### \*\*1. What happens in the story?\*\*

A woman recounts her surreal and isolating experience after childbirth during a hospital night in Hvidovre. Struggling with physical discomfort, psychological disorientation, and a haunting atmosphere, she joins other postpartum women mysteriously wandering the hospital. They inexplicably paint a hospital wall with lime milk while bleeding and hallucinating the loss or confusion of their babies. Identity, child, and reality blur, culminating in her returning home with a baby she suspects may not be hers. The story ends on a visceral, haunting note of ambiguous memory and bodily recollection every May.

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### \*\*2. What is the theme?\*\*

The story explores themes of postpartum dissociation, maternal identity, bodily autonomy, trauma, and the eerie liminality of hospital life. It captures the alienation women may feel after childbirth—physically altered, emotionally unmoored, and institutionally dismissed. There’s also a deeper reflection on womanhood as labor, surveillance, transformation, and erasure. The recurring image of lime whitewashing suggests futile maintenance, symbolic cleansing, or institutional forgetting. As an allegory, it comments on how women's experiences—especially maternal—are often commodified, misinterpreted, or overwritten by dominant systems.

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### \*\*3. Does it propose other interpretations, in addition to the literal one?\*\*

\*\*Likert scale: 5 (Totally agree)\*\*

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### \*\*4. If the above question was affirmative, which interpretation is it?\*\*

Aside from the literal sequence of postpartum events, the story can be read metaphorically. The whitewashing represents societal attempts to sanitize and control female bodily experience. The mysterious swapping and disappearance of babies may symbolize fears of losing personal or maternal identity under institutional care. The repeated "Did you see my kid?" evokes collective postpartum trauma. The fog and subterranean hospital elements suggest a descent into the unconscious, while the "other child" functions as a Jungian shadow or lost self. It may also critique patriarchal medicine’s detachment from subjective female suffering.

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