



Eunuchs Life and Struggles, Is the Justice Coming Anytime Soon?

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Abstract:

This research paper outshouts the life struggles of the so-called transgender in India and abroad as compared with the condition of these people in the history, at the same time the life picture of these people through the works of various English literary writings. The aim of this study is to examine the conditions of transgender through the ages and the struggles they face and to what extent their life has changed. The paper also points out that are the condition going to change for them, especially in India are they going to get the justice anytime soon. To have a keen look on the life of the transgender and to get to know about the change in their real condition, I have used primary method as well as the secondary method, the study of various literary work, reading history book and going through the other research papers has been of great help, as well as cinema has been taken in consideration. When examining the life and condition of eunuchs in India, it was found that, no doubt they have been given many facilities by the government but still their condition in society has not change much. They are still looked down upon for their origin of gender. They are laughed by the society for their physical appearance and nature /behavior. It divides eunuchs from other groups of people, for religious reasons either as a punishment or in order to create an individual who is significantly different from a whole man, for which the eunuch is prepared. These may be sexual or lie in the area of personal service. Three major court cultures are compared, Islam, Byzantium, and China, and several religious cults that encourage self-castration are also discussed.

Keywords:

Eunuchs, Gender Identity Disorder, Gender Role, India, Sex Reassignment, Transsexual.

1. INTRODUCTION

It's astounding to realize that even after living a long life, there are still times when we wonder how the Lord created the hundreds of thousands of different types of flora and fauna on Earth. Whenever we come across a new species of plant, animal, or flower, we are enthralled and cannot stop thinking about how amazing and mesmerizing God's creation is. Comparably, when we consider the most amazing creation of God—that is, humans—we find it astounding that we are capable of such amazing things, and that scientific advancements have the power to completely transform the world we live in today. When discussing the ultimate creation of God, we witness the distinction in the genesis of genders (Brown-Borg, 2007).

Male and female refer to the socially acceptable genders that are allowed to live their lives and are regarded as eligible members of society and its rules. It's strange, nevertheless, that we find it difficult to recognize God's other creations as "transgender" or "third gender." They go by many names in the various communities around the world. They go by the name's transsexuals, eunuchs, transvestites, transgender, and third gender. They have also been given strange titles in colloquial language, including hijras, panthis, kothis, double deckers and mahants, kinnars, jogi, etc.

Those who identify as transgender are essentially those who are neither fully masculine nor fully female. They are unable to start a family and have children. They experience an identity crisis on the inside. In the end, they come to terms with their true identity and accept it, but deep down, they still struggle to identify with others of different genders (DeSilva, 2006). However, this analogy also brings up the issues of worry and despair. They may occasionally act and think suicidally due to their mental health issues. In this sense, we can see how society contributes to their situation by making them feel unworthy and as though their existence is meaningless.

It was hot, so hot, before the eunuchs came

To dance, wide skirts going endlessly round, cymbals

Lavishly conflicting, and anklets jingling, jingling

Jingling... Underneath the blazing gulmohur, with

Long twists flying, dull eyes blazing, they danced and

They dance, gracious; they danced till they drained...

2. EXPLORING THE LIVES AND STRUGGLES OF EUNUCHS

The life of eunuchs has been the subject of many works in English literature. Different writers in different genres have made distinct references to the life of eunuchs. The hardships and way of life of these people have been beautifully detailed and portrayed in various literary works, including plays, novels, and poems, bringing out the joy and suffering of their journey from conception to death.

Despite leading a rich life in terms of wealth and money, their journey through life has been more about suffering than happiness. The most well-known poetess from South India, Kamla Das, wrote this poem in such a gorgeous style that we nearly felt as though we were immersed in the grim reality of their existence. The female poet Kamla Das has also suffered because of patriarchal conventions and culture. She portrays the pitiful existence and way of life of the transgender person via the dance of the eunuchs. She may identify with their suffering since, in a male-dominated society, it is common to be subjugated and to occasionally submit to the wishes of one's father or husband (Hamilton, 1969). Women are occasionally permitted to make life decisions and to live according to their own terms and conditions.

This makes it simpler for her to connect her suffering to the pathetic existence of transsexual people. All of society's injustices must be endured by them. She is able to connect their sorrow in this way to the suffering of these individuals who experience both bodily and mental agony throughout their lives. According to Kamala Das, transgender people have more challenges in life than they realize. The true suffering is not only bodily but also spiritual. Not only has society not treated them unfairly, but God has as well. She has successfully illustrated their suffering in the poem *The Dance of the Eunuchs* by providing a number of incidents as well as a symbolic image of them.

Readers who are unfamiliar with the challenges and way of life of eunuchs may find the poetry a little unclear. Their suffering is beyond comprehension for the average individual who is unaware of the physical suffering experienced by these people. The estrangement of society is another experience that transgender people must face. Like women in other societies, including India, they are victims of societal standards. In this manner, the tragic nature of their life becomes clear to us (Leigh, 2004).

We witness how they rely on dancing for a living and how people make fun of their unusual feature and their dancing moves. The poetess discusses her "sorry breasts" or useless breasts. Here, it is made very evident that these people are physically distinct from other average humans; in addition to having facial

hair, they also have useless breasts, which are known as "sorry breasts." The provided lines effectively convey the severity of their suffering.

Their voices

*Were unforgiving, their tunes despairing; they sang
of*

*Sweethearts biting the dust as well as children left
unborn....*

*Some beat their drums; others beat their sorry
bosoms*

*What's more, howled, and squirmed in empty
happiness.*

There's no need for these breasts since they are incapable of bearing children. The poetess then draws attention to the harshness of their voice, pointing out that although though they appear to be a complete woman on the surface, it is sad to see that they actually have a masculine voice, which is why their voice has been labeled as harsh. The songs they sing are filled with melancholy and sorrow; they talk about unborn children and lovers who pass away in love. Kamla Das has employed cryptic language in this passage; perhaps she is alluding to the imagined offspring that these eunuchs are unable to bear. They need makeup to make themselves look like regular people. They must draw crowds in order to make money, so they dance till they bleed. The others surrounding them are enjoying their dance, and they are unaware of their discomfort from bleeding. To the society, they are all the same and there is no distinction between the two, even though some of them are dark and some are almost fair.

Their slender limbs are likened to a partially burnt log of wood from funeral pyres. She refers to them as the "poor creatures" since they are impoverished and do not have access to the same resources as other members of society. They are despised by society. They must avoid the central region. They are not provided with adequate facilities or necessities like food, drink, or shelter (Ljubuncic, 2009). Kamla Das shares her personal story of suffering in life. She is married to a man who does not understand her, yet she still needs to take care of him, just like other Indian women do. She also has to give up her happiness in order to support her husband and family.

In a society where men predominate, she gives in to her husband's physical needs without enjoying it; nonetheless, this is what Indian women are expected to do for their husbands. Similar to women, transgender people also experience discrimination in

society because they are the ones who are dominated by men in their daily lives.

3. HISTORICAL ROLES TO CONTEMPORARY REPRESENTATIONS

Another author, Zia Jeffrey, is penning a book on AIDS in South Africa in addition to publishing *The Invisibles: A Tale of the Eunuchs of India*. Her coverage includes the Palestinian/Israeli conflict, the global AIDS pandemic, the Truth and Reconciliation Commission hearings in South Africa, and Pakistan during the tenure of General Musharraf. She has also written book reviews, features, and cover stories for a wide range of publications, including *Mother Jones*, *Harper's Bazaar*, *The New York Times*, *The Nation*, and *The Village Voice*. She teaches fiction and international fiction in the M.F.A. program at The New School. Zia Jeffrey's excellent investigative report attempts to unravel the mystery surrounding the most well-known characters, particularly in India, where everyone has to talk about them but who remain an invisible subculture (Nieschlag, 1993). These characters are cross-dressers and frequently castrated individuals known as "hizras," who are neither male nor female and are unknown to the majority of society. She looks into if the people in this village are actually kind adults or if they are actually mutilating and kidnapping children in order to become larger. She tries to find out how many there are—millions or thousands?



Figure 1: A Tale of the Eunuchs of India

Source: <https://images-na.ssl-images-amazon.com/images/S/compressed.photo.goodreads.com/books/1320446813i/521761.jpg>

Since the beginning of time, the eunuchs, also known as hijras, have played a vital role in Indian civilization.

Kings and emperors cherished eunuchs as friends and as harem guards. In India, there are an estimated 5-7 million eunuchs. In their own communities, eunuchs frequently lead lives akin to ghettos in contemporary India. They dance and celebrate weddings and births for a living, but they frequently need to turn to other sources of income in order to make ends meet. However, the subculture is also starting to leave its stamp on the national mainstream.

The role that was assigned to this community in popular kingdoms throughout history was not particularly important or respectful; instead, they were castrated to serve the kings and provide them with menial services like massages and fanning for their comfort. They were never given the opportunity to serve the general public by fighting in wars or holding prestigious positions as ministers or accountants in any significant department (Rani, 2023). A eunuch is a male human castration, and throughout history, harems in the Middle East and Asia have used eunuchs as servants and guards. Eunuchs were also present in the imperial court of the Korean Chosun Dynasty (1392–1910). The bonding in eunuch families is thought to have been just as strong as in regular blood-related families, despite the fact that these families were made up of non-blood relatives.

Additionally, these characters are typically portrayed in movies as caricatures meant to make the audience laugh; nobody takes them seriously or considers them to be significant outside of humorous contexts. Even if they do end up playing the lead, it will always be in service to their community's struggles. Here, we can take into consideration a few films or Netflix series, such as *Taali*, which stars Sushmita Sen in the title character and is based on the real-life experiences of young Gauri. This biographical series explores her continuous struggles for independence and self-respect. Mumbai, India is the birthplace of transgender activist Shreegauri Sawant, also referred to as Gauri Sawant. Sakhi Char Chowghi is the head and director of the charity, aiding transgender and HIV/AIDS patients. The web series foretells the terrible course of individuals like Gauri's life; the movie raises awareness in Indian society that transgender people should have equal treatment from the Indian government. When asked about her childhood, she did not appear to be as happy as some of the others. In this sense, the series will alter people's perceptions of Indian society and governance.

However, the recently released south Indian play "Guru" also narrates the tale of a transgender person who aided an orphaned girl and went above and above to improve her education, life, and career. As a result, the drama presents intersex people in a fresh way

rather than portraying them as victims of their physical characteristics, their place in society, or other external factors. However, the protagonist of the drama not only shatter stereotypes but redefine the roles of Surrayas and gurus, who are frequently dehumanized by society. As a result, the program positively portrays transgender people, and society will undoubtedly get fresh insights on intersexuality.

As a result, Indian film, as always, is essential to bringing the LGBTQA++ community's realities to light and helping society embrace them. Numerous additional films, such as *Shabnam Mausi* (2005), *Ardh* (2022), *Arddhanari* (2016), *Daayraa* (1996), and *Super Deluxe* (2019), shed more light on the struggles and daily lives of transgender people. In terms of politics, *Shabnam Mausi*, a member of the eunuch group, was chosen in 1999 to serve in the legislative assembly. Some have been chosen to serve as presidents and mayors of municipalities.

Eunuchs, regardless of their endocrine or physical state, are assigned a uniform social identity. They are categorized as "tritiya prakriti," or third nature in Sanskrit. They are classified as infertile individuals who identify as female, have a feminine gender role, predominantly identify as homosexual, and have masculine secondary sexual traits with or without male external genitalia (S Kalra, 2012). Although the general population views eunuchs as homosexual, no research has been done to determine their endocrine status or sexual orientation.

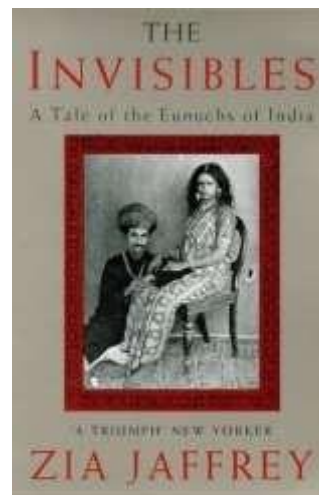


Figure 2: The Invisible

Source: <https://m.media-amazon.com/images/I/51g0uN-fv5L.jpg>

Therefore, male-to-female (MTF) transsexuals can be used to describe the eunuchs. It's debatable what causes gender identity disorder or transsexuality.

Individuals who identify as MTF transsexual may exhibit anomalous hormonal imprinting, genetic composition, or mental attitudes toward gender. Rather of fitting into a single sexual or genotypic stereotype, they make up a diverse group of individuals.

"Sensitively written...eloquent...and compassionate."-
-Book Review, New York Times

Jaffery peels down the layers of sexual deceit. They come to perform at weddings and births of children, particularly boys, in order to get money. They are neither welcomed nor rejected, nor are they even chastised, but they undoubtedly endure a barrage of abuse.

"It's a wonderful adventure. Jaffrey writes with sincerity and compassion about this delicate and intriguing subject."-- **Kapuscinski Ryszard**

Moreover, Zia Jaffery has attempted to instruct herself about different subcultures, like the transgender local area. Their exercises and impediments in life all through the worldwide Guides plague. Was it what the world got from them? Various investigations have shown that there are compromises among propagation and lifespan, but it is problematic whether these compromises apply to people. In numerous species, including people, guys regularly have more limited lifespans than females. This peculiarity might be ascribed to some extent to male sex chemicals. Emasculation, which eliminates the wellspring of male sex chemicals, broadens the male life span in numerous species; notwithstanding, this impact has been challenged in human populaces.

To figure out what maiming meant for life span, the specialists analyzed the life ranges of old Korean eunuchs. Maimed young men were taken on by Korean eunuchs to protect their ancestry. From the Korean eunuchs' ancestry records, the life span of 81 not entirely settled. The typical period of eunuchs was 70.0 ± 1.76 years, which was 14.4-19.1 years longer than the typical lifespan of non-maimed men with same financial standing.

The review gives assurance to the hypothesis that male sex chemicals lessen men's lives. In numerous mammalian species, including people, guys frequently have more limited lifespans than females. Male sex chemicals might abbreviate men's life ranges as a result of their hostile effect on safe capability. Male sex chemicals likewise make men more powerless to unfriendly cardiovascular occasions. Accordingly, male sex chemicals might be the purpose for men's more diminutive life span (Sethi, A. G.).

The effect of male sex chemicals on lifespan has been concentrated on utilizing the impacts of maiming, which regularly increments creature lifetime; notwithstanding, research on its impact in people has yielded conflicting and restricted results. Maiming obviously affected the lifespan of castrato artists, yet it expanded the existences of regulated men experiencing mental infections.

Source:

<https://www.instagram.com/p/Cz6yGw0tGSP/>

4. EXPLORING POWER DYNAMICS: INSIGHTS FROM EUNUCHS AND POLITICAL BODIES

This month, I investigated how power deciphers human bodies — male, female, and other — and how eccentric bodies, or bodies that recognize as gender nonconforming, undermine regular thoughts of force. We are currently ready to examine sex and gender as two unmistakable ideas as a result of the momentous work done by women's activists and gender scholars during the 1970s. Gender alludes to an individual's social standing and social qualities, while sex alludes to the organic qualifications among guys and females. I'm alluding to things like suitable clothing, direct, and even language use (Weaver, 2009).

European strength, displaying his long legs in white leggings and matching pink heels, alongside lengthy, streaming locks and a beautiful cravat. Every little thing about him oozes virility, polish, and extravagance — from his gigantic hairpiece to his gem encrusted sword to his elegant breeches. Louis exemplified what it is to take care of business.



Figure 3: Hidden Power Players: The Rise of Eunuchs

Source:

<https://www.unlikelyexplanation.com/post/what-can-eunuchs-teach-us-about-power#viewer-4m8rb>

It is no occurrence that we notice a gigantic sword where his slender legs meet his trim jeans. The pictures challenge us to consider how his penis will project his power — as his administration — into what's in store. In genetic frameworks, virility is fundamental for long haul power support.

Elizabeth ascended to a reign marked by severe division. Her father, Henry VIII, had started a haphazard ecclesiastical revolution that was less about doctrinal reform and more about legalizing his divorces and dismantling monasteries. Her sister and brother had merely fueled the turmoil before taking the throne before her. Elizabeth, like Akhenaten, used her bodily representations to convey a vision of national togetherness.

Because medieval authority was so personal, authors and jurists frequently referred to nations as bodies, with the king at their apex, or the "body politic." More intricate administrative structures were required as European nations became more complicated. Heads found it accommodating to extend authority from the ruler by considering themselves to be materially expansions of the ruler and describing their exercises as augmentations of the ruler's own craving. This illustration functions admirably for fitting the individual, dictatorial rule of a solitary sovereign to the perplexing prerequisites of a realm, yet it has constraints for lords whose actual traits are contradictory with the standards of their progress (Wilson, 1999). She was explicitly a female head on a manly body in Elizabeth's eyes. Elizabeth alludes to both her own body and the cooperative body of state from the beginning in her crowning ceremony discourse.

"Furthermore, since I'm just a single body ordinarily, despite the fact that He has allowed me to control as a body politic, I will request that all of you act as my colleagues so that together, you and I can make a decent show to All-powerful God and leave a little solace for our people in the future." I expect to put together every choice I make with respect to shrewd guidance and counsel. Elizabeth obviously expresses that guys are her workers and stretches out a greeting for them to serve in her administration.



Figure 4: Queen Elizabeth I.

Source:

<https://www.unlikelyexplanation.com/post/what-can-eunuchs-teach-us-about-power#viewer-4m8rb>

4.1. Elizabeth Courtied Men Throughout Her Reign

Throughout her reign, Elizabeth actively courted men and often gave the parliament assurances that she would get married and have children. In reality, she blamed their inability to decide on a favored suitor in speeches to parliament for her inability to get married. As an active element of her diplomacy, she held up the prospect of marriage before suitors from both the English aristocracy and foreign governments (Ahmed, et. al. 2014). But she also denied herself a rightful successor by exercising her autonomy and refusing to get married. It was up to her hardworking courtiers to ensure a seamless transition to the English crown.

Elizabeth might be seen as a virgin or a goddess in artwork. Elizabeth's pictures became more and more stylized as she grew older, especially as she went through menopause, and they emphasized her heavenly purity. In order to preserve the prospect of marriage and a legal heir, she actively courted parallels with the historical Saint Elizabeth, who is said to have given birth to John the Baptist much past the age of sixty. Because of her enduring virginity, she became so iconic that the first English explorers named their section of North America Virginia in her honor. Elizabeth had to reject the inherited system of power in order to maintain her position as a woman ruling a country of men. She had to castrate herself metaphorically by politicizing her virginity in order to justify that choice.

Three decades later, Queen Victoria took her cue from diametrically opposed imagery. She likewise

portrayed herself as morally pure, but she emphasized motherhood images and included nine living children in her purity. This remarkable divergence was partly a reaction to shifting perceptions of women. Anglo culture had begun to place more stress on women and men living in distinct domains, with the woman's domain being the home and the man's being the public realm (Wassersug, 2012). This has to do with the recent focus on professionalism, which is the application of reason and science to all facets of life. This alleged reorganization of society includes a division of labor between males and women. For instance, throughout the first part of the 1800s, women were discouraged from practicing primary care and instead encouraged to pursue careers in nursing, which focused on the compassionate, more "domestic" aspects of medicine. It was declared that men belonged in the public sphere and women belonged in the private sphere.

The woman and homemaker are referred to as the "General of the Household" in a seminal manual from 1861, which depicts her using science and systems for tasks like laundry, shopping, and cooking. In the end, this somewhat scientific method of handling household chores was dubbed "home economics," and throughout my time in high school in the 2000s, the majority of the students taking home economics classes were still female.

Being a woman in the top position in the administration, if only temporarily, allowed Victoria to fly in the face of this social separation. At the head of the public life hierarchy sat a woman. But Victoria's monarchy wasn't like Elizabeth's in the slightest. The parliament had taken away a great deal of the monarchy's authority during the preceding century, and the government was now perceived as having power based more on the needs of society than on a personal, divine inheritance. Victoria did not have to represent her country by herself as a result. Three years into her reign, Victoria married her German cousin, Albert, and they became the society's beloved embodiment of love. Victorians believed that intense love—emotional, spiritual, and physical—was the primary requirement for marriage, in contrast to certain contemporary misconceptions. It became possible for women to live in a private space and engage in ethically acceptable sexual relations for reasons other than procreation. That's not to argue that having children became the preferred kind of sex. Over the following seventeen years, Victoria and Albert had nine children. Having a large family helped Victoria break the bad reputation she had earned for herself as the heirless Elizabeth and the mistress Anne, who had seventeen miscarriages between them. It

seems that Victoria had extreme physical and psychological difficulties during her pregnancies, and she was compelled by necessity to cede more authority to Prince Consort Albert than she felt comfortable with. Her political authority was really curtailed by her dedication to the ideal of the fertile wife.



Figure 5: Queen Victoria

Source:

<https://www.unlikelyexplanation.com/post/what-can-eunuchs-teach-us-about-power#viewer-4m8rb>

Victoria's life and notoriety suddenly reached a conclusion when Sovereign Albert died very early on of 42. Following a period of lamenting and disconnection, Victoria returned in open life as a widow and mother. The gathering eventually settled a sovereign for their tremendous realm in 1876 when they added the title Ruler of India to her title. As a Ruler, Victoria was seen as both liberal and far off. She and her supreme authority were viewed in English settlements as a fair-minded judge, working as a semi unbiased middle person between the organization of the English Domain and its regularly hesitant individuals. This fortunate deception came about because of the government losing its power to the parliament. She came to address the English Realm's "brutal yet fair" man centric ideal, which expected to raise and humanize non-Europeans likewise to how a parent instructs a child. Strangely, a romanticized female authority filled in as the man centric society's head figure (Marmon, 1995).

Right off the bat in her life, Victoria was oftentimes depicted in pictures with delicate environmental elements and perspectives that highlighted her really engaging and receptive qualities. Victoria, a mother and widow, guides her cruel look at us while covering her hair. Her figure is formed like a ringer because of her various piece of clothing layers. Victoria is depicted as a young darling who has changed into a disliking mother, representing the two normal view of ladies in Victorian culture: the fertile object of affection and the family general.

It's worth focusing on the individual expense of these developments of gender in power. On the off chance that Elizabeth I had an Assuming that she had a sexual life, which she likely did, blackmailers would continually sabotage her position by acting like dangers to her virginity religion. Victoria, then again, appears to have been more beguiled by her mate than her children. "Conceptually, I have no delicate for them till they have turned into somewhat human; a monstrous child is an extremely terrible item — and the prettiest is shocking when stripped down," she composed, for example, in her journal. It appears to be that she encountered intermittent episodes of sadness related with the physiological moves and worries that accompany becoming a mother.

Political designs that focus on the generation of its chiefs breed outrageous shakiness, with areas consolidating and parting aimlessly, devotions moving spontaneously, and next to zero methodology set up to screen out ill-suited pioneers. Universal Conflicts ejected because of progression emergencies in Britain, Spain, Poland, France, Austria, and Bavaria alone in the eighteenth 100 years. Throughout recent years, a critical piece of the savagery in Europe has been made by endeavors by developments or genetic rulers force the other to embrace their convictions, particularly with regards to religion (Ringrose, 2007).

It was in no way, shape or form easy to move from a genetic decision request to the ongoing one. When Victoria died in 1901, most European political frameworks had moved from being administered by rulers to being founded on famous will, despite the fact that they were as yet ostensible government. Family connections could never again act as the European power framework's paste. This was made agonizingly clear when Kaiser Wilhelm II, the grandson of Victoria, went into battle close by George V, one more grandson of Victoria, and Emperor Nicholas II, his most memorable cousin. George V was additionally connected to the lords of Denmark, Spain, and Norway through his mom. Tragically, the common imperial blood was at this point not ready to stop slaughters.

5. LESSONS FROM EUNUCHS ON GENDER AND AUTHORITY

The unexpected disappearance of a gender that has played particularly significant roles in cultures all over the world since the birth of civilization is a remarkable development in the history of human gender over the past 100 years. Within the administration of the government, this gender of people was given special access to a number of significant jobs. Being among the most intelligent and skilled members of a

government, they were usually chosen for the position at an early age and received special education for administration, which balanced the unequal status of inherited aristocracy. They even established shadow governments in a few noteworthy instances, using the hereditary monarch as their pawn.

Eunuchs even established shadow governments in a few noteworthy instances, using the hereditary monarch as their puppet.

Eunuchs, as a rule, were delivered as opposed to conceived. Allow me to explain that there are a few references to the people who are "conceived eunuchs" before I proceed. Individuals are brought into the world with bodies that don't adjust to the contemporary idea of male or female, similarly as they were then, at that point. We allude to it as intersex nowadays. However, it might appear to be a natural term, it's pivotal to remember that sex likewise has social parts. For instance, the vast majority of our predecessors in western human advancement considered little penises as masculine and acculturated over colossal ones, which were brutal and dishonorable. Today, in any case, we assume that huge penises are more macho than little ones. Roughly 1.7% of people don't adjust to the contemporary ideas of gender and female. A portion of these individuals were eunuchs previously (Everhart, 2003).

A eunuch is what? They were usually males who had had their testicles removed, occasionally after puberty but usually before. Typically, the penis was also removed in Eastern Asia. Usually, this was done against one's will. Which is not to argue that any youngster could agree to something like this; rather, I'm stating that kidnapping and enslavement were the most common ways for a child to become a eunuch.

Slavery was frequently perceived as a punishment meted out by the empire to those whom it had subjugated and as a component of intricate ethnic hierarchies that reflected the degree to which a tribe had assimilated. The prospect of emasculating their own citizens caused considerable distress, yet the citizens of these empires were happy with the emasculation of slaves. This relates to how they understood what was free and what was not. One of the many rights and advantages that came with being a free man in the empire seems to have included not having your genitalia amputated. Castration of prisoners of war, the primary source of slaves, was an uncommon practice among imperial forces, unless it was an exceptionally brutal act of war. Rather, independent slave traders operating in frontier regions on the periphery of the empire were typically the ones who obtained castrated captives. Not only did empires

enslave those living on the outskirts, but slavers who shared the same religion or ethnicity as their captives frequently captured and trafficked slaves (Hinchey, 2015). From the Middle East and Africa, many Roman slaves were captured by Persians and thereafter by Muslims. Popes threatened Christian slavers who seized, castrated, and sold other Christians to Muslims during the Middle Ages; these slavers were mostly found in southern France, where European Christendom met Muslim Spain. As they do now, migrants are easy prey for predators.

Slavery was frequently perceived as an injustice the empire imposed on the people they had subjugated.

Chinese eunuchs were far more likely to have originated from within the empire's borders and from the era's main ethnic elite. About 1,000 BCE was the beginning of the Chinese custom of courtly eunuchs, who were viewed as the emperor's devoted allies in the struggle against the nobility. The conventional wisdom, both in the east and the west, held that eunuchs were incapable of posing a challenge to the ruling dynasty through their own dynasty due to their inability to bear offspring. A eunuch might, in fact, adopt a son, just as Roman emperors and eunuchs typically did. A eunuch's dynasty may be continued by brothers and cousins. Eunuchs could form a coalition to further their class interests and seize real power in a government. In other words, nothing about casting a man off stopped him from abusing power in the same egotistical way that a procreating individual would. Rather, Eunuchs' marginalization as a class served to keep them out of positions of authority.

Castration is only relevant if one believes that power is a personal, inherited attribute. Under actuality, even under fully feudalistic kingdoms, power is not solely inherited or personal. Throughout history, eunuchs have often upended established power hierarchies by taking actual control for themselves. Bagoas and his group of eunuchs were involved in kingmaking inside the Persian Empire around the third century BCE. Several aristocratic uprisings against the authority of court eunuchs resulted in the downfall of several Chinese and Roman Emperors. Zheng He was instrumental in the 14th-century overthrow of an earlier Ming emperor and rose to prominence as the head of the influential eunuch royal administration. In the latter phase of Chinese imperialism, his massive treasure ships sailed the southern seas.

Permit me to decide the where and when. Eunuchs were available in the old Mediterranean, Center East, Persia, and China. As a general rule, eunuchs are wherever you see refined empires. In the initial a few centuries CE, when heads usurped power from the

Republic, eunuchs were a typical element of Roman administration. After establishing New Rome (later known as Constantinople) in 330 CE, eunuchs had turned into a huge part of the royal power structure. Up to the late nineteenth hundred years, eunuchs were still very significant in China, the Roman and in this manner Ottoman Empires.

I will consider the Roman world since it offers a charming extension between our gender ideas in Western Europe and the more customary royal upsides of the Center East — thoughts that the West alluded to as "oriental." When I allude to "Romans" in this episode, I principally mean the Byzantine or later Roman Empire, which endured into the late Medieval times (Solevåg, 2016). I'm calling them Romans since they recognized accordingly and had Greco-Roman perspectives. The later Roman Empire turned out to be more related to Alexander the Incomparable's ideas of empire than with the old Roman republics that strike a chord when we hear "Roman." It likewise embraced Greek as its essential language and Christianity as its religion. Notwithstanding, this empire endured far longer than the Roman Republic, going on into 1453, and was hence constant with the Roman Empire. During the period I'm examining, the Empire controlled over advanced Greece and incidentally over Bulgaria, Turkey, and Georgia. North of a few centuries, Turks from the Russian Steppe vanquished these nations, which at last turned into the Ottoman Empire. Notwithstanding Egypt and the entire of the Center East west of Persia, it controlled over the previously mentioned locales. However, Rome stayed a significant impact on Turkish idea, their way of life was generally impacted by Muslim ideas from the Center East. They laid out Constantinople as their capital, named the district that is presently Turkey "The Sultanate of Rum," and on second thought of wrecking a significant number of the major chapels of the past Roman Empire, they transformed them into mosques. Their perspectives on eunuchs are a mix of Roman and Muslim impacts.

The Greek word "eunuch" is whence we got it. Etymologies from the fifth century link the word to the bedroom, suggesting that eunuchs may have started out as attendants who took care of their master's grooming and personal hygiene. Because they were castrated, eunuchs were probably regarded as more reliable when it came to matters pertaining to the bedroom and could be relied upon to keep their distance. We observe in various historical periods and cultural contexts that being close to a monarch's private affairs is a prerequisite for obtaining power. In later European kingdoms, offices such as Lord of the Bedchamber evolved into significant but primarily

ceremonial roles. The name "eunuch" has alternative etymologies that associate it with being "mindless" or "good of mind." Eunuchs were referred to as angels, especially in the Eastern Christian Church, where angels were thought to resemble men yet be sexless. People often comment on the heavenly quality of eunuch bodies and voices, as well as their unusually lengthy limbs. Castration was equated by early Christians with being a born-again virgin. Specifically, it was thought that the church father Origen had castrated himself in order to become a symbolic virgin. It was believed that a eunuch became purer of mind, less motivated by their personal desires, and thus better capable of serving others when their sexual desire was eliminated. Thus, eunuchs were created to serve; in fact, their sexuality made them the ideal servants (Tougher, 2009).

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Despite the fact that eunuchs are related with sexual immaculateness, all kinds of people have sexualized them. The Life of St. Andrew the Simpleton for-Christ, written in the 10th hundred years, lets us know that slave eunuchs engaged in sexual relations with their proprietors. "You liar, go into your lord's bed-chamber and perform with him the wiped-out training of the homosexuals, so he might give you different dates as well," St. Andrew derides a eunuch who offers him dates. You are sullied, so how ought to be managed you? You go to the corners and do things that are inappropriate for canines, pigs, reptiles, and snakes to do. Ensure you don't go any farther in case the Godhead treat you just and consume you totally with lightning streaks here and fire from damnation there.

"I know that as well, you worker of God," the eunuch's lord and mate endeavor to explain that eunuchs are sexually taken advantage of, however this young fellow is a slave, and when he is constrained by his lord, what else is there to do?

Saint Andrew, then again, isn't having any of it and answers, "Indeed, I'm mindful of that. However, a slave should serve the proprietor with regards to his substantial need, not concerning Satan's deeds, and particularly not as far as this loathsome and reviled quirk that even creatures don't participate in."

6. EUNUCHS AND THE BODY POLITIC

Not coincidence, political mutilation emerged as a new political strategy during the height of eunuch rule. Because it seems so different from our own, I find this

aspect of the Roman civilization to be fascinating. Being forced into slavery or having your family castrate you are the two ways I've described to become a eunuch. Being connected to someone who had become eunuch or losing a legal power battle was another significant factor in Roman eunuch ship. While it may seem unusual, consider the current state of affairs in the United States if Trump had castrated Mitt Romney, Adam Schiff, and all of their sons at the conclusion of the impeachment trial. Castration also wouldn't make sense in our civilization, although thankfully we are unlikely to witness the tyranny of those kinds of retaliations in America. Rarely are the political heirs of politicians in today's republics their biological children (Kalb, 2020).

While it may seem unusual, consider the current state of affairs in the United States if Trump had castrated Mitt Romney, Adam Schiff, and all of their sons at the conclusion of the impeachment trial.

However, mutilation has played a significant role in punishment throughout history. Hammurabi's "eye-for-an-eye" punishment—that is, taking only an eye for an eye rather than putting him to death—was allegedly a humane measure. In particular, mutilation was viewed as a humane substitute for execution in regions and eras where incarceration was uncommon. The Roman emperor's court was always full of rebels, and mutilation was mostly applied to criminals and insurgents.

Rome aficionados may be getting irritated with me because I've been calling Rome a hereditary empire. The truth is that the Roman throne did not necessitate hereditary succession. However, emperors believe that the first son born after they seize power will inherit the throne, especially as we approach the middle ages. Remarkably, the firstborn child born under an Emperor's rule was not the oldest son. Because of the extreme instability of the Roman crown, the empire thrived greatest during the infrequent times of prolonged dynastic control. As they became older, emperors typically crowned their heir co-emperor to guarantee a smooth succession. This strategy repeatedly backfired. Popular generals or reliable advisors often toppled weak emperors and took their place. An emperor may go on a military campaign and return to find himself supplanted by a court favorite since power was centralized at the imperial court in Constantinople (Chew, 2006). Anyone who was defeated in one of these battles was essentially labeled a rebel and punished with mutilation.

Political mutilation held a particular significance for the Romans. The Roman emperor was regarded as God's viceroy, much like the pope was in the West.

Under this system, known as caesaropapism, the leader of the eastern Christian church, the Patriarch of Constantinople, actively participated in politics and the Emperor was frequently involved in religious affairs. It also implied that the perfect ruler ought to resemble a romanticized man. Christian doctrine held that since God created man in his image, the Emperor had to have the ideal body in order to represent God in human form. It goes without saying that emperors were not idealized male figures. Many ruled until they were elderly, some had wounds, some weren't even males, and Justinian II was infamous for losing his nose after being overthrown from the throne for the first time. Thus, castration was a severe insult to a person's family and potential dynasty in addition to being a physical means of removing someone from the throne. Common punishments included the removal of the eyes, tongue, ears, hand, or foot; however, the Roman practice of severing or chopping off the nose was especially cruel. It is said of Justinian II that "every time he wiped away a droplet of snot with his hand, when he was restored to power, he ordered that one of those who had opposed him should be slaughtered."

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Castration and exile to the celibacy of an ecclesiastical position were not mutually incompatible practices. Such mutilations were thought to be more acceptable to the nobility and a more Christian substitute for the sin of murder than the death penalty itself. A ritualistic method of taking away someone's power was mutilation. Members of unsuccessful coups were frequently cruelly blinded, leaving them to rot in captivity for a few days before dying from untreated wounds. Once more, this was thought to be a more acceptable method of eliminating rebels without really killing them (Tolino, 2017).

I'd like to now share the story of Empress Irene because it embodies all the concepts we've covered thus far: women in leadership roles, political disfigurement, royal instability, and the influence of eunuchs. Additionally, it foreshadows the following section, which will explore western perspectives about eastern gender norms. The explanation Irene wedded Leo IV is a secret to history specialists. She was not a nonconformist since she was from Athens, which was near the western edge of the empire. During the eighth hundred years, the Roman Empire was encountering one of its various philosophical emergencies. This was the biggest of them.



Figure 6: Empress Irene Ducas

Source:

<https://www.unlikelyexplanation.com/post/what-can-eunuchs-teach-us-about-power#viewer-4m8rb>

A few Christians believed that any depiction of saints or prophets added up to excessive admiration, which is explicitly taboo in Hebrew Scriptures sacred texts. These Christians were amassed in the eastern segment of the empire. The Roman Sovereign was perceived for intervening conflicts between places of worship as a component of the caesaropapism I recently examined, and the latest head had agreed with a particular position with the nonconformists. At the point when ministers and priests whined, he requested the annihilation of blessed workmanship and model and exiled them. Irene's perspectives were normal of those in Europe; she didn't feel that symbols were disrespectful, and when her significant other became Head, she convinced him to embrace a moderate way to deal with symbols. Mollification had all the earmarks of being inevitable when Leo IV in the end died from the sickness he had been doing combating for various years — probable TB.

Irene burned through no time in having her child, who was nine years of age, delegated as Constantine VI and having her own official affirmed. She caused Leo's siblings to enter the congregation as chaste priests with the goal that not even one of them could challenge her power. She named Staurakios, her number one eunuch, as her top state leader and moved control at court from the military, which was overwhelmed by renegades, to the faithful eunuchs and handmaidens. She was effective for some time in keeping the crown regardless of the deficiency of the eastern boundaries of the empire because of the surrender of significant commanders to Muslim powers. She further fragmented the empire and her base of help by facilitating the second chamber of Nicea and making

sure that iconoclasy was named a sin (Krondorfer, 2007).

She further maddened the court when she had herself broadcasted the senior co-head at Constantine VI's seventeenth birthday celebration, permitting her to be referenced first in every proper announcement and triumph ultimately the last say in her child's activities. The empire's mavericks viewed this as something over the top, and after a tactical takeover, Irene, Staurakios, and most of the regal eunuchs were expelled. To the disappointment of the renegades, Constantine's activities on the religious debate were deficient, and after a year, he brought his mom and her eunuchs back from exile. This time, the plotters endeavored to take the high position by bringing back one of Constantine's uncles from exile, however they were ineffective. As well as blinding the uncle being referred to, Irene and Constantine cut off the tongues of the other four uncles as a safety measure.

Subsequent to settling the issue, Constantine decided to isolate from the leftover individuals from his strict local area by separating from his better half, getting hitched once more, and bringing forth a child 14 months after the fact. With the congregation pronouncing the main beneficiary a jerk and declining to recognize the separation, Constantine VI found himself truly without companions. It was then when Irene moved. Her men snatched her child from the roads of Constantinople and took him to the royal residence, where his eyes were eliminated in a similar room where he had been conceived 27 years prior. It appears to be that this was a rough blinding, as he died soon after.

With no male co-emperor, Irene was now the first woman to lead the Roman Empire. Though it had come at a heavy price, she and the court eunuchs had won. In her forties, Irene had no husband or heir, and her power came from a tiny group of quarreling eunuchs. As soon as Staurakios established his dominance in the court, he faced his biggest obstacle. Irene had developed a preference for Aetios, a younger eunuch. These two eunuchs came from well-known families, and they started vying for positions by putting family members in influential positions. Upon Irene's unavoidable death, every eunuch aspired to inherit authority for their respective families. Aetios went to Irene and requested Staurakios to be isolated from the military after he got purchasing going military officials. Staurakios appeared to have flown off the handle thus. He purportedly declared himself sovereign and endeavored to take the privileged position notwithstanding developing increasingly unwell, however he got next to no support. After his

uprising was put down, he died rapidly (Jagiella, 2021).

The last catastrophe for Irene's power then showed up. A warlord from Frankish brutality was delegated head of Rome on Christmas Day in 800. The Patriarch of Constantinople and the Pope of Rome have managed the Christian church since the Bedouins vanquished Egypt and the Center East. Leo III, the frail pope who was loathed by the Roman people, had gone to Charles, the Frankish ruler, for help. Since Rome fell, Charles was the most achieved military pilgrim in Europe. He secured himself as Lord of the Lombards subsequent to merging his power in France, expanding on his dad's triumphs in Italy, curbing and changing over the agnostic realm of Saxony in northern Germany, and eventually advancing across Germany the whole way to Austria. In light of his phenomenal accomplishments, he was named "Charles the Great" or "Charlemagne."

Two days after declaring during a trial that Leo III was innocent of all charges, Charles traveled to Rome in favor of the Pope and on Christmas Day he knelt to pray. Charles was crowned by the Pope seemingly out of the blue, and upon rising, he was proclaimed the Roman Emperor. Charles may or may not have known that this would occur. Although he never referred to himself as the Emperor of the Romans, the title was used by German monarchs until 1806, when Napoleon abolished it and adopted a new identity as a Roman Emperor. In a single, spectacular deed, the Pope had crowned himself Emperor of Rome and established himself as the head of Christianity, surpassing even the Patriarch in Constantinople. The Pope used the threat of denying a king legitimacy to exercise political influence throughout Europe throughout the better part of the remaining history of the continent. Another step toward the ultimate breakup of the Christian church was taken when the Pope was explicitly linked to European land concerns. It would split into the Catholic and Orthodox religions two centuries later.

It looked as though Western Europe had been restored to the Roman Empire. The lack of a Roman Emperor served as the Pope's defense.

The Roman Empress in particular found this report to be unbelievable when she arrived at Constantinople. Europeans were well aware of Irene's presence, but because of her sexual orientation, they did not see her as a legitimate emperor.

7. CONCLUSION

The obstacles faced by eunuchs, or transgender people, in India and around the world have been

widely discussed in literature and the media, despite modest advancements in government facilities. Because of their gender identity, they are still subjected to severe discrimination and prejudice in society, which causes them to suffer from invisible bodily and mental suffering and increases feelings of isolation and worthlessness. Movies like "Taali" and "Guru" have challenged long-standing stereotypes and fought for their rights, helping to present a more complex and positive picture of their life. Eunuchs have historically had a significant impact on politics, frequently balancing out the shortcomings of inherited aristocrats and even creating shadow administrations. As demonstrated in the Roman Empire and other societies, their special position—shaped by castration and social stigma—allowed them to achieve great power and authority. The complexity of their role—highlighted by individuals like Empress Irene—underlines how differently nations view gender. Eunuchs are still a marginalized community despite their historical and modern significance, which highlights the need for ongoing study and campaigning to solve societal and health issues, as well as to improve eunuchs' rights and recognition.

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