



**ANTOINETTE'S MENTAL ILLNESS
IN JEAN RHYS' *WIDE SARGASSO SEA***

A THESIS

**In Partial Fulfilment of the Requirements for
the Sarjana Degree Majoring Literature in English Department
Faculty of Humanities Diponegoro University**

Submitted by:

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13020114130052

**FACULTY OF HUMANITIES
DIPONEGORO UNIVERSITY
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PRONOUNCEMENT

The writer honestly confirms that she compiles this thesis by herself and without taking any results from other researchers in S-1, S-2, S-3 and in diploma degree of any university. The writer ascertains also that she does not quote any material from other publications or someone's paper except from the references mentioned.

Semarang, 19th February 2018

Ayu Bulan Paramastri

MOTTO AND DEDICATION

"If you're going through hell, keep going."

Winston Churchill

*This thesis is dedicated to
My beloved family and everyone
who have supported and helped me to accomplish this thesis.*

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ACKNOWLEDGEMENT

Deepest praise to God Almighty, who has given strength and true spirit to complete this thesis entitled “Antoinette’s Mental Illness in Jean Rhys’ *Wide Sargasso Sea*”. On this occasion, I would like to thank to all the people who have contributed to the completion of this research report.

The biggest gratitude and appreciation are extended to Drs. Siswo Harsono, M. Hum. –my thesis advisor– who has given his continuous guidance, helpful correction, moral support, advice, and suggestion, without which it is doubtful that this thesis came into completion.

My deepest thank also goes to the followings:

1. Dr. Redyanto M. Noor, M.Hum., as the Dean of the Faculty of Humanities, Diponegoro University.
2. Dr. Agus Subiyanto, M.A., as the Head of the English Department, Faculty of Humanities, Diponegoro University.
3. Drs. Jumino, M.Lib., M.Hum., as the Academic Advisor, Faculty of Humanities, Diponegoro University.
4. All the lecturers in the English Department, Faculty of Humanities, Diponegoro University, for their dedication in sharing knowledge and experiences.

5. My beloved parents; Ratna Asmarani and Heru Bambang Irawan, and my dearest big brother, Aryo Jiwo Baskoro; thank you for the endless love, prayers and supports.
6. My trustworthy friends; Bondan Priambodo, Irvan Dwi Prasetyo, Rendayu Lindung Bulan, Annisa Rahmi Pratiwi, Intan Widianti Kartika Putri, Nur Baita Maharnani Dwananda, Friska Ayudya Ferawati, Euodia Mellani Wijaya, David Anugrah Kurniawan, Dian Triandini Nurtjahjo, Sendiko Ardy Geode Pratama, Yassir Azmy Argiansyah, and Nur Muhamad Rifai who always encourage me; thank you so much for always keeping up with my swinging emotions.
7. All of my friends from English Department batch 2014, DIPOGAKU, COSMA, KIDS Squad, KKN Lerep 2017 and those who I could not mention one by one; thank you for the memories and supports.

I realize that this thesis is still far from perfect, therefore I will be glad to receive any constructive criticism and recommendation to make this thesis better. Finally, I expect that this thesis will be useful to the readers who read it.

Semarang, 19th February 2018

Ayu Bulan Paramastri

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ABSTRACT

The aim of this thesis is to analyze the mental illness suffered by the protagonist, Antoinette Cosway-Mason, in the novel entitled *Wide Sargasso Sea* written by Jean Rhys. The analysis is divided into two parts. The first part is analyzing the intrinsic elements; namely, character, conflict, and setting, that play an importance role in the emergence of the protagonist's mental illness. The second part is analyzing the extrinsic elements which consist of the social-psychological factors that cause the emergence of the mental illness and the symptoms of the mental illness suffered by the protagonist. Besides the concept of character, conflict, and setting, the other concepts that are used to support the analysis is the concept of creole and the concept of mental illness. The methods that are used in this thesis are textual and contextual methods. The result of the analysis shows that Antoinette's mental illness is caused by both sociological and psychological factors. The sociological factor; namely her being creole living in Jamaica influences her mental state leading to her suffering of mental illness.

Keywords: creole, mental illness, symptoms, textual method, contextual method

CHAPTER 1 INTRODUCTION

1.1 Background of the Study

A human's mental state is unique. It is developing and changing all the time influenced by many aspects. The conditions of the person himself or herself play a great role. Sex or gender, ethnicity or race, class or status, education, religion, and/or environment are some of the factors that have the potentials to influence someone's mental state. Those factors do not stand alone but inter-related and two-sided, that is, each of them and the combination of them are influenced by how the person himself or herself sees them, how other people see them, and how the person himself or herself reacts on others' attitude, judgment, and/or criticism on those factors. All these may make the person get physically, mentally, and emotionally stronger. However, they may also make the person experience unpleasant treatment, unfriendly look, or demeaning attitude. This may affect the person's mental state leading to a mild mental disorder or even a severe one. It depends on how strong that person faces his or her conditions and others' perceptions and reactions to those conditions.

For women, the feelings of deep sadness, disappointment, and also confusion have greatly impacted the psychological state. This can be seen in Gregg Henriques' internet article entitled *The Behavioral Shutdown Theory of Depression* (2016). This is also proven by the fact that many of the mental hospital's patients are women

rather than men. The case of female's mental imbalance can be found not only in reality but also in literary works. This thesis will also focus on the female's mental problems by analyzing the female protagonist, Antoinette Cosway, in Jean Rhys' *Wide Sargasso Sea*. The focus of the analysis is on the mental illness suffered by the female protagonist including the factors that triggers the mental illness and the form of the mental illness.

As for the previous studies, there are three websites that discuss Jean Rhys' *Wide Sargasso Sea* and those websites do not discuss the same topic as the thesis written in here. **The first website** with the title of *Wide Sargasso Sea and Schizophrenia* is from patrickkindigfeministtheory.blogspot.co.id. The writer is Patrick Kindig and his topic is about Antoinette's schizophrenic and he poses a radical challenge to the order of the Rochester's oedipal regime. **The second website** has the title of *Wide Sargasso Sea and Postcolonial Criticism* which is about the victims of an inhumane colonial structure. It is from postcolonialfeminism.weebly.com. **The third website** is from departments.knox.edu with the title *The Homecoming of Antoinette Cosway* by Ruth Evans Lane. The topic is about Antoinette's hybridized home. Those three websites were accessed on April 4th, 2017.

1.2 Research Problems

Based on the topic of this thesis as reflected in its title, that is, “Antoinette’s Mental Illness in Jean Rhys’ *Wide Sargasso Sea*”, the research problems that will be discussed covers the sociological and psychological elements of mental illness. The research questions are as follows:

1. What are the intrinsic factors that influence Antoinette’s signs of mental illness in Jean Rhys’ *Wide Sargasso Sea*?
2. What are the extrinsic factors of Antoinette’s mental illness in Jean Rhys’ *Wide Sargasso Sea*?
3. What are Antoinette’s signs of mental illness in Jean Rhys’ *Wide Sargasso Sea*?

1.3 Objectives of the Study

In writing this thesis, the writer proposes some objectives based on the background of the study. In order to make those objectives clear, it will be presented as follows:

1. To explain the intrinsic factors that influence Antoinette’s signs of mental illness in Jean Rhys’ *Wide Sargasso Sea*.
2. To explain the extrinsic factors of Antoinette’s mental illness in Jean Rhys’ *Wide Sargasso Sea*.
3. To analyze Antoinette’s signs of mental illness in Jean Rhys’ *Wide Sargasso Sea*.

1.4 Scope of the Study

The scope of the study is important to limit the topic analyzed in the discussion. In this thesis, the scope is focused on the mental illness of the female protagonist, Antoinette Cosway, in Jean Rhys' *Wide Sargasso Sea*. This scope covers the extrinsic and intrinsic factors causing Antoinette's mental illness before discussing Antoinette's mental illness.

1.5 Research Method

In order to collect the data, the writer uses two kinds of sources; primary and secondary sources. Primary source is the main source for collecting data that are needed for the analysis. In this thesis, the writer uses Jean Rhys' *Wide Sargasso Sea* published in 1966. On the other hand, secondary sources are taken from library, internet and other sources that help the writer to write a valid thesis and to support the arguments within the thesis itself. For the method of literary analysis, the writer uses textual and contextual methods. The textual method, as the foundation of the contextual method, focuses on the character, conflict, and setting. These three factors are important to help analyzing the mental illness of the main character. The contextual method mainly focusses on the mental illness of the protagonist by previously discussing the factors causing the mental illness.

1.6 Organization of The Writing

This thesis consists of five chapters as follows:

CHAPTER 1 : INTRODUCTION

This chapter consists of six sub-chapters; namely, Background of the Study, Research Problems, Objectives of the Study, Scope of the Study, Research Method, and Organization of the Writing.

CHAPTER 2 : AUTHOR AND HER WORK

This chapter consists of a brief biography of Jean Rhys, the author of *Wide Sargasso Sea*, and the summary of the novel.

CHAPTER 3 : THEORETICAL FRAMEWORKS

This chapter consists of the literary review and some related concepts that are used to analyze the novel. There are two sub-chapters; Intrinsic Elements and Extrinsic Elements.

CHAPTER 4 : ANALYSIS

This chapter analyzes the intrinsic and extrinsic factors causing the mental illness and the signs of the mental illness suffered by the protagonist of *Wide Sargasso Sea*.

CHAPTER 5 : CONCLUSION

This chapter summarizes the discussion and gives the conclusion of the problems discussed in this thesis.

BIBLIOGRAPHY

Chapter 2

AUTHOR AND HER WORKS

2.1 Biography of Jean Rhys

Jane Rhys was born with a full name “Ella Gwendolen Rhys Williams”. Sometimes, ‘Rhys in ‘Jane Rhys’ is spelled as ‘Rees’. She was born in Roseau, the Caribbean island of Dominica in August 24th, 1890. Rhys Williams is her father. He was a Welshman. He worked as a doctor and was trained in London. Minna Lockhart was Rhys’ mother. She was the 3rd bloodline of Dominican *creole*.

In Rhys’ opinion, her mother was a cold, disapproving, and distant woman. Rhys taped her experienced when her mother gave her a discipline session. Her mother, with such a sad expression, would say that she had given all her best to train Rhys to learn how to act and behave like other people. However, her mother said that Rhys would never be like the others. Rhys said that her mother’s statements made her so sad, isolated, and ignored.

Those childhood memories made her a quiet child. She became an introvert child that did not give any care about her surroundings. She spent herself drowning in piles of books inside her house. By having everything within her reach, Rhys began to have her own adventures. After she became a teenager, she went to a convent school. Rhys was an Anglican Protestant; however, she had interest in the Catholic

worship ritual because of the service components that support the white and black people socializing in harmony without any class and race differences. She felt heart-warmed to know the harmonious condition.

In Rhys' honest opinion, the black maids in her house were the ones who taught her a new world with new language within it that was completely different from Rhys' world. Rhys felt that the new world of colonialism and sensuality as something appealing to be explored. Her new interest toward the new world was able to divert her worries about her mother's attitude to her.

Concerning her work, Rhys' novel, *Good Morning, Midnight*, was adapted into film by BBC. Another of Rhys' luck is when Francis Wyndham, a literary agent, was interested to publish *Wide Sargasso Sea*, a novel that Rhys had started to write 20 years before. *Wide Sargasso Sea* is a novel that observes Antoinette Cosway, a white Creole living in Jamaica. However, her next two volumes of short stories, *Tigers Are Better-Looking* (1968) and *Sleep It Off, Lady* (1976), and also a volume of her autobiographical sketches entitled *My Day* (1975) were considered as unsuccessful works. She died in Exeter, England on May 14, 1979.

Adapted from:
Jean Rhys. *Jean Rhys' Bibliography*. 2004. 23 January 2018
<<http://www.encyclopedia.com/people/literature-and-arts/english-literature-20th-cent-present-biographies/jean-rhys>>.

2.2 Summary of *Wide Sargasso Sea*

Antoinette Cosway was the main character in *Wide Sargasso Sea*. Antoinette was a white *creole* which means that she was actually a white European that was born and raised in Jamaica, Caribbean. She lived in Jamaica, at Coulibri Estate, with her family members. Her biological father was called Alexander Cosway. He owned a really successful plantation business that made his family has a high-class status. Her biological mother was called Annette. She was a really beautiful *martinique* and many elite men tried to seduce her. Her biological little brother, named Pierre, was born as a physically disabled child. Her family's servant was called Christophine. She practiced *obeah*, a kind of Jamaican magic.

The story began when Antoinette was still a child. Her father, Mr. Cosway, died leaving behind some financial issues to his family. He died right when there was a riot from some freed black slaves. Her death made Annette, his beautiful wife, mentally unstable. Antoinette was closer to her servant, Christophine, rather than to her mother or her little brother. Antoinette's only friend was Tia, her slave's daughter, but their friendship did not go well. For some reasons, Tia began to get on Antoinette's nerves. This made Antoinette cut her relationship with Tia. Therefore, Antoinette did not have any friend of her age anymore.

Soon after Mr. Cosway died, there was a rich and privileged Englishman, named Mr. Mason, who proposed Annette. After Mr. Masson married Annette and they left the town to have their honeymoon, Antoinette and Pierre lived with their aunt, Aunt Cora, in Spanish Town. Soon after Antoinette's stepfather and her mother

came back from their honeymoon, they began to live together again at the Coulibri Estate while Mr. Mason tried to build the plantation business again.

The marriage and the rising status of the new family made Annette's mental become stable. However, they had made some issues around the freed black slaves. Annette noticed it and wanted to move out from Jamaica. However, Mr. Mason did not take Annette's request seriously and let that request away. Therefore, it was too late for Antoinette's new family to avoid the riots. At one night, the house was burned by the freed black slaves because they felt that Mr. Mason and his new family had mocked the black slaves' poor condition by holding a big wedding party. All the people inside the house could avoid the fire, but not for Pierre. After the family could take Pierre from the fire, Pierre soon died and left Annette's mental state into a mess again.

After the riot's incident, all of the family lived in Aunt Cora's house for a while. When Antoinette awakened from her fainting after the incident, she hurriedly looked up for her mother's condition. She discovered that Annette was placed in an isolated place because she still felt shocked and could not be disturbed by anyone. After Antoinette could meet her, she found out that her mother, who was still in shocks of losing Pierre, rejected her existence.

After that moment, Antoinette started to study in a convent school and lived with her aunt, separated from her mother. One day, Mr. Mason who barely visited his family came to visit his teenage step-daughter. He brought some important news and announcements. One of the important news was about Antoinette's future marriage

with one of his friends, an Englishman, who was born and raised in London. Even though Antoinette did not know who she would be married to, she accepted the arranged marriage.

After the arranged marriage was held between Antoinette and the Englishman, they began to have their honeymoon in Windward Island, Caribbean. As he could not feel at home in this new environment, he felt uncomfortable with the view of the rural place which was filled with so many plants and no building like in London. He felt like a stranger to the people around him. The nameless bridegroom started expressing his opinion toward the arranged marriage. He recalled that he suffered a severe cold as soon as he arrived in Jamaica and it was his fate that he has no heritage due to English Law of Primogeniture. He really needed money and when Richard, Mr. Mason's son, offered some money for marrying his sister, he agreed immediately.

After some weeks living happily in Granbois as a newly married couple, Antoinette's husband got a letter from Daniel, Antoinette's illegitimate brother, about Cosway's madness blood heritage. He believed what he read and his behavior started to change. Antoinette noticed it and she asked help from Christophine's to use *obeah*, to make her husband love her again. However, Christophine refused and suggested her to leave her new husband. Christophine, who could not bear to see the sad expression on Antoinette's face, helped her in the end. Daniel encountered Antoinette's husband again and told him that Antoinette had seen another man called Sandi, who was actually a cousin of Antoinette.

As Antoinette knew about the bad situation she was in, she began to have the initiative to explain the real story to her husband. At night, Antoinette brought this problem up and tried to explain her family's history. However, her husband asked to talk about it in the morning because he was not in the mood to talk about the scandalous things that his wife was in. She agreed and later she asked him to come to her room to sleep together. After he came, she poured the powder from Christophine's *obeah* practice into his drink. In the morning, he realized her doing about the *obeah* thing and he got very angry. He felt that Antoinette's doing was not appropriate.

After the incident with the *obeah*, Antoinette's husband began to flirt with a servant called Amélie. As Antoinette knew about her husband's affair, she chose to run away from the house for several days. She came back drunk and in a messy condition. She felt that her husband did not have any interest in her anymore. Antoinette was also getting more irritated because her husband always called her 'Bertha'. She felt that her husband disliked her as she was.

When Christophine, who loved and protected Antoinette, began to blame Antoinette's husband for Antoinette's mental breakdown, he got angry and threatened to call the police for *obeah* doing. Finally, Christophine decided to move out from the house leaving Antoinette alone. When the new couple went back to Jamaica, he consulted a doctor about Antoinette's mental condition. Later, he decided to bring her to England for further intensive treatment for her mental illness.

In England, Antoinette was placed and locked in a room at the attic of his house. She was nursed and guarded by a paid servant called Grace Poole. Because Antoinette suffered from mental illness, she did not realize that she was in England. She was too confused about the time and the location she was at that time.

Her madness drove her to attack Richard when he was visiting her in her husband's house in England. At night she also often had a dream of burning the house by a lighted candle. In the end of the story, she stole the room key from Grace Poole and ran away from the room. She brought a candle and lit it up and ended up burning the whole house.

Chapter 3

THEORETICAL FRAMEWORKS

This chapter will outline some theories that are going to be used in the analysis. Broadly, the theories are classified into intrinsic and extrinsic elements. Both of the elements support each other.

3.1 Intrinsic Elements

The intrinsic elements that are going to be explained in this chapter consist of character, conflicts, and settings. These three elements support the analysis on the mental illness suffered by the protagonist, Antoinette Cosway-Mason, in the novel entitled *Wide Sargasso Sea* written by Jean Rhys. The main character, Antoinette Cosway-Mason, experiences many conflicts more or less related to the various settings she is in.

3.1.1 Characters

According to Holman, a character is an imaginative human inside a story with a simple description of the traits that usually can be found in real life (1980: 74). Coyle says that characters in literary works are like real human beings. They stand for a symbol that needs to be analyzed (1993: 765).

3.1.1.1 Main Character

According to Klarer in *An Introduction to Literary Studies*, main character is often called as protagonist. He explains that main character usually has the ideal personality and stands out more. The character usually has appealing way of thinking, (2004: 10). He also explains that the main character in romance literary works will show specific and personal qualities. These qualities will make the character look more interesting and stand out more than the rest of the side characters (2004: 10).

3.1.1.2 Flat Character

According to Forster in *Aspects of The Novel*, a flat character is a character that has a constant trait. The character will never change his or her quality throughout the story whatever happened to him or her (1956: 04).

3.1.1.3 Round Character

Forster also explains that “round” character is a character that can change his or her present qualities because of some turning points in his or her life. This “round” character definitely describes human true uniqueness in showing emotions. Basically, human is a round character because he or she has been through so many difficulties and moments in his or her life that can change the way he or she sees the world (1956: 04-05).

3.1.2 Conflicts

According to Holman in *A Handbook to Literature*, conflict is the problem that happens in a story which is caused by two or more sides that are opposing each other. Conflict has an important role in fiction. Usually, the opposing sides are in the form

of humans, or if they are animals or objects, they usually have human characteristics (1980: 98).

Holman says that there are many kinds of conflicts. He said that the character, called the protagonist, has experienced many conflicts. He classifies four kinds of conflicts. First the conflict against nature, second against other person called an antagonist, third against social life, and the last against his or her inner thought (1980: 98).

He also says that that, conflict does not completely refer to the problem that the protagonist has been through against other people or things. The term conflict itself contains the reasons why opposing actions happen or the purpose of those oppositions (1980: 98). He also explains that conflict is the basic part to create a story (1980: 98).

3.1.3 Settings

Holman in *A Handbook to Literature* says that setting may be in the form of “physical” or “spiritual” surrounding from where the events happen in a story (1980: 98).

He explains that there are three forms of setting. The first is the real physical location often called as setting of place. This setting of place can refer to city, village, building, or country. The second is the social interaction often called as setting of social. The social setting can be seen as the characters’ class or social status in their own environment. The third setting is the time when the event happens often called as setting of time. It can refer to period of time in the form of hours, years, or decades (1980: 413).

3.2 Extrinsic Elements

The extrinsic elements cannot be separated from intrinsic elements. In this chapter, the extrinsic elements that will be explained are the concept of creole and some concepts from psychology. The concept of creole will help to understand the unique existence of the main character, Antoinette Cosway-Mason, and some concepts from psychology will help to clarify the mental-illness of Antoinette Cosway-Mason.

3.2.1 The Concept of Creole

The term 'Creole' is interesting and confusing at the same time due to its many interpretations. Holm in *An Introduction to Pidgin and Creoles* says that the term *Creole* refers to a specific form of language spoken by a colonized community or a slave community. In other words, *Creole* implies slavery (2004: 06). Holm further explains the meaning of Creole. According to Holm, Creole may mean a mixed blood person born in the New World; a white person born in the New World; or the manner and way of talking in the New World. The development of the meaning in the word 'creole' can be seen below:

“Latin *creāre* 'to create' became Portuguese *criar* 'to raise (e.g. a child)', whence the past participle *criado* '(a person) raised; a servant born into one's household'. *Crioulo*, with a diminutive suffix, came to mean an African slave born in the New World in Brazilian usage. The word's meaning was then extended to include Europeans born in the New World. The word finally came to refer to the customs and speech of Africans and Europeans born in the New World” (Holm, 2004: 09).

Based on Holm's explanation, it can be said that the term 'Creole' refers to a specific language, a specific ethnic/race, or a specific culture. A creole may have what Woodward in *Questioning Identity: Gender, Class, Ethnicity (Second Edition)* calls as "new, 'mixed' or hybrid identities" (2004: 131) because a creole is a mixed-race, or a mixed culture, or a mixed language.

3.2.2 Psychology

Spielberger in *Encyclopedia of Applied Psychology* says that psychology studies "the principles of the mind, consciousness, and behavior" of the people. Psychology also studies whether these principles are conducted or not in the social interaction (2007: 164).

3.2.3.1 Normality

Matsumoto in *The Cambridge Dictionary of Psychology* says that the term normality refers to the conformity to the expected behaviors of a certain person in a certain social environment. The term normality also refers to the state of not having or showing mental disturbance. The term may also mean that a person follows the normative rules (2009: 341).

3.2.3.2 Abnormality

Piotrowski in *Psychology Basics* says that abnormal behavior refers to the unsuitable or destructive behavior whether to the person him or herself or to other people. Abnormal behavior can also mean behavior that has no function in real life (2005: 05).

Matsumoto concludes that someone is considered abnormal if he or she is different from the common expectation, or he is not the same as other (Matsumoto, 2009: 01).

3.2.3.2.1 Abnormal Psychology

Abnormal Psychology according to Matsumoto means the study of the people's behavior which focuses on actions and manners that make them and others feel depressed. The trigger is that there is something wrong in the mind called "pathological functioning of the mind". Abnormal Psychology also covers the study on "the development, classification, diagnosis, treatment, and prevention of mental disorders" (2009: 1-2).

3.2.3.3 Mental Illness

The explanation about mental illness is divided into three points. It begins with the definition of mental illness itself, later it explains the triggers of the mental illness, and then it explains the symptoms of mental illness.

3.2.3.3.1 Definition

The National Association for the Mentally Ill (NAMI) in Thompson's *Mental Illness: Health and Medical Issues Today* defines that mental illness is an abnormal condition that could negatively affect a human's way of thinking about something related to his or her own emotions. It also affects his or her capability to interact with the others. In other words, the people around them that have physical contacts with them will feel that something is not right and they become uncomfortable (2007: 04).

U.S. surgeon general (1999) in Thompson's *Mental Illness: Health and Medical Issues Today* says that mental illness is a term refers to all of mental disorders. Mental disorders often appeared because there is mental instability in one's mind. Mental disorders themselves are health states that are classified by negative changes in ways of thinking, emotions, and/or manner that are related to mind pressure (2007: 04).

The last statement that strengthens the real definition of mental illness is proposed by Rogers in *A Sociology of Mental Health and Illness*. She says that a mentally-ill person shows low ability to think. She also proposes that from a sociological view, mental illness is the result of accumulated deviance (2005: 30).

3.2.3.3.2 The Triggers

Foucault in *Mental Illness and Psychology* explains that mental illness happens because of some repressive factors that are built-up in one person's mind. The person will have abnormal behaviors or negative personalities as the effect of the repressive factors. It can be seen that the numbers of repressive factor will determine how the after-effect happens. In this case, if there is only one or two repressive factor(s) in one's mind, there may be neither any abnormal behavior nor negative personality that appears. However, if the number of the repressive factors are too many and are built-up for a long time, then it will trigger the appearance of abnormal behaviors and negative personalities (1987: 80).

The trigger, according to Foucault, can also be caused by "exclusions" for example, when someone is exiled from a group. The sense of not belonging to a

certain group or to the majority may lead to mental illness (1987: 78). Foucault also stresses that over-protecting a child from facing conflicts will lead to the child's unpreparedness to facing bigger conflicts. The real life event which are not always sweet or happy may cause mental-illness to the over-protected child (1987: 81).

3.2.3.3 The Symptoms

McNally in *What Is Mental Illness* (2011) says that a mentally-ill person will show certain symptoms such as "hallucinations", emotionally distressful, suicide prone, decreased fertility, unable to cooperate socially or at work, failure in logical thinking and communication, and "delusions" (McNally, 2011: 213).

Rogers in *A Sociology of Mental Health and Illness* indicates the several symptoms of mental illness. The first symptom is that a mentally-ill person will show incomprehensible action or speech. People cannot understand his or her speech. His or her speech is meaningless and confusing (2005: 30). The second symptom, according to Rogers, is experiencing delusions. However, the delusional person still retains his or her intelligent. In other words, the symptom of being delusional does not indicate that the person's intelligence is vanishing (2005: 30). The third symptom, still according to Rogers, is that the mentally-ill person will show insanity from time to time. His or her mental disorders will come and go (2005: 30).

Chapter 4

ANALYSIS

4.1 Intrinsic Elements

The discussion of the intrinsic elements focuses on the factors that support the emergence of the mental illness of the protagonist, Antoinette Cosway. There are three intrinsic elements that will be discussed. They are Antoinette's characters as the main character, the various conflicts that Antoinette have been through in the novel and also the settings of time, place, and social in *Wide Sargasso Sea*.

4.1.1 Characters

The characters that will be discussed is mainly about Antoinette's characters. Other characters that are also discussed are those who have close relationship with Antoinette and influence her characters; namely, Annette (Antoinette's mother), Mr. Mason (Antoinette's step father), the no-name Englishman (Antoinette's husband), and Christophine (Antoinette's servant).

4.1.1.1 Antoinette

The main character or the protagonist in this novel is Antoinette. It is because Antoinette's way of thinking is described more by the author in the novel. The author describes all the scenes that Antoinette has been through in details. The characters that Antoinette has also stand out more than those of the rest of the characters inside of the story. Antoinette is also a round character because her traits are gradually

changing from a good-obedient-quiet girl into a gloomy-insane woman. Antoinette's characters are changing because some important turning points in her life.

At first, Antoinette is a good-obedient-quiet creole girl. For the creole issue, it can be proven by her being born in Jamaica, Caribbean Island, of white parents. She has the appearance of a white girl like having white skin. It can be seen from the scene when she is called as a white cockroach. It is a mock directed to the whites who were born in Jamaica, "They called us white cockroaches" (Rhys, 1966: 20). In her way of speaking, it can be seen that she speaks English well or there is no Jamaican influence on her English. It is because Antoinette is a well-educated woman so that she does not speak a creole language or a mixed language of English and Jamaican.

Antoinette is a good girl. She wants to see her mother happy. When her mother feels so sad with the neglected condition of Coulibri Estate after the death of the father, in a child's way, she tries to comfort her mother by smoothing the frown in her forehead: "I hated this frown and once I touched her forehead trying to smooth it"(Rhys, 1966: 18). Antoinette also tries to console her mother who is in deep grief after the death of Pierre, Antoinette's younger, crippled brother, when Coulibri Estate, their house, is burnt. Antoinette approaches her mother and tries to embrace her: "'But I am here, I am here,' I said" (Rhys, 1966: 44). She hopes that her presence will reduce her mother's grief.

Antoinette is an obedient girl. She agrees without showing her emotion when her step father, Mr. Mason, plans to marry her with an Englishman. Although Antoinette does not know her future husband she agrees with this arranged marriage:

“It may have been the way he smiled, but again a feeling of dismay, sadness, loss, almost choked me. This time I did not let him see it” (Rhys, 1966: 54). She does not want to make a fuss. She prefers to make other people happy than thinking about her own feeling or benefit.

Antoinette is also a quiet girl. This character can be seen when she sees *obeah* practice for the first time. She feels afraid and wants to tell how scary *obeah* is to Mr. Mason. However, she chooses not to tell him because she knows that Mr. Mason will laugh at her and think that she is ridiculous, “Mr Mason would laugh if he knew how frightened I had been” (Rhys, 1966: 28).

After she gets married, her character begins to change due to several causes. At first, her English husband is nice to her: “She looked at me and I took her in my arms and kissed her” (Rhys, 1966: 71). However, after he hears several evil rumors about her, his attitude changes. This make Antoinette become a gloomy woman that always has negative emotions and point of view. She feels tortured and thinks of many bad possibilities that will happen when her husband begins to lose his interest in her. She even commits unexpected action in her distress. This can be seen in her husband’s description of her startling action: “... when I felt her teeth in my arm I dropped the bottle” (Rhys, 1966: 134). She bites her husband’s arm in her extreme anxiety.

4.1.1.2 Annette

Annette, Antoinette’s mother, tend to be a flat character in her relation to Antoinette. As a mother, she does not have a close and warm relationship with her daughter. She tends to show cold attitude to Antoinette. This can be seen when

Antoinette tries to comfort her grief when she sees the ruinous condition of Coulibri Estate: “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” (Rhys, 1966: 18). Annette rejects Antoinette’s consolation in a cold manner.

Annette also shows similar reaction when Antoinette tries to console her deep grief of losing Pierre. She refuses Antoinette who wants to be near her to comfort her: “she said, ‘No,’ quietly, Then ‘No no no’ very loudly and flung me from her. I fell against the partition and hurt myself” (Rhys, 1966: 44). This time she even accidentally hurt Antoinette physically.

Annette’s cold attitude to Antoinette can also be seen when Antoinette tries to fan her mother due to the hot weather. Instead of being happy of having an attentive daughter, Annette shows that she dislikes having her daughter to close to her: “I started to fan her, but she turned her head away. She might rest if I left her alone, she said” (Rhys, 1966: 20). Annette does not feel comfortable when she is close to her daughter.

4.1.1.3 Mr. Mason

Mr. Mason, Antoinette’s step father, also tends to have a flat character in her relationship with Antoinette. He is a rich person, a pure Englishman who just arrives in Jamaica. He does not know much about the situation in Jamaica especially about the black Jamaicans. As a male, Mr. Mason ignores the anxiety of Annette, his new wife. Annette wants to leave Coulibri Estate. She wants to leave Jamaica and move to England because she does not feel safe living among the black Jamaicans. Mr. Mason

underestimates his wife's anxiety, as shown in the following quotation: "He would laugh even louder than he did when my mother told him that she wished to leave Coulibri" (Rhys, 1966: 28). Mr. Mason also tends to underestimate the black Jamaicans as can be seen in the following quotation: "They're too damn lazy to be dangerous," said Mr. Mason (Rhys, 1966: 29). His confidence turns to wrong, as can be seen in the following discussion.

4.1.1.4 The Englishman/Antoinette's Husband

The no-name Englishman who becomes Antoinette's husband is a friend of Richard Mason, Mr. Mason's son. He agrees to marry Antoinette, a white creole living in Jamaica that he does not know before, because he will get a big sum of money. This can be seen in his letter to his father in England: "I have not bought her, she has bought me, or so she thinks ... Dear Father. The thirty thousand pounds have been paid to me without question or condition" (Rhys, 1966: 63). At that time he is penniless due to the English Law of Primogeniture. At first, he feels happy of having a beautiful white creole as his wife. However, the strange surrounding, the strange people, and the strange habits in Jamaica gradually make him feel restless. The appalling rumors about her creole wife also gets into his nerves that make him change his behaviors to his wife. He also has an affair with Amélie, her wife's maid (Rhys, 1966: 126-127). These things will be discussed in details later.

4.1.1.5 Christophine

Christophine is a black Jamaican female who becomes Mr. Mason's wedding present to his wife, Annette (Rhys, 1966: 19). Christophine is close to Antoinette

because she is the one who takes care of her when Annette ignores her own daughter. Christophine is a loyal servant that accompanies Antoinette's up and down in life in Jamaica. She is the only one person who, in her own ways, tries to help Antoinette in her early marriage life. She, even though feels reluctant, helps Antoinette to get her husband's love again using her *obeah's* skill (Rhys, 1966: 102). She also dares to challenge Antoinette's husband who wants to drive her away from Antoinette's side: "This house belong to Miss Antoinette's mother, now it belong to her. Who you to tell me to go?" (Rhys, 1966: 144). In short, Christophine is a good, loyal servant but her power to protect Antoinette is limited.

4.1.2 Conflicts

As what has been said before that conflict happens because of two or more different sides opposing each other. In this novel, the basic conflict that can be seen is in relation to Antoinette's unhappy life. She feels the she is lack of her family's love, especially from her mother. She feels that her mother can easily get angry at her and ignores Antoinette, "All evening my mother didn't speak to me or look at me and I thought, 'She is ashamed of me, ...'" (Rhys, 1966: 24).

Another basic conflict is indicated by the hatred of the black people to Antoinette. It is because she is a creole that reminds them of the white slave masters. For Antoinette, her creole type is much hated because she is a white person who was born in Jamaica. Therefore, because of her indefinite identity, she feels that she does not belong to any 'club', "I never looked at any strange negro. They hated us. They called us white cockroaches" (Rhys, 1966: 20).

The most problematic conflict is when Antoinette's cousin, called Daniel, sends some long letters to Antoinette's husband. Daniel says that Antoinette's family has mad bloodlines. This makes Antoinette's husband feel disgusted and creates a wide space toward her, "Money is good but no money can pay for a crazy wife in your bed. Crazy and worse besides" (Rhys, 1966: 90).

The last conflict triggers the real problem for Antoinette because she feels rejected by her husband without knowing the reason. Antoinette begins to worry and starts imagining unreal possibilities. It leads Antoinette to have some behaviors that indicate mental illness's symptoms as she begins to hurt herself and has the difficulty of controlling her emotion: "Then I beat my fist on a stone, forcing myself to speak calmly" (Rhys, 1966: 103). Even her unconsciousness is affected, she has the difficulty to sleep; "I sleep so badly now. And I dream'" (Rhys, 1966: 103).

4.1.3 Settings

In this passage, the analysis of setting is divided into three kinds of setting: time, place, and social settings. The time setting discusses the time when the story happens. The place setting discusses the places where the main character, Antoinette, visits or lives. The social setting discusses the class and the social interaction that the main character has with her surroundings.

4.1.3.1 Time

The time setting of this novel is a moment before and after the Emancipation Act in 1833's which frees the slaves in Jamaica. This can be seen from Antoinette's mother's conversation with Mr. Luttrell, her neighbor: "... Still waiting for this

compensation the English promised when the Emancipation Act was passed. Some will wait for a long time” (Rhys, 1966: 15). The conversation implies that Mr. Luttrell is formerly a slave owner and he has been waiting long enough for the compensation of freeing his slaves.

The author chooses to use the time before and after the slavery era to make the comparison of Antoinette’s life then and later. It can be seen that the life of Antoinette has changed dramatically due to the Emancipation Act. At first, Antoinette lives as a member of a high-class family that has a plantation business. However, later after her father’s death and the release of Emancipation Act, she lives as a member of low-class family. The clues that are indicated by the setting of time will direct the analysis about Antoinette’s status at that time into a deeper one.

4.1.3.2 Place

The setting of place is in Caribbean Island. The Cosways live on Coulibri Estate before Mr. Cosway dies: “Coulibri Estate where we lived ... now a thing of the past” (Rhys, 1966: 15). Antoinette describes Coulibri Estate in her childhood memories as a beautiful place that looks like a view from what Bible has described: “Our garden was large and beautiful as the garden in the Bible— the tree of life grew there. But it had gone wild” (Rhys, 1966: 17).

Later, Antoinette, Christophine, Pierre, and Annette move to Spanish Town for a moment. It is because Annette will hold her marriage ceremony with Mr. Mason there. Antoinette does not describe the Spanish Town’s view as detailed as Coulibri Estate. She only says that she moves to Spanish Town for a moment to celebrate her

mother's marriage with Mr. Mason: "I was bridesmaid when my mother married Mr. Mason in Spanish Town" (Rhys, 1966: 25).

They move for a moment to Spanish Town not only for that reason, but also because their old house, Coulibri Estate, is being renovated by Mr. Mason. Therefore, as long as the house is being renovated, Antoinette and Pierre move into Aunt Cora's house while her mother and Mr. Mason have their honeymoon in Trinidad: "While the repairs were being done and they were in Trinidad, Pierre and I stayed with Aunt Cora in Spanish Town" (Rhys, 1966: 27).

After Annette and Mr. Mason's honeymoon, Antoinette with her new family come back to the Coulibri Estate to take over the plantation business again: "Coulibri looked the same when I saw it again " (Rhys, 1966: 28). Although she says that the condition in that place is the same as before, she feels that now the place is clean and in a good condition without any broken thing: "...it was clean and tidy, no grass between the flagstones, no leaks" (Rhys, 1966: 28).

Later, after they are back to Coulibri Estate, they get into a riot with the freed slaves that burn their house and end up killing Pierre in it. For a moment, they are staying in Aunt Cora's house in Spanish Town: "All the way back to Aunt Cora's house we didn't speak" (Rhys, 1966: 44). After the incident, Antoinette goes to Aconvent near Aunt Cora's house to study: "... I had to go to the convent, ..." (Rhys, 1966: 44).

Long after that, after she marries the Englishman, Antoinette and her new husband move to a village called Massacre in Windward Islands to have

theirhoneymoon: “So this is Massacre the start of our sweet honeymoon” (Rhys, 1966: 60). They spend some weeks in there. Her husband describes the view in Massacre as very different from that in London: “The rain fell more heavily ... all look very different in the sun” (Rhys, 1966: 44).

After some problems that end up making Antoinette suffer from mental illness, her husband brings her to England hurriedly and forcefully to have an intensive treatment in there: “They tell me I am in England but I don’t believe them I don’t remember” (Rhys, 1966: 162). Antoinette lives in her husband’s house in England; however, in her husband’s house Antoinette stays in a room in the attic. The cold weather of England makes Antoinette feel uncomfortable: “In this room I wake early and lie shivering for it is very cold. At last Grace Poole, the woman who looks after me ...” (Rhys, 1966: 160). Grace Poole is the servant hired by Antoinette’s husband to take care Antoinette and to make sure that Antoinette does not leave her special room.

4.1.3.3 Social

As a creole family in Jamaica, having a business will raise up one’s status. In this novel, it can be seen that the Cosways live a comfortable life because of their big income from the plantation business. However, it all ends when Mr. Cosway dies. Mr. Cosway dies and leaves his family in the middle of slavery issues. As the owner of the business plantation, he is the only one that can handle the business in details. So, after his death, his family has to face a financial problem because nobody else takes care of the business.

The business plantation that Mr. Cosway owns is left behind and with no reliable person to take care of, it is gradually going bankrupt. Both of the events make the rest of Cosways live without any income to support their high-class lifestyle. This turns the social class of the Cosways from high class into low class. As a creole family, the Cosways are seen as a low class family without their plantation business. Therefore, white people and the black slaves see the rest of the Cosway family as a poor family losing its wealth and power as a high class creole family. Annette wants to hide this condition from her children. This can be seen when Antoinette wonders why they have no more guests as before:

“When I asked her why so few people came to see us, she told me that the road from Spanish Town to Coulibri Estate where we lived was very bad and that road repairing was now a thing of the past. (My father, visitors, horses, feeling safe in bed—all belonged to the past)” (Rhys, 1996: 15).

However, the rest of the Cosways are not staying as a low class family forever after Annette marries an Englishman called Mr. Mason. Mr. Mason brings Annette and her children into high class family again by rebuilding the plantation business. The marriage between Annette and Mr. Mason has saved the lives of Antoinette and her brother from the mocking treatments that they get from the people around them such as the black slaves and the white neighbors, “... he’d rescued us from poverty and misery” (Rhys, 1966: 30).

After Antoinette has her arranged marriage with an Englishman, she still keeps her high class status because her husband is an Englishman that was born in a respected family in England. In Jamaica at that time the Englishmen are considered as respected race and have high social status. Even though her husband has no

inheritance from his family, Antoinette has a big inheritance from her mother and that makes Antoinette have high class family status.

4.2 Extrinsic Elements

The discussion about the extrinsic elements is divided into two sections. The first section is about the factors that drive the emergence of the mental illness suffered by the protagonist and the second section is about the symptoms of the mental illness itself as suffered by Antoinette, the protagonist. To support the discussion, relevant quotations from *Wide Sargasso Sea* are given.

4.2.1 The Factors Causing the Emergence of Antoinette's Mental Illness

There are some factors that drive the emergence of the mental illness that affect Antoinette's life. The discussion concerning the factors that trigger the appearance of Antoinette's mental illness will be divided into three parts: The Creole's Problems, Family, and Marriage Life.

4.2.1.1 The Creole's Problems

The discussion will cover three kinds of interaction in relation to the existence of the creoles that can be found in the novel. The first kind is about how black people of Jamaica hate whites and white creoles; the second is how British people sees creole as a lowly but exotic class; and the third, is how Antoinette stands between two cultures which do not accept her existence as white creole. These three points will be discussed below.

4.2.1.1.1 How Black People Hate Pure Whites and White Creoles

Black Jamaicans hate white people because white people make the natives of Jamaica as slaves. The black Jamaicans also hate the creoles because they have white blood. After Antoinette's mother marries Mr. Mason, a rich British man, the Mason family symbolizes a new rich family consisting of white British and white creoles. The big marriage party makes the poor slaves angry. On one side, the marriage saves Annette and her two children from poverty and misery after the death of Mr. Cosway. However, this marriage and the big party sharpen the jealousy and anger of the freed slaves. During the heightened slavery issue due to the Emancipation Act, the angry freed slaves burn the Masons' residence causing the death of Antoinette's little brother.

Antoinette has sensed the dislike and hatred of the black Jamaicans since she was a child when they call her "white cockroach" (Rhys, 1966: 20). This hatred disturbs Antoinette's peacefulness of mind, all the more they are minority living among the black Jamaicans. The brutality of the blacks when they finally burn the Masons' residence can be seen in Mr. Mason's following words: "'A handful of drunken negroes.' 'More of them than I thought, and in a nasty mood too.....' Oh, my God, they get at the back, they set fire to the back of the house'" (Rhys, 1966: 35). Therefore, this scene becomes one of her mental illness' triggers. This incident leaves a deep trauma on young Antoinette's mind.

Antoinette's stress and terror increase when they escape from the burning house and the angry black crowd. Along the ways she sees yelling black crowd: "Somebody

yelled, 'But look the black Englishmen! Look the white niggers!', and then they were all yelling. 'Look the white niggers! Look the damn white niggers!'" (Rhys, 1966: 38). Even though she is still young, she fully understands that the black crowd scorns her, her mother and her brother because they are white creoles. They are white creoles who do not associate with the black society. For the black Jamaicans, white creoles are not pure white like the English people because they were born in Jamaica, but they are not black either because their skin is white. Young Antoinette feels rejected by the blacks. Her mind is getting more and more stressful. The piling up stress are like a ticking bomb waiting to explode in the form of mental illness leading to madness.

4.2.1.1.2 How British's Culture Sees Creole as a Lowly Class

In the novel, it can be seen that the white creoles or white (British) people born in Jamaica are not considered as pure British by British people. Their class is lower than the British. Antoinette's mother fully realizes this condition. She also realizes that the black Jamaicans hate them. That is why she wants to leave the house, the Coulibri Estate. Her marriage to the rich Mr. Mason is her stepping stone to leave Jamaica and move to England. Actually, Antoinette's mother is afraid to live longer in Jamaica. Her intention to move her family to England can be seen in the following quotation: "I will not stay at Coulibri any longer," my mother said. "it is not safe. It is not safe for Pierre" (Rhys, 1966: 31).

However, her anxiousness is not fully understood by Mr. Mason. He does not sense the danger because he just comes from England: "He would laugh even louder

than he did when my mother told him that she wished to leave Coulibri” (Rhys, 1966: 28). Mr. Mason does not really take Annette’s words seriously and he just lets what she says as empty words. Worse, Mr. Mason still thinks to do his plan to bring in some plantation workers in the middle of sensitive slavery issue: “My stepfather talked about a plan to import labourers –...” (Rhys, 1966: 32).

Antoinette’s buried stress concerning her race as white creole increases after her marriage to the Englishman. She senses that her husband is not happy. She does not know that her husband soon regrets the arranged marriage because he marries her for money. The following quotation describes Antoinette’s husband’s bitter feeling: “And the woman is a stranger. Her pleading expression annoys me. I have not bought her, she has bought me, or so she thinks... Dear Father. The thirty thousand pounds have been paid to me without question or condition” (Rhys, 1966: 63).

Antoinette’s husband also does not feel at home in Jamaica and he soon loses his interest to Antoinette, “I have sold my soul or you have sold it, and after all is it such a bad bargain? The girl is thought to be beautiful, she is beautiful. And yet . . .” (Rhys, 1966: 64). He acknowledges that his wife, Antoinette, is beautiful but he feels that there is something that makes him doubtful. It is implied that it is Antoinette’s creole-ness, her being a white creole who lives her entire life in Jamaica that makes her husband question his decision to marry her. Antoinette is an exotic white creole, but still she is a creole. Her class is lower than the pure white who was born in England.

4.2.1.1.3 How Antoinette Stands between Two Cultures

As a white creole living in Jamaica, Antoinette has to face two different cultures; namely, the culture of black Jamaicans and the culture of pure white of British. In other words, Antoinette lives in-between two cultures. How these two cultures regards her existence as a white creole *will be discussed* in this section.

Antoinette realizes that the black Jamaicans' attitude to her and her creole family (mother and brother) is not friendly. Their attitude turns into hatred and resentment when the Emancipation Act that frees the slaves is issued. The freedom drives them to express their hatred openly: "I never looked at any strange negro. They hated us. They called us white cockroaches" (Rhys, 1966: 20). This hatred is further triggered by the big wedding party of Mr. Mason and Annette among the poverty of the blacks. The result is their brutal action of burning the Coulibri house where the Mason family lives, as has been discussed. In short, Antoinette's existence as a white creole and the daughter of an ex-slave owner is not welcome by the majority of the black Jamaicans.

From the view of pure white people (British born people) living in Jamaica, Antoinette has felt a sense of unfriendliness if not rejection. This can be seen in the following quotation: "Plenty white people in Jamaica ... They didn't look at us, nobody see them come near us ... and black nigger better than white nigger" (Rhys, 1966: 22). It indicates that pure white people feel reluctant to associate with the white creoles. Thus, pure white people feel that they have higher status than the white

creoles. In other words, pure white people feel that their culture is better and higher than the culture of the white creoles living in Jamaica.

It is not only from the pure whites and the black Jamaicans, Antoinette is also rejected by the same creoles. However, the young creole boy who is not friendly to her is not a white creole. He is a mixed blood creole, a creole who has black blood. Antoinette is threatened by this creole boy when she is studying in a convent near her aunt Cora's house:

The boy was about fourteen and tall and big for his age, he had a white skin, a dull ugly white covered with freckles a negro's mouth and he had small eyes, like bits of green glass hair was crinkled, a negro's hair, but bright red eyebrows and eyelashes were redThe boy only said, 'One day I catch you alone, you wait, one day I catch you alone (Rhys, 1966: 44-45).

4.2.1.2 Family

This section discusses the interaction between Antoinette with her family members that is problematic and gives big impacts to Antoinette's mental state. The discussion is divided into two kinds. The first is discussing the interactions between Antoinette and her mother and the second is the interaction between Antoinette and Mr. Mason, the husband of her mother.

Her interaction with her late father, Mr. Cosway, and her little brother is not included because the author only gives small portions of description in the novel whether in dialogues or in narrative forms. Her interaction with her aunt, Aunt Cora, is not discussed too because there is no problem in her interaction with her aunt. The interaction between Antoinette and her cousin, Sandi, is also not discussed in here because there is no specific problem between both of them that really gives big

impact to her mental state. Her interaction with Christophine is not included too because Christophine, the black Jamaican servant, has been considered as Antoinette's family and Antoinette does not have any problem with Christophine that can damage her mental state.

4.2.1.2.1 The Interaction between Antoinette and Her Mother

There are some problems related to Antoinette and her mother, Annette. The cold relationship between Antoinette and her mother really affects Antoinette's emotion that influences Antoinette's mental state. These problems can trigger the emergence of symptoms of Antoinette's mental illness.

Annette as a mother does not care much about her daughter, Antoinette. This can be seen when young Antoinette still plays with Tia outside the house even though it is already late afternoon. Tia is a black Jamaican girl whose age is almost the same as Antoinette. Her mother does not ask about her presence or with whom she is now: "My mother never asked me where I had been or what I had done" (Rhys, 1966: 21). In other words, her mother is a careless mother. Her mother's attitude to her unconsciously influences her mind. She feels ignored and abandoned by her own mother. She feels sad. She feels that she cannot communicate with her own mother because she does not care for her. Because of that, Antoinette never expresses her feeling or thought to her mother. This leads to her inability to express herself to others. She becomes introvert and keeps her feeling from others. Thus when later she has problems with her husband in their early marriage, she is difficult to discuss those problems with her husband because she is not used to opening herself to others.

Antoinette's inharmonious relationship with her own mother is also indicated by an accident when Antoinette has to wear Tia's dirty clothes because Tia runs away wearing her clothes after they play in the bathing pool (Rhys, 1966: 21). When she comes home, her mother is having some guests. Ashamed of Antoinette's shameful appearance in front of her guests, her mother ignores her during the rest of the day: "All that evening my mother didn't speak to me or look at me and I thought, 'She is ashamed of me, what Tia said is true'" (Rhys, 1966: 24). The quotation also indicates that her mother tends to care about her own image in front of the guests. Her cold attitude to Antoinette indicates that she is ashamed and disturbed by Antoinette's dirty clothes and appearance. Her mother's reaction unconsciously makes Antoinette think that she is not wanted. This makes Antoinette has a low self-esteem and feels insecure. She feels like nobody's child. No one loves her, not even her own mother. Unconsciously, she craves for love. That is why when she gets married, she expects to be loved totally by her husband.

The climax of Antoinette's feeling of being rejected and unwanted by her mother happens when Pierre, her little brother, dies in the incident when the black Jamaicans burn their house. Both Antoinette and her mother feel so sad. Antoinette wants to console her mother by approaching her and hugging her:

"I could not say, 'He is dead,' so I shook my head. 'But I am here, I am here,' I said, and she said, 'No,' quietly, Then 'No nono' very loudly and flung me from her. I fell against the partition and hurt myself... All the way back to Aunt Cora's house we didn't speak" (Rhys, 1966: 44);

Her mother refuses her affection totally. It hurts Antoinette's feeling because she feels that she is worthless compared to her little brother. She feels that her mother

loves her little brother more. In her deep sadness, Antoinette feels that her mother prefers to have Pierre alive than her, if that is possible. This devastating feeling obviously affects Antoinette's mental state.

4.2.1.2.2 The Interaction between Antoinette and Mr. Mason

Not only does Antoinette have problems with her mother, Antoinette also has some important and deep problems with her step-father. Even though Antoinette has just lived with Mr. Mason as a new family, there are already some problems that she has felt.

Not having a close relationship with her own mother, Antoinette expects that she can communicate and talk to her new step father, Mr. Mason. However, Antoinette remembers that Mr. Mason once thinks that her mother's desire and insistence to leave Coulibri Estate, their house, to move to England is a ridiculous idea. Her step-father's reaction makes Antoinette stop her intention of having a talk with him. Actually, Antoinette wants to talk about *obeah* practice, a traditional Jamaican magic that makes her afraid. Antoinette thinks that it is useless to talk to Mr. Mason about it because if he never considers seriously what her mother thinks, he will also consider that whatever she thinks and talks is not serious or funny: "Mr Mason would laugh if he knew how frightened I had been. He would laugh even louder than he did when my mother told him that she wished to leave Coulibri" (Rhys, 1966: 28).

Mr. Mason's attitude makes Antoinette feels that there is a gap between them. Actually Antoinette wants to have a father and she expects that Mr. Mason can be her

father. However, his attitude makes Antoinette unable to accept him as the replacement of her late father. That is why Antoinette still calls him “Mr. Mason” not father or dad. It indicates that Antoinette positions Mr. Mason as an outsider in the family, “I would never like him very much. I still called him ‘Mr Mason’ in my head” (Rhys, 1966: 30).

Another thing that makes Antoinette cannot have a close relationship with Mr. Mason as her new step-father is his specific attitude: “Mr Mason, so sure of himself, so without a doubt English. And at my mother, so without a doubt not English, but no white nigger either. Not my mother. Never had been. Never could be” (Rhys, 1966: 33). In Antoinette’s eyes, Mr. Mason is too confident and too assertive because he is a pure Englishman. That is why he underestimates her mother’s opinion because her mother is too dependent and too unsure of herself due to her being a white creole. Because of that attitude, Antoinette decides not to express her opinion to Mr. Mason because she feels sure that Mr. Mason will think that she is like her mother, worrying about nothing. That is why when Mr. Mason’s son, Richard, asks her to marry his English friend, Antoinette does not refuse the arranged marriage because she thinks that it is useless to refuse.

4.2.1.3 Marriage Life

Antoinette’s mental state also gets pressures from her marriage life. It has been said that Antoinette’s marriage is an arranged marriage. Antoinette’s does not know her husband before; however she expects that her marriage will be a happy and peaceful one.

Her new marriage is disturbed by Daniel, her father's son with a slave. Daniel earnestly tells Antoinette's husband that Antoinette has a love affair with Sandi, who is also Antoinette's father's son but with different mother. In other words, both Daniel and Sandi are mixed-blood creoles who become Antoinette's colored relative. Daniel cleverly triggers Antoinette's husband's curiosity and jealousy by saying that: "'..... Sandi is like a white man, but more handsome than any white man, and received by many white people they say. Your wife know Sandi since long time. Ask her and she tell you. But not everything I think.' He laughed" (Rhys, 1966: 113).

As a pure Englishman who thinks that his class and race are higher than white creoles as well as mixed-blood creoles, Antoinette's husband feels offended with the news. He is insulted when Daniel cleverly praises Sandi as better than pure white man. His dignity is challenged. He feels repulsed and furious: "Now disgust was rising in me like sickness. Disgust and rage" (Rhys, 1966: 114). It is unfortunate for Antoinette because her emotional husband is not the type who likes to discuss openly if there is something wrong between them.

Sensing that her husband's attitude has changed because of Daniel's words, Antoinette tries to talk to her husband in order to clarify the problems. Her effort can be seen in the following quotation: "He tell lies about us and he is sure that you will believe him and not listen to the other side" (Rhys, 1966: 116). Too offended, Antoinette's husband refuses to give Antoinette a chance to explain. He blindly believes what Daniel says about her wife.

One problem is not solved; Daniel adds another problem by saying that Antoinette's inherits madness from her mother. This can be seen from Antoinette's words "I know what he told you. That my mother was mad and an infamous woman and that my little brother who died was born a cretin, an idiot, and that I am a mad girl too" (Rhys, 1966: 116). Antoinette's effort to ask her husband to listen to her explanation is futile because her husband refuses any communication with her. It strongly indicates that Antoinette's husband completely believes Daniel's story about Antoinette. This event makes Antoinette's feel sad and distressed.

In her distress, Antoinette still asks her husband to listen to her explanation: "You have no right to ask questions about my mother and then refuse to listen to my answer" (Rhys, 1966: 117). However, her husband keeps ignoring Antoinette. This greatly adds Antoinette's distress. She has tried so hard to open herself to her husband, one thing that she has never done before. Her husband's refusal makes her frustrated.

Another thing that adds Antoinette's frustration is when her husband always calls her 'Bertha', as can be seen in the following quotation:

'Don't laugh like that, Bertha.'

'My name is not Bertha; why do you call me Bertha?'"

'Because it is a name I'm particularly fond of. I think of you as Bertha' (Rhys, 1966: 122).

The quotation above indicates that Antoinette's husband is an egoistic man. She does not care for Antoinette's feeling. It is implied that he does not like the name of 'Antoinette' and without any talks he just calls her with the name that he likes. 'Bertha' is a more English name than 'Antoinette'. However, by being called Bertha,

Antoinette feels that her husband cannot accept her as she is as Antoinette. Her husband wants to change her. It also implies that her husband wants to change her identity because he is ashamed of her, of her creole-ness. Antoinette does not like being called Bertha, she is Antoinette not Bertha. She refuses to be called Bertha but her husband insists on calling her Bertha. This new label on her existence adds Antoinette's distress. She does not want to become another person. She does not want to lose her identity as Antoinette.

Antoinette's stress does not stop here. Her husband starts having an affair with a maid, a black Jamaican girl called Amélie: "'You've told me so before, Amélie. Is that the only song you know?' ... I pulled her down beside me and we were both laughing" (Rhys, 1966: 126-127). Amélie is the maid that serves them during the honeymoon. Even though Antoinette does not see by her own eyes about the affair, she can sense it because her husband and Amélie's attitude to her has changed. Her husband becomes indifferent to her and sleeps in another room. This can be seen in Antoinette's words to her loyal servant, Christophine: "Christophine, he does not love me, I think he hates me. He always sleeps in his dressing-room now and the servants know" (Rhys, 1966: 99). That the other servants know about the situation adds Antoinette's distress. Antoinette also feels irritated by Amélie's attitude to her now. She often giggles and looks with underestimating eyes to Antoinette: "Amélie came into the room with two jugs of hot water. She looked at me sideways and smiled" (Rhys, 1866: 92). The problem in the marriage inevitably affects Antoinette's mental state. Her depression is greater and greater. She has nobody to talk to and there is

nobody strong enough to defend her. She feels entrapped in the arranged marriage.

This can be seen in the following quotation:

He would never give me any money to go away and he would be furious if I asked him. There would be a scandal if I left him and he hates scandal. Even if I got away (and how?) he would force me back. So would Richard. So would Richard. So would everybody else. Running away from him, from this island, is the lie. What reason could I give for going and who would believe me? (Rhys, 1966: 103).

Antoinette fully realizes that nobody will believe her story if she runs away from her husband. She will be judged as ungrateful. Besides, she has no money, no means, and no place to escape from the arranged marriage. Antoinette is alone, lonely, hopeless, and full of distressful problems.

4.2.2 The Symptoms of Antoinette's Mental Illness

The symptoms of mental illness cannot be detected easily. It is because the symptoms of mental illness are not definite and too complicated. As what had been explained before, the sufferers of mental illness will have many odd and abnormal behaviors that will make them look very weird in their normal environment. The people around them will feel uncomfortable to have any communication with the sufferer.

The first symptom of Antoinette's mental disorder is her inability to sleep: "I sleep so badly now. And I dream'" (Rhys, 1966: 103). Interrupted sleep is a symptom of buried distress. It is the manifestation of long restlessness that is tried to be repressed. This symptom indicates that Antoinette has a big problem that she tries to forget.

The second symptom of Antoinette's cases of mental illness is her difficulty to be calm and repress her emotion. It can be seen when Christophine refuses to help her marriage problem with *obeah*. Frustrated and desperate, Antoinette acts unexpectedly: "Then I beat my fist on a stone, forcing myself to speak calmly" (Rhys, 1966: 103). She hurts herself to control her emotion. It is not a normal thing to do. Hurting oneself is not normal. Antoinette's action is not normal. It indicates the condition of her mental state which is not normal.

The third abnormal behavior that appears in Antoinette's action is her choice to be alone in the dark instead of being together with her husband in a brightly-lit place. She feels that her place is in the darkness. As what has been said before, a sufferer of mental illness will reduce their communication with the world outside. It is because the sufferer feels uncomfortable to have any communication or interactions to others. Here, Antoinette wants to have some distance. She prefers to lock herself away from the crowd and has no communication with others. She wants to escape from the normal world: "I wish to stay here in the dark . . . where I belong,' she added" (Rhys, 1966: 123).

A patient of mental illness will have a very obvious bad appearance and a weak body that make them different from normal people. Antoinette has this symptom too. It is described that her English husband is speechless when he sees Antoinette's shocking appearance. Antoinette becomes like this because the symptom of mental illness has almost reached its peaks. He describes her as having a really unkempt appearance. Her hair loses its shine and needs to be washed and combed. Her face not

only looks unhealthy but it also indicates strong but hidden emotion. The most shocking thing is her eyes. They are red and lifeless. She is not wearing shoes and her speech is incomprehensible. The following quotation describes Antoinette's shocking appearance in details:

“When I saw her I was too shocked to speak. Her hair hung uncombed and dull into her eyes which were inflamed and staring, her face was very flushed and looked swollen. Her feet were bare. However when she spoke her voice was low, almost inaudible” (Rhys, 1966: 132).

The sufferer of mental illness will have an intolerable, sudden actions and difficulties in handling their emotions. Antoinette also becomes someone who has difficulties in handling her emotions. She acts crazily such as laughing like a mad person, biting her husband's arm when he tries to hold her, smash several bottles containing alcoholic drunk and threatens her husband with the broken glass. In short, Antoinette is in the border of insanity. This happens because her mind is in great confusion due to the piling up of distresses that she cannot endure anymore:

“She laughed at that. A crazy laugh I managed to hold her wrist with one hand and the rum with the other, but when I felt her teeth in my arm I dropped the bottle She smashed another bottle against the wall and stood with the broken glass in her hand and murder in her eyes” (Rhys, 1966: 134).

How the mental illness' sufferers talk is also different from normal people. The sufferers of mental illness tend to speak rudely to others, or what they say are difficult to be understood by normal people. In this case, Antoinette says many inappropriate things to the husband that she loves so much. It is such an irrational thing to say nasty things to the beloved people. Therefore, it is an indication of the symptom of mental illness when Antoinette blindly hurts her husband verbally and physically: “Then she cursed me comprehensively, ... this red-eyed wild-haired stranger who was my wife

shouting obscenities at me ... Antoinette collapsed on the sofa and went sobbing” (Rhys, 1966: 135). It is described that her husband is almost unable to recognize her in her present horrible appearance. Physically exhausted by her uncontrollable action, Antoinette drops herself on the couch and starts crying uncontrollably.

Finally, Antoinette’s peak mental illness is indicated by her eyes. Her beautiful eyes are dull, empty, and soulless. Antoinette has lost her spirit to live as she swiftly loses her sanity. Now she is almost completely mad. A beautiful but mad girl. This can be seen in this pathetic description: “She lifted her eyes. Blank lovely eyes. Mad eyes. A mad girl” (Rhys, 1966: 154).

Seeing that his white creole wife’s mental state is getting worse and worse, the English husband decides to take her to England, to his house, in order to get better treatment. Nobody accompanies Antoinette to the new strange country that she has never visited before. She also knows nobody there.

In her husband’s residence, she is placed in a special room in the attic guarded by an expensively paid woman called Grace Poole. No friends, no acquaintance, no communication, Antoinette lives in total isolation. She is like a prisoner in her own husband’s house. Her husband never visits her too. This patriarchal secluded environment obviously does not make her mental disorder get better. She misses the warm weather of Jamaica and she often has flashback memories of her life in Jamaica. She has difficulty to think clearly. Her memory is on and off, “What am I doing in this place and who am I?” (Rhys, 1966: 162). A new symptom of her mental illness also emerges. She hears voices in her head, “... the sound in my head would

stop...” (Rhys, 1966: 165). In other words, Antoinette is in complete mental chaos. She is at the peak of her mental illness.

In her peak mental illness, Antoinette even does not remember that she attacks Richard Mason brutally when he visits her in her room in the attic. Annette knows this incident from Grace Poole (Rhys, 1966: 164). In her confused mind, the only thing that she sees intently is the fire that heats her cold room and her red dress: “But I looked at the dress on the floor and it was as if the fire had spread across the room. It was beautiful and it reminded me of something I must do” (Rhys, 1966: 168). Actually what is meant by “something I must do” is her unconscious desire to be free: Free from the strange people and cold surrounding; free from her husband who takes her to the cold England but then locked her up without visiting her even once; in short, free from the constricting patriarchal England household. The red color of the dress and fire forebodes the last extreme action that will be done by mentally-ill Antoinette in relation to “something I must do”.

Finally, Antoinette takes her last action. She decides to go home to Jamaica where it is warm and green. She misses the warm and hot weather so much. She misses her previous life. She wants to leave the cold England, the cold husband, the cold room in the attic, the cold patriarchal atmosphere. She wants to be free. She wants to be herself. When she is able to steal the room key from the sleeping Grace Poole, she stealthily wanders along the dark passages of her husband’s house. She must do what she has to do, what she wants to do. She feels that she can do it by herself. In her confused mind she lights the candle. She is coming home. The warm and hot weather

welcomes her. Antoinette does not realize that she burns the house and jumps into the blazing fire. The following quotation not only indicates Antoinette's confused mind but also indicates her last decision, her last action in her condition of being mentally ill: "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, 1966: 171). Antoinette finds her own way to escape from "the dark passage" of the patriarchal household she is brought to live by her cold patriarchal English husband.

Chapter 5

CONCLUSION

The *Wide Sargasso Sea* portrays the early life of Antoinette Cosway-Mason. Antoinette Cosway-Mason in *The Wide Sargasso Sea* is described as a young beautiful white creole living in Jamaica who later marries an Englishman, no name mentioned. Antoinette is later described to suffer from mental illness.

Due to the purpose of the thesis which focuses on the mental illness suffered by Antoinette, the analysis is divided into intrinsic and extrinsic analyses. The intrinsic analysis focuses on the characters, settings, and conflicts which play an important role in the emergence of Antoinette's mental illness while the extrinsic analysis is about the social and psychological factors that causes the emergence of the mental illness and the symptoms of Antoinette's mental illness.

The characters analyzed are Antoinette and those closely related to Antoinette, namely, Annette (her mother), Mr. Mason (her step-father), the Englishman (her husband), and Christophine (the black Jamaican who is Antoinette's servant). These characters play an important role in Antoinette's mental state.

The conflicts experienced by Antoinette are basically non-physical ones. Her emotional-psychological conflicts can be divided into trivial and complicated ones. The trivial conflicts experienced by Antoinette are when she is ignored by her mother, she is not welcomed by the black Jamaicans, and she cannot communicate

with her step-father. The complicated conflicts are with her husband which is basically triggered by Daniel's wicked rumors about her.

The settings that can be found in this novel are divided into three forms: time, place and social. The setting of time is around 1830, especially after the Emancipation Act moment issued in 1833's. The setting of place happens in many locations. Basically, the story takes place in Jamaica for the most part of the novel. There are some places in Jamaica where Antoinette and her family live such a Coulibri Estate in Caribbean Island where her Cosway's family has their plantation business; Spanish Town where her Aunt lives; and a place called Massacre in Windward Island where Antoinette spends her honeymoon. The setting of place also happens in England for a small part of the novel. In England, Antoinette lives in her husband's house. The mostly described place in the house of Antoinette's husband is the room in the attic where Antoinette stays in prisoner-like situation.

Social setting of Antoinette's Cosway family is a high class family because the plantation business goes so well under Mr. Cosway's hands. After Mr. Cosway dies, they go bankrupt and they belong to low class family. However, after Annette marries the rich Mr. Mason, they become high class family again since Mr. Mason starts to rebuild the business plantation. Antoinette remains as a high class family even after she marries Rochester because of her mother's pile of inheritance.

In Jean Rhys' *Wide Sargasso Sea*, Antoinette Cosway finally suffers from mental illness due to the internal and external factors in her life. The symptom of Antoinette's mental illness appears gradually. The faint symptom is her inability to

express herself. This faint symptom soon changes into clear symptoms. She has difficulty to sleep well at night, she is unable to control her emotion, her speech is incomprehensible and her appearance is dirty and uncared for.

The triggers of Antoinette's mental illness are basically social factors such as the creole's problems, family, and marriage life. Concerning her existence as a white creole living in Jamaica, Antoinette experiences underestimation from the pure white people, the hatred from the black Jamaicans, and unfriendly attitude from the mixed creole. Antoinette also has unharmonious relationship with her step-father, Mr. Mason. In her marriage life, she has to face her patriarchal husband who distrusts and ignores her after he hears bad rumors about her.

Those triggers play an important role in affecting Antoinette's mental state. Her distress is getting worse and worse. Her mental illness reaches its peak when she is brought to England by her husband. The new, strange, friendless, cold, and patriarchal situation of England does not help Antoinette's mental illness at all. She loses her ability to know her surroundings. Her mental confusion and her missing the warm weather of Jamaica drive her to take the last action that she has to do. She decides to go home by herself in her own way. In the peak of her mental confusion, she sets her husband's house on fire and jumps into the blazing fire as a symbol of coming home, returning to the warm place of her birth. At last, Antoinette, the victim of social factors, is finally free from all her sufferings in her own way.

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