

## **Female Self-Creation and Re-Defining Self in Gilbert's *Eat, Pray, Love: A Feminist Study***

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### **Abstract**

This paper endeavours to give a feminist analysis of Gilbert's novel *Eat, Pray, Love* (2006), which is based on the issue of women's identity. Thus, the selected novel first explains the crisis of identity and the factors that make women feel ambivalent about their own real identity. That is why the study benefited from feminist psychoanalysis and captured it as an approach for analysing the texts along with Marxist feminism. It focuses on the sufferings of women in their remorseful lives, in which they live under the atrocity of patriarchy. It aims to illustrate the obstacles preventing women from discovering their identities. The selected novel proposes and argues that the bitterness through which women pass frequently in their lives implanted misandry and resentment of being inside them, and the upshot is that they lost their identity. Besides, it affects them psychologically. The presented study entitled "Female Self-Creation and Re-Defining Self in Gilbert's *Eat, Pray, Love: A Feminist Study*" studies the themes of the rebirth of women after they had dismantled and melted under the hegemony and the suppression of patriarchal ideology. Hence, the problem of the study is the retrieval of a unique identity for women.

**Keywords:** Feminism, Re-defining, Gilbert and *Eat, Pray, Love* .

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## تشكيل الذات الانثوية واعادة تعريف الذات في رواية كل وصل وحب لجلبرت: دراسة نسوية

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### المستخلص

تسعى هذه المقالة إلى تقديم تحليل نسوي لرواية جلبرت اكل وصلي وحب والتي تقدم بناءً الهوية الانثوية وتعريف الذات. وبالتالي، توضح الرواية أولاً أزمات الهوية والعوامل التي جعلت النساء يشعرن بالتناقض بشأن هويته الحقيقية وهو بشكل مختصر بحث عن الذات المفقودة. لهذا السبب استفاد الكاتب من التحليل النفسي النسوي واستخدمتها منهج تحليل النصوص، إلى جانب ذلك أنها تستخدم النسوية الماركسية أيضاً. إن الدراسة يركز على معاناة النساء في حياتهم البائسة التي يعيشن فيها في ظل فظائع النظام الأبوي. ويهدف إلى توضيح العقبات التي تمنع النساء من اكتشاف هوياتهن. تؤيد الدراسة وتجادل بأن الممارسة التي تمر بها النساء بشكل متكرر في حياتهن زرع التضييل والاستياء من التواجد بداخلهن، والنتيجة هي أنهم فقدن هويتهم. إلى جانب ذلك، فإنه يؤثر عليهم نفسياً. هذا المقال، بعنوان "تشكيل الذات الانثوي واعادة تعريف الذات في رواية كل وصل وحب لجلبرت: دراسة نسوية" تدرس موضوعات ولادة المرأة من جديد بعد أن فككت وذابت تحت هيمنة وقمع الأيديولوجية الأبوية. وبالتالي، فإن مشكلة الدراسة هي استعادة هوية فريدة للمرأة.

كلمات مفتاحية: إعادة التعريف ، جلبرت ، تناول الطعام ، صلاه ، حب.

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**Introduction**

Literature is often characterised by its reflection on life as one of its most prominent features. Studies and reflections on such sensitive issues in literature have become inevitable since feminism and women's issues occupy a prominent and important arena in human history and are an important aspect of current life. The reflection of women and the issue of feminism are prominent because they have occupied a vast portion of human beings's lives. This study, which is entitled “Female Self-Creation and Re-Defining Self in Gilbert’s *Eat, Pray, Love: A Feminist Study*” reviews so many sources – Books and articles- to find out how women are depicted in literature. It transcends the social restrictions and the tyranny practised by men over women throughout history. Identity is a staple issue that is tackled by the study. It is regarded as a major concern for feminist writers because when women lose their identity, they might find life meaningless, and their psychology might be devastated. It was during the first half of the twentieth century, that women claimed the right of unique identity and existence. Women before the second wave were unable to find themselves in literary texts and in the real world as well, in the second wave, that's to say, women at the beginning of the 1960s endeavoured to find themselves as they were not as they were depicted by men. This study analyzes the psychological oppression that women face as an outcome of their loss of identity. That is why it is used in the psychological field of study for examining the text. In the selected novel, the reader can effortlessly depict the heroine's loss of herself and the factors that bring about such calamities. Hence, her personality and identity are devastated, and she has totally lost herself under the oppression of the men. She struggles, and finally, she rescues herself from being a phantom, and she re-identifies herself by exerting too much effort for that.

**Feminist Studies: Basic Concepts**

Feminism is an interdisciplinary field of study, that studies women concerning their social milieu, religion and economy. More importantly, it focuses on their relationship with men and how they are depicted by them. The study concerns humanities and sociology, which is why it can be regarded as a tentacle study. Feminist criticism, which is located

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under the big umbrella of feminist study, is a practical process of evaluating and critiquing the way and how women are presented or depicted by writers in their literary texts. It criticizes the dominant phallogocentric ideologies the patriarchal attitude, and male interpretation in literature(Cuddon 315).

Many who study feminism may believe that the women's movement of the (1960s) was regarded as the start of "feminism". Such a belief can be referred to as controversial because, although the feminist movement of the 1960s profoundly and actively questioned all the fields of society that subjugated women, it was a retrieval of the old one. Very long before that time, many writers, with their prominent works, indicated the problems of women and were aware of society, authority, and men. They depicted the suppression and suffering under which women are marginalised. *A Vindication of the Right of Women*(1792) by Mary Wollstonecraft, *Women and Labour*(1911) by Olive Schreiner and *A Room for One's Own* (1929) by Virginia Woolf, all the above-mentioned critical books endeavour to portray the issue of women in their sphere. They are regarded as stimuli for activating women to pursue education, and they believe that the most vital factor that devolves women and makes them suffer is nothing but their ignorance(Barry 117,118,119). Another factor on which all three make agreement upon is the role that society gives women as the society or the social constructions gave no sensitive role to them but marriage and motherhood. Steven Padley asserts in his *Key Concepts in Contemporary Literature* that language is the staple issue that should be taken into consideration in the field of feminism. According to his book, language is a tool used for the benefit of men. It refers to males as origin majors while referring to females as second or minors. He proclaims that a French feminist, Simon de Beauvoir, asserts in her book, *The Second Sex*, that female identity is constructed so that it's not real or original. According to her, women have been marginalized in the male kingdoms -Societies and thinking-throughout history. Besides, Padley sheds light on the language and he asserts that language strengthens and mirrors patriarchal values. The psychoanalytical theories of Jacques Lacan were equally important in this regard. The Lacanian idea that children's acquisition of language is located as they recognize their separation from their mother highly

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affected the French feminist theorists due to the fact that they believe that language is structured along the lines of binary opposition between masculine and feminine, with the masculine plays as the dominant side of combination, while in regard to the feminist perspective, it's a pure male discourse(159). From this, it becomes obvious that feminist studies have a long root in the history of mankind, and it is not a local issue, no doubt, it is a universal issue as it has its presence among all the nations. There were other prominent writers before (1960) who endeavoured efficiently to diagnose the problems of women in their society. Simon de Beauvoir, for instance, in her *The Second Sex* (1949) believed that reality for women is constructed by society as (other) and she is not regarded as a free being in her world or as an equal being to men. She emphasizes that French society is patriarchal, and she wants to break this patriarchy. Men also contributed to such universal issues, as John Stuart Mill depicted the image of women in *The Subjugation of Women* (1869). Those abovementioned impacted almost all arenas in society, especially literature, for instance, *The Second Sex* inspired most of the writings of D.H. Lawrence. The notion of patriarchy” became popular within the Women’s movement in the (1960s) because the subject of the feminists' experiences was women’s experience under patriarchy and the long tradition of male rule in society. Those facts culturized the minority of women, distorted their lives, and treated their concerns as peripheral. So, feminist critics in that decade proclaimed that to be a woman in some aspects is not to exist at all(Rivkin528,529,530). Thus, to be a woman is to be a minor; to retaliate is to die. Hence, for women, there is no third option: they either have to be guided by men or they have to be stripped away. Therefore, patriarchy is nothing but a social structure, a structure that is made by society. It has no scientific basis or logical belief. It’s just to empower men on women and this is for the benefit of men. Such representation, i.e., representing the exact reality and the social implication or social context in which women are suffering, is the staple task that the literature of feminists seeks. Thus, feminist writers throughout history retaliate against the artificial social construction of “Patriarchy” which is constructed by men. The idea has a long history, it is empowering men over women subjectively, and it can be regarded as a mould that is shaped by society. The movement had a great impact on

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the ethicality of women at that time. Thus, it ingrained a new worldview inside almost all women. Such an open world allows women to be able to redefine themselves and insist on having their rights. There is a strong relationship between feminist theory and the production of literary texts. All the literary genres, namely: novels, poems, memoirs, and other fictive and non-fictive literary practices, maintain theoretical critique and argument in feminism. For instance, Feminist literary and theoretical writers have played a great role in combining the theory of feminism with literary productions in various ways. Virginia Woolf, most famously, explains, “[A]ll the literary training that a woman had in the early nineteenth century was training in the observation of character, in the analysis of emotion. Her sensibility had been educated for centuries by the influences of the common sitting room” (*A Room of One’s Own*, 70). Then again, Simone de Beauvoir speculates that “assuming the roles of housekeeper, wife, and mother” (*Women and Creativity*, 23), limits a woman’s freedom rather than freeing up her powers of observation, as Woolf claims, and the practice of the literary, in contrast, changes the limitations her situation imposes, allowing her to develop “the conditions most necessary for what we call genius to flourish”. Literature for Beauvoir is linked to freedom and, in particular, freedom from the worldly conditions that women absorb in their social roles (Goodman 2). The concentration on this decade concerning the feminist study is very important. Because the decade witnessed feminists developing approaches that did not depend on males to define them, they launched to define themselves by themselves. No longer do they agree with male-defined theories. Various approaches ramify from feminists namely: Radical feminism, psychoanalytic feminism, the feminisms of women of colour, and postmodern feminism all attempt to develop and analyse women’s role in society from a woman’s perspective (Malpas et al 96,97,98). Generally speaking, feminism is a disparate field, thus. Even agreement upon its definition is never fulfilled. Feminists throughout history retaliate to the tyranny that they face in three waves each of a certain period and each of different requirements. The first wave started in the late nineteenth century and early twentieth century the feminist movement of that phase requirement was suffrage.

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**Illusion and Destination of Identity**

One of the most important predicaments for women is finding their real being. Being as they wish to. The endeavour to achieve such a search is futile. Such reality reflects various literacy texts written to describe the issue of women. For evidence, Sylvia Plath explains in her *The Bell Jar* (1962) that to be a woman is to suffer; to survive is to search for no definition for yourself. Such a reality is apparent in her work. Moreover, she explains in the above-mentioned work, that womanhood is an arduous task because her everything is in relation to men. She must be defined by men; otherwise, she has no identity. Such a fact, which is proclaimed by her, gives no privilege to women in society and no value, even no identity. Their being deteriorated and sometimes they are reshaped by men according to men's needs. she, Plath herself, is considered a victim because she fails to find an identity for herself, and struggles to dissociate herself from womanhood, as she falls into a state referred to as resentment of being. Her anger and frustration toward mother figures do not enable them to escape from femininity(Sakane).

Many feminist critics endeavour to put a decisiveness to the issue of identity, but their attempts were futile. Simon De Beauvoir (1908-1986) attempts to find a persuasive explanation for the situation in which women fall. Identity and being are the two most important grounds, which tackles by her. In her book *The Second Sex*, the French writer proclaims that; males subjectively refer to females, considering them as they wish. Relying upon their idea males excluded females from the domain or realm of the human being as if they "female" are a foreign creature. Thus, "males" label females as "Other" and they regard them as objects "Thing" and defined according to the perceptions and ideologies of men. Thus, the dominant male defines female existence. Such hegemony affected the female psychology and mentality and they believe that they are secondary or nonexistent being "players" in the most prominent and sensitive social grounds and institutions of their culture. Females, according to de Beauvoir, are absent on grounds of social, educational and religious. For instance, she is absent in the educational systems, government and church. Thus, de Beauvoir believes that women must work hard to overthrow the boundaries, which are created by men. More importantly, they should define themselves by

themselves if they want to be a significant character in their society. They should retaliate to the identity which is pinned down for them by male “Others” and to defy it. According to de Beauvoir, the identification of females is of the utmost importance. Self-creation for females is a necessity which no woman should not get rid of. She asserts that women should ask themselves “What is femininity?” This argument should push women to a staple of elaboration and study. They should seek for their-self and find it, then they should recreate their identity. Such a process is too arduous and it is called “Self-Creation”. The notion which is been resided among almost all nations, she asserts, “humanity is male and men define women not as herself but as relative to him”. Hence, men do not consider women as partners in the context they co-live -family and society- whereas they are depicted as subordinators. Autonomy is regarded to be the most important thing, which women should strive for. Women must abolish social constrictions and the ideology which says that men are subjects whereas women are objects. Women should not consider men as absolute and they are the “Other”, and they should not let men control the dominant discourse and the power for defining cultural terms(Bressler 149,150). Ann B. Dobie elaborates on the concept of Simon de Beauvoir as follows; French culture and Western societies are patriarchal societies, and women are referred to through their men. Women are not born inferior but rather made by men to be so. Such societies depict women as inferior to men or nonexistent(107). Other writers confirm such perception, for evidence, Kate Millett states that men throughout history endeavour to diminish the identity of women. She retaliated to the repressive stereotyping of women by distinguishing the differences between biological “sexual” and cultural “gender” identities. Thus, according to her such stereotypes affect the real identity of the female and it demolishes its identity or may eclipse her. Males, according to her, control both the domestic and public life of the women and in both arenas men practice power upon women commanding her what she has to do and what she has to abandon besides men model her and put her in charge of her rules. Thus, the “men” finally define men. Moreover, she proclaims that even literature is not a tool, which may rescue women or show them as possible to be seen but it is a record of a collective consciousness of patriarchy besides it is

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men delivering their concept about women to other men no to women(72). Sandra Gilbert and Susan Gubar argue that women struggled to create an identity as authors within the patriarchal environment of Victorian England. They bifurcated women into two extremes: The Angel of the House who is traditionally good, obedient and virtuous the other one is a madwoman in the attic which is the image of women's suppressed anger, wrath and power. Those two emblems are not feminine. Such two depictions of women are not the real famine, thus, according to the two writers the representation of women in literature is a distortion of the real identity of women. The theory that they presented is highly sought after by so many great feminist writers(17,18,19,20,21,22). Another issue that deserves to be discussed; is Freud's notion about females. Such a notion may affect the psychology of women in general and their attitude towards their identity. "The Penis Envy" is a theory by Sigmund Freud (1856-1939), which asserts that very young girls experience anxiety when they realize that they do not have a penis. Such a negative sense affects them profoundly and they regard themselves as inferior to men. No need to say, the concept, which is proclaimed by Freud affects the female's identity in two ways: either they will start to hate or belittle themselves, secondly, it may create in their mind a negative notion about their identity and they will fall in an illusion and seek to find an identity for themselves. According to him the concept of penis envy is a universal sense and it is responsible for the "Castration Complex". Such fact resulted in realizing themselves as "hommes manque" rather than a positive sex, thus as Kate Millett asserts, the female child seeing the male organ, recognizes herself as female because she lacks the penis(Selden129). Such a concept affirms that a female is always in search of defining and redefining herself and they live in an illusion of whether or not they believe in their own being and ability or not. Indeed such a notion negatively affects almost all women and they find themselves not as equal as men but as an appendix and inferior to them.French feminist critics broadly take the above issue into consideration, they believe that traditional male discourse arises from the symbolic order articulated by Lakan. When women accept the symbolic castration and submit themselves to the laws of the father, it means the acceptance of the symbolic order(Booker 90). Thus, this fact

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reduces trust in the female and gradually she feels she is inferior then she loses her identity. French feminists assert that it's because of those theories -Lacan's theory and Freud's theory- female women might speak in a disruptive way(Ibid90). The psychoanalytic theory which has been advocated by Freud invokes a sort of debate among scholars, some believe that such ideas have a negative impact upon females, as making them idle, in the contrary some evaluate it as a scientific reality, not as social reality. Juliet Mitchell's "Psychoanalysis and Feminism" defends Freud with the plea that psychoanalysis is not a recommendation for a patriarchal society but an analysis of one, for her Freud is showing the mental representation of social reality, not the reality itself. Thus, according to her, females should not be affected by such scientific facts; they should search for a unique identity (Ibid130). Yet Freud's intention is conceptualized by feminist critics as a theory which marginalizes female lives to the sexual-reproductive and demolishes their identities besides it may make them to be absent in their whole lives. The concept by him also may persuade some women that women live at a low cultural level because they are passive in regard to sex and their social participation in the world. Freud labeled women as uncivilized creatures suffering from the psycho-organic development through the stages of infancy and adolescence(Millett198). Such depiction frustrated french feminists and they highly retaliated to it. They believe that such assertions weaken women and eradicate their real identity. More importantly, they encourage women not to implant such ideas in their mind and they should refute them.The above idea, as well, is foregrounded by Elaine Showalter as she proclaimed that the French feminists primarily are psychoanalytic because of the influence of Freud and Jacques Lacan upon them. According to the latter, women in her symbolic order became the victim of the social restriction of her social milieu, she accepted the formation of language by her society. Thereby, she socialized into accepting the language and the law of the father and she modeled as the language and patriarchy wanted to be. The corollary of the process is an inferior character produced(Dobi 108,109). Thus, she is identified according to the ongoing and hegemonic language of her social milieu which is the language of men as Thomas Hardy states "It is difficult for a woman to define her feelings in language which is chiefly

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made by men to express theirs” so, according to this women cannot establish a unique idea for herself she always defined by men and she must remain as an appendix to them. The strive of women’s searching for their identity has two results and those results affected the society wherein women live in. The first one is that they may be disappointed and find no meaning in their own life and of course no identity. I.e. not being able to find any persuasive identity in their own being, in such a condition women totally disappointed and divested. Hungarian, Hegelian-Marxist theorist Georg Lukács -He was a Marxist philosopher- in his *History and Class Consciousness* (1922) elaborates that such a condition focuses on “Reification and the Consciousness of the Proletariat.” Lukács believed that when a person is treated as a thing, an inherent contradiction emerges because the person as subject knows that s/he is not an object; from this contradiction may emerge a critical consciousness, a resentment of being reified. Such sort of psychoanalytical oppression affected almost all the women of the early modern era. Thus, the issue of identity is present. Thus, women may face the same feeling when she is disappointed from establishing a separate identity for herself. She falls into nothingness and meaninglessness, finding out that this life has no meaning for her. So many English literary texts reflect such reality, which is stated by Lukace. Many female heroines were represented by writers facing the calamity that elaborated. Tess in *Tess of the D'urbervilles* by Thomas Hardy is a typical example of that. The contrariwise to the above result is that the female challenges and overthrows all the calamities and fins from the completely melancholy life, wherein she breeds a unique identity for herself. Those two contradict the options of the female state in their social milieu to have representation in society. Critics highly focus on them and show the difference between the two statuses. The above-mentioned idea has a great presence in the literary texts, i.e., being oppressed and possessing resentment for your being is a universal feeling afflicting almost all women. in the world. For instance, Mary Wollstonecraft’s “*Mary, A Fiction*,” insinuates that the story is directly rooted in her own experience. Mary, who is intelligent and full of ‘sensibility’, struggles towards fulfilment in a society that offers her few opportunities. Wollstonecraft acknowledges some intriguing emotional

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paradoxes. Her heroine protests bitterly against masculine dominance and violence, but still dreams of protective fatherly love; she both pities her victimized mother and is full of resentment(Walters32). There is another important theory which should be discussed and that may deserve elaboration is the theory of “Ecriture feminism” which is a feminist theory movement that means feminist writing. It was originally coined by Helen Cixous the prominent feminist critic, which means feminist writing. The core of their idea is that because language is male-oriented, thus females should resist that and make it female-oriented. It allows women to express themselves and it foregrounds the importance of language for the psychic understanding of self. Such theory wants to enable women to resist the submission of the patriarchal law by exploring a different mode of discourse that arises not from the symbolic but from an imaginary order(Booker91). Such theory is very important for women to follow due to the fact that it allows them to re-identify themselves thus reshape themselves and rescue themselves from the slavery that they fall in. It can be considered as sustaining the consciousness of women. To shift the orientation of writing from men to women.

### ***Eat, Pray, Love: A Critical Analysis***

A woman searches for everything, which is regarded to be the most appropriate definition for the novel. Such an idea proves how the title of the paper fits with the crux idea of the novel. Besides, searching for a meaning in life to live by has a long root in the history of mankind. Such a perception is the crux of the existentialists. Finding yourself is the most crucial idea, which is represented in the novel. This is the saddest reality, which falls on almost all the women in the real world wherein they live. Most of the feminist theories apply to the condition of living in which the heroine suffers. For a woman to overthrow the calamities of her own life is difficult in a man's realm.Liz’s life in the novel is directly welded with men. Men influence her destination and her happiness and sadness. She is not an equal gender to men rather she is a second gender because when she divorced, the society which is set for her, allotted no regard for her and treated her as an inferior gender. The idea, which is presented by Gilbert in her novel, is much like Tennyson’s *Lady of Shallot* because Tennyson in his poem states that women should not submit to the

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constructions of their social milieu and should retaliate to it. In the poem, Tennyson encourages the women of his era to search for a meaning for their being and not to submit to the identity, that was given to them by their society. Confrontation to the obstacles is the most staple issue, which Tennyson emphasizes. The idea which is presented by Gilbert is much like Tennyson as women should not submit to the calamities, restrictions and the identity of their society. In the novel, the heroine faces problems in her life that are difficult to solve, but what is important to highlight is that she is not submitting to the problem as she seeks to find meaning in her own life despite the problems. Such a response to suffering is compatible with what had been said by Friedrich Nietzsche "To live is to suffer; to survive is to find some meaning in the suffering" (Viktor 11). More importantly, he states "He who has a why to live can bear with almost any how" (Ibid12), such a statement can be referred to the way man challenges life, having a strong enough reason or purpose for living enables man to endure almost any hardship. Thus, the heroine is determined to overcome hardships by finding new meanings in her own life. Moreover, what is noticed in the novel is parallel to the attitude presented by Simon De Beauvoir. In her *The Second Sex* de Beauvoir laments that; a female has no role in defining herself and men define what it means to be a female. Contrariwise, to such ideology Gilbert in her novel presents a super female as she is not submitting to the identity given to her by men. She "The heroine" herself wants to create herself, and from the calamities, she wants to find meaning. Hence, the heroine in the novel is oppressed she searches for a meaning by which she can continue her living. After she is defeated, she realizes that what should be sought and appreciated is happiness. 'Happiness is the consequence of personal effort. You fight for it, strive for it, insist upon it, and sometimes even travel around the world looking for it. You have to participate relentlessly in the manifestations of your own blessings. And once you have achieved a state of happiness, you must never become lax about maintaining it. You must make a mighty effort to keep swimming upward into that happiness forever, to stay afloat on top of it.' (Gilbert219). After the heroine faces failure in her marriage, she tries to stand on her own two feet and seek a solution. What is presented in the novel is a message for all females to overthrow

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the sufferings and calamities by their ability. The heroine is divorced, and when a woman is divorced, there are two results either she falls into disappearance or she may retaliate and overthrow and find a solution. The heroine of the novel, after her divorce, searches for meaning in her own life. Such ability is well discussed by Victor E. Frankl in his *Man's Search for Meaning*, as he stated "The way in which a man accepts his fate and all the suffering it entails, the way in which he takes up his cross, gives him ample opportunity - even under the most difficult circumstances - to add a deeper meaning to his life. It may remain brave, dignified and unselfish"(Victor88). Hence, man prefers suffering than relying upon having no meaning in his own life. For instance, the heroine in the novel chooses to fight back and finds success in her journey of self-discovery. As Victor asserts, man always strive -even under the most difficult circumstance- to add a deeper meaning to his life(88). Such assertion which is proclaimed by him enhances individuals not to succumb to the sufferings and always try to find solutions. Besides, the heroine presents herself as being sceptical about self and depicts it as a world that can not be understood, "The ingredients of both darkness and light are equally present in all of us,...The madness of this planet is largely a result of the human being's difficulty in coming to a virtuous balance with himself."(Gilbert 134). The above assertion indicates how it is difficult to acquire meaning in life and understand oneself. The heroine's visit to the three parts of the earth stands for her search for self-creation and self-determination. She had been treated before her journey as an object without identity. She was looked as an abject and she looked as a lower state and condition. Such sort of treatment is rejected by him thus, she retaliates to it and asks for divorce to find out for herself. However, the author wants herself and all women to think every day to realize whether they are looked at as abject or not by men and society as once she asserts "You need to learn how to select your thoughts just the same way you select your clothes every day. This is a power you can cultivate. If you want to control things in your life so badly, work on the mind. That's the only thing you should be trying to control." Such assertion by her indicates that society and men do not help females to have a unique identity whereas they create them by their wish, moulding them to have beneficiality for men and society which is

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ruled by them. That is why, women should rebel against such traditional habits and find themselves in the social milieu wherein they live. The novel also elaborates on the issue of “otherness” in real life outside the novel or in the social milieu wherein the novel sprouts. The heroine was considered to be another second human being before she started her journey and she was not regarded as a unique entity free by herself, she was ascribed to his man as an appendix. Such a fact in the novel is parallel with what is asserted by Beauvoir because she believes that women must work hard to overthrow the boundaries, which are created by men. More importantly, they should define themselves by themselves if they want to be a significant character in their society. They should retaliate against the identity, which is confirmed for them by male “Others” and to resist it. Thus, her novel presented self-discovery and hedonism that presented to evaluate that society prohibited pleasure for women. So, her pursuit shows her overthrowing upon such tradition. Therefore, Eat, Pray and love might be invocation for the loss of the prohibited pleasure of femininity. Therefore, the novel shows how men and society deteriorate females' “Self” because they want women not to practice pleasure which is a main part of the self, so they want to deteriorate their self. That’s why, women’s search for self and self-creation is the most important issue, which should be tackled. The idea of identity as it is presented in the novel is controversial because some scholars believe that it is something innate. A female child in the very beginning of her own life loses her trust of her own self, thus she lives in a dilemma. Some others believe that the loss of identity is socially constructed which is artificial. In the novel, the heroine’s loss of identity has two main possibilities: either because she deteriorated in the very beginning of her life and lost her trust or she acquired that from social restrictions. Kate Millett asserts that the female child seeing the male organ recognizes herself as female because she lacks the penis(Selden129). Such a theory can apply to the psychological life of the heroine because she suffers from not knowing who she is as a reaction towards what men practised against her. It is not obvious and the reader is not certain why the heroine loses her own identity. Thus, there are many factors that play a great role in making women lose their own identity. The heroine could re-identify herself by herself and to find

herself again after she exerts too much effort. Such ability shows women's rise of consciousness, which was the major issue of the second wave of feminists. Thus, the heroine is regarded as an educated woman having sufficient consciousness to be able to resist the calamities and then to rescue herself from being lost. Whether the loss of identity in the novel is related to childhood psychology or it related to the social restrictions of the society in which the heroine grew up. The heroine could overthrow it and reshape again for herself a unique identity. There is another important fact, that is apparent in the novel and it deserves mentioning, the heroine is mentally occupied by the autocracy of males. She possesses no privilege of her own nor does she obtain any sort of freedom. She feels overwhelmed with duty. Such a fact is called "Interior Colonization" of women by men and it is sturdier than any form of segregation (Guerin 256). Such sort of occupation affects the psychology of the female and implants phobia and distress inside their mind. More importantly, the novel can be regarded as a sort of writing which pursues the theory of "Ecriture Feminism" due to the fact that her writing is female-oriented and it has been written from the perspective of women, not men. The discourse of the novel is from the psychic of a female and what is presented in the novel is a woman who expresses herself, i.e. a female writer expresses her feelings and psyche by herself not by a male writer(Booker91). That is why, the novel can be regarded as a piece of revolutionary work as it embodies re-creation. The writer rebels against being "Other" and the "Abolishment of Identity " It emphasizes how women reaffirm their understanding of the world by engaging with their other "otherness" both within and outside their minds, or consciousness.

### **Conclusion**

The study shows that Gilbert rescues herself from being lost and she re-identifies herself by exerting too much effort. Such a fact establishes the idea that she is a self-educated woman and she raises her consciousness by herself. The novel shows how resistance is one of the most powerful weapons by which women can establish their real being. Moreover, the novel shows that women succumbing to the restrictions of society is a failure and the most perilous fact, which distorts and then abolishes their



own identity. Women should have a will, and when there is will there is a way that is the most important motto, that women should rely upon. Gilbert puts her female character into a harsh environment to enable the reader to realize that if there is persistence and self-determination the triumph is obtained finally. He might have wanted to show that it is not necessary to portray the woman in a tranquil environment in which everything works for her benefit but contrariwise in a difficult challenging life for realizing whether or not she can by her courage overthrow the calamities or not. The study shows the challenges the catastrophes of women in her time and eradicates the idea of submission to the problems and harsh atmosphere besieging women in their lives. Liz, after her separations comparatively more shortcomings through she had mostly retreating her past and her psychology affected, she does not refrain from endeavouring to redeem her own life and situation. She pursued the substitution for that and finally, she could overthrow all her calamities.

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