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GYNOCRITICISM-CONCEPT FOR SUSTAINABLE DEVELOPMENT

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Abstract

Multidisciplinary approach is essential for the study of literature, and many modern literary theoretical concepts include multi-aspect analysis and tools from various scientific fields (psychology, linguistics, and even mathematics). All theories about the emergence of the female script, feminism and gynocriticism are directly related to the fifth sustainable development goal of the UN on gender equality - to achieve gender equality and emancipation of women and girls. To consider the female character in the literary texts, according to the already known and elaborated application theories is not only a challenge, but also an opportunity for a better and different interpretation of the text, which through such an analysis facilitates communication with the recipient. It also gives a new meaning to literary texts, to the characters in them and expands the mysterious stories to the level of educational, instructive content. Feminism in the modern and postmodern reveals new space for building new point of views and judgments about the characters. In „Dialectics of the Enlightenment“ (Horkheimer and: 2002) state that women are equated with nature and men with culture. Max Horkheimer and Theodor Adorno show a scheme in which the woman is interpreted as nature - an object, and the man as a culture - subject and confirmation of the perception that modern men have about women. As I mentioned above, Horkheimer and Adorno and twentieth-century gender studies found modern culture in gender binarism. Dubravka Oraic - Tolic lists key gender oppositions. Precisely the analysis of the characters (Mara in "Mara's Wedding" by Vladimir Kostov and Velika from "Pyreus" - PMA) according to the key gender oppositions, confirm that in Macedonian literature, at least in the indicated examples, there is no doubt about misogyny, but on the contrary, adoration of feminine power. Hence, isn't it the greatest contribution to raising awareness of gender equality and a different perception of women?

Keywords: gender equality, gynocriticism, female script, gender binarism, misogyny

INTRODUCTION

The term female script has a dual interpretation in feminist literary theory:

1. any piece of literature written by a woman = female script
2. female-centered literature= female script or all works written by women and to name the work that deals with the specific gender position of women in culture.

When "women's writing" as a phrase is used, some analysts warn of caution, because it cannot be attributed only to women, but also to male authors who create excellent women's writing..

STRONG FEMALE-CENTRIC SCRIPT

"Pireus" is a strong female-centric novel. It begins with a "narrative preamble", with a "foil" (Andonovski. 2013:362), which actually represents the very essence of the narrative. So, we have a narrative framework in which the secondary narrative is placed, which turns out to be more important than the primary one. Briefly about the plot: at Velika's funeral, the only sixth surviving child of Velika, Roden Meglenoski, comes, who wants to hear their history from Dukovendija, the witness to the lives of the two subsequent narrators Velika and Jon. Roden is born when Jon dies. Roden spends his life abroad and his curiosity is completely understandable. From the verbal material offered, it is evident that Velika denies the recorded opinion about female inadequacy according to male parameters and the psychoanalytic perspective of female identity as inferior to male. On the contrary, Velika defines female creative identity and struggle. Velika's struggle completely exceeds the standards of false universality, tailored, profiled according to the patriarchal understanding of influence and power, which in Velika also receives a strong pronounced note of adaptability.

Velika is the alterity of the female vision of the world, in which even in impossible conditions, she tries to the end and with all her might to save LIFE - to ensure its duration. PMA, drawing its motive inspiration from folklore, builds the universal messages in "Pyreus" on the solid foundation of the traditional community, while including all aspects of women's writing. Great authors do this exclusively by relying on their own talent, feeling and skills, while placing in first place the universal rules and the mystical - religious understanding of the cyclical course of life - its renewal (the three phases: birth-maturity-death).

We talked about the character of Mara on another occasion (the main character in Vladimir Kostov's novel, Mara's Wedding). This time, our focus on gynocriticism is Velika in "Pyreus" by PMA. "Pyreus" is the only novel in Macedonian literature that deals with the First World War from the aspect of the Macedonian question and on Macedonian terrain (Vangelov, 1983:98). The First World War historically plays an extremely important role in women's emancipation. Prosaically presented, men were at the front, fighting, many of them did not return, so women were mainly forced to do "male" work. This confirms the fact that women can do the same things as men, that they are not too weak for heavy physical work, nor not smart enough for intellectual work. The general assessment is that this represented a great incentive for women and their struggle for equality - equal opportunities. At that time, movements for the advancement of women's rights were beginning to be felt more strongly in Europe, and the first international women's anti-war conference was organized by Clara Cetkin in Berlin in 1915. "Pyreus" - the text of PMA is particularly amenable to analysis of women's writing, because the novel is built through the indirect and alternating narrations of Velika and Jon, that is, through the prism of the narrator Dukovendija, but with a clearly emphasized male - female principle. Velika is an alterity of the female vision of the world, which, even in impossible conditions, we can freely name as a cataclysm - remains in the position of defending the female creative identity, in the defense of life - whose bearer is, in the defense of being, in the defense of the collective, that is, its identity and the ensured duration.

FEMINISM IN MODERN AND POSTMODERN TIMES – THE FIGURE OF VELIKA IN THIS CONTEXT

In "Dialectics of Enlightenment" Max Horkheimer and Theodor Adorno (Horkheimer: 2002) state that women are equated with nature, and men with culture. Max Horkheimer and Theodor Adorno present a scheme in which women are interpreted as nature

- an object, and men as culture - a subject, and a confirmation of the perception that modern men create for women. Men are presented as culture, spirit, general, logos, necessity, transcendence, signified and meaning, and women as nature, body, individual, sensitivity, immanence, signifier and object. As we have mentioned, Horkheimer and Adorno and the gender studies of the twentieth century base modern culture on gender binarism. Dubravka Oraić - Tolić lists the key gender oppositions. We will try to observe the character of Velika comparatively with the character of Jon, placing them in this table:

MALE	FEMALE GENDER
RATIONALITY - Velika deserves the attribute of rationality here	IRRATIONALITY Jon is irrational
LOGOS - projected absence of logos (reason) –Velika is personified	MYTH - Jon / if we start from the fact that everything that is not rational, clear and sufficiently motivated, argumentative is vague and represents a myth, it is entangled in the mythical projections that it itself creates tragic epic masculinity
REASON Velika	MADNESS Jon
CONCEPT - gives his own interpretation to concepts and relationships, building a strong defense of life	PICTURE -he experiences the world and life as pictures / Jon, that's how his storytelling is
INTELLECTUALITY - illiterate / absent, except when it is necessary to master all the knowledge of Masa Kjulumoska by application stable emotional	EMOTIONALITY - Jon, emotionality, feelings, empathy are emphasized he is both emotional and intellectual (educated in the monastery)
APSTRACT Jon's abstract, futile effort to understand why he is fighting and his constant, merely declarative affirmation of his epic masculinity, make him a tragic character.	SPECIFIC - Velika is with all her strength, focused on defending her life
CULTURE Here Jon is the one who participates in the war, as a visible form from a sociological-cultural aspect	NATURE -Velika is nature, the renewal, the bearer of life (she gives birth to and defends life to the end)
COSMOS Velika / her own cosmos are the children, but also the collective around her.	CHAOS Jon / his own cosmos, his own chaos
GENERAL Velika/општото кај неа е над индивидуалното индивидуалното е комплетно во функција на општото	SPECIFIC Jon/ participates individually in a collective conflict (war)
SPIRIT Velika /is dedicated to survival rather than maintaining the hearth	BODY Jon / concentrated on one's own body and one's own bodily needs
SUBJECT Velikais the entity that is fully functional in the defense of life	OBJECT Jon / an object that is fighting in confusion
PROSE Jon, Velika / from the perspective of the prosaic nature of life, they accept the relevant life circumstances, both equally, only the outcome is different, where the	POETRY Jon, Velika / hers, his: sentimentality, lyricism, empathy, feelings

defeated is the male principle	
POWER-STRENGTH Velika / her power and strength are attested	POWERLESSNESS – WEAKNESS Jon / typical male wimp
PUBLIC Velika / friendly and does not deviate from her imagined concept of relationships and interactions between people - Ulja, ally Jonin "constant" conflict	PRIVATE Velika / fulfills the primary female predestination for reproduction Jon / does not manage to fully defend life, crucified

PMA - DECONSTRUCTOR OF PATRIARCHAL PRACTICES AND STEREOTYPES

Feminist theorist Toril Moi (Toril. 2007:9) believes that the primary goal of feminist criticism is political - exposing, not perpetuating patriarchal practices, hence it is clearly seen that PMA in "Pyreus" using critical, antithetical and ironic methods, exposes patriarchal dogmas, which is clearly visible in the construction of the character of Velika. PMA names the dogmas and prejudices, all the peasant delusions, hopelessness, moral crisis and general hypocrisy. We can conclude that PMA makes a strong contribution to the deconstruction of patriarchal practices and stereotypes of male - female roles. From the above analysis in the table, it can be seen that significantly more "masculine traits" are invested in the character of Velika compared to the character of Jon, who is the embodiment of tragic epic masculinity. The issues of women's economic independence, their progress in life and career, and the destruction of stereotypes are key moments around which the fight for gender equality can be concentrated, which must be done not in competition, but in a joint partnership between women and men. It is an undeniable fact that men and women are different from each other and there are natural, biological differences between them that cannot be overcome. However, the differences imposed by society, stereotypes and generally accepted gender-discriminatory models are the ones that can and should be reduced, equalized, overcome. After all, these efforts have been witnessed since the beginning of the last century, through what we have been talking about so far, and much earlier, almost since the beginning of the world. Now, it is up to all of us to advance them. Introducing the gender aspect into the explication of literary texts provides: new readings, new perspectives, new insights, and this inevitably results in raising awareness. Only awareness of issues of gender equality and equal opportunities for women and men makes the world sustainable and better. Equal rights for women and men are crucial for promoting peace, sustainable democracy and economic development.

SUMMARY

Such an approach in the analysis of literary texts and characters in them not only enriches the various approach from a literary point of view and gives them a new dimension and a new interpretation, but also directly affects the Sustainable Development Agenda 2030 (SDG) of the UN - where gender equality is of great importance.

Through such analysis, issues that address gender equality and equal opportunities for men and women are articulated, and this inevitably results in raising awareness and raising awareness about overcoming all barriers to gender equality and equal opportunities. In this way, questions about overcoming the gender gap in education are also raised, especially when it comes to technical sciences or the health and education sectors on the other hand.

Most importantly, however, sustainable development should be ensured through equal opportunities and equal access for women and girls to education, which is one of the basic prerequisites for their economic independence.

We should also recall the fact that the Sustainable Development Goals approach gender issues with great attention and sensitivity and become an indispensable priority in the global policy for sustainable development of countries around the world.

Therefore, it may be important, in addition to state institutions, other associations and local self-government, for the academic community to be more involved in the preparation of strategic documents, the approach to their implementation and evaluation.

Ultimately, this is a demonstration that literature is one of the most important areas where the contours of the functioning of a community are drawn and the guidelines for its sustainable development are created.

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