



Available online at www.jlls.org

JOURNAL OF LANGUAGE AND LINGUISTIC STUDIES

ISSN: 1305-578X

Journal of Language and Linguistic Studies, 17(3), 1972-1973; 2021

Freud's Eros through the voice of a Hijra in *The Parcel* by Anosh Irani

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APA Citation:

Mariena Kamala Brinda Noel, S., & Jayakanth, R. (2021). Freud's Eros through the voice of a Hijra in *The Parcel* by Anosh Irani, *Journal of Language and Linguistic Studies*, 17(3), 1972-1973

Submission Date:08/10/2021

Acceptance Date:22/12/2021

Abstract

Madhu, a transgender woman, has her own way of life, despite the fact that she is bullied on the streets every day. Nothing, however, can shake her. Her determination keeps her going since she wanted to become a hijra, which she did, and she knows what will happen next. She tackles the obstacles of life every day and boldly confronts the people, and she is even brave enough to confront them.

Keywords: Prostitution, battle, dignity, thing, shattered.

1. Introduction

In ancient Greece, eros was thought to be a desire to live. People used to do something to get by in life, no matter how tough the circumstance was. Eros leads to Libido. As Freud says, it leads to the id, which talks about the unconscious self that happens to be with us from the day of birth.

When compared to the Hijra character Madhu in this story, she is treated horribly on a daily basis on Mumbai's streets and signs. But that makes no difference to her. She believes that she must do something to ensure her existence. Madhu may show her middle finger to the passenger in the cab when she was treated badly, but she couldn't show it to the passenger because of the Hijra rule. "If someone abuses you verbally, take it. Don't react. Maintain your dignity". (41,42).

When compared to the Hijra character Madhu in this story, she is treated horribly on a daily basis on Mumbai's streets and signs. But that makes no difference to her. She believes that she must do something to ensure her existence. Madhu may show her middle finger to the passenger in the cab when she was treated badly, but she couldn't show it to the passenger because of the Hijra rule.

Gurumai says the only place you will be ever able to call your home is where we live. It is called Hijra Gulli. These words kept lingering in Madhu's mind as he knew he does not belong in this place. The thirst for him to become a woman increases day by day. When Madhu saw gurumai she had a feeling that she lost her mother's love and father's guidance. It was because she did not have a feeling of the family with her parents. Even though her parents tried to protect her things did not work out with them. The drive that she had did not stop her at any cost.

According to Freud, we are born with our Id. The id is an important part of our personality because as newborns, it allows us to get our basic needs met. Freud believed that the id is based on our pleasure principle. In other words, the id wants whatever feels good at the time, with no consideration for the reality of the situation. When a child is hungry, the id wants food, and therefore the child cries. When the child needs to be changed, the id cries. When the child is uncomfortable, in pain, too hot, too cold, or just wants attention, the id speaks up until his or her needs are met.

All these happen in Madhu also. As a child, he doesn't know what is good or bad but the only thing he knows is that he is fit into the wrong body. So as days go by, he tries to change himself and fit himself into a body that welcomes him and makes him feel comfortable. That is why even after he is warned so much by his father, he follows Guramai to her place where Hijras live as she gets happiness that nobody can explain. "Neither man nor woman, she had found a place among beasts" (166). Madhu finally loves her transition.

This is the image that Sigmund Freud refers to. Whatever occurs, they will do whatever to satisfy themselves. They are content with themselves and are unconcerned with the world around them.

The id is simply concerned with its own satisfaction, not with reality or the needs of others. Nothing else matters when the id desires something. That is how a baby begins to cry; it is unaware of what is going on around it, and its need must be met.

2. Conclusion

So these are the aspects of Eros that Freud discusses, and how all of this is used in this literature is explained. Madhu is usually unconcerned about herself. Her sole motivation was to become what she desired, which she eventually did.

References

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