava Arjuna. He cross-dressed as women and spent one year in womanhood. A lot of story and allegories lies behind that fact. The second character is Shikhandi who is trans-masculine (Chapter sixth, Udayoga Parva) and primordially Shikhandi is girls (named Shikhandini).

The climax point of Kuruskhetra war is the entry of Shikhandi in the battlefield and that is in between nine-night and tenth day of the war, it is the perfect middle of the war. The Dropodie's twin's brother Dhristradhyumana proposed the name of Shikhandi to lower down the bow of Bhisma (in the tenth day of the war). Dhristradhyumna addressed Shikhandi as his elder brother (masculine gender) and he gave clear statement that, Shikhandi is biologically girl and Shikhandi grownup as a male and despite of primordial girl and Shikhandi acquired manhood. Krishna argued towards Bhiswa that, in Bhiswa's view Shikhandi is a woman because Shikhandi is the primordial female and his heart is Amba's heart (female), but according to Krishna during the war, Shikhandi is the male being (Shikhandini achieved manhood for expressing self). The Shikhandi or the Shikhandini embodied all queers people from gays to lesbian to *Hijras* to transgender to hermaphrodite to bisexual or the subtle of third-gender. Duryodhana asked to Bhisma that how Shikhandini (feminine gender), having before been born as female gender, afterward became a man, and foremost of warriors.

## **RESULT:**

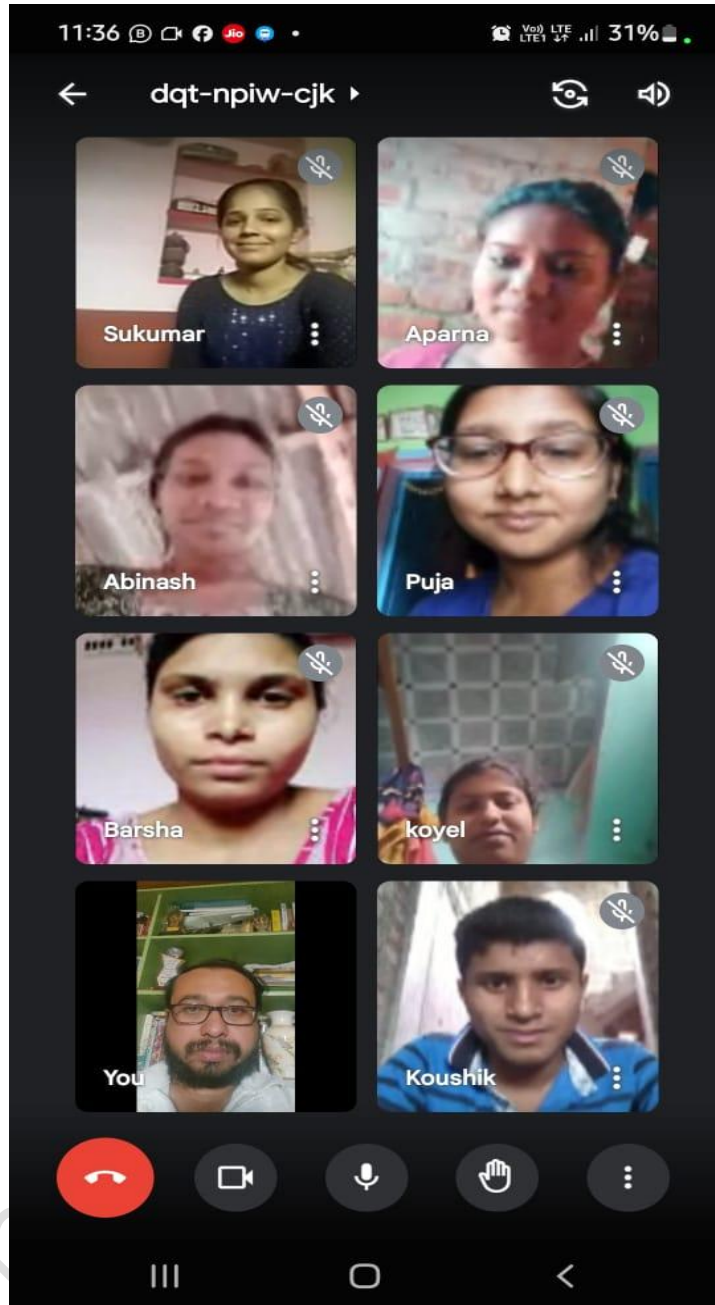
The gender conventionally displays by the substantial binary system and it's a dimorphic model of sex. A few people are biological not fitted with the binary gender system and sometimes, it provokes a messy identity for the human being and it includes both trans-feminine and trans-masculine. The gender

determination by the biological indicators with the binary system has a long history. Therefore; the unique challenge faces by the non-binary individual and they encounter a problem of self-identity with binary gender system. The preamble of the Indian Constitution proclaims equal rights (Article 14) for all citizens irrespective of gender.

**CONCLUSION:**

The Transgender Persons (Protection of Rights) Act, 2019 recognizes the right to self-perceived gender identity, and new identification documents confirming the change of gender can be issued by government agencies once a certificate is provided by a relevant medical official.

Chhatna Chandidas Mahavidyalaya



### OUR STUDENTS GROUP

### Students Expression:

We express deep gratitude to Teacher in Charge, Dr. Sujay Sain, Mr. Prasanta Kumbhakar, Assistant Professor, Department of Bengali, for the arrangement of such informative programme.

## OUTCOMES:

The fundamental human values which are expected in all human beings, irrespective of class, caste, gender or religion are truth, honesty, loyalty, love, peace which are at the core of being human, and which mirror the fundamental goodness of human beings. Integrating human values into the curriculum involves emphasizing principles such as empathy, integrity, respect, and compassion to create a learning environment that nurtures not only intellectual growth but also ethical perspective. Student become aware about TANSGENGER rules 2018 , 2019 and get an idea about LGBTQ.



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