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Celebration of Female's Individuality in Elizabeth Gilbert's *Eat, Pray, Love*

Tribhuvan University

Celebration of Female's Individuality in Elizabeth Gilbert's *Eat, Pray, Love*

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Letter of Recommendation

Mr. Rom Nath Regmi has completed his thesis entitled "Celebration of Female's Individuality in Elizabeth Gilbert's *Eat, Pray, Love* " under my supervision. I hereby recommend his thesis be submitted for viva voce.

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Letter of Approval

The thesis entitled on “Celebration of Female’s Individuality in Elizabeth Gilbert’s *Eat, Pray, Love* ” submitted to the Central Department of English, T. U; by Mr. Rom Nath Regmi has been approved by the undersigned members of the Research committee.

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Abstract

This research unveils the position of women in patriarchal society and their effort to overthrow the biased attitude of male. Gilbert's *Eat, Pray, Love* denounces the prevalent patriarchal societal culture and trends where women are treated as a mere sexual object through the socialization of sexual politics. The research aims at excavating the reality of patriarchal ideology which considers motherhood as the natural evolution of women's life. It reveals the pathetic condition of the main protagonist, Liz Gilbert and other characters such as: Tulsi, Wayan and Tutti. They have not got the role of agent in the society but treated as if they are dolls. Their identity is hanged on the clutch of patriarchy. As a result, directly or indirectly they are engaged in the pursuit of individual freedom which unites them in common sisterhood that is beyond the race, class, and religion. Despite her successful career and good economic background, Liz Gilbert feels identity crisis in family life. Her escape from the prison house of a bad marriage, and her subsequent attempts to achieve independence clarifies that patriarchal norms and values remain also in good economic class. So, it focuses on dismantling and reordering of the patriarchal society as a way to liberate women.

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I. Study of Female's Issues in Elizabeth Gilbert's *Eat, Pray, Love*

The main protagonist and the other female characters presented in this memoir are found to have engaged in uprooting and overthrowing the biased attitude of male. Their implicit and explicit actions to overthrow the patriarchal norms and values are quite remarkable. This memoir presents the tear-jerking condition of females, who are the victims of patriarchy. Elizabeth Gilbert's *Eat, Pray, Love* as a memoir, portrays suppression, oppression over women and their resistance which indeed is because of the outcome of the patriarchal mind set. It reveals the pathetic condition of main character, Liz Gilbert who has successful career and other characters such as Tulsi, Wayan and Tutti. They have not got the role of agent in the society but treated as commodity. They have not acquired their independence and respectable identity. Their identity is hanged on the clutch of patriarchy. So, they are engaged in the pursuit of individual freedom implicitly or explicitly by uniting themselves in common sisterhood that is beyond the race, class and religion. The main protagonist Liz Gilbert divorces her husband, who wants her to have a child, and embarks on a yearlong journey which is courageous and celebratory.

The memoir, *Eat, pray, Love* is an important text of Elizabeth Gilbert. It is profound meditation on female's personal power and individual freedom. This memoir presents the incident of Gilbert's divorce which causes the journey of Italy, India and Indonesia for four months in each. In order to regain the lost self and identity, Liz Gilbert starts journey. In her journey she meets different people in different countries. In Italy she seeks pleasure, In India she engages in devotion, whereas in Indonesia she tries to balance between pleasure and devotion. She befriends Indian girl named Tulsi and finds her hatred towards marriage. Similarly, in Indonesia, she comes in touch with Balinese Woman Wayan and her daughter Tutti.

There she knows the extreme domination upon Wayan and Tutti because of the conservative patriarchal society and their subsequent attempt to liberate themselves. Even four years girl Tutti accompanies her mother to take decision of divorce. Wayan shares all her issues to Gilbert and Gilbert also talks about her situation. That's why the relationship between Liz Gilbert, Wayan and Tutti unites them in common sisterhood.

In most of the writings by Elizabeth Gilbert, there is the theme of intellectual, philosophical and spiritual longing to study the female condition. This memoir *Eat, Pray, Love* also shares the same issue of chasing happiness with a kind of conflict between mind and heart as in her other novels and writings. In her writings we find other issues like, love, marriage, motherhood and conflict between individual and society. Despite these issues, one more important issue can be found in this memoir is patriarchal ideology on the part of the major characters and their resistance can be studied as an important issue. Patriarchal ideology constructs hierarchical relation in which positive and active roles are directly connected with males whereas negative and passive roles with female. Marriage and childbirth are regarded as the natural part of women's life. In the memoir, the writer mentions: "I don't want to be married anymore" (10). Similarly, Gilbert writes: "I don't want to have a baby. But I was supposed to want to have a baby" (10). Gilbert further mentions: "having a baby is like getting a tattoo on your face" (11). Through these lines, Gilbert talks about the male ideology that considers female as a child producing machine. These lines clarify that the prevalent assumption about motherhood is not natural but it is woman's personal matter.

This project focuses on Elizabeth Gilbert's *Eat, Pray, Love* (2006), a memoir of her internal life and personal journey. In particular, it explores the role of Gilbert to

take decision for the celebration of her individuality. The memoir is to be a text driven by a typically feminine motif of individual quest for freedom. She celebrates her individuality giving priority to responsibility for her own contentment. She stops trying to live in imitation of society's ideals where she can't live for her own. Though she extremely loves her husband and wants to live with him forever, still existing patriarchal norms and values after the abolition of patriarchy in America, their marriage turns into failure. Her desire of not to be pregnant becomes the cause of divorce, which she actually doesn't want. Finally, she takes decision for divorce and embarks on a year long journey in order to regain balance in her life abandoning all her belongings. This research asserts that Gilbert's decision for divorce is noteworthy, important, and influential as she offers a critical position to celebrate her individuality.

The primary objective of the study is to discuss about the feminist discourse of celebration of female's individuality. Through critical analysis of Gilbert's decision not to have a child which caused divorce, this research aims at subverting the patriarchal ideology where motherhood is regarded as the natural evolution of women's life. Moreover the study also aims at establishing the importance of female to make the deliberate choice to conduct life in their own.

This study makes significant contribution mainly in feminist discourse highlighting in two areas of concern. First, this study brings Gilbert's decision to live her life in her own within the purview of critical analysis. Second, this research makes a significant analysis of feminist critique of patriarchy in order to celebrate female's individuality. As a whole this study makes discussion on female attempts to subvert patriarchal norms and values in order to stand in equal foot with male.

Elizabeth Gilbert's *Eat, Pray, Love* has been diversely interpreted by the various critics from the very outset of its publication. Many critics have focused on the existential point of view. In this regard, Donna Seaman views the memoir as the exploration of self. Donna further argues: "driven to despair by a punishing divorce and an anguished love affair, Gilbert flees New York for sojourns in the three Is" (48). This criticism makes it clear that the memoir is about the failed marriage caused by divorce. Because of divorce, the protagonist undertakes a yearlong journey which is courageous. In this concern Gloria Maxwell claims:

At 30, Gilbert had everything as American woman was expected to want in order to be happy-a husband, a successful career, a house. She should have been ready to start a family, but, instead, found herself panic-stricken, anxious, confused and miserable. On the night she lay sobbing on her bathroom floor; Gilbert made the decision to seek a divorce, which became painful and expensive. In order to regain balance in her life, she embarked on a yearlong journey. (105)

Hence, his critique focuses on the dissatisfaction of Gilbert with her husband.

Maxwell shows the individual quest for freedom. Another critic Laurie Hartshorn focuses on the psychological treatment of protagonists out of a yearlong journey.

Hartshorn further describes- "Following the dictum writes what you know, Gilbert recounts her quest for spiritual awakening in the memoir, which is part travelogue and part therapy session. Following a messy divorce, Gilbert embarks on a year of healing in Italy, India and Indonesia" (106). Commenting on the memoir, *Eat, Pray, Love*,

Kaite Mediatore Stover explains:

Sometimes a person loses faith in everything and must go looking for it. Elizabeth Gilbert experienced a mental, physical and spiritual crisis

and trekked half way around the world to reawaken her belief that life could be rewarding. *Eat, Pray, Love* is Gilbert's delightful voyage to enlightenment through pizza and prayer, delicately balancing the physical and the divine. (15)

In this criticism, Stover basically emphasizing on the coexistence of the physical and the divine, focuses her journey as faith finding mission.

Neal Wytt analyzes the memoir from the perspective of inner and outer journey. Wytt takes her journey as self exploring mission. In this regard Wytt argues:

Realizing that her marriage was over and that her life needed serious therapy, she headed to Rome to eat and first and enjoy. Satiated on gelato, olive oil, and pasta, she moved on to an ashram in India to practice yoga and meditation before finally travelling to Bail, where she finds new love. Honest, funny, and endearing, Gilbert learns about her and how she wishes to inhabits the world. (119)

Regarding all these issues and commentaries, it is clarified that Gilbert's memoir *Eat, Pray, Love* has been analyzed, from various perspective. The present research uses radical feminism to analyze the text. There exists a strong need to carry out research on this play from a new perspective. Without a proper study on this issue, the meaning of the text will remain incomplete.

The victimization of the women and their resistance to the patriarchal norms and value in the memoir need to be unveiled and to be done justice to the character who has been oppressed in the memoir. Therefore, the researcher attempts to uncover the underlying structure of exploitation of women, the Protagonist's desire not to be pregnant, her decision to seek divorce, fragmented self caused by failed marriage

under the patriarchal system. Exploitation of women in the memoir takes the form of protest against the patriarchy in order to reorder the society.

Radical feminism is a sub type of feminist theory which is similar to socialist feminism in that it emphasizes the need for dramatic social change in order to achieve genuine equality for women and sometimes these two philosophies are grouped together. Radical feminist believes that society is extremely patriarchal, and until patriarchy is transformed on all levels, the system will remain unjust. Radical feminism is a “current” within feminism that focuses on patriarchy as a system of power that organizes society into a complex of relationship producing what radical feminists claim is a male supremacy that oppresses women. Radical feminism aims to challenge and to overthrow patriarchy by opposing standard gender roles and what they see as male oppression of women, and calls for a radical reordering of society.

Firstly, radical feminism is essentially a theory of, by, and for women as such; it is based firmly in women’s own experiences and perceptions and sees no need to compromise with existing political perspective and agendas. Secondly, it sees the oppression of women as the most fundamental and universal form of domination and it’s aim is to understand and end it. Thirdly, women as a group have interests opposed to those of men. These interests unite them in a common sisterhood that transcends the division of class or race, and means that women should struggle together to achieve their own liberation. Finally, radical- feminist’s analysis insists that male power is not confined to the public worlds of politics and paid employment, but that it extends into private life. This means that traditional concepts of power and politics are challenged and extended to such personal areas of life as the family and sexuality, both of which are seen as instrument of patriarchal domination.

For many radical feminists, the basis of women's oppression lies not in social organization or physical domination but in a male control of culture, religion, language and knowledge that limits the ways in which we can think and causes patriarchal assumptions to be internalized by women as well as by men. Feminists have challenged the claims of philosophy and political theory to embody reason and universality, arguing that these are based on a male paradigm that ignores or devalues experiences and ways of thinking associated with women so that 'objectivity' in fact means the subjective perception of men.

Liberal feminists see the state as an essentially neutral institution from which women have been unfairly excluded in the past, but which can in principle be used to their advantage equal legal and political rights. They demand legislation and state provision of services are seen as a means of improving women's situation, and women have organized themselves politically in much the same way as other conventional pressure groups. For radical feminists, however, the exclusion of women from power is no unfortunate and early remedied accident, for the structures and institutions of the state have been made by men and embody their interests rather than those of women. It means feminist's demands will never be readily conceded by understanding. It also means that legislation on its own can do little to improve the real situation of women although it may disguise or legitimize their oppression by combining it with a formal equality.

The classical Marxist position on women's oppression is that it is a product of class society that will disappear with the overthrow of capitalism and the establishment of a classless communist society. But for radical feminists such reductionism is completely unacceptable, for it ignores the non economic base and the ubiquity of male power and it denies the shared experiences of all women and the

vested interests of men in maintaining their oppression. From this perspective, economic change can never change the deeply-rooted structures of patriarchal power, and a socialist revolution would be no revolution.

In this way, Radical feminism goes beyond both these liberal and Marxist feminism and advocates the reorder of the society. This research work tries to expose how the patriarchal ideology has been imposed upon women and their fighting against such ideology.

This research has been divided into three chapters. The first chapter presents a brief introduction, including the literature review and a discussion on the propriety and significance of topic and its hypothesis. The second chapter will apply the theoretical tool to the text and prove the hypothesis. The major tool will be the radical feminism for analyzing the celebration of female's individuality. Finally, the last chapter will be the conclusion of the research on the basis of chapter two.

II. Celebration of Female's Individuality in Elizabeth Gilbert's *Eat, Pray, Love*

This research explores the condition of women in patriarchal society and their resistance to patriarchal norms and values by giving more priority to their own individual contentment in order to get freedom from the clutch of patriarchy. In the pursuit of individual freedom, Gilbert divorces her husband, who wants her to have a child, and embarks on a year long journey which is courageous and celebratory. The radical step taken by Gilbert challenges the patriarchal norms and values and tries to reorder the society where motherhood is regarded as the natural evolution of women's life.

The memoir *Eat, Pray, Love* (2006) focuses on Elizabeth Gilbert's internal life and personal journey. In particular, it explores the role of Gilbert to take decision for the celebration of individuality. The memoir is to be a text driven by a typically feminine motif of individual quest for freedom. She wants to keep her own position having stopped trying to live in imitation of society's ideals. In her a year-long journey she comes in touch with Indian girl named Tulsi and Balinese healer Wayan. Gilbert's and Wayan's decision for divorce and Tulsi's anger against norms and values of patriarchal society offers a critical position to celebrate female's individuality.

In the memoir, there is revolt against patriarchal norms and values. Despite successful career and good economic background, Gilbert cannot stay in her home. Her escape from the prison house of a bad marriage, and her subsequent attempts to achieve independence clarifies that patriarchal norms and values remain also in good economic class. So the best way to approach to this text is radical feminism. Radical feminism is a sub-type of feminist theory which focuses on dismantling and reordering of the patriarchal society as a way to liberate women. This research accommodates the texts written by the different feminist theorists and critics such as

Kate Millet, Sandra Gilbert and Susan Gubar, Bryson Valeries, Simone de Beauvoir, Elaine Showalter, Virginia Woolf, Ketu H. Katrak and others to analyze *Eat Pray Love* from Radical feminist perspective.

In the memoir *Eat Pray Love*, Gilbert depicts the status of women belonging to different classes. In this memoir, the story is told through the eyes of the female narrator Liz Gilbert, who rejects and revolt against patriarchy in search of her individuality, dignity and liberty. The male-dominated society always marginalizes and treats women as inferior to men from the time immemorial and considers that the women should serve them, obey them and stay within the home circle. In such society, the males rule over women and women's feelings are suppressed and oppressed. In male dominated society, there is freedom for man to make family decision. Husbands play more dominant role in decision making process. Bearing child is husband's desire and wives are supposed to be submissive to their husbands. In patriarchal society women are taken as child producing machine which is well understood by Liz Gilbert. So she tries to go against the norms of the patriarchal society. She says:

I don't want to be married anymore.

I was trying so hard not to know this, but the truth kept insisting itself to me.

I don't want to be married anymore. I don't want to live in this big house. I don't want to have a baby.

But I was supposed to want to have a baby. (10)

From the above mentioned lines it is clear that Liz Gilbert is not satisfied with her married life. In order to challenge the patriarchal norms and values she wants to reject the motherhood. Regarding motherhood as the natural evolution of women's life is an

ideology of patriarchal institution. By imposing such ideology patriarchy maintains power relation in society and dominates women. In this regard, Kate Millet, one of the contemporary feminists in America says in *Sexual Politics* (1969): "The essence of politics is power, and the task of feminist critics and theorist is to expose the way in which male dominance over females constitutes perhaps the most pervasive ideology of our culture and provides the most fundamental concept of power" (205). Power is an essential weapon in human society. Feminist criticism is a politically powerful tools whose main task is to make the patriarchal society realize their rigid rules and regulations and also to make women conscious of the age. Millet emphasizes on pure pluralistic feminists to determine in their fields by coming out from the marginalized position. The significance of sexual politics is the mechanisms that expresses and enforce the relations of power in society. She analyzes western social arrangements and institutions as covert ways of manipulating power so as to establish and perpetuate the dominance of men and the subordination of women. Men have been enjoying the power of the authority in conventional way. In her book she attacks the male bias in Freud's psychoanalytic theory and also analyzes selected passages by D.H Lawrence, Henry Miller, Norman Miller and Jean Genet as revealing the ways in which the authors, in their fictional fantasies, aggrandize their aggressive phallic selves and degrade woman's as submissive sexual objects.

Considering woman's life only for pregnancy, Child birth and child rearing, patriarchal society tries to dominate woman. Women are suppressed and oppressed in such society granting them limited role. Pregnancy is not their natural part rather it temporarily deforms their body. To be or not to be pregnant is their personal matter. Such limited role given by patriarchy to female should be abolished. In this connection Liz Gilbert says:

I discovered that I did not want to be pregnant. Moreover I couldn't stop thinking about what my sister had said to me once, as she was breast-feeding her firstborn. Having a baby is like getting a tattoo on your face. You really need to be certain it's what you want before you commit. (11)

Pregnancy, childbirth and child rearing are the means to confine women within the four walls of household activities. The assumption that women are for mothering is not true for some radical feminists; rather they regard it as male ideology upon female. Pregnancy always hinders female to celebrate their individuality. Some feminists take pregnancy as the deformation of body. In this regard one of the feminist critics, Valerie Branson puts:

The underlying belief that pregnancy, childbirth and child rearing are essentially humiliating and oppressive activities from which woman should be liberated. On this Firestone (who was heavily influenced by Simone de Beauvoir) is quite explicit. Pregnancy, she insists, is not a fulfilling and creative experience but the temporary deformation of the body of the individual for the sake of the species. (208)

These lines clearly show that motherhood is patriarchal ideology imposed upon woman by patriarchal society. Woman's liberation from motherhood does justice upon female and they will be able to celebrate their individuality. Female's beauty is destroyed by pregnancy. In the postmodern time, women want to be as free and genius as men. Thus, when women are massively suppressed and have been confined within narrow domesticity, they recently will have gone against their husbands and ready to leave them because every individual has his or her own right of freedom. In this connection Liz Gilbert says: "The many reasons I did not want to be this man's

wife anymore are too personal and too sad to share here... I just wanted to slip quietly about the back door without causing any fuss or consequences, and then not stop running until I reached Greenland" (12).

Liz Gilbert becomes upset after her marriage with her husband. This above extract clears that she is totally consumed with so many problems. Before her marriage she has thought that marriage is a problem solving method but it turns out to be a problem creator and then, she falls into several problems. That's why she no longer wants to be a wife of her husband and desires to leave home hiding from her husband without making noise. Here, this event precisely conveys the idea that every woman has a desire of living a perfect life after her marriage and desire of may not be a single problem upon her rather may be there only a smooth relationship between husband and wife. But it is patriarchal society where women are in great problem because of negative impact of men on women. In such a situation when women do not get equal right and affection from their husband, they become ready to live their own kind of life leaving their home forever. The same situation has happened in Liz Gilbert's life and to get rid of the problems that have occurred in her life, she desires to escape away. Thus, her desire is only to find peace and release from her home. What Liz Gilbert does here is to free herself from patriarchal society which always suppresses women not letting them involve in public and private spheres. Such society ever wants the woman to be confined within home not being conscious. But, Liz Gilbert being a modern woman thinks about the condition of her in that home and wants to set out from there. It is her consciousness for her own individuality. In her family life, her husband does not help her to solve the problems. Women are suppressed from the time immemorial. Sandra Gilbert and Susan Gubar in their book *The Madwoman in the Attic* writes: "Denied the economic, social and psychological status ordinarily

essential to creativity; denied the right, skill and education to tell their own stories with confidence, woman who did not retreat into angelic silence seems at first to have had very limited options" (71).

Gilbert and Gubar say that women are lacking possession from the period of civilization. They lack economic, social and psychological status. They don't possess skill and right of education which enhances their confidence. Women are supposed to have angelic silences who never speak about themselves. Similarly in the memoir Liz Gilbert is dispossessed from the property of her husband. She lacks the equal status in society. Psychologically too, she is weak and disordered which is the result of patriarchal society. Being fragmented and tortured by patriarchy, she tries to get solace and inner peace. Minor women are submissive to their husbands whereas they bear all the injustice imposed upon them. As a radical feminist, Liz Gilbert takes the bold decision to leave her husband's home. Hence, a type of departure is seen from the common to radical woman. If women divorce or they go against the norms of the society they are taken as the liar and a traitor. Following lines of text help to understand the situation:

On September 9, 2001, I meet my husband face to face for the last time not realizing that every future meeting would necessitate lawyers between up to mediate. We had dinner in a restaurant. I tried to talk about our separation, but all we did was fight. He let me know that I was a liar and a traitor and he hated me and would never speak to me again. (20)

Women who are submissive to their husbands are angelic whereas who go against the oppression are traitor and liar in the eyes of patriarchy. The same age old ideology is

repeated by the husband of Liz Gilbert. Similarly, Lois Tyson in his book *Critical Theory Today* puts his ideas:

Patriarchy treats women, whatever their role, like objects: like objects, women exist, according to patriarchy, to be used without consideration of their own perspective, feelings or opinions. After all, from a patriarchal standpoint, women's perspective, feelings and opinions don't count unless they confirm to those of patriarchy. (91)

Tyson points that women in patriarchal society are objectified. They are just like the commodity. Patriarchy evaluates the women according to their utility. Women who are against the directed line of patriarchy are always treated as second class women. Liz Gilbert is taken as the child bearing machine by her husband. But she does not want to be pregnant. In her vision, to have a child is like to have a tattoo on her face. Hence, how a radical woman start to fight against the society is clear in the memoir. Liz Gilbert's fight from her own family is a milestone which directs the path for the many women. In Shulamith Firestone's *The Dialectics of Sex*, she argues that: "The heart of woman's oppression lies in her child bearing role" (73). Similarly, Liz Gilbert recognizes the main problem of woman which destroys their career. However, women are to be responsible for the child bearing alone but there is participation of male for the beginning of new life. Biologically and culturally too women are supposed to be weaker and more responsible than the men. Actually, in reality motherhood is seldom freely chosen and is controlled by men. Liz Gilbert does not choose to be pregnant and she also does not want to be controlled by man. Different types of thinking emerge in the mind of Liz Gilbert while resisting the patriarchy. Following lines help to understand reality, "My divorce lawyer told me not to worry; she said she had one client(Korean by heritage) who, after a Yucky divorce, legally changed her name to

something Italian, Just to feel sexy and happy again, May be I would move to Italy, after all ..." (25).

The result of post divorce condition is very painful to women in patriarchal society. They are looked as bad women. Patriarchal society does not provide respectful position to woman who divorces her husband. In this text also Liz Gilbert predicts the result of post divorce time. She is confused whether to divorce or not imagining possible hindrance in her future. In order to get rid from such dilemma, her divorce lawyer tells her not to worry. She provides the appropriate solution to fight against the patriarchal society after the divorce. Her divorce lawyer tells her the story of one female who changed her name after the divorce to fight against the norms and values of patriarchy and to maintain her own individuality. As a radical feminist, Liz Gilbert also thinks to imitate the same idea presented by her divorce lawyer in order to subvert the patriarchal norms and values.

Liz Gilbert is bold woman who is not satisfied with her martial life because of her husband's carelessness and has lost her identity at home. Her husband name is not mentioned here. There is politics behind not mentioning the real name of her husband. After marriage, she doesn't satisfy with her life. She gets vast difference between her and her husband's lives. She has totally lost her existence and is consumed with mental torture. So, to recover from these hurdles she divorces her husband and commences her journey. So, to heal her anxious life first she goes to Italy which she has mentioned like this, "A few weeks later, I am living in Italy. I have quit my job, paid off my divorce settlement and legal bliss, given up my house, given up my apartment, put what belongings. I had left into storage in my sister's place and packed up two suitcases. My year of travelling has commenced" (36).

Liz Gilbert does not want to live being suppressed by her husband losing her identity in the society. Before, in the ancient patriarchal society, women were not allowed going out of home and they had to fulfill the demand of their husband by suppressing their desires and aspirations. The present conservative society even in the postmodern time has strived to suppress the women by overloading traditional male oriented values and systems to make them weaker by treating them as inferior. In Henry Ibsen's *Doll's house* we can see Nora Helmer as a female protagonist leaves her home, husband and children in order to find her lost identity which is captured away by her husband. The same situation has happened upon the Liz Gilbert and to break the boundary of patriarchal society and to give information to all women about their lost identity, she wanders different places. Though Liz Gilbert has prosperous life, she denounces such life and goes to different countries just to deconstruct patriarchal ideology. She forsakes everything like job, legal bliss, home and apartment. It is because she has only lack of peace and happiness in her life. Thus, by giving up these things she gives the lesson to the entire women that to get peace and happiness in life every woman should fight against the patriarchal society to reorder the society. Thus, Liz Gilbert's abandonment of everything precisely shows that it is her act of celebration of individuality which is a part of radical feminism. The term radical feminism is defined in *Columbia Dictionary of Modern Literary and Cultural Criticism*:

It refers to a movement that arose in the late 1960's, motivated by the failure of civil rights and the new left activist to address the oppression of woman as class. Moreover, while seeking change in the sphere, radical feminist also popularized the expression "The personal point is political", which meant that marriage; domestic labor, child rearing

and heterosexuality were patriarchal institutions and additional targets of political activism. (252)

Radical feminism considers the capitalist hierarchy sexist, as the defining feature of women's oppression. Radical feminists believe that women can free themselves only when they have done away with what they consider an inherently oppressive and dominating system. Radical feminists feel that there is a male based authority and power structure and that it is responsible for oppression and inequality, and that as long as the system and its values are in a place, society will not be able to be reformed in any significant way. Some radical feminists see no other alternatives than the total uprooting and reconstruction of society in order to achieve their goals. As a radical feminist, Liz Gilbert, in this text, wants to uproot and reconstruct the society by empowering herself. With courage and strength she says, "I am not completely helpless out there in the world. I have my own set of survival techniques" (43). Despite depression and loneliness caused by patriarchal norms and values she does not feel helpless. In order to fight against patriarchy she collects strength in her body. She is not satisfied with the survival techniques of patriarchal society. So, to protest the survival techniques established by patriarchy, she develops her own set of survival techniques.

Patriarchy creates the ideology of superiority and inferiority. Men are given superior position and women are relegated to inferior position. The so-called binary opposition of man and woman is handed down from generation to generation through practice. Wives are regarded as the commodity of their husbands. By capturing father and mother's relationship, Liz Gilbert says:

What I grew up watching in my household was a mother who would receive her husband's love and affection whenever he thought to offer

it, but would then step aside and take care of herself whenever he drifted off into his own peculiar universe of low- grade oblivious neglect. (86)

Since the time immemorial, the whole human history has done an injustice to women because women have been relegated to the secondary position in relation to men. They are treated as the 'other' and men as the 'self'. This male discourse has defined man and woman with the help of binary opposition. Man is one, subject; woman is another, object. They believe that women are inferior and are created for the assistance of men. According to the Old Testament, "women are created out of man's rib". But feminist critic Simone de Beauvoir in her book *The second sex* (1949) opposes it saying:

One is not born, but rather becomes a woman. No biological, Psychological or economic fate determines the figure that the human female presents in society. It is civilization as a whole that produces this creature, intermediate between male and eunuch, which is described as feminine. (301)

Here, Beauvoir focuses upon the patriarchal society which treats women as the 'other'. This mystical otherness of woman has nothing to do with their nature. What women really are is not defined in this otherness, it is a cultural construct. A female becomes a woman after her birth. There is nothing womanish in her. It is the male discourse that defines woman giving them patriarchal identities. Patriarchal identities cannot create true and factual details about women, rather it creates identity crisis. To fight against identity crisis caused by patriarchy woman should have courage. Liz Gilbert by her pilgrimage learns many things about the importance of life. She becomes more conscious than before after leaving home and visiting various places. By involving

into meditation she radically gets new idea that gives her strength and by getting the strength, she intends to live according to her will and goes against to the patriarchal norms and systems and says:

I can decide how I spend my time, whom I interact with, whom I share my body and life and money and energy with. I can select what I eat and read and study. I can choose how I am going to regard unfortunate circumstances in my life. I can choose my words and the tone of voice in which I speak to others. And most of all, I can choose my thoughts.

(177)

From the above lines we can know the views of modern society's women. From the ancient time, the patriarchal society has thought that women have not the power of thinking. They cannot decide on what is wrong and right. Men think that women ever depend on them. Such notion of men has made women weaker. But, here, Liz Gilbert wants to prove that women are not weaker than men. Women can make decision and move ahead like men. As a radical feminist Liz Gilbert makes her own decision. Feminist critics want to deconstruct this male-made definition and revolt against this view and definition in search of their own self identity, emancipation and equality. Similarly, Simone de Beauvoir's book, *The Second Sex* raises feminist consciousness by appealing to the idea that liberation for women is liberation for men too. She takes art, literature and philosophy as symbols of liberty. She also says that liberty is essential for creation as it gives power to the artist. She says:

A woman who expands her energy, who has responsibilities, who knows how harsh is the struggle against the world's opposition, needs –like the male –not only to satisfy her physical desires by agreeable sexual adventures. Now, there are still many social circles in which her

freedom in this matter is not concretely recognized; if she exercises it, she risks compromising her reputation, her career at the least a burdensome hypocrisy is demanded of her. (696)

Through these lines it is clear that by satisfying her physical desires according to the agreeable sexual adventures woman not only risks her reputation but also the career. But men are free from these risks. This difference is due to traditional attitudes and the special nature of feminine eroticism.

Family is a patriarchal institution to dominate women. In family women's voice is never heard. So, Liz Gilbert divorces her husband and keeps away her from family life. To differentiate her lonely life with her sister's life, she says:

Her solitary nature means she needs a family to keep her from loneliness; my gregarious nature means I will never have to worry about being alone, even when I am single. I'm happy that she's going back home to her family and also happy that I have another nine months of travelling ahead of me, where all I have to do is eat and read and pray and write. (96-7)

Through these lines it is clear that in family, the patriarchal institution, woman cannot get chance to celebrate their individuality. Liz Gilbert spends her single life in order to dismantle the Patriarchy's institution that is family. She experiences that in the family woman cannot read, pray and write for their own. They need separate place to read and write. Virginia Woolf in her book *A Room of One's Own* (1929) says, "[A] woman must have money and a room of her own if she is to write fiction: and that as you will see, leaves the great problem of the true nature of woman and the true nature of fiction unsolved"(13). Woolf here advocates for the separate room for women where they can write freely and exercise their mental faculty. In this way, she displays

the independence of women and wants to dissolve the difference between male and female and wants to go towards absolute equality and proposes for androgyny. Her ultimate belief is that women can freely develop their artistic talents if they achieved social and economic equality with men.

Patriarchy always accuses women if there happens something wrong. Wives are leveled as selfish if they do not obey their husbands. They are compelled to accept any guilt. Women who accept the patriarchal ideology are taken as unselfish and those who go beyond it are termed as selfish. Resisting patriarchal ideology Liz Gilbert writes:

I say this because I am still working out that accusation, which was leveled against me many times by my husband as our marriage was collapsing-selfishness. Every time he said it, I agreed completely, accepted the guilt, bought everything in the store. My god, I hadn't even had the babies yet, and I was already neglecting them, already choosing myself over them. (97)

From the above lines, it is clear that Liz Gilbert is not satisfied with patriarchal norms and values. Patriarchy welcomes submissive women. As a protestant woman Liz Gilbert provides agentive role to herself and demonic role to her husband in order to dismantle the patriarchal writing tradition. Elaine Showalter, in her book *A literature of their own* (1986), she challenges hegemony of male and attempts to redraw the history of feminist writing and its own literary canon. She clarifies her reason why she does so and says that she saw a danger of being universalized and merged into big 'He' that rules and dominates the literature. She sees feminism from two angles: the first, woman as a reader and the second as a writer. Here, Liz Gilbert writing memoir establishes herself as a writer.

Elaine Showalter in her book *A Literature of Their Own*, she outlines the development of female writing in three stages. The first step is feminine Phase. It is the phase of imitation of the prevailing modes of the dominant tradition. The second stage is the feminist phase. It is the phase of protest against the standards and values in favour of autonomy. The third stage is the female Phase. It is the phase of self discovery and search for identity. Here Liz Gilbert writes memoir for self discovery and search for identity which is the third stage.

Elaine Showalter is basically known for her term gynocriticism. It is based on the principle that there is a profound difference between man's and women's writing and later is dominated. So gynocriticism is related to developing the framework to study the literature written by woman in all aspects of their production, motivation, analysis and interpretation. It focuses on woman as a producer of textual meaning, woman having their own history, themes, genres and structure of their own female culture. According to Showalter, "The program of gynocriticism is to construct a female framework for the analysis of women's literature, to develop new models based on the study of female experiences, rather than to adapt male modes and theories" (172).

The reading of women's text will try to study the world of domesticity, experiences of gestation, menstruation, childbirth, nurturing, mother-daughter relationship and woman-woman relationship. This should study the personal and affectional issues of women. So the feminist like Showalter suggest redrawing the feminist literary tradition by analyzing and interpreting the woman's subjectivity with special focus to their special experiences and to develop a distinctive language of woman. She calls for feminist politics in which women have to write pieces of

literature which will shock the males. As told by Showalter, here in this text, Liz Gilbert develops her own type of writing tradition which shocks the male.

Liz Gilbert is influenced by the autobiography of Toni Morrison who has won the 'Nobel prize' and has become famous in all over the world. Like Morrison, Liz also wants to be popular in the world by fighting against the society which is highly patriarchal. So, to achieve her goal she leaves home and lives in her own imperfect life which she says like this, "Morrison made her own path and I must make mine. The Bhagavad Gita –that ancient Indian Yogic text-says that it is better to live your own destiny imperfectly than to live an imitation of somebody else's life with perfection .So now I have started living my own life" (100).

Elizabeth Gilbert's life is limited within narrow home and she cannot come out of her home. She is under the control of her husband and has no any meaning of her life. She knows the life of Toni Morrison who has extended her name in the world and was recognized by all the people. Thus, Liz is influenced by Morrison and desires to be renowned like her going to different countries by writing articles and finding good knowledge of how to be happy in life. Liz Gilbert also influences with the notion of Bhagavad Gita that mostly focuses on the subjectivity. For her subjectivity she does not want to live imitating patriarchal ideology, rather she thinks that is better to live imperfectly. Her commitment to live imperfectly is violent protest against patriarchal ideology. Her protest against patriarchy clarifies that female body is not only a site of oppression but is also a tool of resistance. Similarly Ketu H. katrak in her *Theorizing a Politics of the Female Body* says that female body is not only a site of oppression but is also a tool of resistance. They resist domination and attempt to reconnect with their bodies and communities. In resisting exile they often use their bodies via speech,

silence, starvation or illness. Among different forms of resistance to bodily exile, it is necessary to demystify 'resistance'. She says:

Women writers portray how their protagonists resist patriarchy or colonial oppression covertly from within the system rather than overt political resistance or imprisonment depicted more commonly by male writers. Female resistance to oppression and the uses of female agency are important in this study of the female body. (5)

From the above lines it is clear that female don't tolerate oppression and injustice imposed upon them by patriarchy. By presenting female as a protagonist in their writing they fight against patriarchy which is their antagonistic force. Here in this text, Liz Gilbert as a female protagonist fights against the patriarchal ideology. She can't live with her husband who does not care her. Her decisions and choices are not welcomed. Her husband does not provide her equal status. In decision making process, he tries to be single protagonist and behaves her as a commodity. He wants her to be submissive towards him. But Gilbert can't live accepting her husband's desires. So, she digs out the dark side of patriarchy by writing memoir where she presents herself as the protagonist fighting against the patriarchal norms and values which always impose oppression and injustice towards women. Her desire not to be pregnant becomes the causes of divorce which can be taken as the protagonist's resistance towards patriarchy's oppression.

Since time immemorial literary history is dominated by male writer. Women are defined from the male parameters. Those parameters established by the male cannot present the true picture of female. Not only in real society but also in literary society women are suppressed and oppressed which aims at socializing male

superiority and female inferiority. In order to blur these false literary tradition women must have their own writing. In this regard, Liz Gilbert says:

I'm lucky that at least I have my writing. This is something people can understand. Ah, she left her marriage in order to preserve her art. That's sort of true, though not completely so. A lot of writers have families. Toni Morrison, just to name an example, didn't let the raising of her son stop her from winning a little trinket we call the 'Nobel prize'. (100)

This means there are no adequate numbers of female writers. So, Liz Gilbert considers herself lucky because she has her own writing which can fulfill the literary vacuum of female writing. She talks about the female precursors who are few in numbers and can be counted in hand. In the study of women writers and feminist literary theory, the term 'Anxiety of influence' used by Harold Bloom does not fit, rather 'Anxiety of authorship' is appropriate. In this sense, the collaboration of two contemporary feminists Sandra M Gilbert and Susan Gubar has been extremely influential in the advancement of both the study of women writers and feminist literary theory. Their influential work *The Mad woman in the Attic* (1974) traces a female literary tradition and thus combats what they term woman's 'Anxiety of authorship'. They use a term 'Anxiety of influence' which was first used by Harold Bloom to describe the situation of women. They say:

Bloom's model of literary history is intensely (even exclusively) male and necessarily patriarchal. For this reason, it has seemed, and no doubt will continue to seem, offensively sexist to some feminist critic. Not only, after all, does Bloom describe literary history as the crucial war fare of fathers and sons. (1236)

Bloom has applied Freudian structures to literary genealogies, and has postulated that the dynamics of literary history arise from the artist's 'anxiety of influence'. His fear is that he is not his own creator and that the works of his predecessors, existing before and beyond him, assume essential priority over his own writings. Bloom's paradigm of the sequential historical relationship between literary artists is the relationship of father and son. Specifically that relationship as it was defined by Freud. Thus, Bloom explains that a strong poet must engage in heroic warfare with his precursor. A man can only become a poet by somehow invalidating his poetic father. This lack of space troubled the women writers of the past and their writings had similar things and images due to those poor spaces. They view that socialization became an obstacle for authorship for woman. At the same time female writer fears of thinking that whom to imitate. Sandra Gilbert and Susan Gubar mention, "Thus the 'Anxiety of influence' that a male poet experiences is felt by female poet as an even more primary 'Anxiety of authorship' – a radical fear that she cannot create that because she can never become 'precursor' 'the act of writing will isolate or destroy her'" (49). These lines point out that female literary tradition is different from male literary tradition. To overcome the Anxiety of authorship, Liz Gilbert writes memoir by rejecting patriarchal perception and socialization. Being able to contribute in female literary writing, she thinks herself as a lucky. This text has been the means to create self identity of Liz Gilbert. In order to preserve her art she left her marriage which is a radical step to celebrate her individuality.

Liz Gilbert doesn't follow the mere tradition. She celebrates while violating the Patriarchal rules and regulations. Liz Gilbert is conscious about her tradition and precursors. She is conscious about women's compulsion or choice about to choose

the life of angel or a whore. Following lines of the text help to understand the situation:

Virginia Woolf wrote, "Across the broad continent of a woman's life falls the shadow of a sword." On one side of that sword, she said, there lies convention and tradition and order, wherever "all is correct". But on the other side of that sword, if you are crazy enough to cross it and choose a life that does not follow convention, all is confusion. Nothing follows a regular course". Her argument was that the crossing the shadow of that sword may bring a far more interesting existence to a woman, but you can bet it will also be more perilous. (100)

Hence, in above mentioned lines, the violation of patriarchal norms only gives to the existence to the women. By presenting the analogy of the sword, the dangerous condition of women is shown in the society. However, to maintain the proper existence, one has to take the risk. Life with risk only provides the existence of the women. In convention, tradition and order all is correct which is strategically made to support the patriarchy. Patriarchy is an institution which only prolongs the women's subjugation. Through the socialization of patriarchal ideology, women are suppressed and made powerless from the time immemorial. To find female's distinctive power, one has to blur the patriarchal socialization. And female should create their own female sub culture. In this context Gilbert and Gubar say:

Such socio- sexual differentiation means that as Elaine Showalter has suggested, women writers participate in a quite different literary subculture, which has its own distinctive literary tradition, even though it defines itself in relation to the "main", male-dominated, literary culture and distinctive history. (50)

Like the assertion of Elaine Showalter women have distinctive literary subculture containing different literary tradition. Women's literature shouldn't be compared with the main literature. The comparison means, strategic policy to subjugate the realm of women's literary world. Hence, the world of female in terms of literature should be distinct. So, Liz Gilbert while writing her memoir follows the female subculture rather than male made structure of the literary world. Female agency in the memoir is presented very radically which challenges the authority of male. Liz in her memoir writes: "I can go wherever I want" (102). This sentence shows the female agency where decisive power is within the control of woman. Women who are victimized by the male are discussed, mentioned and exposed in her memoir. Liz Gilbert visits a woman who is cheated by the male. The heart rending condition of the woman can be understood through the following paragraph:

The beautiful young Venetian woman who owns the restaurant near where we are staying is miserable with her fate. She hates Venice. She swears that everyone who lives in Venice regards it as a tomb. She'd fallen in love once with Sardinian artist, who'd promised her another world of light and the sun, but had left her, instead with three children.
(106)

The condition of the woman is very miserable which is caused by the Sardinian artist. The artist used her as the sexual object. After the fulfillment of his passion he left her and went without informing her. Now, the Venetian woman should bear the responsibility of the three children which is quite difficult for her alone. The artist promised her but after fulfilling coveted desire he deceived her. Hence, Liz Gilbert focuses that female should not be allured by mere promises of the patriarchy. Liz Gilbert indirectly says that for redemption of this condition woman should adopt the

alternative way of procreation. Artificial machinery pregnancy can only provide the freedom to the woman. Valerie Bryson in her book *Feminist Literary Theory* writes:

With the development of effective contraception and new reproductive technology, the possibility exists for the first of breaking the link with biology and freeing women from their reproductive role and she sees future artificial reproduction outside the womb as the basis for woman's liberation. (204-5)

In the memoir, Liz doesn't like to be pregnant. The characters, who are pregnant have lost freedom. Liz Gilbert shows the comparative condition of her and her own sister. The first is happier than the latter.

Liz Gilbert meets with an Indian girl, Tulsi. Tulsi says Indian girls are too much obedient to their family and towards the society. They both talk about the pathetic situation of Indian girls and women. Here, Tulsi conveys Liz Gilbert that till this postmodern time women of India are totally exploited by their family and society. Up to now, it is so conservative though it is a developing country. Here, Liz has raised the issue of Indian women by saying:

If she has a bad horoscope, if she's too old. If her skin is too dark. If she is too educated and you cannot find a man with a higher position than hers, and this is a widespread problem these days because a woman cannot be more educated than her husband. Or if she's had an affair with someone and the whole community knows about it, oh, it would be quite difficult to find a husband after that ... (190)

The visitor Liz, after her arrival to India, learns more about the Indian society and the women of India. India is the big patriarchal society which has totally subdued to its women taking away all their rights of freedom. It has become the most conservative

country in this modern time. Thus, Liz Gilbert gives the message to the Indian women that they should move away from the great intrigue of this patriarchal society to confirm their lives. Liz knows the pathetic condition of Indian girls and women that how the Indian patriarchal society has suppressed them callously. The patriarchal society has thought that more educated girls cannot find a husband or women cannot be more educated than husband. Not only that, it has also banned the women to talk to other person and if they talk, they will be viewed from negative perspectives of the society and will not be able to find their husband in their lives. So, not only to discover her own 'self' but all of the women of the world, she challenges to society making so many boyfriends. Patriarchal society says more educated women can't get husband but Liz being an educated woman she gets a husband. Thus, even in the modern time, educated women have failed to gain their existence in the home and the society, that's why Liz Gilbert sets out to regain her lost self and peace.

Marriage is performed to establish the family. According to Kate Millet in her book *Sexual Politics*, "Patriarchy's chief institution is the family" (33). Some radical feminists have agreed that, contrary to the assumption of the conventional political theory, the family is indeed a central part of society's power structure; as such it both sustains patriarchal power in the public world and is itself a source of women's oppression. In the memoir, Liz Gilbert befriends Tulsi, who is made ready to be married by her family. The real aspects of Tulsi towards marriage can be understood from the following lines:

Tulsi's cousin who got married last week is only twenty one, and her older sister is next on the marriage list at the age of twenty, which means there will be huge pressure after that for Tulsi herself to find a husband. I asked her if she wanted to ever get married and she said:

Noooooooooooooooooooooooooooo. (190)

This shows that patriarchy has created limitation for the family. These limitations especially for girls help to fulfill the coveted desire of patriarchy. The prolongation of suppression is possible through family, a patriarchal institution. Tulsi is a mere representative of patriarchal India whereas we can find thousand Tulsis who are compelled to marry in spite of their direct resistance of Nooooo. In this text dominant hatred of Tulsi towards marriage points the loopholes of the system. However, the characters like Tulsi are suppressed under the paws of patriarchal bear. In this context Tulsi has established herself as a rebel to her family which is quite near with the ideas of radical feminists. Tulsi considering marriage as a legal rape she discards it. She tries to subvert the domination imposed upon her. She tries to resist the subordination through the implicit action.

Liz Gilbert is radical woman from her early childhood. She protests what is unfair for her. Her own lines about her childhood show her ideas, which are near with radical feminism:

I'm considered a difficult girl. I have a reputation for needing to be told a good reason to do something before I will do it. My mother understands this about me and always tries to give good reasons but my father doesn't. He gives reason, but I don't think they're good enough. Sometimes, I wonder that I'm doing in my family because I don't resemble them at all. (190)

Father of Liz Gilbert does not understand her whereas the mother understands easily. Hence a type of gap between father and daughter shows the fragmented mentality. Whereas, there is the smooth mother-daughter relationship which can told as female mutuality and common bond. To fight against the patriarchy, women should be

together and they should always be co-operative with women. The perpetual subjugation of woman can be checked through the communal solidarity. We can find the solidarity into the lives of lawyer, Liz Gilbert, Gilbert's mother and Tulsi either directly or indirectly. Liz Gilbert directly or indirectly points that common bondage is the necessity of today for all women. Hence to check, face and be free, one must make group which points towards the radical feminism. The memoir itself is the solid proof which always directs the all women of the world to maintain the life without suppression. Hence, Gilbert's ideas are quite remarkable. To live a life just like a bird is also the part of freedom which is adopted by Elizabeth Gilbert. These types of ethos are vividly reflected in the memoir which ruptures the patriarchal ideas.

Liz Gilbert shows misrepresentation of women made by patriarchal society. Male domination is highly prevalent in every traditional patriarchal society where females are treated as inferior. They are treated as domestic creature, mute, docile, submissive, passive and tamed. Female identity is mistaken to be quiet and subordinate, almost non-existent and the duty of woman is to reproduce children, provide sexual pleasure to their husbands and serve the household. Similarly, Lois Tyson in his book *Critical Theory Today* writes:

Patriarchal thinking believes that women are born to be passive while men are born to be active because it is natural for the sexes to be different in this way. Thus, if a woman is not passive, she is not really a woman. Of course, it follows that women are naturally submissive to men, that men are natural leaders and so forth. (100)

Liz Gilbert doesn't like to be shaped as per the wish of patriarchy. So, she revolts against the patriarchy. Actually active men and submissive women is the norm of the patriarchy. Men think women should be naturally submissive for the male. Due

to age old ideology, women are cheated since the time immemorial. The orthodox traditional norms and values of patriarchal society expect wife should behave their husband in such a way which is acceptable to her husband. Husbands may divorce her wife, if he does not like her behavior. Divorce from the side of husband is easily digestible to the society. But if wife can't stay with her husband and she wants to divorce her husband, she is criticized by the husband and society both. If wife divorces husband, she is blamed and never forgiven. Such type of idea can be found in Liz Gilbert's following lines:

One of the hardest things about this divorce was the fact that my ex-husband never forgave me for leaving, that it didn't matter how many bushels of apologies or explanations I laid at his feet, how much blame I assumed or how many assets or acts of contrition I was willing to offer him in exchange for departing-he certainly was never going to congratulate me and say, "Hey, I was so impressed with your generosity and honesty and I just want to tell you it's been a great pleasure being divorced by you". I am still hated by him. (192)

This digs out the dark side of patriarchal society. Divorce is the only matter of husband. The status of women is no more than that of a mute animal. If she does not remain silent and raise voice against male she is blamed and hated forever. If she divorces husband because of an extreme imposition of his own desires, she is not apologized.

To celebrate her own individuality Liz Gilbert divorces her husband and goes to different places. In Italy she gets pleasure and in India she engages in devotion whereas in Indonesia, she tries to balance between pleasure and devotion. She comes to Bali which is the patriarchal Hindu Island. There she befriends Wayan and talks

about her troubles. Liz Gilbert mentions the physical violence over Wayen by her husband in the following lines:

Wayan's Balinese husband, she told me, was a man who "drinks all time, always gamble, lose all our money, than beat me when I don't give him more money for to gamble and to drink." She said. "He beat me into the hospital many times." She parted her hair, showed me scars on her head and said, this is from when he hit me with motorcycle helmet. He hit me so much, I go unconscious, dizzy, can't see. (267-8)

These lines show the physical violence over female. She expresses Wayan's bitter feelings of her life. Through the socialization of physical violence over wives by their husbands, patriarchal society dominates women. Husband sees his wife as a helper and behaves her as a commodity. In the male dominated society, Women's existence is othered and considered to be inferior and subservient to male sex. Women are tortured by male. In this sense, the following lines by Catherine Mackinnon are relevant to quote:

Women bound, women battered, women tortured, women humiliated, women degraded and defiled, women killed- or to be fair to the soft core-women sexually accessible, have able, there for them, wanting to be taken and used, with perhaps just a little of light bondage. (Qtd. In Bryson 220)

This shows the male violence over female. Women are taken as the property of men. Women are battered, tortured, humiliated, degraded and even they may be killed if they do not obey the patriarchal ideology. So, perfect freedom is not possible in existing patriarchal society. For women's liberation and freedom, the whole structure of the patriarchal society should be dismantled and society should be deconstruct,

reconstruct and recorder. Women should struggle together to overthrow the patriarchal norms and values. They should develop the common sisterhood which should be beyond the division of class or race. Liz Gilbert and Wayan are different in class and race but both of them are humiliated by the patriarchy. Liz Gilbert is an American woman who is highly educated and has successful career. But successful career does not give solace to her and directly or indirectly she is suffered by patriarchal norms and values. But Wayan is an Indonesian woman and she is poor in economic background. Despite difference in economic class, both of them are victimized by the society. So, they share their common interests and help each other in agony. Women's common interests help them to unite in a common sisterhood which crosses the boundary of class, race and religion. Mother-daughter relationship is a milestone to fight against the patriarchy. Mother-daughter relationship intersects them in common sisterhood. Showing physical violence over Wayan which causes mother-daughter relationship and their common practice to fight against patriarchy, Liz Gilbert says:

“I think if I was not healer, I would lose my ears, you know, not be able to hear things anymore. Or maybe lose my eye, not be able to see.” She left him, she told me, after he beat her so severely “that I lose my baby, my second child, the one in my belly.” After which incident their firstborn child with the nickname of Tutti said, “I think you should get a divorce, Mommy. Every time you go to the hospital you leave too much work around the house for Tutti” (268)

These lines show that most of the patriarchal societies have become cruel towards women and never try to understand the feelings of women and only remain as suppressor giving them torture. Men of the patriarchal society never try to share weal

and woe with women. They always are selfish. These are the problems created by men upon women. That's why, women do not get any alternative way except divorce to remove all these hurdles from their lives and to maintain peace, pleasure and individuality in life forever. Even four years girl Tutti is dissatisfied with her father who always tortures her mother. Tutti advises her mother to get divorce. Tutti's advice to her mother can be taken as the direct attack on male dominated society. Bali is the conservative patriarchal society where divorce is seen through the negative eye. Giving advice her mother to get divorce, Tutti wants to overthrow the norms and values of such society. She sees divorce only liberate her mother and herself. Wayan's and Liz Gilbert's discussion on their divorced life and Tutti's rebellious nature against patriarchal ideology unite them in a common sisterhood. Valerie Bryson, in her book, *Feminist Political Theory* says: "Women as a group have interests opposed to those of men; these interests unit them in a common sisterhood that transcends the division of class or race, and means that women should struggle together to achieve their own liberation" (181). These lines make clear that there is not homogeneous interest between women and men. Women have different interests that opposes men. Men can't understand women interests and they impose their own interests upon women. As a result of it women are dominated. In order to fight against the domination women should involve in a group. As a group they have common interests which unite them in a common sisterhood. Here, in this text also, Liz Gilbert, Tutti and Wayan have common interests that are they should be liberated from the male injustice. Their common voice in favor of women's liberation unites them in common sisterhood which is the idea of radical feminists.

The norms and values constructed by the patriarchal society are on the behalf of male rather than female. So, to take norms and values in female's side they should

establish their own kind of society like matriarchal society which confirms their rights ever and ever. However, traditional women were fully devoted towards their husband and had thought husband as God without raising a voice against them .As a result, women are beaten by their husbands so brutally like animals. But the modern women have gradually changed their thought and become more conscious about their lives and have fought with the male counterpart and started to move according to their will by feeling not weaker than men. Wayan, the protagonist of the patriarchal Bali society fights with her husband because she has divorced her husband to get equal rights as male. In patriarchal society child automatically belongs to father after divorce and to gain her child back in her life, she fights with her husband and gets her child back which Liz expresses here:

In the rare case of divorce, the child automatically belongs to the father. To get Tutty back, Wayan had to hire a lawyer whom she paid every single thing she had. I mean -everything, she sold off not only her furniture and jewelry, but also her forks and spoons, her socks and shoes, her old wash-clothes and half burned candles –everything went to pay that lawyer. But she did get her daughter back, in the end, after a two year battle. Wayan is just lucky Tutti was a girl; if she had been a boy, Wayan never would have seen the kid again. Boys are much more valuable. (269)

This shows the real event of the patriarchal society that still happens even in our society in this modern life. The men of that patriarchal society divorce their wives and they do not give their wives any resources. Women have to leave the home being impoverished. Men are in power due to the systems of patriarchal society which has given full permission to men to use it wherever they like. But women are thought as

powerless and they have to obey the permission that the society gives them. In patriarchal society, if a woman divorces her husband, the child automatically belongs to father rather than mother. There is no chance of women to get her child back in her life. To get child in her life, she has to fight with an inappropriate legal that males have constructed on the behalf of them. But, the victim Wayan becomes more rebellious and decides to live lonely by divorcing her husband. Thus, to get relief from the capture of patriarchal society and to establish equality between man and woman, she fights with her husband and at last she gets her daughter , Tutti, back in her life. Patriarchal society creates binary opposition between boys and girls. Boys are much more valuable in such society. The binary opposition between boys and girls is cultural not biological. In this regard, Kate millet in her book *Sexual politics (1968)* says:

It is now believed that the human fetus is originally physically, female until his operation of androgen at a certain stage of gestation causes those with Y chromosomes to develop into males. Psycho- sexually (e.g. in the terms of masculine and feminine, and in contradistinction to male and female) there is no differentiation between the sexes at birth.

Psycho- sexual personality is therefore postnatal and learned. (9)

Above lines show that the differentiation between the male sex and the female sex is the cultural product of the patriarchal society. By creating such differentiation between the sexes patriarchy maintain power relationship. Through the power relationship patriarchy dominates women. Hence, Kate Millet excavates the process of formation of sex in human body which is primarily female. After the operation of androgen at a certain stage of gestation causes those with Y chromosomes to develop into males.

To dismantle the patriarchal literary tradition women must start their own literary tropes. Sandra M Gilbert and Susan Gubar in *The Mad Woman in the Attic* writes:

A literary woman must shatter the mirror that has so long reflected what every woman was supposed to be. For these reasons, then women writers in England and America, throughout the nineteenth century and on into the twentieth, have been especially concerned with assaulting and receiving, deconstructing and reconstructing those images of women inherited from male literature. (76)

In the memoir, while talking about little girl Tutti, Liz Gilbert expresses her ideas which resembles the meaning of above mentioned lines. Image that fight against the patriarchy is used: “I sent up a spontaneous prayer to God: May Tutti Nuriyash someday bandage the teeth of a thousand white tigers” (270) is vivid example of it. Males who dominate the women as the tiger should be bandaged. Their teeth should be bandaged which torture the female. However, against the literary tradition, Liz Gilbert has used white Tiger as the demonic figure. It is the clear cut symbol used by radical feminist. Tutti represents the rebellious girl who is going to be prepared to fight against the teeth of patriarchy.

Resistance to motherhood is another feature of the radical feminist. Liz Gilbert is a radical woman who divorces her husband for the quest of self-identity. After the divorce she keeps the liason with several persons. But she has the fear of being pregnant. However she finds the Brazilian boyfriend Falipe who has done vasectomy. She gets real pleasure from Falipe because she does not have any fear of being pregnant. The following line of text helps to understand the reality of radical woman:

I don't care if you shave your legs every day, I already love your body,
 You have already told me your entire life story and you don't have to
 worry about birth control. "I've had a vasectomy.

"Felipe" I said that's the most appealing and romantic offer a man has
 ever made me". (298)

These lines show the quest of the female about her freedom in sexual satisfaction. How the female are denied from the pleasure due to psychological fear is nicely presented in the dialogue. She takes sex not for the motherhood but for the physical pleasure. She wants to make love but she doesn't like to be married. It means marriage corrupts the woman by exploiting her. However, her conscious mind doesn't allow her to be exploited. To be far away from the exploitation she does not maintain the marital relationship with Felipe. Liz Gilbert makes romances in such a way which made her sick. All the fun and games caught up with her after few week of love making (sex). Those nights of not sleeping and all those days of too much love making made her body struck and she got attacked by a nasty infection in her bladder. However, she overtly says about female condition which is milestone for those women who do not expose their sexual life. Following lines show the open conversation about sex, which is symbol of optimum freedom.

"I" am sick, I said

She took one look at me and said, You sick from making too much sex,

Liz I groned, buried my face in my hands, embarrassed.

She chuckled, said, "You can't keep secrets from Wayan ...". (399)

Liz Gilbert goes against the norms of patriarchy which limits the sexual relation with husband and wife only. But bold Liz maintains her own freedom and she challenges the norms, values, rules and regulations of the patriarchal society. In a way, a broad

horizon of freedom is opened to Liz. However, presented lines clearly show the ethos of radical feminism.

Existing sexuality is a symptom of patriarchal society, the product of a world in which men have authority, women are economically dependent. Male needs and desires see the agenda in all spheres. Far from being 'natural', sexual behavior becomes bound up with the idea of ownership, domination and submission, and is conditioned by a man-made culture in which sexual violence is tolerated, women are treated as sex objects and different moral codes exist for men and women. The basis of women's oppression lies not in social organization or physical domination but in a male control of culture, religion, language and knowledge. Heterosexuality is also a means of domination which is legitimized by patriarchy. Attacking on heterosexuality, variance Bryson in her *Feminist Political Theory* says:

For some, the issue was not simply one of sexual pleasure, for heterosexuality itself was declared to be a political institution rather than a natural expression of sexual desire as such it was imposed upon woman for the benefit of men, a means of dividing and controlling women and ensuring that they served men domestically and emotionally as well as sexually. (213)

These lines make clear that heterosexuality is a political institution. It is not a natural expression of sexual desire and it is imposed upon women for the benefit of men. Heterosexuality does not fulfill the sexual desire of women. Sex and love between men and women cannot exist on the basis of equality, but are likely to involve at worst rape and violent humiliation, at best emotional dependency and the neglect of women's sexual needs. To fulfill women's sexual needs, women are forced to follow the alternative ways. In this regard Wayan says to Liz: "sometimes I even make fake

penises. For making sex alone" (314). These lines show that in patriarchal social system, the question of sexual satisfaction of male counts but the Women's sexual satisfaction is ignored. Women's sexual feelings are suppressed in such society.

The women of the patriarchal social system are dictated to follow the hierarchal norms of the society where they cannot find their respectable positions. Patriarchy considers the problem of sterile is related to women and men are free from this problem. Capturing such type of ideology Liz Gilbert says:

Wayan's medical options here are limited because it is beyond the pale of safety to inform a Balinese man that he is sterile; it cannot possibly be true. Men are men after all. If no pregnancy is occurring, it has to be the woman's fault. And if the women doesn't provide her husband with a baby soon, she could be in big trouble-beaten, shamed or divorced.

(315)

Above lines show the patriarchal ideology that man is man and he cannot be sterile. It is only the problem of women. In the case of no pregnancy, women are beaten, shamed or divorced. Liz Gilbert excavates the injustice and false consciousness of patriarchy imposed upon women that sterile is only the problem of women. Such type of view is legitimized through the system of socialization. Kate Millet in her book sexual politics writes:

Sexual politics obtains consent through the "socialization" of the both sexes to basic patriarchal politics with regard to temperament role and status. As to status, a pervasive assent to the prejudice of male superiority guarantees superior status in the male, inferior in the female. The first item, temperament, involves the formation of human personality along stereotyped lines of sex category ("masculine" and

“feminine”) based on the needs of values of the dominant group and dictated by what its members cherish in themselves and find convenient in subordinates: aggression, intelligence, force and efficiency in the male; passivity, ignorance, docility, “virtue” and ineffectuality in the female. (4)

The binary opposition created by patriarchy to male and female is sexual politics. The assumption that the problem of sterile lies only in women is sexual politics which obtains consent through the socialization of both sexes. Sexual politics provides positive qualities such as aggression, intelligence, force and efficiency in the male and negative qualities such as passivity, ignorance, docility and ineffectuality in the female. The ideology which guarantees superior status in the male and inferior in the female is male prejudice upon female.

Patriarchal society valorizes marriage as a compulsory means to keep sexual relationship and to establish family. Taking marriage as a necessary element, patriarchy pushes women to family, which is an institution to dominate women. Hinting to such type of views, Liz Gilbert says: “We have no prospects for marrying. I don’t want any more husbands. But I like being with him” (318). Liz Gilbert after divorcing her husband falls in love with different men. At last she develops intimate relationship with Felipe. She keeps sexual relationship with him in which she enjoys more because Felipe had a vasectomy and there was not possibility to get pregnant. She wants to be with him but doesn't want to marry him. As a radical feminist she protests marriage as women’s loss of freedom and individuality. She goes against the patriarchal norms that marriage is necessary to keep sexual relation. She thinks marriage is cultural whereas sexual relationship is biological.

To sum up, suppression and oppression over women is the cause of patriarchal mind set. Patriarchal ideology does not allow women to take deliberate decision to conduct life in their own. In decision making process women are marginalized. Women are forced to enter into motherhood. Motherhood hinders the individual freedom of women. Motherhood is not the natural evolution of women's life; rather it should be established as their deliberate decision. The complete freedom and female's individuality is not possible in this patriarchal society. So to dismantle the patriarchal norms and values women should unite them in common sisterhood which is beyond race, class and religion. As a way to liberate women, society should be reordered. The main protagonist, Liz Gilbert rejects motherhood which becomes the cause of divorce. After her divorce life, she embarks on a year long journey in which she comes in touch with other women belonging to different class, race and religion. They share same experiences and fight against the patriarchal ideology implicitly or explicitly.

III. Women's Revolt against Patriarchy

This research has tried to focus on individual's liberty and ideas, condemning in restrictive conventions and material interests. The protagonist, Liz Gilbert and other female characters Tulsi, Wayan, Tutti live in a heroic level of self realization possessing a fuller responsibility and consciousness. Elizabeth Gilbert in her memoir *Eat, Pray, Love* portrays not only human's relation to society and destiny but proposes a set of guiding principle, an ethics for the individual's role in existence that turns upon sublimation of the self. Gilbert deals with the status of women and their intentions and desires with much insight.

In *Eat, Pray, Love* Elizabeth Gilbert reveals her inner thoughts and feelings about women's emancipation and individual freedom through voices of Liz Gilbert. Gilbert tries to give a perfect picture of her contemporary patriarchal society and its domination over women. Liz Gilbert who has everything, an educated, ambitious American woman is supposed to want-a husband, a big house, a successful career. But instead of feeling happy and fulfilled, she is consumed with panic, grief and confusion. Liz Gilbert, the protagonist, who is so docile and submissive towards her husband, could not remain so. She takes bold decision of not to have a baby and rejects her husband's imposed desire to have a baby. She later becomes revolutionary and divorces her husband for her self-emancipation. So, even in such patriarchal society where there is no space for women's freedom and individual rights, Liz Gilbert is able to establish herself with distinct identity by rejecting motherhood, the norms of rigid patriarchy. In the beginning she seems very passive, weak and timid but later she becomes a bold character and even dares to go against the society's norms and values and ultimately gets victory over it.

Liz Gilbert lives with fragmented life. She is ignored and neglected by her own husband. Her husband is so-self-centered and hypocrite who only thinks of himself and regards Liz Gilbert as child producing machine. It is the male dominated society that views female as an inferior, subordinate and submissive subject of patriarchy that must be grateful towards male authority and remain within its boundary. But Liz defies this kind of false and prejudiced notion and wins a prestigious space within the patriarchal society. Gilbert's husband gives priority to his own self satisfaction and needs but ignores the feelings of his wife, Liz. So, without caring the future of his own wife, he proceeds his every task according to his own will. Thus, to challenge her husband and patriarchal society, she takes bold decision to reject motherhood to which patriarchal society thinks as a natural evolution of women's life. Her desire of not to be pregnant ends in divorce, which she actually doesn't want. To regain the lost identity and to celebrate her individuality, she embarks on a yearlong journey in Italy, India and Indonesia. In India she meets with rebellious girl Tulsi and in Indonesia she comes in touch with Wayan, who also divorces her husband due to extreme physical violence. Wayan's daughter Tutti helps her mother to take decision of divorce. Liz Gilbert's relationship with Tulsi, Wayan and Tutti helps to develop common sisterhood which is beyond race, class and religion. As a sisterhood they have common interests to fight against the rigid norms and values of patriarchal society. They ignore the nature and ubiquity of male power over female body. They also challenge patriarchy which prioritizes that man as a group that oppresses women in all areas of life.

It is the real craftsmanship of Elizabeth Gilbert who tries to deviate from the conventional pattern of showing that females are not always weak as they look. She gives very impressive mode in the character of Liz and Wayan, who revolt against

their own husband and raises common voice of women's freedom, equality, liberty and dignity in the patriarchal society. At the heart of the memoir there is the quest for freedom, individuality and emancipation which everyone wishes to achieve. It is Liz Gilbert's revolutionary idea that gives strength to achieve and maintain her emancipation.

Liz Gilbert is a revolutionary female character who goes against the society giving priority to her own contentment. She snaps all the boundaries created and imposed upon her and also ends her all relationships with her own husband only for her individuality and freedom. It is her great step against suppression. Liz by rejecting motherhood which causes divorce frees herself from the cage of male-created boundary. She cannot remain only by looking at her situation, but tries to empower her position in the society. She challenges the discrimination in sex and psychology of the male superiority.

In the memoir, Elizabeth Gilbert presents very complicated case and hates biological anatomy of female body. She is against of patriarchy as well as matriarchy. So, Elizabeth Gilbert is a radical female who rejects maternity.

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