

Gynocriticism As Bolstered On Margaret Atwood's Giving Birth

by Cek Turnitin

Submission date: 02-Mar-2024 01:23AM (UTC-0600)

Submission ID: 2309578668

File name: 8.pdf (332.92K)

Word count: 6343

Character count: 31701

Gynocriticism As Bolstered On Margaret Atwood's Giving Birth

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ARTICLE HISTORY

Received [01 Maret 2023]

Revised [28 Maret 2023]

Accepted [10 April 2023]

KEYWORDS

Elaine Showalter, Giving Birth, Gynocriticism, Margaret Atwood

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ABSTRAK

Margaret Atwood adalah seorang penulis perempuan yang dikenal melalui karya-karyanya yang membahas tentang jalinan hubungan perempuan dengan dunia. Giving Birth adalah salah satu cerpennya yang diterbitkan pada tahun 1977 yang berfokus pada kisah narator perempuan yang tidak disebutkan namanya, menceritakan pengalaman Jeanie yang sedang mempersiapkan dan menjalani proses melahirkan. Melalui cerpen ini, peneliti menggunakan teori gynocriticism dari Elaine Showalter yang menggambarkan perempuan sebagai penulis. Itu juga mengenai pendekatan masalah jiwa dan psikoanalitik. Melalui metode kualitatif, penelitian ini menggarisbawahi tentang bagaimana melahirkan merupakan pengalaman khusus yang hanya dapat dirasakan oleh perempuan. Kehamilan adalah pengalaman terbaik seorang wanita yang dapat mendefinisikan dirinya sebagai penulis utama petualangan bayinya di masa depan. Kesimpulannya, menggarisbawahi teori gynocriticism dalam Giving Birth menunjukkan hal-hal yang benar dari identitas perempuan. Kemudian, penulis juga menunjukkan bagaimana hal itu membentuk perbedaan antara jenis sastra laki-laki dan perempuan.

ABSTRACT

Margaret Atwood is a female author who is known from her works that discuss intertwining of women's relationships with the world. Giving Birth is one of her short stories published in 1977 that focused on an unnamed female narrator's story that tells Jeanie's experience who are preparing and finally undergoing the process of giving birth. Through this short story, the researchers indicated matter of gynocriticism by Elaine Showalter that describes women as writers. It also included matter of soul and psychoanalytic approach. Through qualitative method, this research underlines how giving birth is specific experience felt only by women from the existence of the womb. Pregnancy is the best experience of woman that could define herself as the main author of the future adventure of her baby. In conclusion, underlining gynocriticism in Giving Birth indicated true matters of identity of women beings. Then, the criticism also shows how those shape differences between male and female kind of literature.

INTRODUCTION

Literature provides general insight about world, social, and intellectual issues in abundant literary works. For a long time, women are used to be neglected, underestimated, and lowed (Plate, 2016; Showalter, 1977). They did not have any right to speak or be heard so that they were always treated unfairly. Not only in societies, but in literary works, women always become second. Until the 18th century, women wrote a literary work under the male culture and the male pseudonym to make a changing (Plate, 2016; Showalter, 1977). Then, around the beginning of the 19th century, women writers at that time started to protest against the views of men because they caused injustice by literary works. This makes women finally able to be more open-minded about their position as women. At the end of the 19th century until now, women writers and critics appeared who succeeded in constructing their ideas, identifying themselves based on their experiences, and without adhering to male structure (Showalter, 1977). They can also distinguish the women's writing and men's writing in various aspects.

The short story of Giving Birth is one of the short story written by Margaret Atwood. It was first appeared in 1977 in a collection of short stories entitled Dancing Girls (Atwood, 1988). The story tells about the unnamed female narrator, who is writing about another woman experience called Jeanie, who is preparing and undergoing the process of giving birth. The narrator of the story also showing us her experience for being mother. In this study, the researchers chose this short story to be analyzed using Gynocriticism written by Elaine Showalter with four models which are Biological Approach, Linguistic Approach, Psychoanalytic Approach and Women's Cultural Approach (Showalter, 1977; Wazzan, 2016).

Through those analyses the short story is important significant example of how women herself should define their own literature.

RESEARCH METHOD

This study used qualitative research by analyzing journal articles, papers, books, theses and other internet sources. The main theme in this paper is indicating Gynocriticism on Margaret Atwood's *Giving Birth*. As the steps of the research, the researchers read the short story for several times, collected the data to support Gynocriticism by Elaine Showalter, then analyze the story through the concept. The last steps are writing the analyses to the article and stating the references down.

FINDING AND DISCUSSION

Finding

Experience of Woman-ness in Matter of *Giving Birth*

Giving Birth is the short story that tells about the unnamed female narrator, who is writing about another woman's experience called Jeanie, who is preparing and undergoing the process of giving birth. In addition, the narrator of the story also showing us her experience for being mother. At the beginning, the first sentence in the short story shows a confusion about the roles of giving birth; "*But who gives it? And to whom is it given?*" (Atwood, 1988). From there, it is not sure who the main character in this story is and what is the relationship between them. The main idea relies at the end of the story. The truth is Jeanie is her mother, who was preparing and struggling her giving birth and the narrator also tells her experience as a mother; "*It was to me, after all, that the birth was given, Jeanie gave it, I am the result. What would she make of me? Would she be pleased?*" (Atwood, 1988).

At first, the narrator tells about her own experience as a mother, she explains that she is sitting down, writing this short story while her son is taking a nap. She does not have much time for herself as she currently has, having children keeps her busy and she can barely have quality time for herself (Atwood, 1988). However, she thinks it was all worth it since it reminds her of what the person she knows as her mother, Jeanie, experienced when giving birth and caring for her. Then the narrator describing Jeanie's journey of struggle in giving birth. This is indeed woman's perspective in literature by further realization of Atwood's words.

Giving birth is not an easy situation like the one other people think. Firstly, the narrator in the short story states her confusion in why every woman has to experience this birth and why every woman has to share herself with something that will make her feel tormented. She could not explain that and it could not be avoided at all. She indicates that,

"No one ever says giving death, although they are in some ways the same, events, not things. And delivering, that act the doctor is generally believed to perform: who delivers what? Is it the mother who is delivered, like a prisoner being released? Surely not; nor is the child delivered to the mother like a letter through a slot. How can you be both the sender and the receiver at once? Was someone in bondage, is someone made free?"

"These are the only words I have, I'm stuck with them, stuck in them" (Atwood, 1988)

The narrator continues her narration by explaining her own experience when struggling to give birth her son. The experience of the narrator and Jeanie's are the same, they are both struggling to give birth to her child. Jeanie also made a lot of preparations to give birth. That statement can be seen here;

"Jeanie is a devotee of handbooks. She has at least two shelves of books that cover everything from building kitchen cabinets to auto repairs to smoking your own hams. She doesn't do many of these things, but she does some of them, and in her suitcase, along with a washcloth, a package of lemon Life Savers, a pair of glasses, a hot water bottle, some talcum powder and a paper bag, is the book that suggested she take along all of these things". (Atwood, 1988)

Then, she learns to control herself when during contractions. She also applies new ways that are not taught in her book. It seems that she is having the pain but she had to find way to overcome it, or at least to be more comfortable to it. Those are seen in the following:

"She has learned to count, during the slow breathing, in numbers (from one to ten while breathing in, from ten to one while breathing out) which she can actually see while she is silently pronouncing them. Each number is a different colour and, if she's concentrating very hard, a different typeface. They range from plain roman to ornamented circus numbers, red with gold filigree and dots. This is a refinement not mentioned in any of the numerous books she's read on the subject". (Atwood, 1988)

Luckily, she has her husband who always be there for her, helping whatever she might need. Every pregnant woman will always need her husband's support (Atwood, 1988; Plate, 2016). This idea is important to improve the health of pregnant women and babies and to reduce mortality during pregnancy and childbirth. The further aspects can be seen here;

"For months he has helped her with the breathing exercises, pressing on her knee as recommended by the book, and he will be present at the delivery. (Perhaps it's to him that the birth will be given, in the same sense that one gives a performance.)" (Atwood, 1988)

Apart from reading a lot of books, she also attends prenatal classes with her husband to help her be well prepared. In this story, Atwood would like to assert how woman is also gaining knowledge by doing childbirth. Any woman is not doing nothing, but enhance herself to smooth the childbirth. Those ideas can be seen here;

"Together they have toured the hospital maternity ward, in company with a small group of other pairs like them: one thin solicitous person, one slow bulbous person. They have been shown the rooms, shared and private, the sitzbaths, the delivery room itself, which gave the impression of being white". (Atwood, 1988)

These pre-natal classes are important for every woman pregnant. It furtherly educates them about childbirth. In the story, one of Jeanie's friend shared her experience in giving birth without any preparation. It made her to feel unbearable pain. More knowledge about understanding birth could push her to know more about her child as well. That statement can be seen here;

"There is only one woman in the class who has already given birth. She's there, she says, to make sure they give her a shot this time. They delayed it last time and she went through hell. The others look at her with mild disapproval. They are not clamouring for shots, they do not intend to go through hell. Hell comes from the wrong attitude, they feel. The books talk about discomfort. "It's not discomfort, it's pain, baby," the woman says. The others smile uneasily and the conversation slides back to disposable diapers". (Atwood, 1988)

Even though Jeanie had so many prepared knowledge for her future giving birth, she still felt doubtful, afraid, and unprepared for it. In this condition, Jeanie is described as being unstable soul. Actually, no woman is really ready to give birth. However, any readiness should always be explored as seen in these quotations;

"They have also seen the film made by the hospital, a full-colour film of a woman giving birth to, can it be a baby?"
"Not all babies will be this large at birth," the Australian nurse who introduces the movie says. Still, the audience, half of which is pregnant, doesn't look very relaxed when the lights go on.
("If you don't like the visuals," a friend of Jeanie's has told her, "you can always close your eyes.") It isn't the blood so much as the brownish-red disinfectant that bothers her.
"I've decided to call this whole thing off," she says to A., smiling to show it's a joke. He gives her a hug and says, "Everything's going to be fine." (Atwood, 1988)

Aside from making Jeanie get unstable soul, being pregnancy also made her sensitive, even she admitted that she could feel what other pregnant women felt. In the story, another unnamed woman pregnant, that Jeanie sees in the car, is described as a pregnant woman who has the opposite character to Jeanie's:

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"But there is another woman in the car. She's sitting in the front seat, and she hasn't turned or acknowledged Jeanie in any way. She, like Jeanie, is going to the hospital. She too is pregnant. She is not going to the hospital to give birth, however, because the words, the words, are too alien to her experience, the experience she is about to have, to be used about it at all". (Atwood, 1988)

That unnamed pregnant woman could be interpreted as the female figure that Jeanie had met before and she stuck in her memory. Then, her pregnancy makes her to have a great sensitivity, so that it makes her as if she could see the real woman appearing in front of her. She saw the woman more and more during her pregnancy as the woman has different experience with herself. The idea is listed below;

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"As Jeanie has come closer and closer to this day, the unknown day on which she will give birth, as time has thickened around her so that it has become something she must propel herself through, a kind of slush, wet earth underfoot, she has seen this woman more and more often, though always from a distance." (Atwood, 1988)
"Depending on the light, she has appeared by turns as a young girl of perhaps twenty to an older woman of forty or forty-five, but there was never any doubt in Jeanie's mind that it was the same woman. In fact it did not occur to her that the woman was not real in the usual sense (and perhaps she was, originally, on the first or second sighting, as the voice that causes an echo is real)," (Atwood, 1988)

During her pregnancy is closer to delivery, it is possible for every woman to get experience of anxiety (Ikossi et al., 2005; Kristanti, 2014). Through her condition, it can be shown that her anxiety is increasing when she is getting closed to the day that she has to give birth. The feeling is getting dense every time the days go by to the childbirth. Those are indicated below;

"She is aware that the woman is not really there: Jeanie is not crazy. She could even make the woman disappear by opening her eyes wider, by staring, but it is only the shape that would go away, not the feeling. Jeanie isn't exactly afraid of this woman. She is afraid for her". (Atwood, 1988)

At the end of the story, Jeanie decided that she did not want to experience *postpartum* depression. However, the reality is wrong (Atwood, 1988). In the morning, after she woke up, she can still remember the adrenaline rush that is hard to forget. The stress was still intact. Those are seen below;

"She's still running adrenaline, she's also weaker than she thought, but she wants very much to look out the window. She feels she's been inside too long, she wants to see the sun come up. Being awake this early always makes her feel a little unreal, a little insubstantial, as if she's partly transparent, partly dead". (Atwood, 1988)

For all the struggles that Jeanie has experienced so far, when she was finally able to meet her child, she immediately felt that all those struggles had paid off. This is pure happiness of a mother in having a child for herself. That idea can be seen here;

"After that the baby is carried in, solid, substantial, packed together like an apple, Jeanie examines her, she is complete, and in the days that follow Jeanie herself becomes drifted over with new words, her hair slowly darkens, she ceases to be what she was and is replaced, gradually, by someone else." (Atwood, 1988)

Instantly, all the pain turned into a feeling of love that can never be replaced by anything. Jeanie stopped being herself who easily gave up on this struggle (Atwood, 1988). She believed that her current position would be felt by every woman in this world. The pain is common, but the experience is always subjective to any matter.

The story continues as herself becoming a mother. Being a mother, not only giving birth but also giving life. It means that she will do anything so that her child does not feel difficult in adulthood (Atwood, 1988). The struggle is not only until the time of giving birth, but also until when the baby is an adult. As described in the story, everyone has their own ego and it is not easy to put aside the ego that is in each of

everyone. However, Jeanie as a mother would put her ego aside just to make her child did not get any trouble (Atwood, 1988).

Not only that, she will also put her ego aside and will prioritize her child's needs. She will always yield her own ego to go forward for her child's needs. From the first time she wakes up until she sleeps, she will always be there for her child. The ideas are stated here;

"When she finally decided it was time for me to get up, she began pulling my hair. I got dressed while she explored the bathroom scales and the mysterious white altar of the toilet. I took her downstairs and we had the usual struggle over her clothes". (Atwood, 1988)

The struggle does not end too fast, when the baby gets older, being a mother is going to make bigger responsibilities such as educating, teaching the morals, teaching value of life, and helping to shape the her son's personality. The struggle will always meet different levels of difficulties. Big or small difficulties, every woman will face it as seen below;

"(Already I'm having moments of muted grief over those of my daughter's baby clothes which are too small for her to wear any more. I will be a keeper of hair, I will store things in trunks, I will weep over photos.) But above all it's solid, everything here has solidity. No more of those washes of light, those shifts, nebulous effects of cloud, Turner sunsets, vague fears, the impalpable Jeanie used to concern herself with". (Atwood, 1988)

In the story, the narrator describes her experience when she noticed that her child was growing older, her clothes getting smaller, her hair is getting longer. It made her sad, touched and happy at the same time. She remembers all the difficulties she had experienced while giving birth. For every bit of adrenaline she was felt, she thought it was worth it.

Gynocriticism and Matter of Shining Womanhood

Elaine Showalter is an influential American critic who developed women's studies courses and contributing a lot of literary work about women's literature. In the feminism critics, she divided that into two distinct varieties; woman as a reader and woman as a writer (Showalter, 1977; Wazzan, 2016). She became famous with her conceptualization of gynocriticism. She cares about how women that has to be seen by woman as writer, as opposed of the structure of the male's writing. She gave her attention to study how women as a writer, has the meaning that woman is the producer of textual meaning with the history, themes, genres, and structures of literature. Showalter believes that women can create their own creativity in various aspects to get a better reflection in literary works (Al-Doory et al., 2019; Hartanto & Roifah, 2020; Showalter, 1977).

Gynocriticism emerged to erase the reliance on the men's work tradition. When people eliminate their dependence on men's literary work, they became open-minded towards women's literature. The conceptualization of it is used to develop women framework to push new model based on the study of women's experience rather than to adapt man's perspectives and theories (Hartanto & Roifah, 2020; Wazzan, 2016). It means that, through women's literature, the truth of feminine experience is shining. The main idea is to write or to appraise literary work without trying to fit women between the lines of the men's work tradition. It will be much better to just focus on the newly visible world of women culture (Al-Doory et al., 2019; Tamir & Iman, 2019).

In her analysis, Showalter observed three phases of position of female in literature. the first one is feminine phase where women wrote a literary work under the male culture and the male pseudonym with themes of domestic backgrounds. The second one is feminist phase or the protest phase where women wrote a literary work to reject men's culture in any text that stereotype women as a sense of personal injustice. The last one is feminism phase, or the women phase, when women entered the new phase of identifying women's experience that lead to the phase of self-awareness (Al-Doory et al., 2019; Plate, 2016; Showalter, 1979). Later, women become more open-minded to identify themselves from the male's tradition. They build a sense of justice by trying to identify their own position against the culture or rules made by men.

Showalter divided four models in the nature of women's writing. First is biological approach that emphasizes how women's bodies are described in the text. It can show that aspects of biology or the body can be a differentiator in a text (Aricheta-Cabeliza, 2016; Showalter, 1977). The idea is intended to see organs of human being as a determinant that makes women dissimilar to men. The difference is only on the surface, but it certainly successfully shapes hierarchical values of women in societal levels. The second is about linguistic approach in which how women's language is described in texts where it can be a differentiator from men's language (Aricheta-Cabeliza, 2016; Tamir & Iman, 2019). Showalter believes that

in carrying out conversations, there are differences between women and men in the use of language and intonation. Practice of language pragmatism could differentiate values of everyday life between men and women.

The third aspect is psychoanalytic approach that analyzes women's psyche and self that play as differentiator or as an opposition to the structure or culture of men's writing (Plate, 2016). Usually in the text, this approach will be seen in how the woman's soul may take care of her child and serves her husband. Mental aspect of women is actually unique since its both biological and psychological aspect could always reflect his past, present, and future ideas (Hartanto & Roifah, 2020; Showalter, 1979; Zunaira Zafar et al., 2021). In the fourth aspect, women's cultural approach emphasizes how society forms perspectives, goals, responses and responses about women. In this idea, women never live alone since her intentions and indications are always be affected by societal recognitions. Women are not selfish but their conditions and situations are always relational (Aricheta-Cabeliza, 2016; Plate, 2016). They surely understand ideas about concepts of being women and, in advance, they realize matter of being contextual to exercise their best identities.

Discussion

Gynocriticism as Reflected on Margaret Atwood's Giving Birth

The first model of gynocriticism is biological approach. It is an approach that emphasizes how women's bodies are described in the text by the women. This is crucial since this study underlines how women's body involves their intimate experience with themselves and then with the babies that are born. Besides, aspects of biology in the text can be a differentiator between female's and male's culture (Aricheta-Cabeliza, 2016; Zunaira Zafar et al., 2021). It is due to biological understanding may also affect discourse of women. While women are used to be oppressed, Atwood greatly illustrated the greatness of women in giving birth to the children as the beloved ones.

In the short story, Atwood begins her narration by explaining her own experience when struggling to give birth to her child. What she felt, she pours it out through her writing that being a woman is not as easy as other people imagine (Atwood, 1988). She will become a mother who has great services, great responsibilities, and great struggle for giving birth, caring and educating her child. Through this writing, Atwood tries to convey her position as a woman that giving birth is difficult, painful and bloody. The pain she felt is not only felt by the narrator but every woman can also feel it. In the short story, the narrator introduces Jeanie who felt that pregnancy (Atwood, 1988). Every woman within pregnancy will adapt to face dramatic biological situations and psychological changes.

Such situations will not be imagined by anyone who does not or has not felt it. Jeanie can also feel the pain that only a woman could feel it. Through the first approach model, it illustrates that a woman's body can feel unbearable pain during giving birth, this happens because of the normal conditions that occur when the baby is born (Atwood, 1988). When the baby is about to come out of the mother's womb, the muscles at the top of the uterus will press on the bottom of the baby. The baby's head then presses against the cervix and at the same time the hormone oxytocin is released which causes contractions. Many midwives believe that this hormone plays a role in baby delivery (Kristanti, 2014; Zunaira Zafar et al., 2021). In order to give birth to her child, a woman has to give up her body, mind, energy and whatever she had. It was even possible for her to fail in childbirth, experience trauma, and even die (Ikossi et al., 2005; Jamal & Hashmi, 2020).

The biological idea underlines matter of women having a child in their wombs (Jamal & Hashmi, 2020; Showalter, 1979). The situation of womb is special only for women. Men will never have it though estrogenic hormone may flow in their bodies. It is matter of biological organ that makes women unique (Ikossi et al., 2005; Showalter, 1977). In this short story, Atwood would like to propose further appreciation to any woman regarding their process of having a child. Gynocriticism is not like other feminism that would like to make women and men equal (Showalter, 1979; Ulfa, 2020). More than that, by underlining aspect of womb, women are actually above men since the organ only belongs to women.

Moreover, the unbearable pain related to the child inside a womb until childbirth is only felt by women (Ikossi et al., 2005; Ulfa, 2020). Women must go through the pain to welcome a new born baby. When the child is born, she will never feel frustrated about the pain. In reverse, she is filled with happiness as her bodies have kept a beautiful baby and being born successfully. It indicates that women is the true caretaker of human beings. While men could only have a family as relatives, women keep the future inside her as a potential that will be active in nine months to color the world (Plate, 2016; Sofiatin et al., 2022). It is indeed the virtue of women, especially in the sense of biological approach

In the second model of gynocriticism, linguistic approach emphasizes how women's language is described in the text (Plate, 2016; Showalter, 1979). The body can be articulated through female language

and feminine writing practices, which explains the relationship between feminism and linguistics (Hartanto & Roifah, 2020; Plate, 2016). In the short story of Atwood, this model is described through the writings of the first person. Atwood questioned the ability of being mother, where a mother can give birth to a baby through her womb. After that, being mother can also accept her baby to love, care for and give her life. In her mind, physically and mentally she feels stuck with these terms.

Atwood got closer to position in being a woman where she will give birth to her child and at the same time will take care of her child wholeheartedly (Atwood, 1988). Atwood also introduces Jeanie as the main character and another woman who is pregnant as a mysterious character. Jeanie is a pregnant woman, she always gets support from her husband during her pregnancy (Atwood, 1988). Meanwhile, the mysterious woman does not have anyone to support her and she also does not want the birth to happen. She does not want to share herself with the baby in her stomach because she feels forced or coerced (Atwood, 1988).

The main idea of stating linguistic point is through matter of chosen words. In Atwood's story, the word of 'womb', 'pregnancy', 'mother', 'childbirth', etc. are intact with ideas of women beings (Atwood, 1988). Men will never completely understand those meanings since they do not experience the condition. Men may accompany women during pregnancy and childbirth, but surely they never really live the experience of bearing someone in themselves directly. Those words are linguistically in line with matters of being women.

Beside the ideas of words, linguistic plays role in matter of sentences (Plate, 2016). The sentences must mean something that grammatically equivalent with real situation of such events. The example of "*Jeanie tries to reach down to the baby, as she has many times before, sending waves of love, colour, music, down through her arteries to it, but she finds she can no longer do this.* (Atwood, 1988)" is the matter of being a woman. In this sentence, it is specifically only done by the women who have given birth to a child. The meaning is that womanly love that continues to be motherly love (Sofiatin et al., 2022).

Moreover, in the sentence of "*No one ever says giving death, although they are in some ways the same, events, not things. And delivering, the act the doctor is generally believed to perform: who delivers what? Is it the mother who is delivered, like a prisoner being released? Surely not; nor is the child delivered to the mother like a letter through a slot.* (Atwood, 1988)" shows idea of women in giving birth. The sentences are critically showing that women must go through pain though they are helped by the doctors in the process. In linguistic proper, the sentence is a proof that indicates women-ness that is shaped inside motherhood.

The soul approach, or the psychoanalytic approach, emphasizes the analysis of women's self (Showalter, 1979; Sofiatin et al., 2022). In Atwood's writing, it can be shown that behind the physical limitations of a woman, pregnancy woman can also make her be more sensitive and aware of other women. Jeanie admits that she can see that the mysterious woman is always around her, meaning that the mysterious woman is always on Jeanie's mind (Atwood, 1988). That makes her always think of that woman, she is afraid of what she might do to her baby, precisely in this case because of pregnancy. It was Jeanie who made her feel sensitive and it is very easy to get anxious and depressed, even after giving birth it is very possible for women to experience Postpartum Depression and it might be getting more worse if it is not treated (Marcus, 2009; Showalter, 1979).

Through Jeanie's experience, Atwood described the figure of the woman who was not named as a mysterious woman's pregnant who was forced to get pregnant (Atwood, 1988). It was the result of rape and anyone would feel heavy in that condition. Jeanie stated that she was worried about the woman. It is quite possible that the woman had enough reasons to have an abortion, she had no husband or nobody else in her side, she was alone (Atwood, 1988). In the story, Atwood mentioned this action is like the term Giving Death, Abortion is indeed prohibited in Indonesia, although in some medical conditions there are those who suggest that abortion is better done in order to save the mother (Marcus, 2009; Sulaksana, 2018).

The last approach is cultural one that emphasizes how society shapes their perspectives, goals and responses about women. According to Showalter, women's culture is the main resource for women to build and conceptualize their bodies, sexual and reproductive functions (Hartanto & Roifah, 2020; Sulaksana, 2018). In this short story, this model is illustrated in several statements that childbirth is a scary process. There is experience of a woman that did not have any preparation before giving birth so that it caused her to feel unbearable pain like being in hell (Atwood, 1988). The idea is listed from the woman's experience by comparing it to social condition. Other people will never feel the same emotion like those who give birth. Individual aspects of giving birth are indeed appreciated socially. This aspect shows that indication of being a mother is known socially.

Other statement that describes this model is when Jeanie's husband tells Jeanie that there is nothing to be afraid of in going through all of this birth process, but that is wrong (Atwood, 1988). Being a woman who is about to give birth is realizing that the process of giving birth is not easy is something that is

important for every couple to realize. Giving birth is not easy, only women can feel that. When a couple decides to have sexual intercourse, it is very important to realize that the result of this relationship will bring sperm and egg cells together which will grow into a fetus. Then, the embryo grows into a baby, and then a woman or man. After becoming pregnant, since then, the role of a man has become very important to always be by his wife's side, to share grief together and to fight until the end. Therefore, through cultural point of view, gynocriticism does not only underlines crucial roles of woman, but also includes matter of other people in her surroundings (Plate, 2016; Showalter, 1977).

CONCLUSION

Based on the findings, it is concluded that first, giving birth is not as easy as other people think. Second, from that short story it shows that not every woman can feel the pleasure of being a mother if she has never experienced how to struggle for the birth. Third, every woman will always need her husband's support even though as a man he cannot experience the same struggles as woman has. Fourth, there is a great sacrifice for a mother who is always willing to share her body, her strength, and her mind with a baby that will be born as a human. Fifth, for all struggles that woman has experienced so far, when she was finally meets her child, she immediately felt that all those struggles had paid off and worth it. Gynocriticism indeed underlines them all very well so that the idea of being a woman and a mother is indicated at the best points either.

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