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Manifestation of Trauma and Madness in Jean Rhys's *Wide Sargasso Sea*

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Dedication

At the outset, thanks and sincere love to my creator **Allah** for all the blessings and for the life he has given me.

I dedicate this thesis to :

My Family

To the reason for my existence, to the dearest possession in this world, to the warm and affectionate embrace, to her whom no matter how I describe her, I will never do her justice, my dear mother, **Fatiha Ghida Otmani** thank you my beloved.

To the shadow and support that never leaves me, to the one who taught me that life is an opportunity and a test, to the one who provided me with security and taught me how to rely on myself to achieve my goals my dear father, **Aissa** thank you my dear.

To those I grew up with, shared laughter and tears with, built my dreams and shared my ambitions with them. My dear sisters **Manal, Samiha, Khououd, Amira, and Dounia**.

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Abstract

Wide Sargasso Sea considered as a powerful literary work fiction that explores the effects of trauma and madness on the human psyche. This research examines the manifestation of trauma and madness in the main characters, Antoinette and Rochester, and the ways in which their experiences are shaped by the historical background, social perspectives and patriarchy in the Caribbean. The applied methodological theories as follows: Trauma, Madness, and Social Constructivism. Further, the study analyzes the characters struggles with identity, memory, and language, and the complex relationships between individual and traumatic experiences. This research explores Rhys novel that offers a deep investigation of the psychological effects of depression, patriarchy and the lasting legacy of trauma and madness in postcolonial societies. Ultimately, the findings of the study should highlights the importance of understanding the nature of the interrelationship between trauma and madness within the family and marginalized societies and its outcomes on the individuals mental health.

Key Words: Wide Sargasso Sea, Trauma, Madness, Social Constructivism, Rhys.

Résumé

Wide Sargasso Sea est considéré comme une œuvre littéraire puissante de fiction qui explore les effets du traumatisme et de la folie sur la psyché humaine. Cette recherche examine la manifestation du traumatisme et de la folie chez les personnages principaux, Antoinette et Rochester, et les façons dont leurs expériences sont façonnées par l'arrière-plan historique, les perspectives sociales et le patriarcat dans les Caraïbes. Les théories méthodologiques appliquées sont les suivantes : traumatisme, folie et constructivisme social. De plus, l'étude analyse les luttes des personnages avec l'identité, la mémoire et le langage, ainsi que les relations complexes entre les expériences individuelles et traumatiques. Cette recherche explore que le roman de Rhys offre une enquête approfondie sur les effets psychologiques de la dépression, du patriarcat et de l'héritage durable du traumatisme et de la folie dans les sociétés postcoloniales. En fin de compte, les résultats de l'étude devraient souligner l'importance de comprendre la nature de l'interrelation entre le traumatisme et la folie au sein de la famille et des sociétés marginalisées et ses conséquences sur la santé mentale des individus.

Mots clés: Wide Sargasso Sea, Traumatisme, Folie, Constructivisme Social, Rhys.

المخلص

تعتبر رواية "بحر سارجاسو الواسع" أحد الأعمال الأدبية القوية التي تستكشف تأثير الصدمة والجنون على النفس البشرية. يهدف هذا البحث إلى دراسة تجليات الصدمة والجنون في الشخصيات الرئيسية، أنطوانيت وروتشستر، وكيفية تشكل تجاربهم وفقاً للخلفية التاريخية والمنظورات الاجتماعية والنظام الأبوي في منطقة البحر الكاريبي. يعتمد البحث على النظريات المنهجية التالية: الصدمة، والجنون، والبناء الاجتماعي. بالإضافة إلى ذلك، تحلل الدراسة صراع الشخصيات مع الهوية والذاكرة واللغة، والعلاقات المعقدة بين التجارب الفردية والصدمات. يستكشف هذا البحث أن رواية ريس تقدم تحقيفاً عميقاً لتأثيرات النفسية للاكتئاب والنظام الأبوي والإرث الدائم للصدمة والجنون في المجتمعات ما بعد الاستعمار. في النهاية، يجب أن تسلط نتائج الدراسة الضوء على أهمية فهم طبيعة العلاقة المتبادلة بين الصدمة والجنون داخل الأسرة والمجتمعات المهمشة وتأثيرها على الصحة العقلية للأفراد.

الكلمات الرئيسية: بحر سارجاسو الواسع، الصدمة، الجنون، البناء الاجتماعي، ريس.

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General Introduction

Literature serves as a reflection of intellectual, social, ideological, and cultural perspectives across various fields, both fictional and non-fictional. Literary works often become synonymous with their perspective authors and many writers excel in crafting their artistic vision onto the pages of their books. For instance, the novel "Wide Sargasso Sea" by Jean Rhys has gained critical acclaim for its embodiment of literary art.

Trauma and madness are common themes in literature and have been explored by many writers throughout history. Trauma refers to a deeply distressing or disturbing experience, while madness can be defined as a state of severe mental illness. In literature, trauma and madness are often portrayed through the experience and perspective of the characters. These characters may have experienced traumatic events that have affected their mental health and led to a state of madness and instability. Overall, trauma and madness are powerful themes in literature that can provide insight into the human condition and the effects of difficult experiences on the mind and soul.

Wide Sargasso Sea is a novel published in 1966, by Dominican British author Jean Rhys. She was born in Roseau, Dominica and spent her early years there. Her father was from Wales, a doctor by profession, while her mother was a Creole that is, she had white West Indian ancestry. At the age of sixteen, Rhys moved to England (Rhys, 5), and she died in 1979. Jean wrote many books, but the most notable works *Good Morning Midnight* in 1939 (Rhys, 8) and she is best known for her novel *Wide Sargasso Sea* and with other works. Jean Rhys has been affected by the character of the first Mrs. Rochester, the insane wife in Charlotte Brontë's novel *Jane Eyre*, for an extended period of time. The novel is a response to Brontë's novel, and tells the story of Antoinette Cosway, a white Creole heiress in Jamaica. Narrated from a different point of view, the story follows Antoinette's life as she moves from Jamaica to England where she is eventually driven mad by her husband Rochester and unjust

societal perceptions towards her mixed race identity. Through her struggles with alienation, identity, and estrangement, Antoinette comes to understand how oppression has shaped and erased aspects of her Caribbean heritage (Rhys, 11-12).

Rhys challenges the colonial representation and she tried to demonstrate the colonized people and patriarchy in the Caribbean and how they see themselves in the society. The novel is split up into three sections. The protagonist narrates the first section. The second section is from the perspective of an immature Mr. Rochester, who discloses his journey to the West Indies, his marriage, and its unfortunate outcome. Lastly, the wife tells her story once again, but this time taking place in England and is written from her attic room at Thronfield Hall (Rhys, 12).

As far as *Wide Sargasso Sea* is arguably one of the most influential works of postcolonial literature. This novel deals with themes like racial, gender, colonial oppression as well as mental illness and trauma. Rhys's novel set in the Caribbean specifically the event take place in Jamaica, Dominica in England, its heroine is Antoinette Cosway a "mysterious characters Bertha Mason from Brontë's *Jean Eyre*", and Antoinette way down into madness because of her husband and his wish to seek for gain wealth. Therefore, Antoinette who felt alienated because of her mother behavior and the death of her brother during her childhood.

Rhys depicting the mutually struggle, pain, and mad relationship between the English man and Creole women, who is sold into unhappy marriage to Mr. Rochester whom take her to England in order to prove her madness and locked her in the attic room. Antoinette started dreaming because she did not accepted or believe the reality that she is in different place from her home. When she wakes up Antoinette decided in the end of the novel to carry out the dream and make it happen in reality. Rhys tries to depict Antoinette a mad women in the attic from a quite different perspective from the one in *Jean Eyre* that is emphasized as the violent

and insane wife. Basically, Rhys portrays a world of such intense loathing and distorted tendencies in its sexual behavior that it can cause a female to lose her sanity.

Literature Review

For this dissertation, we will be taking an analytical approach to the novel that has been analyzed and evaluated by many critics using various literary theories due to its important and new creative ideas. Sandra Gilbert and Susan Gubar's *"The Madwoman in the Attic: The Women Writer and the Nineteenth-Century Literary Imagination"*. Both of them they see women as a symbol who tries hard to express her voice, which has been suppressed in society of the nineteenth century. However, a number of critics and even writers have also examined the studies of feminism and identities, for instance Tawfiq Youssef and Reem Abu-Samra in their paper *"Identity Crisis in Jean Rhys' Wide Sargasso Sea Revisited"*. In their study, the two critics take Antoinette's life which experienced an identity disorder and crisis from a socio-psychological perspective in an attempt to emphasize Erik Erikson's psychological theories of identity crisis and human development in terms of how Antoinette behaves internally as well as externally with regards to the world, plus the gaps that led to her construction of her identity and decisions towards cultural and social situation .

Approaching another analysis works with many critics and authors trying to find further examination concerning characters in *Wide Sargasso Sea* with major importance given to *The Madwoman in the Attic* here is Melanie Boyter Weaver's comparative study thesis titled *Meeting "The Madwoman": Mental Illness in Women in Rhys' Wide Sargasso Sea, Hijuelos' Our House In The Last World, And Garcia's Dreaming In Cuban"*. Melanie examines madwomen's role within Caribbean society whose madness does not merely arise from one specific point or set circumstances; firstly she explains why there is such a subjectivity concerning being Antoinette namely 'Madwoman' due to colonizers, patriarchy particularly by English husband Rochester who deteriorates her already trying conditions

even further; secondly regarding how life experience during childhood contribute immensely toward deteriorating mental state while simultaneously interacting with exterior worlds assimilate into building constructs determining identity decisions based on cultural and social situations .

In addition Janine Evangelista's *"Antoinette And Rochester's Way Down Into Madness: An Analysis Of The Protagonists Mad Behaviour In Jean Rhys's Wide Sargasso Sea In Hegelian Terms"*, uses Hegel's theory of Madness that portrays both protagonists Antoinette & Rochester within their journey into madness appreciating differences self-development have endured through traumatic experiences during unhappy marriage which ultimately leads into serious proof proving them both insane though outlining peculiar way each person descends into madness .

From this short review we can see this novel opens up numerous ideas and new ways of critical analysis from different theories stemming from psychological approaches applied for character assessment also encouraging many critics, authors and even students alike seeking deeper interpretations and hidden meanings, themes and thoughts.

This study seeks to explore how the psychological effects of trauma and madness that are manifested and depicted in the major characters of the novel, and the effects of the family and social patriarchy and its outcomes in individual's mental state. The study aims to analyze the portrayal of Antoinette's traumatic experience, particularly her experience with colonialism, patriarchal oppression and how they contribute to her descent into madness. Through this research, the dissertation aims to provide a nuanced understanding of the way in which trauma and madness intersect with gender, social and cultural context in the Caribbean. Also, this dissertation aims to answer the following questions:

- How does the early life experience effect in the major character's mental state?
- To which extant does the social and family objection influenced in their identity specially Antoinette and the bond with her mother?
- What are the reasons that lead to Antoinette's madness?
- How does Rochester patriarchy reflects in Antoinette's life?

The aim of this study is to show how a social patriarchy, life conditions and experiences reflect in *Wide Sargasso Sea* a novel by Jean Rhys. In briefly, how Rhys implements the personnel's life suffering in the British society and the effects of gender, society, and family on their life through the characters.

The significance of this study, we would investigate the relationship between madness and trauma experience that are manifested in the novel of *Wide Sargasso Sea* and we will show how this complex interrelationship between the two themes.

The nature of this study is mainly descriptive using the analytical methods. It relies on the psychological approach of trauma and its theories. Besides to the psychoanalytical approach the trace of child hood experience. Also, the implication of Michael Foucault's theories of madness and the social theory of Madness. Data collection is achieved throughout a careful and intensive reading as well as a deep examination of the available books, articles and thesis from the internet that would be acknowledged following the 9th edition of MLA style.

For this dissertation, we will include a general introduction, three main chapters and a general conclusion. The first chapter tackles the theoretical frame work and the definition of the theories. The second chapter is a psychoanalytical analysis of trauma theories that tends to investigate the reasons of mental illness in the majority of the characters and prior life experiences. The final chapter explores how the novel's characters are driving way down

into madness according to Foucault's orientation and criticism, and definition of sociology perspective in which are manifested in the novel.

Chapter one:
Theoretical Framework

Introduction

This introductory chapter represents a theoretical part of the thesis, divided into two sections. We first begin with psychological analysis theories that will be applied in this work. We can see this clearly through the novel *Wide Sargasso Sea*, which has strong psychic undertones and explores psychological theories through its major characters. By closely examining their experiences of trauma, as well as how trauma is manifested through characters, and work through it in the novel, this first section seeks to delve into trauma's presence and significance on the lives of individuals.

The second section by explaining the term of "Madness" in relation to what Michael Foucault constructs in analyzing the concept of Madness and Civilization. By mentioning also the concept of "Patriarchal" became a common theme in literature especially in postcolonial novels, and within the context of psychoanalysis, in which we attempt to build our study around Foucault's perspective of the social definition of madness. In this second section deals with sociology approach that will be applied in this work. In so doing, this chapter studies those two sections. We will relate our findings to existing definitions of relevant literary theories in relation to the analysis of the novel.

1. Trauma Theory

The concept of trauma is widely known as a deeply distressing or disturbing experience that may have long-term, pervasive effects on a person's thoughts, feeling, behavior, and social functioning. It involves experience or situations that are emotionally painful, shocking, and would be difficult for almost anyone to cope with. Therefore, the history and development of trauma, it looks at the first theories developed by European and American physicians, neurologists and psychiatrists in the late 19th and early 20th centuries, and argues that these were shaped by modern development. It then looks at how the PTSD

diagnosis in 1980 marked a shift in moral economy giving rise to a trauma culture. Finally, it looks at the role of literature in critically reading traumatic wounds and offers a brief historiography of trauma's past (Sütterlin 11).

Through these developments has led to a greater dependence of literature on trauma and highlights the need for further research into its implications. Cathy's works has been instrumental in demonstrating the profound effect trauma can have on an individual as it exposes how traumas experienced earlier life and memory can shape our behaviors and decisions, as she noted that

If Freud turns to literature to describe traumatic experience, it is because literature, like psychoanalysis, is interested in the complex relation between knowing and not knowing. And it is, indeed at the specific point at which knowing and not knowing intersect that the language of literature and the psychoanalytic theory of traumatic experience precisely meet. (Unclaimed Experience: Trauma, Narrative, and History 3)

That, the core of Freud's writing on trauma is more than a mere expression of mental illness; though challenging to uncover, should not be ignored. This truth comes through in different ways, not just what is discernible and obvious, but also what lies hidden away in our actions and words (Caruth Unclaimed Experience: Trauma, Narrative, and History 4).

If traumatic experience, as Freud indicates suggestively, is an experience that is not fully assimilated as it occurs, then these texts, each in its turn, asks what it means to transmit and to theorize around a crisis that is marked, not by a simple knowledge, but by the ways it simultaneously defies and demands our witness. Such a question, I will argue, whether it occurs within a strictly literary text or in a more

deliberately theoretical one, can never be asked in a straightforward way, but must, indeed, also be spoken in a language that is always somehow literary: a language that defies, even as it claims, our understanding .(5)

To exemplify that traumatic experience are difficult to process and understand, especially in regards to their transmission and theorization. Also, it implies that when asking the question of how to transmit such experience, as a "straight-forward" way cannot be taken, as language must always have an element of literature to it, one that both defies and requires our attention. Additionally, Cathy explains how trauma is not about avoiding reality but rather how it reveals the impact that negative events have on one's life, "The story of trauma, then, as the narrative of a belated experience, far from telling of an escape from reality—the escape from a death, or from its referential force—rather attests to its endless impact on a life" (7).

Furthermore, trauma is seen as a possibility inscribed within experience, not something that simply comes from outside. She states that it would be impossible to predict or anticipate the difference between experience and trauma, since it is unique to its actual occurrence. The author suggests that while there is always a possibility of traumatic events occurring, they can never truly be anticipated. Also, the query of why we memorialize either through one's passing away or their life, or an occurrence by the blend of life and death, may be associated with another inquiry what do we intend to remember "a life or death", it poses the question of what is exactly that one wants to recall, implying that decisions about how one memorializes are informed by this consideration (Caruth *Unclaimed Experience: Trauma, Narrative, and History* 5-7- 115-116).

Therefore, Caruth in her work analysis *Trauma: Explorations in memory* (1995) "The ability to recover the past is thus closely and paradoxically tied up, in trauma, with the inability to have access to it" (152), she noted that recovering the past is paradoxically

connected to trauma. On the one hand, being able to access and remember painful experiences from past can be a form of healing and lead to understanding of oneself; yet, at the same time, these memories may also be blocked and lead to insanity due to the trauma associated with them. This can make it difficult for an individual to truly learn from their past experience and move forward. There has been a significant shift towards making the trauma concept a more inclusive social theory by incorporating trans-cultural perspectives (Sütterlin 20).

The attempt to gain access to a traumatic history, then, is also the project of listening beyond the pathology of individual suffering, to the reality of a history that in its crises can only be perceived in unassimilable forms. This history may speak through the individual or through the community, which in its own suffering, as Kai Erikson makes clear, may not only be the site of its disruption but the locus of a "wisdom all its own." Each of the essays in this volume engages, from different perspectives, in the difficult task of this historical listening. (Caruth *Trauma: Explorations in memory* 156)

The study of memorializing a life or an occurrence can be expended upon to include trauma and its consequences. While there is a need to remember painful experiences from the past, it is also important to understand the context of these memories within the individual, and within society at large. This requires a form of listening in order to comprehend the incongruous shapes in which this history may manifest itself. Therefore, deciding how and why we memorialize can be informed by examining the circumstances that led up to trauma, both on an individual level and on a broader social scale (Caruth *Trauma: Explorations in memory* 156); that shapes the traumatic process and the narrative of the accident guides us to an unanticipated truth- the origin of distressful story. It is the relationship between this narrative and actuality which shapes the experience of trauma (Caruth, *Wound and Voice* 6).

Thus, another interpretation of trauma in Cathy's work *Unclaimed Experience: Trauma, Narrative, and History*, specifically in chapter five, *Traumatic Awakening*, was mentioned as "trauma is described as the response to an unexpected or overwhelming violent event or events that are not fully grasped as they occur, but return later in repeated flash-back, nightmares, and other repetitive phenomenon" (91), also, in which the experience of being exposed to the same traumatic event over and over again, without entirely comprehending it or having access to what it may mean to one's consciousness, implies a deeper relationship with it than merely what can be noticed with the eyes. This connection persists despite its incomprehensibility and lateness in coming (92).

Also, she explained what *Freud, Lacan and the Ethics of Memory* said about the dreams that are consciousness, especially for those people who have been subjected to strong traumatic event and have taken refuge in dreams to escape from reality that

...Freud remarks, what is striking in this dream is not its relation to inner wishes, but its direct relation to a catastrophic reality outside: the dream takes its "moving" power, it would seem, from the very simplicity and directness of its reference,... (Caruth 94)

Due to its directness, the dream conveys a pressing need for action with regard to the reality it alludes to, that dreaming allows us to have hope and remain optimistic despite the chaos of reality. It implies that, while the realities of life can seem overwhelming and inescapable, one can still use their *imagination* to reach a better state of being. By reminding us that there is more than meets the eye in our lives, dreaming helps us maintain a sense of peace and inner strength regardless of what is happening around us.

Therefore, the trauma arises from disconnection from reality, causing the destruction of consciousness and stopping thought and perception. This leads to a lack of recording of any impressions, even at an unconscious level, resulting in an inability to remember what

happened. The psych does not retain these traumatic impressions, creating a split in the personality and denying that anything happened. The adult's attitude of pretending nothing happened forces the individual to forget, preventing them from working through the trauma. Since nothing has been recorded, repression is not involved (Gutiérrez Peláez 1220).

Through this we can notice the diagnosis of posttraumatic stress disorder (PTSD). According to the American Psychiatric Association, *Diagnostic and Statistical Manual of Mental Disorders, DSM-5*, (2013) PTSD is "Exposure to actual or threatened death, serious injury, or sexual violence" that implies witnessing the events, learning that such an incident occurred to a close family member or friend, or having repeated to exposure to aversive details of the events (271),

The traumatic event can be reexperienced in various ways. Commonly, the individual has recurrent, involuntary, and intrusive recollections of the event ...Intrusive recollections in PTSD are distinguished from depressive rumination in that they apply only to involuntary and intrusive distressing memories. The emphasis is on recurrent memories of the event that usually include sensory, emotional, or physiological behavioral components. A common reexperiencing symptom is distressing dreams that replay the event itself or that are representative or thematically related to the major threats involved in the traumatic event...(American Psychiatric Association DMS-5 275)

People with PTSD often have intrusive memories of a traumatic event, oftentimes accompanied by sensory and emotional components that can be distressing. These memories can reoccur in the form of dreams and flashbacks.

According to Glodstein et al (2010) "PTSD is syndrome which occurs after exposure to extreme traumatic events", it explains that individuals with PTSD have experienced some kind of extreme trauma which they cannot process and make sense of. As a result they suffer

from symptoms such as nightmares, intrusive thoughts, avoidance of reminders of the event, and hyper arousal. They often feel persistently frightened, as they cannot see to move past the traumatic experience (Fraud Trauma Syndrome: The Victims of the Bernard Madoff Scandal 5).

In addition to that the potential consequences of experiencing traumatic events, especially when those events are repeated, severe and such experiences can lead to difficulty regulating emotions, unstable relationships, and dissociative symptoms, problematic bereavement and PTSD, as DSM-5 (2013) stated that

Following prolonged, repeated, and severe traumatic events (e.g., childhood abuse, torture), the individual may additionally experience difficulties in regulating emotions or maintaining stable interpersonal relationships, or dissociative symptoms. When the traumatic event produces violent death, symptoms of both problematic bereavement and PTSD may be present. (American Psychiatric Association, Diagnostic and Statistical Manual of Mental Disorders 276)

Although specific symptoms that people in different cultures present due to trauma are determined by the cultural syndromes and idioms of distress, these syndromes and idioms help to form behavioral and cognitive patterns connecting traumatic exposures with individual responses. We note that the higher prevalence of PTSD among females than males in general is attributed to a greater likelihood of exposure to traumatic events such as rape or other forms of interpersonal violence. However, when exposed specifically to such stressors, gender differences in risk for PTSD tend to be reduced (American Psychiatric Association DMS-5 278). On the one hand, individuals afflicted with PTSD may show symptoms of emotional dysregulation, such as high level of reactivity and intrusive memories, flashbacks, startle reactions, and feeling that the trauma is ongoing. They may also experience an emotional shutdown where they cannot feel emotions, have difficulty in identifying their own emotions

and dissociate from reality. Additionally these individuals may experience rapid fluctuations between heightened reactivity and emotional withdrawal. Other symptoms include vigilance, a change in thoughts and beliefs about themselves as well as others, including alienation and distrust, struggles to make sense of it spiritually or morally (American Psychological Association, 2017 8-9).

Among all these symptoms, post-traumatic stress disorder is linked to suicide. According to DMS-5, (2013) "PTSD is associated with suicidal ideation and suicide attempts, and presence of the disorder may indicate which individuals with ideation eventually make a suicide plan or actually attempt suicide" (278). This suggests that individuals who have PTSD may be more likely to experience suicidal thoughts and make plane to attempt suicide than those without the disorder and can thus serve as an indicator of higher risk for suicide. Though, individuals suffering from PTSD have been shown to experience high degrees of impairment in social, occupational and physical aspects of their lives, accompanied by economic ramifications which are compounded by high medical bills. The condition can profoundly affect person's level of functioning in regards to social relationships, developmental progress, physical health and occupation. Statistics show that people with PTSD generally have lower levels of success in terms of income, education and career related endeavors, as well as difficulty forming or keeping family and social connections (American Psychiatric Association 278-279).

Trauma may often manifest itself in physical, mental, or behavioral issues and can persist across many generations. In which it refers as "Exposure of an earlier generation to a traumatic event that continues to affect the subsequent generations" (GreyWolf, 2011), it is form of trauma that affects not just individual person, but successive generations within the same family or community. It occurs when a person experience of trauma and passed down to their descendants, who may then be affected emotionally, psychologically, and on other ways

by the original traumatic event. Therefore, intergenerational trauma is not something that exists in absolute isolation; when a culture is hurt, the individuals who are part of it feel effects (Johnson 8).

Intergenerational trauma (sometimes referred to as trans- or multigenerational trauma) is the transmission of traumatic experiences across multiple generations. It is the result of traumatic experiences experienced by one generation that are passed on, either through biological or cultural means, to subsequent generations (Kolahdooz et al., 2015). This region of study has existed for a brief period, but has experienced expansion since the mid-2000s (Dekel and Golblatt, 2008). These traumas can manifest themselves in physical, mental and emotional health outcomes, including depression and anxiety, post-traumatic stress disorder (PTSD), addiction and social problems. It can also impact the way individuals interact with their environment and those around them on personal, familial and societal levels. Vivian Rakoff's 1966 paper on the children of Holocaust survivors was the first to introduce the idea of Intergenerational Trauma. Since then, academics from a range of subject areas have been called upon to debate its significance and discover how it can be healed or altered in regards to individuals, groups, and nations.

An assessment in 1988 revealed that Holocaust survivors' children were being referred to psychiatry services at rate three times higher than the average population (Sigal et al., 1988). Investigating further, this came from research that pinpointed intergenerational trauma also present among indigenous North Americans and Australians. The polled group had to have had one parent or grandparent who was survivors of the Holocaust (Aguir&Halseth, 2015).

From a scientific perspective, intergenerational trauma can be explained as the result of epigenetic changes in the genes associated with stress-response pathways, which then cause subsequent generations to be more vulnerable to psychological distress. In their 2018

paper titled *Intergenerational Transmission of DNA Methylation Signatures Associated with Early Life Stress*, authors Ludwig Stenz, Daniel S. Schechter, Sandra Rusconi Serpa and Ariane Paoloni-Giacobino examined the intergenerational consequences of epigenetic modifications of DNA methylation, due to early life stress, in mothers post-partum. Using a mouse model, the authors observe that stressful experience experienced by a pregnant mother can directly affect newborn mice, altering DNA methylation levels and patterns on key genes involved in anxiety and behavior regulation. This scenario is also known as 'transgenerational epigenetic inheritance', which suggests that environmental factors can directly modify biological processes across generations of individuals. However, contemporary researchers insist that investigating this new field of study is going to be difficult due to the complexity of trauma and the wide variety of factors that influence it such as epigenetic, culture, and sociological element.

Therefore, these outcomes similar on what Varcarolis conducts in her work titled *Foundation of Psychiatric-Mental Health Nursing, 8th edition, by Margaret (Peggy) Jordan Halter, PhD, APRN* stated that the attachment of methyl groups to certain genes can lead to the lessened production of stress hormones in the brain, without effective parental nurturing. This lack of regulation can potentially cause an array of negative outcomes in children such as difficulty focusing and following directions, increased risks taken when they are teens, heightened aggression and impulsivity, weakened cognitive abilities and an inability to tell apart tangible dangers from creative notions (Halter 605).

2. Michel Foucault's Madness and civilization

2.1 Historical overview

Madness as a term is an extreme or irrational state of mind typically characterized by delusions and erratic behavior. It is often associated with severe mental illness or neurological conditions such as bipolar disorder, schizophrenia and other factors. As the French

philosopher Michel Foucault's "*Madness and Civilization: A History of Insanity in the Age of Reason*" (1965), he started with the Middle Ages and "The Ships of Fools", then he demonstrated how during the 17th and 18th centuries, social and economic issues were addressed by putting indigents and criminals in prison together and having them work. It also mentioned that those with mental illness fit between the extremes of social "maladjustment" and criminality (vii). Hence he discussed how the history of madness is represented in a variety of disciplines, such as psychology, medicine, sociology, art, religion, ethics, and epistemology. Madness is seen as manifestation of the "soul" a concept that has been around since antiquity and related to what Freud referred to as the unconscious part of the human mind (viii).

He stated that the madness is seen as chaotic dark force coming from unknown sources and disturbing the order of the mind (13). In *Madness and Civilization: A History of Insanity in the Age of Reason* (1965), Foucault examines how Europeans responded to madness during this period. He claims that Western civilization had implemented a form of "othering" towards those mentally ill, meaning exclusion or judgment without acknowledging their perspective and experience. Foucault refers to this as "the unreason of the world", which ignores understanding and empathy towards the mentally ill (12-14). Furthermore, he discussed the importance of history and discourse in relation to the interpretation and categorization of madness (10-12); he noted that,

The ultimate language of madness is that of reason, but the language of reason enveloped in the prestige of the image, limited to the locus of appearance which the image defines. It forms, outside the totality of images and the universality of discourse, an abusive, singular organization whose insistent quality constitutes madness. (Foucault 95)

Instead, Foucault has mentioned the notion that confinement was primarily tool for expelling people from society, rather than treating them medically (Foucault 58-59), and the idea of clinical psychiatry replacing public humiliation and confinement in the late of the eighteenth and the early nineteenth centuries (Foucault 67).

2.2 The Construction of Madness in Society and Family

Insanity, as it is known, is assumed to be a mental illness or result of strong psychological trauma. It may be a harsh personal experience lived by individual. Based on Foucault's definition of madness, it is the way a society gains "knowledge" about its margin of insanity and how it develops norms for identifying, categorizing and intervening upon it. In other words this concept refers to how society forms ideas about "mad" citizens as well as how it interprets, controls, and ultimately defines them through cultural assumptions and institutional practices (Madness and Civilization xii).

Further, he discusses how reason was used to define what true madness is, so only certain types of behavior were labeled as madness and not considered reasonable (Foucault 11), and throughout history, the way society viewed and treated madness has changed drastically over time due to cultural shifts in values and beliefs (Foucault 16-17), so that madness was viewed as something that had to be hidden and controlled by society. Thus, Anne Rogers and David Pilgrim, tried to explain mental illness and the reason for its relationship to society, as they stated that the social construction of madness as a form of deviance and stigma from a sociological perspective "In the case of depression and anxiety the relationship between current and past adversity seems fairly clear (both past and current adversity increase the chances of symptoms of 'commonmental disorders')", that the correlation between past and trauma and current instances of depression and anxiety. It implies that current adversity can be linked to traumatic experiences from the past, and that

this can contribute to symptoms of mental disorders. Additionally, it suggests that the presence of both past and current adversity increases person's likelihood for developing mental health issues such as depression or anxiety (Rogers and Pilgrim 27).

Therefore, according to Foucault madness is not medical notion, but a moral and political category this means that madness is seen as something that has been constructed by society, rather than a real medical condition. As he point out,

The moment when madness was perceived on the social horizon
of poverty, of incapacity for work, of inability to integrate with the group;
the moment when madness began to rank among the problems of the city.

The new meanings assigned to poverty, the importance given to the
obligation to work, and all the ethical values that are linked to labor, ultimately
determined the experience of madness and inflected its course. (Foucault 64)

Madness has been used to create boundaries between those who are considered normal or sane and those who are deemed toward abnormal or insane (Foucault 63-64); he noted that " Madness is no longer the familiar foreignness of the world; it is merely a common place spectacle for the foreign spectator; no longer a figure of the *cosmos*, but a characteristic of the *aeuum*", it is no longer an emblem of the universe, but instead a trait of our society (Foucault 28). Consequently, madness is longer perceived as a tragic, painful reality associated with illusions that are seen with irony (Foucault 32). Instead of that madness creates a recognizable outline in the communal environment, in which that mental illness is common problem in society, and it can be seen everywhere. Madness is a frequent occurrence and familiar pattern in our culture (Foucault 36).

Insanity is a variable substance from one factor to another, so that it may be from the external society to the inside of the family. Foucault suggests that, "We leave it to medical archaeology to determine whether or not a man was sick, criminal, or insane who was

admitted to the hospital for "derangement of morals," or because he had "mistreated his wife" and tried several times to kill himself." In particular, madness is seen as something that needs to be suppressed in order for society to function properly (Foucault, 65-66), in which Malesherbes advocates for confinement of an individual when their behavior brings dishonor to the family (Foucault 67) because insanity no longer seen as a monstrous internal entity, but a creature with odd capabilities that humans have sought to contain for ages. I can fathom a human without limbs or even a head, but not one devoid of thought; that would be indistinguishable from a stone or a beast (Foucault 70).

It appears that families were closely monitoring the distinction between mental health and mental illness, and they propelled the development of asylums by sending their loved ones there; in which there has been a strong association between our conception of family and mental illness (Jones 253). Hence, insanity can be formed from family pressure and parental authority in a wrong way, for example, by beating, physical or verbal abuse, specially a relationship between spouses that greatly affects the mentality of children and the way they grow differently because "the positive and active engagement in emotional relationships was a mark of sanity and normality" (Jones 258). While many families had a hard time dealing with overtly sexual conduct (Jones 260), and insanity is now viewed as lack of involvement in the realm of emotions, particularly with those in one's family (Jones, *Madness, The Family and Psychiatry* 261).

3. Patriarchal society and family

Patriarchy refers to as "a system of social structure and practices in which men dominate, oppress and exploit women"; in which is system of power where men hold primary authority, particularly in the realm of society or family. According to Walby it is a " system of social relations" each men holds a position of power while women holds a position of

inferiority (Walby, 1990 20). This implies that there is a hierarchical structure and unequal balance of power between the genders in society. Furthermore, Foucault argues in his book "Madness and civilization: A history of Insanity in the Age of Reason", that patriarchal society and family power relations have historically been used to regulate and control women's bodies and behavior, Foucault's highlights the way in which power relations are deeply embedded in our social and cultural institutions, and how they shape our understanding of gender, sexuality, and identity.

As she stated there are six structures that make up patriarchy, in turn we will mention only three structures as follows, male violence, patriarchal relations in sexuality, and patriarchal relations in cultural institutions. First, male violence is a pervasive force even though it may seem haphazard and varied. Women are typically victims of this type of aggression, and its impact on the lives of most women is unquestionable (Walby21). The mistreatment of women is typically motivated by the assumption that female are inferior and their subjugation is to be expected. It can result in violence against women which society typically disregard or even tolerates, as well as a lack of enforcement from authorities (Rawat44). Second, patriarchal relation in sexuality "Compulsory heterosexuality and the sexual double standard are two the key forms of this structure" (Walby 21); that heterosexuality is upheld as the norms in a patriarchal society and any other sexual preference is treated as an offense; this leads to the objectification of women and an attempt to control their public behavior. Third structure patriarchal relation in cultural institutions reinforce the imbalanced power dynamic between men and women (Rawat 44). This structure is critical in producing a variety of forms of gender-based identities that are shaped by a patriarchal society. Institutions generate the representation of female roles and behavior in multiple contexts, indicating their influence on the formation of gendered selfhood (Walby 21).

Additionally, Walby identified two varieties of patriarchy are private and public, she argues that private patriarchy refers to the power and control exerted by men within the domestic sphere, including within the family "man in his position as husband or father who is the direct oppressor and beneficiary, individually and directly, of the subordination of women"; it is often characterized by physical and sexual violence against women, as well as emotional abuse and controlling behaviors. In the other hand, public patriarchy "is based on structure other than the household" it is also perpetuated through public institutions like government and education. These are vital to keeping patriarchy in place. Basically it refers to the power and control exerted by men in the public sphere, including in the workplace, politics, gender segregation, exclusion of women from positions of power and authority and other areas of social life. According to Walby private and public are interconnected and mutually reinforcing. For example, men who exercise power and control in either the private or public sphere can use their power to maintain patriarchal control and advance their own interests (Walby 178-179).

4. Social Constructivism approach

Pilgrim and Rogers discussed in their book *A Sociology of Mental Health and Illness*, 2014 that the social constructivism emphasizes the social and cultural factors that shape our understanding of mental health and illness. They argue that

One of the most influential theoretical positions in the sociology of health and illness since the 1980s has been social constructivism – as mentioned earlier, it sometimes appears as ‘social constructionism’. A central assumption within this broad approach is that reality is not self-evident, stable and waiting to be discovered, but instead it is a product of human activity. (Pilgrim and Rogers 11)

Therefore, mental illness is not an objective reality or an absolute reality, but rather a social construct that shaped by culture, values and norms. In particular, Pilgrim and Rogers discuss the three main ideas proposed by Brown, that this approach focuses on analyzing how social forces and problems shapes an idea and the lived experience of those involved in it. Traced back to sociological work on social problems, this version of constructivism has linked to certain methodologies such as symbolic interactionism and ethnomethodology (Pilgrim and Rogers 11). The second idea discussed is that reality may be seen, either in full or partly, as something created by "human activity". Its meaning may differ among constructivists when it comes to how narrow the perception is limited to the thought and communication of humans, or broader to encompass actions both done by individuals and groups. The last idea is that the ability to influence and shape our view of reality is intricately tied to power relationships. Political influence is evident in all aspects of constructivism, whether it be in defining what is real, prioritizing certain interests over others, or simply having the authority to do so (Pilgrim and Rogers 12).

Pilgrim and Rogers 'book provides a critical analysis of the social and cultural dimensions of mental health problems and illness. They also explain the majority of these interpretations have emphasized correlation between a women's anxiety and mental illness "The absence of a confiding relationship with a partner also makes women more susceptible to depression", it implies that women are likely to experience depression if they don't have a close and trusting relationship with partner. It suggests that having an emotionally supportive relationship can help to protect women from depression. The absence of this connection could contribute to feeling of loneliness, isolation, disconnection and low self-esteem, which can then lead to symptoms of depression, especially in women who lack strong social support (38-39); and how the power dynamics between genders and the concepts of masculinity and femininity during adolescence can affect an individual's social identity and can contribute to

mental health issues. It further states that girls tend to experience social interactions, performance and responsibilities in more negative way, potentially putting them at a higher risk for developing mental health problems (Pilgrim and Rogers 40).

Conclusion

To sum up, in this introductory chapter of the thesis is divided into two sections. The first section explores the application of psychological analysis theories in the novel *Wide Sargasso Sea* by examining the manifestation of trauma and its significance on the lives of individuals. The second section examines the concept of "Madness" in the context of Michael Foucault's analysis of *Madness and Civilization*, and the theme of patriarchy in postcolonial literature. The chapter seeks to relate the findings to existing definitions of relevant literary theories for the analysis of the novel.

Chapter two

Psychological Trauma in Wide Sargasso

Sea

Introduction

This chapter looks deeply into the psychological trauma that is manifested throughout the novel. We will focus on the psychological trauma suffered by Rhys's protagonist, Antoinette Cosway. Antoinette is subjected to experiences that leave her psychologically and emotionally damaged, leading to her eventual descent into madness by the end of the novel. This chapter examines how Antoinette's psyche is slowly unraveled due to events such as poverty, racial isolation, physical abuse and a loveless childhood. In addition, we will investigate the intergenerational trauma suffered by the characters .

Specifically, this chapter focuses on how trauma stemmed from Antoinette/Bertha Mason's experience of racial oppression and development every traumatic dissociative disorder are explored. Moreover, this chapter examines the perpetual power dynamics between her and Mr. Rochester in an effort to explain why traumatic triggers play such an integral role in the text. Furthermore, an assessment of how the gothic elements of trauma interplay with themes of torture, alienation, and madness is present as these elements act as a form of destabilization within confined social confines.

Additionally, we will consider how these traumas manifest in their expressions and behavior throughout the narrative as well as examine ways in which they attempt to reconcile their psychological wounds. By focusing on select events throughout the novel, this chapter provides a detailed look at how traumatic events and external forces lead to intensified mental states particularly for those with limited access to proper help or resources which can have long-lasting implications for characters' mental health .Therefore, this chapter elucidates on how both genders undergo such life-altering experiences events but with different reactions due to societal constraints based on gender roles.

1. Childhood trauma: A mother rejection

The opening of the story immerses the reader in a strange and mysterious landscape, as Antoinette introduces herself and her Jamaican roots. Through her voice, however beneath the surface lies an undercurrent of tension and unease, as Antoinette alludes to the difficulties she faces growing up as a mixed-race child in a prejudiced society. As such, from the very first lines, the reader is drawn into a complex and layered narrative that interweaves themes of identity, oppression, and cultural clashes in a deeply compelling way.

As Rhys said in the novel "They say when trouble comes close ranks, and so the white people did. But we were not in their ranks. The Jamaican ladies had never approved of my mother, 'because she pretty like pretty self'" (15). So that Antoinette's mother, despite her best efforts, was constantly subjected to rejection and discrimination by those around her. It is possible that these reasons were related to her identity or circumstances that were outside of her control. It is also likely that there were unknown factors that contributed to her exclusion from social groups, which may have caused her great pain and isolation. This experience of marginalization by Antoinette's mother may have had a significant impact on her own sense of self-worth and belonging, as well as affected her relationships with others. It is important to remember that the effects of discrimination can be long-lasting and far-reaching.

Antoinette experienced a lasting impact due to the behaviors she encountered "I got used to a solitary life, but my mother still planned and hoped.." (Rhys 16), these experiences left a profound impression on her tender mind, and stayed as a dark memories that would haunt her imagination for years to come. The weight of these incidents could have influenced Antoinette's psychological development, shaping her perceptions and reactions to similar situation in the future. Even though she may have grown up since those events, their consequences may continue to affect her life on a subconscious level, ultimately influencing how she experienced the world around her. Also, Antoinette's happiness with the nature of the

Coulibri can be understood as a form of escapism, a way for her to momentarily forget about the difficulties she faced in her life. Specifically when she mentioned that "...No more slavery...this never saddened me .." (Rhys 17).

Despite Antoinette's love for her mother and desire to offer help, her childhood was greatly affected by her mother's extreme intolerance and of empathy towards her. As she said

A frown came between her black eyebrows, deep - it might have been cut with a knife. I hated this frown and once I touched her forehead trying to smooth it. But she pushed me away, not roughly but calmly, coldly, without a word, as if she had decided once and for all that I was useless to her. She wanted to sit with Pierre or walk where she pleased without being pestered...(Rhys 18)

These attitudes displayed towards Antoinette instilled within her a sense of inferiority and inadequacy in contrast to the privileged treatment that Pierre received from Annette., "Oh, let me alone,' she would say, 'let me alone,' and after I knew that she talked aloud to herself I was a little afraid of her" (Rhys 18); despite that children who experience overwhelming fear may find themselves incapable of defending themselves or vocalizing their refusal. This paralysis makes difficult for him to stand up for himself because the child does not protect himself, but instead aligns with the attacker and internalizes what seems to be a danger. This conduct of the child anticipates the division in their character (Gutiérrez Peláez 1218).

Antoinette's connection with her mother had been deteriorating for quite some time, and the situation had only worsened as days passed. The deep-seated issues between them seemed to surface more and more frequently, causing discomfort and tension in the space they shared. However, Antoinette found solace in the company of Christophine, a black woman who captured her heart with her warmth and charm. Antoinette felt a sense of belonging in Christophine's presence, and their bond was unlike any other she had experienced. This

newfound friendship, however, did not sit well with Antoinette's mother, who held ingrained prejudices against people of color. Her mother's attitude towards Christophine only contributed to their already fraught relationship, and Antoinette felt caught in the middle. Despite this, Antoinette cherished this relationship and did not see Christophine as "No other negro women wore black," but rather a beautiful human being inside and out (Rhys 18). Annette consistently employed a peculiar and abrasive communication style towards her daughter. Antoinette's inquiries, particularly those concerning past events, elicited annoyance and agitation from her mother, henceforth the child's sense of safety and security within himself and the world around him is shattered by the traumatic experience (Gutiérrez Peláez 1219).

Alternatively, Antoinette's memories from that scene "Throw away that thing. Burn it" (Rhys 23), Cathy Caruth argues that these stories suggest that what lingers in the victim's mind is not just the actual violent incident, but also how extent of the violence has not been completely understood (Unclaimed Experience: Trauma, Narrative, and History 6). Undoubtedly, Annette's consistent display of arrogance triggered within Antoinette sentiment of annoyance and, at times, even animosity towards her mother.

With regard to what we have mentioned, it is a heartbreaking reality that in situations of turmoil and uncertainty, a mother's love and support is often the solace for children seeking refuge. Antoinette's predicament highlights the detrimental impact of a lack of maternal nurturing and safeguarding. Her continued deprivation of such essential care giving results in her being adrift and defenseless in a seemingly insurmountable environment that engenders fear and distress, " all that evening my mother didn't speak to me or look at me and I thought, she is ashamed of me ..." (Rhys 24); however, the mother' natural instinct is to nurture and care for her child, it is possible for her to intentionally distance herself from her child, severing this vital link between them, the repercussions are significant. The emotional wounds

this causes can last a lifetime, leaving an individual feeling alone and drift without a sense of belonging or connection to their family. Thus, it is crucial to acknowledge the vital importance of a mother's influence in molding and fostering her child's emotional health.

Therefore, Antoinette's troubled relationship with her mother, who is portrayed as cold and unfeeling towards her daughter. Antoinette feels like an imposter in her own skin and an alien in her own family due to her mother's selfishness and detachment. The mother is shown to be more concerned about Antoinette's mentally-disable brother than her daughter, and when Antoinette wakes up from nightmare, the mother chastises her for waking her brother instead of comforting her. This action is seen as significant as the mother not only chastises Antoinette for something she cannot control but also ignores the content of her daughter's dream (Weaver 12); "She sighed and covered me up. You were making such a noise. I must go to Pierre, you've frightened him" because it can be incredibly hurtful for the child to feel as though their presence as significant and devoid of meaning, as Antoinette experienced (Rhys 24). In her work (2002), Victoria Burrows provided an explanation that the relationship between the mother and daughter in this book is based on traumatic experiences. However, focusing solely on the traumatic experiences of individuals affected by imperialism also it is important to recognize the way in which imperialism has shaped and influenced these traumas, and the ongoing effects it has on communities affected by it (28).

Consequently, Antoinette is experiencing increasingly significant upheavals in her life, particularly following her mother's marriage to Mr. Mason. While their relation remains positive, Annette yearns for a transformation and seeks to depart Jamaica " I need a change " (Rhys 28) due to her conviction that there is a possibility black individuals could endanger her family at any given point in time.

They are curious. It's natural enough. You have lived alone far too long,

Annette you imagine enmity which doesn't exist. Always one extreme or the other. Didn't you fly at me like a little wild cat when I said nigger.

Not nigger, nor even negro. Black people I must say... they can be dangerous

And cruel for reasons you wouldn't understand. (Rhys 29)

Annette fear was focused solely on Pierre's safety, as if Antoinette's presence was negligible or inconsequential, and as if she had been forgotten altogether, she said that " I will not stay at Coulibri any longer, my mother said. It is not safe. It is not safe for Pierre" (Rhys 31).

After all these events, that fateful night was a heavy burden that Antoinette and Annette carried, in their memories " I was so shocked that everything was confused. And it happened quickly" (Rhys 36). The depth of the shock they experienced was so intensive that it shattered their spirits, leaving them in emotionally scarred and vulnerable. With the trauma of that event, they found themselves constantly battling against feeling of fear, disillusionment, and hopelessness. It was as if a part of them had died, leaving a void that could never be filled. Cathy Caruth stated that to limit the definition of trauma as being only external circumstances, instead of acknowledging that trauma can be part of one's personal experience, suggests the ability to categorize and predict the occurrence of traumatic situations. This implies that the difference between regular experiences and traumatic experiences can be defined and anticipated (Unclaimed Experience: Trauma, Narrative, and History 115).

Yet, the dissatisfaction of the black community towards Mr. Mason's decision to bring in coolies to take the place of black servants led to the Coulibri fire. Even though Antoinette and her mother did not support Mr. Mason's actions, the black community viewed the Cosway family as aligning with the English, "Run away, black Englishman, like the boy run. Hide in the bushes. It's better for you " (Rhys 40).The arson was perpetrated by many black individuals, whether they worked in Coulibri or not. Antoinette and her mother's profound

connection to their home at Coulibri was shattered when the fire destroyed their beloved house and childhood memories (Liu 23). Notwithstanding this fact and despite Antoinette's apprehension regarding her mother's reaction, she chooses to pay her a visit. However, it is notable that the chilliness in Annette's demeanor intensifies even further subsequent to Pierre's demise, " I put my arms round her and kissed her. She held me. So tightly that I couldn't breathe... 'But I am here, I am here,' I said, and she said, 'No,' quietly. Then 'No no no' very loudly and flung me from her. I fell against the partition and hurt myself " because of that Annette perceives Antoinette as an inescapable affliction (Rhys 44).

Following the extinguishing of the fire, Antoinette's life underwent significant changes, particularly after her sojourn in the convent. Coulibri, once a source of fond memories, became instead a painful recollection, evoking the hardships and turmoil she had experienced alongside her mother. She said "I remembered how she hated a strong light and loved the cool and the shade "(Rhys 52). On the demise of Antoinette's mother, it did not stir a remarkable shock but rather resembled an ordinary occurrence," While I am drinking it I remember that after my mother's funeral...She died last year, no one told me how, and I didn't ask...Christophine cried bitterly but I could not "(Rhys 55-56). As it stated in the initial chapter that the matter of commemorating through death or life, or commemorating an occurrence by the connection between life and death, may be related to another inquiry: what is it one intends to recollect (a life or death)? (Caruth 116). Notably, Antoinette's grieving and bereavement over the loss of her mother was never observed, as the chasm that existed between them was of significant depth.

As a consequence to that childhood is a critical period where the environment around a child can greatly influence their emotional and psychological development. The absence of parental tenderness and affection can lead to a sense of abandonment, which can manifest in children as a sense of emptiness and neglecting.

2. Antoinette's Painful Journey to Self-Acceptance

Antoinette's childhood was marked by a sense of uncertainty and instability, shaped in large part by her friendship with Tia. As a young black girl growing up in an often hostile environment, Tia provided Antoinette with a safe space where she could explore her boundaries and push beyond the limits of what she thought was possible. However, this pursuit of self-discovery was not without its challenges. Through her interactions with Tia, Antoinette learned to confront her fears and assert her own identity. She took risks and tested herself in ways that she had never previously attempted. But even as she succeeded in these challenges, Antoinette was still left with a sense of dissatisfaction.

Despite her growth and development, she felt something was missing – as if there was still more for her to learn about herself and the world around her. Also, as mixed-race individual growing up in Jamaica during the post slavery era, she is caught between two worlds and is not fully accepted by either black or white people. She ostracized by white colonizers for her Creole heritage and is looked down upon by black Jamaicans for her association with oppressive colonialism. This marginalization causes Antoinette to suffer from an acute identity disorder that leaves her unsure of where she belongs in the world.

Furthermore, Antoinette encountered the challenge of residing amidst diverse racial communities and surrounding, whereby black were characterizing whites with peculiar traits "they hated us. Called us white cockroaches" (Rhys 20) though disrupting the delicate balance of her peaceful coexistence with both herself and her relatives can cause turbulence and difficulties. Thus, Antoinette becomes aware that she is unable to uncover her roots, whether it be through her family or history. This realization make her search for identifying herself more intricate, especially considering that she is art a stage in life where she hasn't fully determined her individuality "Not myself any longer" (Rhys 25). Later on, external factors

make her quest for identity progressively more difficult and result Antoinette's conflicting personality becoming even more disjointed (Yousef and Abu-Samra 116). Because during that period, Antoinette identified herself as being on par with Tia and the other black, particularly after her mother's marital union with Mr. Mason, she constructed herself as an English girl " We eat English food now... I was glad to be like an English girl "(Rhys 32). The aforementioned paradoxes serve to illustrate the formidable challenge that Antoinette faces in attaining a sense of belonging and acknowledging her individuality.

Although Antoinette had entered into arranged marriage with Mr. Rochester, she still harbored the belief that her life held the potential for transformation and that she could rediscover the sense of fulfillment that have been lost in the tragic event of the Coulibri fire, " I will be a different person when I lived in England ... I must know more than I know already. For I know that house where I will be cold and not belonging..." (Rhys 100-101).

While, Antoinette's expectations were not met, and as their differences became increasingly apparent, her brother instigated Mr. Rochester. He was thus deceived about her character while Antoinette found herself lost between the truth of what had occurred on that particular day. She now struggled to identify her place in society, particularly after Mr. Rochester inquired about her mother. In her response, she articulated that, "There are always two deaths, the real one and the one people know about" (Rhys 116). As the guidelines established by the American Psychological Association in 2017, it has been noted that after experiencing trauma, individuals with PTSD may develop coping mechanisms that can have a detrimental impact not only on themselves but also on their immediate social circle. These maladaptive strategies often involve risky behavior such as suicide, self-injury, physical danger, violence, abuse, and sexual risk-taking (DMS-5 9).

Antoinette's emotional turmoil stems from the fact that her husband calls her Bertha, a name that she abhors. The very utterance of this particular moniker. "Bertha is not my name. You are trying to make me into someone else, calling me by another name" (Rhys 133), triggers a flood of unease and bewilderment within Antoinette. Her husband's insistence on calling her by this name only further deepens her psychological anguish. As a result, Antoinette's sense of self is shattered, causing her to question her very identity. At times, she is overcome with the fear that she is indeed Bertha instead of Antoinette, leading to a sense of dissociation from herself. The constant reminder of her unwanted name adds to her feeling of isolation and makes her feel trapped in a world where she doesn't belong. Despite all this, Antoinette struggles to hold on to her true sense of self and rebuff the overwhelming influence of her husband's words.

Antoinette's struggle to find her true identity and gain acceptance from those around her had a profound impact on her psyche. The institution of marriage that she had believed would provide her with stability and security ended up leading to a deep personal divide within herself.

But I loved this place and you have made it into a place I hate.

I used to think that if everything else went out of my life I would still have this, and now you have spoiled it. It's just somewhere else where I have been unhappy, and all the other things are nothing to what has happened here. I hate it now like I hate you and before

I die I will show you how much I hate you. (Rhys 113-134)

As Antoinette grappled with the expectations placed on her by society and her own mounting confusion about who she really was, her marriage became a source of tension and anguish. What she had once seen as a sanctuary and a place of love became a dark and fractured landscape, reflecting the turmoil roiling inside her. Despite her efforts to hold onto

what she loved and trusted, the gulf between who she thought she was and who others wanted her to be grew ever wider. Ultimately, Antoinette was left struggling to reconcile the conflicting demands of her inner self and the external world, as she searched for a way to bridge the painful schism that living in the liminal spaces between identities can cause.

Upon examining the novel, it becomes apparent that Antoinette's condition is increasingly isolating her and her marital issues are intensifying. After Mr. Rochester departs Jamaica and travels to England, he locks Antoinette in a room by herself. It is at this point that Antoinette loses her sense of self and become completely disconnected from the world around her. As she grapples with sense of isolation and despair, stemming from her forced confinement and perceived betrayal by her husband. Antoinette's inability to recognize herself and the sense of suspicion she felt towards her own identity were a result of a series of traumatic experiences that she faced in her life. Her painful past experiences and events, including her mother's abandonment and social exclusion from her community, contributed to her feelings of isolation, confusion, and uncertainty about her sense of self; she said "I don't know what I am like now,...The girl I saw was myself yet not quite myself" (Rhys 162).

The lack of recognition by the others, further reinforced her feelings of displacement and a lack of belonging, which only served to intensify her struggle with self-identity. As she searched for a sense of self, Antoinette found herself increasingly withdrawn from the world around her and retreated into a doubting mindset that left her feeling detached and alone. Ultimately, the weight of her internal struggles and the external challenges she faced proved to be too much, leading her to a state of complete psychological breakdown that manifested as madness. This loss of self provided Antoinette with no other means of escape, with suicide becoming the only way out of a life that she could no longer navigate due to her shattered psyche. Overall, Antoinette's tragic story is a cautionary tale about the importance of self-

identity, self-worth, and the risks that can arise when one feels lost and disconnected from their own sense of being.

3. Breaking the Bonds: Antoinette's Hardships

Antoinette's life story illustrates this concept, as she suffered from a turbulent childhood where she experienced a lack of consistent emotional support and protection. This lack of emotional stability and care led to emotional distress, including fear and betrayal, which further complicated her ability to form stable relationships. Her tragic experiences reveal the devastating consequences of neglect and abuse.

Rhys also portrays Antoinette's relationship with her mother, Annette, as a significant source of hardship. Annette is portrayed as emotionally unstable and repeatedly betrays Antoinette throughout her life, leaving her feeling hurt and alone "I spent most of my time in the kitchen which was in an outbuilding some way off" (Rhys 18). This trauma culminates in Antoinette's eventual descent into madness, as she becomes increasingly detached from reality and unable to distinguish between memory and imagination. As Caruth noted that "The danger of speech, of integration into the narration of memory, may lie not in what it cannot understand, but in that it understands too much" (Trauma: Exploration in Memory 154).

Hence, speech particularly when it becomes integrated into our memories, may be dangerous not because it cannot understand, but because it understands too much. This implies that speech has a powerful impact on how we understand and remember things, it is capable of shaping our perceptions and interpretations of events in profound ways. The danger of this lies in the fact that our memories and understanding can become distorted or manipulated by the influence of speech, whether intentional or unintentional.

In the case of Antoinette, her lack of parental tender love can be detrimental to her emotional and psychological well-being. Without the support of her caregivers, Antoinette

may find it difficult to express herself and voice her needs, leading to feelings of helplessness and despair. Over time, this could lead to a sense of isolation as she becomes increasingly disconnected from those around her. As Antoinette grows older, the lack of parental love and support increases her vulnerability to loneliness and isolation, which can have long-lasting effects on her mental health. Children such as Antoinette need an empathetic and supportive environment to thrive and reach their full potential.

In the novel, Rhys skillfully portrays Antoinette's increasing sense of dread as her life becomes more complex and dangerous. The repeated use of the word "safety" highlights Antoinette's constant yearning for a sense of security that eludes her, particularly in relation to those closest to her. This creates a sense of vulnerability and isolation in Antoinette, emphasizing the idea that she is alone in a world where danger lurks around every corner. Furthermore, the repetition of the word "fear" highlights the emotional turmoil that Antoinette experiences. Antoinette said "yet one day when I was waiting there I was suddenly very much afraid...but I was afraid" (Rhys 28); she is constantly plagued by feelings of apprehension and anxiety, unsure of who she can trust and what dangers may lie ahead. This creates a sense of tension and unease in the reader, as we are forced to share in Antoinette's fear and uncertainty. Through the careful use of language and repetition, Rhys masterfully conveys the complex emotions and experiences of Antoinette as she navigates a world full of danger and uncertainty. The result is a powerful and evocative portrayal of one woman's struggle to find safety and security amidst the chaos of her life.

Antoinette has established formidable interpersonal connections with Christophine in contrast to her biological mother, "waited for Christophine, for I liked to see her last thing. But she did not come...the safe peaceful feeling left me" (Rhys 33-34). So that, Christophine represents an essential source of psychological security for Antoinette, providing her with a sense of assurance and reassurance that is not readily available from other individuals in her

society; Also, the avoidance of people, conversations, or situations that have associations with traumatic event, according to Varcarolis 8th edition that, "Avoidance of or efforts to avoid people, conversations, or interpersonal situations that arouse recollections of the traumatic event(s)". This avoidance behavior often leads to difficulty in interacting with other people and place, as well as suppressing memories of the event which can be emotionally taxing on an individual. It can also lead to additional problems such as depression and anxiety (Halter 601).

Furthermore, Christophine held the position of a maid within Antoinette's household, but the magnitude of the emotional sustenance she offered left such an imprint on her that she became apathetic to the absence of her own mother. Yet, the lack of secure attachment, whether it be avoidant or anxious, leads to communication patterns that are less constructive and sensitive, and also hinders the ability to resolve conflicts in a healthy manner. Furthermore, insecure attachment can also obstruct pro-social behaviors and communication that is supportive in nature (Jones 4). Based on what appeared in the novel "I used to sleep with piece of wood by my side so that I could defend myself if I were attacked" (Rhys 67). Thus, the sensation of fear elicits numerous illusions in the mind of an individual, thereby rendering a challenge for them to discern between reality and imagination. This is especially evident in the experiences of Antoinette.

4. The Genetic Affliction in the English Man and Antoinette

4.1 The English Man

The second chapter of Rhys's novel presents a haunting and deeply explorative narrative of Mr. Rochester's experiences in Jamaica, and his pursuit of Antoinette. The author delves into the complex and often disturbing psyche of Mr. Rochester, exposing his cruel and inhumane treatment of Antoinette, revealing the dark and twisted inner workings of his mind.

Rhys uses vivid imagery to paint a picture of the island of Jamaica and the harsh realities of life within it. She also goes on to illustrate Mr. Rochester's own troubled past, exploring the traumatic relationship he had with his father during his childhood, "I will never be a disgrace to you or to my dear brother the son you love. No begging letters, no mean requests. None of the furtive shabby Manœuvres of a younger son. I have sold my soul or you have sold it" (Rhys 63-64).

This turbulent upbringing is shown to have had a profound impact on Mr. Rochester's character, rendering him cold and detached towards others. As the chapter progresses, Rhys continues to explore the ways in which Mr. Rochester's negative experiences have shaped his outlook on life, leading him to adopt a harsh and selfish demeanor that is ultimately destructive to himself and those around him. Despite his initial attraction to Antoinette, his internal turmoil leads him down a path of increasing cruelty and emotional abuse towards her.

Based on the contents of Mr. Rochester's letters addressed to his father, it would appear that he exhibited traits that were inherited from his progenitor. Specifically, he seemed to possess a strong drive to please and emulate his father in all ways, as evidenced by the content of these letters " All is well and has gone according to your plans and wishes" (Rhys 68). According to Catherall, future generations can be traumatized by either the recounting of past events or the knowledge acquired from those past experiences (Abrams 230).

In the novel Mr. Rochester is portrayed as suffering from a hereditary madness that runs in his family. According to the novel, Mr. Rochester's father was also prone to fits of violent, irrational behavior, and this condition was thought to be passed down genetically to Mr. Rochester. However, it is important to note that the concept of genetic is a controversial and outdated one. While there may be certain genetic factors that can increase someone's risk

of developing mental illness, it is not accurate or fair to say that someone is "genetically mad" or inherently prone to mental health issues based solely on their family history.

Additionally, upon receipt of the letter from Antoinette's brother, wherein he reveals the actuality concerning the woman whom Mr. Rochester has wedded and the place, "they don't tell you what sort of people were these Cosways. Wicked and detestable slave-owners since generations" (Rhys 87); Mr. Rochester's mental state is also influenced by his traumatic experiences and the societal expectations placed upon him as a wealthy white man in colonial Jamaica. So while his family history may play a role in his character's development, it is only one factor among many; also there was clear evidence of this in the subsequent message

I know now that you planned this because you wanted to be rid of me.

You had no love at all for me. Nor had my brother. Your plan succeeded because I was young, conceited, foolish, trusting. Above all because

I was young. You were able to do this to me. (Rhys 146-147)

Rochester's troubled upbringing has deeply impacted his personality and relationships throughout his life. Growing up without the love and care of a father figure has left him with emotional scars and a sense of abandonment that he carries into adulthood. This can manifest in his behavior towards others, particularly women, as he struggles to trust and form deep connections with them. In his relationship with Antoinette, these unresolved traumas come to the surface as he sees echoes of his childhood in her experiences. This leads to a complex dynamic between them as he tries to reconcile his own feelings with her reality, which can be vastly different from his own. Overall, Rochester's past experiences have played a significant role in shaping who he is today and how he interacts with those around him.

4.2 Antoinette Cosway

Antoinette's childhood experiences of colonization and ostracism caused her to suffer deeply. Growing up, she was constantly surrounded by people who treated her as an outsider and made her feel isolated. This feeling of being rejected affected Antoinette, leading her to become withdrawn and fearful of engaging with others. Moreover, Antoinette's own family did not accept her, and even her mother treated her with coldness and detachment. This left a profound impact on Antoinette's mental state and self-image.

She felt like a shadow, always living in the background and never having her voice heard or her needs met. And sadly, this shaped her behavior to mirror that of her mother's emotional baggage "the girl going the same way in my opinion a lowering expression" (Rhys 26). All these factors significantly impacted Antoinette's personality, pushing her towards inherited disorders such as anxiety, depression, and fear which greatly limited her ability to form healthy relationships and live a fulfilling life.

Certainly, traumatic experiences can have a significant impact on an individual's mental health and behavior. Antoinette's mother's psychological issues likely had an effect on how she interacted with her daughter and may have contributed to Antoinette's own struggles. Childhood trauma has been linked to a range of mental health problems and other negative outcomes later in life. Additionally, the cycle of trauma can be passed down through generations, "you crazy like your mother ...She have eyes like zombie and you have eyes like zombie too" (Rhys 45). Thus, new findings suggest that PTSD may not only be a learned or psychological response to life-threatening experiences but could also be genetically transmitted. Hence, Fathers who struggle to manage the emotional distance or closeness from their own traumatic experiences could face challenges in regulating the emotional distance or closeness with their children as well (Dekel and Goldblatt 284-285).

Since then, it seems that Annette's experience with the Coulbri has had a profound impact on her perceptions and attitudes towards black people, as well as everything related to that incident. This traumatic event may have caused Annette to develop a deep-seated prejudice against black individuals, which she may have passed down to her daughter. Antoinette's marriage to Mr. Rochester may have further cemented her negative feelings towards the place where the Coulbri incident occurred, as well as towards black people in general "Antoinette does not like Spanish Town. Nor did her mother" (Rhys 70) ; this could be due to Mr. Rochester's own prejudices, which Antoinette may have internalized over time. Antoinette's Creole lineage, passed down from her mother, contributed to the dynamics of her marriage to Mr. Rochester.

Their union was further complicated when he ultimately discovered that Antoinette's mental instability stemmed from the same Creole bloodline " she is no girl to marry with the bad blood she have from both sides... is your wife herself going the same way as her mother and all knowing it" (88-89). Because adults who have parents that experienced traumatic events are more prone to being highly sensitive to distress when they undergo similar experiences themselves (Dekel and Goldblatt 284).

Also, Daniel plays a significant role in unraveling the truth about Antoinette's family history, specifically her mother's past. By revealing to Mr. Rochester that Antoinette's mother was confined to an attic and driven to madness, Daniel sheds light on the dark secrets that have been hidden from Antoinette for years. Through his revelations, Daniel helps Mr. Rochester understand the root of Antoinette's own struggles with mental health and isolation. He also exposes the ways in which Antoinette is following in her mother's footsteps, "Her mother was so. They say she worse than her mother" (Rhys 114); caught in an unrelenting pattern of mistreatment from those in her midst and profound sense of hopelessness that appears insurmountable. As result, Antoinette undergoes similar traumatic experiences as her

mother. The same afflictions endured by Antoinette's mother in Coulibri are replicated in Antoinette's life while residing in England.

Conclusion

Antoinette's traumatic experiences, such as being ostracized by her mother and community, and eventually being driven to madness, are all a result of the oppression she faces as a Creole woman in a white-dominated society. Her story sheds light on the psychological toll that oppression takes on individuals and the lasting effects it can have on their mental health. The aforementioned factor is also instrumental in precipitating Antoinette's identity loss and personality fragmentation, owing to the psychological afflictions she endured during her childhood years.

The novel's exploration of psychological trauma underscores the importance of addressing the root causes of oppression and working towards creating a more just and equitable society. Overall, psychological trauma is a poignant and powerful theme in *Wide Sargasso Sea*, shedding light on the devastating effects of oppression on the human psyche.

The biggest example of this is Antoinette's harsh experience in understanding the world around her and trying to adapt to her family. And he raised the shock that left a great impact on her mental health, her way of thinking, and even how Antoinette understood her mother's behavior, which she did not find an explanation for, just coexisting with her and continuing to struggle against everything.

Chapter Three

Madness in Wide Sargasso Sea

Introduction

This chapter delves into the depiction of mental illness in the novel, particularly through the character of Antoinette. The chapter explores the various factors that contribute to Antoinette's descent into madness, including her traumatic childhood experiences, isolation and mistreatment by her husband, her confinement in the attic of Thronfield Hall, and societal rejection based on her race and cultural identity. Through a close analysis of the novel's language, symbolism and themes, this chapter seeks to uncover the ways in which madness serves as a manifestation of the trauma endured by Antoinette and other characters in the novel. The chapter will explore how characters' experiences of trauma and social conditions contribute to their descent into madness. Overall, the chapter seeks to analyze the portrayal of madness in *Wide Sargasso Sea* as a symptom of societal and individual trauma.

In this last chapter we will try to depict the ways in which trauma and societal factors contribute to the onset and manifestation of madness in the characters of Antoinette and Rochester. Through a close analysis of the narrative, character traits, and external factors influencing their lives, this chapter aims to highlight the significance of mental illness as a recurring theme in the larger context of the novel's exploration of identity, power dynamics, patriarchal, and colonialism. The chapter draws on both literary criticism and psychological theory to shed light on the complexities of madness portrayed in Jean Rhys's highly acclaimed work.

1. Antoinette's Madness: Family and Society

Antoinette, the main character in the novel, is a complex character whose descent into madness is influenced by both society and family as well as the impact of these factors on an individual's psyche. At the heart of Antoinette's madness is her identity crisis. Born into a Creole family in Jamaica, Antoinette is caught between two worlds: the white colonizers who

dominate her country and the black Jamaicans who are oppressed by them. As a white Creole, she is not fully accepted by either group, and this sense of displacement is compounded by her family's history of slave ownership. Antoinette's father, for example, lost his fortune when slavery was abolished, and this loss of status and privilege is keenly felt by Antoinette and her family. Antoinette's identity crisis is further complicated by her family history. Her mother was also a victim of the social and political forces that shaped Jamaica, and her descent into madness is a warning sign of what is to come for Antoinette.

When Antoinette's mother remarries again, Antoinette's mother becomes increasingly isolated and depressed "you talk so wildly, and you are so much mistaken" (Rhys 31). This trauma shapes Antoinette's childhood, and she grows up with a deep sense of loss and abandonment. Antoinette's relationship with her family is one of many reasons that led her descent into madness. Her father is absent from her childhood, and her mother is cold and distant, refusing to accept Antoinette as a member of the family. This rejection by her mother is particularly painful for Antoinette. Which her sense of isolation, and displacement is exacerbated by her family's disapproval.

In the intricate web of circumstance and fate, Antoinette's path is one marked with an air of inevitability. She is a character fraught with internal conflict, grappling with issues of identity and struggling to accept herself in a world that refuses to do so. To compound this, she also experiences deep feelings of deprivation, leading her to resort to peculiar and often unorthodox methods of coping, Antoinette's said,

I thought I can fight with this, if the worst comes to the worst
I can fight to the end though the best ones fall and that is another
song. Christophine knocked the nails out, but she let me keep the
shingle and I grew very fond of it, I believed that no one could harm

me when it was near me, to lose it would be a great misfortune. (Rhys 34)

Since she gets older, this inner depression increased temporarily by the racism and abandonment she suffers from those around her. All of her attempts to assert her identity are met with failure and loss, and she finds herself pushed further into the abyss of society.

In the face of such overwhelming adversity especially after the horrible fire caused by the blacks, Antoinette resorts to strange methods of coping. She seeks solace in the natural world, finding comfort in the lush vegetation of the Caribbean landscape ;

I knew that I would never see Coulibri again. Nothing would be left, the golden ferns and the silver ferns, the orchids, the ginger lilies and the roses, the rocking-chairs and the blue sofa, the jasmine and the honey-suckle, and the picture of the Miller's Daughter. (Rhys 41)

Antoinette firmly held the belief that neither time nor circumstance could supplant the significance of Coulibri, nor the memories that had been deeply etched in her psyche, occasionally manifesting as nightmare that haunted her. Despite the best efforts, Antoinette was never able to get rid of the feeling of deprivation that had haunted her since childhood. She was deprived from the love and acceptance that she so craves, and this deprivation ultimately leads her down a path of self-disorder and insanity.

However, the emotional disadvantage faced by Antoinette, who belongs to a former plantation owner social group that is experiencing a decline due to the end of slavery. With newfound freedom, Black citizens of Dominica start to look down upon their former masters and mistreat their children, creating cognitive dissonance for them. Antoinette tries to deal with her situation by aligning herself mentally with the Black people in her life (Weaver 11). As Antoinette experiences a sense of entrapment amidst two distinct realms, she grapples with

navigating the intricacies of her familial predicament, characterized by her mother's deteriorating mental state. Antoinette's unable to find her footing in either.

She longs for a sense of belonging, for a place where she feels safe, but her reality forces her to face the harsh truth that such a place may not exist. While showing her mother's descent into madness. The truth that our mental state can be affected by our surroundings, experiences and the relationships with others. It is evidence that we are all results of our interact with place. Hence, if that environment is unstable it can have a deep impact on our lives. On the other hand, Antoinette seeks to understanding the outside world that she is afraid to face. Through Foucault mentioned that it is preferable to allow the general structure of classical culture to express its understanding of madness which is consistent in its meaning and sequence, and evident in both speculation and instinct. This experience of madness appears in various forms of communication and action wherever a significant element can represent language for us (Madness and Civilization: A History of Insanity in the Age of Reason 116).

We cannot be certain that Antoinette's madness is a victim of tyrannical society and deprivation only. The life she spent with her English husband is one of the many reasons that contributed to her madness. However, it is natural to be aware that historical and cultural background have played an important role in shaping the feelings and actions of the individual. Because Antoinette since her childhood, she was always delusional about things that do not exist sometimes and clings to them as realistic. Which make her to believe in fantasy that are clearly manifested as mental disorder.

Furthermore, Foucault's distinction between mania and melancholia offers critical insights into understanding the nature of Antoinette's madness. He stated that the thought processes of a person experiencing melancholy constantly focus on reflection, leaving their

imagination calm and inactive. Conversely, a manic individual's imagination is filled with a constant flow of powerful thoughts. The melancholic concentrates only on one object and incorrectly overvalues its importance, while mania distorts all concepts and ideas resulting in the loss of their coherence or truthfulness. Melancholy is always associated with sadness and fear, while mania is characterized by audacity and fury (Madness and Civilization: A History of Insanity in the Age of Reason 125). Though, Foucault provides a fine line between mania and depression. While Antoinette's case, we cannot distinguish whether it is a state of melancholy pressure or perhaps delusional fantasies that have become like obsessive that always accompany her that descent her into madness.

Antoinette's underlying desire for a fulfilling marriage cannot be disregarded. While initially hesitant to enter into a union with Mr. Rochester "I am afraid of what may happen", her reluctance to marry Mr. Rochester may have been indicative of her unsettled feelings regarding the union; his eloquent and often beguiling language ultimately swayed her opinion. However, it appears that Mr. Rochester's words, though initially deceitful "But don't you remember last night I told you that when you are my wife there would not be any more reason to be afraid... I'll trust you if you'll trust me", were able to manipulate Antoinette's thoughts, swaying her to change her mind about the marriage. This speaks to the complexity of Antoinette's character, as she is torn between her own doubts and desires, and the overpowering influence of Mr. Rochester's persuasive rhetoric (Rhys 71).

Regarding Antoinette, it is evident that her past memories serve as a recurring nightmare without resolution. She said, " It is not sad, only some things happen and are there for always even though you forget why or when" (Rhys 74); despite her belief of overcoming said crises, they re-emerge intermittently, inducing psychological distress and possibly resulting in mental afflictions due to Antoinette's lack of perceived self-esteem or a motivating force to push her forward only exacerbates her struggle, and making it more

difficult for her to break the chains of her past. Her existence may be disregarded, and the thought of others' presence may become foreign to her while devastating memories act as stimuli inducing depression and melancholy within her soul. In particular, if Antoinette harbors sentiments of emptiness, feelings of isolation can amplify in her. Sometimes she does not consider herself existing in this world or even feels the people around her, because painful memories sow depression and sadness in the soul of the individual, especially if the individual feels with emptiness inside him, then the feeling of loneliness grows, which leads to the insanity of the inevitable.

Upon analyzing the situation, we interpret that Rochester's observations of Antoinette's behavior and speech indicate a deeper concern about her mental state as he said "she'd be silent, or angry for no reason, and chatter to Christophine in patois...At this she'd laugh for a long time and never tell me why she laughed. But at night how different, even her voice was changed. Always this talk of death" (Rhys 83). His surprise at her expressions implies an inability to fully comprehend or relate to her thoughts and feelings. Even the way she spoke and behaved seemed perplexing to him, perhaps indicating the chasm between their cultural upbringings and how each perceives the world around them .

Moreover, the revelation of Antoinette's family history through Daniel might have added fuel to Rochester's suspicion and apprehension about her, " the madness gets worse and she has to be shut away for she try to kill her husband, madness not being all either" (Rhys 88). As he revealed the truth about Antoinette's mother's insanity and isolation can shed light on how Rochester perceives Antoinette's actions and words. Perhaps he starts to view her as someone who might be prone to similar mental health issues due to her family background.

Despite the fact that, Antoinette became excessively sensitized and illogical while dealing with the difficulties of life, and she responded in an irrational manner to Rochester

(Madness in Jean Rhys's *Wide Sargasso Sea*, 2021). Foucault declaring that To show reverence towards insanity does not mean to view it as an uncontrollable consequence of illness, but rather to acknowledge it as a fundamental boundary of human reality, which is not a coincidence but rather a necessity (*Madness and Civilization: A History of Insanity in the Age of Reason* 81). In contrast to providing emotional support and attention, Rochester deliberately refrains from acknowledging Antoinette's presence, thereby resulting in a detrimental impact on her psychological and mental constitution. Consequently, Antoinette turns to Christophine, her confidant and rescuer, beseeching her for assistance, even going so far as to voice her own dissatisfaction and complains to Christophine. Antoinette's said

Christophine, he does not love me, I think he hates me.

He always sleeps in his dressing room now and the servants know.

If I get angry he is scornful and silent, sometimes he does not speak to me for hours and I cannot endure it any more, I cannot.

What shall I do? He was not like that at first. (Rhys 99)

Due to Rochester's sarcasm and his distant emotions towards Antoinette, her behavior deteriorated gradually, ultimately leading to her descent into madness. Therefore, we cannot ignore Antoinette's previous hesitant and shy personality. Because of Rochester's neglect of her presence create a higher tension and aggression in Antoinette's behavior, which makes it difficult for her to adapt in her relationship with her husband or to feel reassured. And this is precisely what increases the pressure on Antoinette's psyche, and she feels increasingly isolated, which leads her to use other methods outside her control. She was hesitant and gloomy, suggesting that there were underlying issues that may have predisposed her to a fragile mental state.

Nevertheless, underestimating the level of the individual would destroy the sense of self-confidence. The more strange her behavior, the more Rochester would think of moving

away from her more and planning to run over her feelings more. Finally, the pressure of internal and external factors and Antoinette's inability to absorb the situation is what led to her tragic fate. It is clear throughout the novel that Rochester's actions are among the reasons that drove Antoinette to the brink of madness.

Indeed, Antoinette is still certain that Christophine is able to help her, and this has increased his stubbornness, because sometimes madness may be more of an obsession than a mental illness because incompatible feelings create more tension between members and the family. Christophine said "I can't make him love you. Antoinette said, yes you can, I know you can" (Rhys 102). Alternatively, Antoinette may feel that Christophine has a unique understanding of her situation and that due to shared experiences. Moreover, Antoinette's stubbornness in pursuing Christophine's help could stem from her feelings of desperation and isolation. Though, Foucault in his famous book "*Madness and Civilization: a History of Insanity in the Age of Reason*" described that melancholia is a type of lunacy that is marked by fear and melancholy but lacks a fever or frenzy (121).

So that, in the novel Rhys suggests that family and social problems and mental illness are based on one principle, which make people like Antoinette highly susceptible to such pain and hereditary symptoms of madness. Antoinette may view Christophine as her last hope for relief, making her feel more attached and persistent in her quest for assistance.

Regardless of the facts that Antoinette lived through, we cannot deny that she inherited the behavior and madness of her mother, Annette, which we touched on in the second chapter. Antoinette gradually became behaving like a Madwomen without awareness of her and sometimes violent reactions towards herself and others, as she thinks of herself that she is restricted and besieged, especially after a coup Rochester's actions on her are as Antoinette described, "That's how you are. A stone". Meanwhile, Rochester becomes more certain that

Antoinette is indeed a mentally unbalanced woman and insane person as he said " she laughed at that. A crazy laugh" (Rhys 134). This is what made it clear to him that she could be a hostile and dangerous woman, at the moment when Antoinette was very angry, which made her attack Rochester.

As a result, feelings of humiliation permeated her, " I felt her teeth in my arm dropped the bottle....she smashed another bottle against the wall and stood with broken glass in her hand and murder in her eyes "(Rhys 134). Sometimes an individual's actions may be hostile due to the circumstances that affect him and the society that surrounds him. These behaviors often appear to some as madness and are, in fact, the results of traumatic events witnessed by someone like Antoinette. Here, Antoinette should have received special care and attention to compensate for the damages of the past, but the opposite of expected is that Rochester is taking her to England for her treatment, and this is what increases her madness even more.

In addition, the biggest evidence of the resentment and misery of Antoinette's life is Rochester and his preference for calling his wife Bertha, as he said, "You must be Bertha," because titles in a person's life indicate personality and confidence, and this is what Antoinette lacks. The name Bertha became like a ghost for her, and even He followed her and chased her to England, "Names matter, like when he wouldn't call me Antoinette" (Rhys 162). While Rochester put a maid to look after Antoinette.

By analyzing the third chapter of the story, we notice that Antoinette was trying hard to understand her husband, Rochester, as she is still aware of what is around her, that is, she has not yet driven to madness, but rather she was fighting her emotions and her surroundings, but she fails to do so. Which leads Antoinette to commit suicide, as she said, "I was outside holding my candle. Now at last I know why I was brought here and what I have to do. There

must have been a draught for the flame flickered and I thought it was out. But I shielded it with my hand and it burned up again to light me along the dark passage" (Rhys 171).

Because a person is by nature weak, especially with regard to deprivation and rejection of others, while Antoinette needs help, for Antoinette, time is like a fog. Once it clears, a light appears, but Antoinette saw no light of hope, "I passed the room where they brought me yesterday or the day before yesterday, I don't remember. Perhaps it was long ago for I seemed to know the house well" (Rhys 170). Hence, the mind of the individual does not understand ignoring people, and this is what happened with her mother, Annette, because society is the basis of the individual's thinking because rejection. Sometimes there are only clear reasons, while Antoinette does not understand why she is lonely or sad, and she does not even understand if she is alive or dead.

2. The Cost of Betrayal: Rochester Patriarchy

The events of the past always leave a deep impact on the soul as well as on mental health. It is not possible to judge people who lived as a victim of the mistakes of their parents or the bullying of society around them. Rochester is a prominent and interesting character and plays a major role in the course of the novel's events, while his authoritarian behavior is what made him appear a more complex and mysterious character than Antoinette. Since his childhood, his father was also tyrannical, and this is what Rochester inherited from the family.

Similar to what we mentioned, Rochester decides to go to Jamaica for a marriage of convenience, as was decided from the beginning. During his arrival in Jamaica, the way he interacts with the place and nature, a strange response. We also note that Rochester's description of the place, Coulibri, shows evidence of his discomfort and the fact of what he feels towards people, and those around him, as he said, "Somber people in somber place" (Rhys 62). When he meets Antoinette for the first time, it suggests that both parties did not

expect the other because Antoinette loves Coulibri, but rather it is her only refuge, and on the other hand, Rochester did not settle in the place from the beginning. We can understand this through the language and formulas that Rhys was keen to employ, as it contributed to making the reader feel as if the novel is told rather than is read, and this is a unique style, which makes the reader surrounded by questions of mystery.

Afterwards, Rochester meets Antoinette, and during their conversation takes a sour turn as for Rochester seems to have preconceptions about her. He has a bias on her part "she called back mockingly, and the sound went on me and on like warning I did not choose to hear" (Rhys 65). Though, Antoinette's replied with a hint of sarcasm in her voice, which seemed to be hesitant, while Rochester sensed her words as a warning or may be a threat to him.

Antoinette refuses to marry Rochester for unknown reasons, as it wrestles with the mysteries of her past and the unknowns that lie ahead. Her fear of what may come clouds her vision of the future, leaving her uncertain if she can accept his proposal. Despite it all, Antoinette refuses what Rochester's offer of marriage," I thought that this would indeed make fool of me. I did not relish going back to England in the role of rejected suitor jilted by this Creole girl. I must certainly know why" (Rhys 71). Which gives him a hint of weakness and a sense of humiliation, and this is what makes it more clear that he is an overbearing in his thoughts and never accepts rejection. Therefore, pre-migration cultural views and social practices that immigrants carry with them from their native society have a major influence on the patriarchal tendencies in gender relations among immigrant spouses (Lin 21).

Otherwise, Rochester has manipulated Antoinette's mind through his false promises and aspired for a better life with her consent to live with him. Antoinette found no escape from that except by acceptance. A person always desires happiness and contentment, and this

is what Antoinette longed for, except for Rochester's personality, which is committed to illogical ideas. She said, "I never wished to live before I knew you. I always thought it would be better if I died. Such a long time to wait before it's over. And did you ever tell anyone this? There was no one to tell, no one to listen" (Rhys 83). Antoinette finds that her marital life is better than her family's past, and even that she has shared with her husband some things that she never dared say to others or even Christophine.

The imposition of power within the family, whether in a relationship between spouses or children, can often be considered a negative effect, and its reality is severe on the individual's psyche and even on their perception ability. Therefore, we may consider Antoinette thoughtless in the way she deals with Rochester, as she does not realize that her actions have given him the wrong impression that she is a girl who can be disposed of whenever he wants and take over everything that belongs to her "Say die and I will die" and this act confirms that Rochester is in complete control on Antoinette and even on her life, making her look like a doll to him, "I watched her die many times. In my way, not in hers" (Rhys 84). According to Preeti Rawat in her analysis *"Patriarchal Beliefs, Women's Empowerment, and General Well-being"*, in 2014 stated that in different patriarchal societies, women are subjected to different forms of control and subjection. Because of this, gender relations, which are dynamic and complicated, have altered throughout history and patriarchy is not a constant (44).

It is not necessary for the individual to be a reality for the requirements of society. Through this, we can understand that the Coulibri region supports the idea of domination and the application of force over women. Yet, Both of them, whether the family or the external community, do not like the idea of women being the active member in all areas of life. The family and kinship system in Jamaica have been described as being matrifocal since they are a part of what is frequently referred to as the Caribbean or West Indian culture (Lin 67).

Through what was mentioned in the novel, specifically the second section, Rochester receives a strange letter, which in turn will change Rochester's life for the worse. Also, increases his arrogance even more. Rochester also realizes how Antoinette lived before meeting her and that he was completely deceived, and in the content of a letter Daniel convinces him more that Antoinette had bought him with money in order to cover up her mental state and convinces him that everyone knows that her madness is inherited in a family and that it may affect him as well, " Money is good but no money can pay for a crazy wife in your bed. Crazy and worse besides" (Rhys 90). Rochester reacts in a way Shocking with a message he did not expect that Antoinette's girl might have orchestrated all this while she struggles for her survival and self-understanding.

Rochester also has a turbulent personality at times because his father prefers to favor his older brother over Rochester, the unfortunate Mr. Rochester is suffering greatly from being rejected by his father. This describes his repression inside his own family as well as his agonizing experience of being rejected in love, which arouses a great deal of sympathy (Evangelista 10). Especially when he is sitting alone. Those fantasies he senses from the place increase Rochester's understanding that staying here only increases the danger to his life, through what he said

How can one discover truth I thought and that thought led me nowhere.

No one would tell me the truth. Not my father nor Richard Mason, certainly not the girl I had married. I stood still, so sure I was being watched that I looked over my shoulder. Nothing but the trees and the green light under the trees. A track was just visible and I went on, glancing from side to side and sometimes quickly behind me. (Rhys 94-95)

By digging deeper into the character, Rochester loses confidence in believing anything until Coulibri becomes a dark place for him and the idea of his marriage to Antoinette is a

great dilemma from which he can never be freed. That contributes to the exacerbation of his hatred for Antoinette, as he sees his old self in her, as Rochester lived in similar and harsh conditions completely to what Antoinette witnessed in her childhood. Rhys suggests that a psychic injury results from the external occurrence of historical trauma. The 'outside events' of the text, however, are not the trauma of slavery or even the trauma of white on black racism, but rather the forced abandonment of white Creole luxury with the fall of the plantation system, a system of oppression (Burrows 45).

Despite the fact, the life of domination greatly affects the behavior of the individual in many respects, whether in himself, his future or the people around him. This was embodied in the life of Annette previously, who was also a victim of tyranny on the part of society as well as blacks "they drive her to it. When she lost her son she lose herself for a while and they shut her away. They tell her she is mad" (Rhys 142). Annette finds her life descending further downward because she abhors the life of loneliness and the injustice she has experienced and does not fully comprehend the idea that perhaps her daughter Antoinette may be the embodiment of the sadistic society out there.

In addition, according to what Walby tried to explain in her famous book on "*Theorizing Patriarchy*", as she explained that the public patriarchy is built on structures other than homes. Although this may still be a key patriarchal site, women are investigated at all levels; nevertheless, they are not explicitly excluded from any of them. Although they are not excluded from public spaces, they nonetheless hold lower status there. Although the expropriation of women still serves as a center of patriarchal tyranny, women are no longer primarily concentrated there (178). Yet, Rhys showed that Annette's character, despite the experiences she lived through and the tragedy of the fact that her son Pierre's death led to the instability of her mental health, Rhys showed it in a strong way, as Annette was riding her horse without give any consideration to what blacks or people in Coulibri say about her, and

this is evidence that Annette attempts to defy the cruel society that has driven her mad and is forced to isolate far away.

After Rochester learns the truth about Antoinette's past, he resorts to provoking his wife more and more. Through his belief that treason is the best solution to take revenge on Antoinette. Here Christophine becomes a source of annoyance more than Antoinette herself, as she plays the role of the only protector and strong supporter that Antoinette resorts to. He needed his greed for Antoinette's entire wealth, but Antoinette became considered a puppet for him. Christophine said "Everybody knows that you marry her for her money and you take it all. And then you want to break her up, because you are jealous of her" (Rhys 138).

The role of care and attention that Christophine plays more than her mother, Annette previously, stands against Rochester, which in turn has become a nightmare for him, and even reproaches him for his inappropriate actions in dealing with his wife. Through Christophine's experience as a black woman gave her wisdom to stand in the face of Rochester's unjust and oppressive actions toward Antoinette's right, because she knows very well that Rochester does not like the idea of her staying there because it would be a difficult barrier to cross. From the beginning, we can notice how much Rochester hates Christophine and he cannot bear her presence, and even accuses her of trying to kill him for this, as he hates her presence or even hear her voice (Rhys 141).

Antoinette's unhappiness was getting worse and her feeling of deprivation and pressure was magnified because Rochester considered her a crazy person, and ignoring her was the only way to get rid of her existence. His cold feelings and his inhumane treatment of her, sometimes oblige her to be a crazy person and he does not give her any importance that she is his wife. As mentioned in the novel "We'll see who hates best. But first, first I will destroy your hatred. Now My hate is colder, stronger, and you'll have no hate to warm

yourself. You will have nothing. I did it too. I saw the hate go out of her eyes. I forced it out" (Rhys 154). Further we can classify Rochester's actions as a kind of private patriarchy that is built on household production, with patriarchs directly and individually dominating women in the comparatively private setting of the home. In a private patriarchy, a man's role as a spouse or father makes him the direct oppressor and beneficiary of the subjection of women (Walby 178).

Antoinette leaves the Coulibri against her will, and her dream also departs with her. She leaves behind the spirit of hope that she was seeking for and goes to a lonely and cold place other than the home she used to be familiar with, because it is difficult for Antoinette to get used to a place other than the Coulibri. By confining her there in the attic of the house, cut off from the outside world as punishment. Antoinette's mental health deteriorates and she becomes aggressive and violent. Unaware of what is going on around her, she can no longer distinguish between fantasy and reality, "the man who hated me was calling too, Bertha! Bertha!" (Rhys 170). This is evidence that Antoinette's madness was freedom for her to get rid of the restrictions of Rochester, to set fire to the house and kill herself, and to embody the last dream that she hoped was her only solution to escape from the prison of isolation and exploitation.

3. Social Class Impact on Antoinette's Family

The events of the novel intertwine with each other, from the experiences of painful trauma in the lives of the characters to the descent into the inevitable madness. Insanity does not always have to be genetic. Regardless, sometimes the madness is the result of the pressures of the outside world, and the classism that prevailed in the Coulibri community. Rather, Antoinette's family has lived a life of humiliation, especially since the death of her father and his loss of all his wealth, thus increasing the complexity of the relationship between

both parties between the mother and her daughter, which creates an atmosphere of tension between them.

Moreover, the interaction of blacks plays an effective role on the family. Blacks despised whites, and this is certainly due to the reactionary effects of slavery that remained entrenched in the minds of blacks. Also, we can consider that the racial and cultural tensions that exist in Jamaican society between whites and blacks. In addition, Antoinette's meeting with the black girl, Tia, affected her being a different girl mixing with the black community, which made her realize that her status as a white girl was not desirable. As it stated in the novel, "She hear all we poor like beggars. We ate salt fish no money for fresh fish...Plenty white people in Jamaica. Real white people, they got gold money. They didn't look at us, nobody see them come near us. Old time white people nothing but white nigger now, and black nigger better than white nigger" (Rhys 22).

In addition to that, what makes things worse, when rumors and gossip spread to Antoinette and more talk about her mother "I had heard what all these smiling people said about her" (Rhys 25), whom she married Mr. Mason, who was the only hope for her to get out from the ghost of poverty. With regard to what have been stated in social positions psychological processes cross-culturally, in social and chronological contexts, and sees people as vital to the evolution of culture, politics, and history in particular periods and places. Social constructionism postulates that, aside from the inherited and developmental characteristics of humanity, all other qualities of humanity are generated, preserved, and destroyed by interactions with others over time. All social interactions start, are repeated in the present, and eventually come to an end (Damaschin 85).

Nonetheless, sometimes the deteriorating social conditions and disagreements between the spouses are a reason for the disintegration of the family, but rather create a void between

the members of the same family, since parents are biased in stages to prefer some children over others, and this increases the severity of the child's needs for help and understanding more than the financial and economic conditions in family. Based on this situation, Annette only cares about Mr. Mason's money and Pierre's health, and neglects the mother's role in ensuring the care of her daughter Antoinette. We relate this to what Roger and Pilgrim, in their book entitled "*A Sociology of Mental Health and Illness*," tried to investigate that a variety of characteristics of the dynamic relationship between inequality and mental health can be seen in the understanding of personal factors that are significant at some points in the life course, how they are shaped by class status, and the interaction impact on emotional wellbeing. There is proof that an individual's attachment type as a kid can influence their chances of social mobility and mental health as adults (22).

Annette's attempt to show Antoinette that money is a way to solve all crises, and this is quite clear when Annette rejects the idea that her daughter is befriending a black girl, and this is also evidence that Antoinette's mother does not only care about the class and appearance of the person. Antoinette notes this impression in her mother: "Not my mother. Never had been. Never could be. Yes, she would have died, I thought, if she had not met him" (Rhys 33). Furthermore, the researchers came to the conclusion that psychotic breakdown was caused by a mix of poverty and a lack of social coherence in a community. They claimed that people who experienced social isolation as children for developmental reasons are more prone to breakdown. These weak people are subsequently driven into psychosis by the stress of poverty and societal disorder (Rogers and Pilgrim 25). As a consequence, we can balance Antoinette's condition with what was mentioned because childhood damage remains for a long term, and the possibility of recovering from this psychological state may be impossible to reach, especially in the environment and society in which Antoinette lived with her family.

The novel sometimes allows reference to the character of the writer, Rhys, who embodied some of her personal life in a novel that reflected the concept of social and family oppression in the lives of Antoinette and Annette alike. She characterizes Antoinette as secretive, bound by the wounds of the past, and also controlled by society: "Plenty people fasten bad words on you and on your mother" (Rhys 103). Though, Rhys' awareness of her marginal status as a colonial subject is reflected in the book, as is her understanding that the Caribbean voices being heard belonged, primarily, to a generation of young black men, some of whose histories and experiences she shared and others whose perspectives on life were very different from her own (Johnson and Moran 125).

During the beginning of the last chapter of the novel, Antoinette faces an unknown fate, even the people in England are no different from those in Coulibri. Grace said "Some people are fortunate, they said, and there were hints about the women he brought back to England with him" (Rhys159). Quite the opposite, the attic room at Thornfield Hall becomes Antoinette's own private world. In which Antoinette confronts with herself and wrestle with the outside world. It was Janine Evengelista's 2017 paper on "*Antoinette and Rochester's way down into madness: An analysis of the protagonists' mad behaviour in Jean Rhys' Wide Sargasso Sea in Hegelian terms*", in which she spoke about Hegel's theory of insanity where she emphasized that, since a full return to this condition is impossible inside a healthy consciousness, people are able to confront themselves with the challenges offered by the outside world once more. People now feel a sense of unity with the outside world, at least until the next disturbance happens (2).

Because it emphasizes the social control role of psychiatry in response to particular sorts of social crises and deviance, poverty is an important focal point for examining the relationship between social class and mental health. Understanding mental health in society includes taking into account the social repercussions of poverty. Awareness the social causes

of madness and psychological anguish also requires an awareness of poverty (Rogers and Pilgrim 30). As result, social class affects Antoinette's family in a significant way, and this affected their interaction with a society in which different cultures and beliefs exist. However, society always sided with the upper class, and this increased the emotional marginalization of Antoinette and her mother. Thus, both of them have a sense of inferiority and low self-confidence, which leads to separation or psychological conflicts. It also contributes to mental illnesses and even to insanity and suicide, as happened with Antoinette, because the feeling of comparison destroys the mental structure of a person, and this is what makes him lose his value and his presence in life.

Conclusion

This third chapter of the thesis provides a careful analysis of the complex theme of madness in Rhys novel by applying the theory of madness of Michel Foucault in order to understand and analyze the characters. The chapter highlights the decades and past experiences experienced by Antoinette since childhood, as well as the ways that contributed to her descent into madness by mentioning the many factors that affected her mental health and how she understood life.

Further, we cannot ignore the importance of the historical background and societal concept of madness. So that Rochester, the deceitful husband, was one of the main reasons for Antoinette's madness and suicide, just to be freed from his domination and power over her. The patriarchal system is considered one of the foundations that destroy the family and lead to the disintegration of a person's self-confidence. It has been proven through the novel that Rochester's hegemony is one of the complex and intractable phenomena. On the one hand, he seizes the fortune of Antoinette and isolates her as a stranger in England.

Which contribute to Antoinette's retrieval of memories and past lives, without her awareness. Annette's fate is embodied in Antoinette's psyche, as she has become poor and lonely. From what we have discussed in this chapter, we can understand that society suppresses the individual's personality and forces him to retreat into isolation. The negative social criticisms and the concept of class that prevailed in the life of society became the basis for the interaction of individuals among them. In the end, we can assert that the active characters in the novel are also victims of patriarchy, both psychologically and externally. Language plays a role in influencing the individual's psyche, and this is what Antoinette lacks from the beginning to the end of the novel.

General Conclusion

Trauma is a major factor in stimulating painful past memories, as a person remains trapped in the corners of those incidents that occurred in childhood, or that in turn may be embodied in similar situations. So that it was considered that the incidents that are based on traumatic experiences, remain as psychological wounds in the person and also contribute to the effect on mental health.

Though, it considered that madness is a result of shocking events that human consciousness could not accept and absorb these crises. It is understood from this context that insanity is not always a genetic motivator, but it can also be a result of what exists, meaning that society may have an effective role in a person's descent into insanity. This is what Rhys tried to show in the *Wide Sargasso Sea*. The body language always suggests what the individual desires and what he may do. So that the novel is divided into three sections, each section indicates specific reasons. The first and third sections are narrated in the voice of the heroine, as if Rhys is trying to tell the reader that Antoinette's situation was not an option, but rather showed her as a person striving to prove his existence in the outside world, and that she is a person who has been suppressed from every aspect, whether family or society.

Despite the existence of this genetic madness since Antoinette was young, her mother cared only for his sick brother, especially after the horrific fire incident that left chronic events and psychological trauma in the lives of both of them, which was the cause of death of Annette's son Pierre, who was everything to her, and instead she was Antoinette is like a ghost for her mother, as she was always trying to get close to her and make her feel her presence, although the presence of Annette disappeared with the death of her son in the fire caused by the blacks. Annette left this feeling of loneliness, deprivation, coldness and indifference in Antoinette's soul, which led to the belief that there was no place to be a refuge for her to coexist with a harsh society, especially after her conciliatory marriage and for the sake of

money with the Englishman, who was also a victim of the imbalance of the family situation that made him the tyrant and made him the absolute dominant to increasing Antoinette's abnormal situation.

Overall, we can say that this is the goal of the dissertation that was discussed, that the fact that both Antoinette and Rochester are victims of the mistakes of the outside world and society, especially the family, which is supposed to play an important role, but on the contrary made both of them outcasts and bound by the obsession of the past and painful memories that crowded out the deterioration of their condition especially Rhys, who contributed strongly to making her hidden voice, and the crazy and violent woman who was imprisoned in the attic of her husband's house with a cold and cruel heart from him to prove the extent of her mental illness and madness. While Antoinette struggled to prove the opposite, and this increased her progress in madness and psychological disorder, and finally Antoinette's voice becomes quieter, which leads to thinking about the next step, which is suicide, which Antoinette believed in and considered it her salvation from the prison of life. Based on what we discussed earlier, the author's own experiences may be embodied in the character of the heroine. In which she gives the literary styles and inspirational phrases in the novel.

This dissertation aims to answer the questions raised in the introduction. First, the character of the heroine suggests that she was a victim of the influence of her mother's actions on her, while Annette is also an outcast from the black community and the Coulibri community. Secondly, Rochester is also a result of his father's actions towards him and the values that were ingrained in his mind made him this cruel and indifferent person. Moreover, Antoinette and Rochester, childhood experiences, and parental rejection negatively affect mental health as well as the way an individual interacts with the outside world. Based on the answers mentioned in the thesis, shock and madness in the novel *Wide Sargasso Sea* are two

factors that interact accurately with societal factors, and both affect the individual's way of thinking and his way of assimilating life of both.

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