

Gender Migration in Jean Rhys's Wide Sargasso Sea

**Dissertation submitted to Mahatma Gandhi University, Kottayam in partial
fulfillment of the requirement for the award of the degree of
Master of Arts in English**

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2020

Certificate

Certified that this is a bonafide report of the project entitled *Gender Migration in Jean Rhys's Wide Sargasso Sea* done by Divya.V.P.. (Register No. 180011002131) for the fulfillment of the requirement for the M.A. degree in English under Mahatma Gandhi University, Kottayam during the year 2018-2020.

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Declaration

I, Divya.V.P., hereby affirm that the dissertation titled *Gender Migration in Jean Rhys's Wide Sargasso Sea* is a genuine record of work done by me under the guidance of Ms.Uma and Ms.Lissy Kachappilly of the Post Graduate Department of English, Bharata Mata College, Thrikkakara and has not been submitted previously for the award of any masters or degree.

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Acknowledgement

I gratefully acknowledge the valuable guidance and assistance of all who helped me during the course of this dissertation entitled *Gender Migration in Jean Rhys's Wide Sargasso Sea*. First and foremost I thank God Almighty for his grace and blessings present in every endeavor I undertake.

My indebtedness extends to Ms. Lissy Kachappilly, Head of the Department of English, for her constructive counsel and supervision. I express my profound gratitude and indebtedness to my project guide Ms. Uma, Assistant Professor, Department of English for her unwavering support, guidance and insight throughout this project.

I am grateful to the faculty of the English Department for their constant encouragement and advice. I also extend my thanks to the staff of the college library for helping me with books and assistance.

Last but not least, I record my sincere gratitude to my family and friends for their unfailing support and encouragement without which this research would not have been possible.

Divya.V.P

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Chapter 1

Introduction

"Migration is the act of moving from one spatial unit to another (9.3:Baker)". The literal meaning of "Migration" is "shifting of people or an individual or group of individuals from one cultural area to another, which may be permanent or temporary". Geographical shifts and cultural context changes associated with migration movements cause profound transformations in the psyche of individuals who migrate (01.1:Plinio Montagna). Females are more migratory over short distances than males. Women often migrate officially as dependent family members of other migrants or to marry someone in another country. Most migrant women move voluntarily, but women and girls are also forced migrants leaving their countries in order to flee conflict, persecution, environmental degradation, natural disasters or other situations that affect their security, livelihood or habitat. Migration can have a positive or negative impact on a migrant depending on the context and the situations they face. Migrant women in particular face situations of vulnerability that are related to gender based discrimination and gender based violence. Women face what is called an intersexual discrimination. They are discriminated against as migrants and as women. They may be victims of violence that is based on their gender, such as sexual and physical violence. In Latin American and Caribbean, there are other forms of discrimination in addition to the structural gender inequalities, so migrant women may also face discrimination based on their ethnicity, their sexual orientation, their region or their gender identity. At the same time, migration can be

very positive for women, giving them access to education, to jobs, to participating in the political and public life and sometimes to live independently in ways they never have before in their life. Migration can be a way for migrant women and girls to escape gender-based violence in their families or their communities.

Jean Rhys was born (24 August 1890) Ella Gwendolyn Rees Williams in Roseau, the capital of Dominica. The daughter of a Welsh doctor and Creole mother, Rhys lived and was educated in Dominica until she went to London at the age of 16 and worked as an actress before moving to Paris. She was a middle 20th century novelist who earned acclaim for her early works set in the bohemian world of Europe in the 1920s and 30s but who stopped writing for nearly three decades, until she wrote a successful novel set in the West Indies. From Paris she was encouraged to write by the English novelist Ford Madox Ford. Her first book, a collection of short stories, "The Left Bank(1927)", was followed by such novels as "Postures(1928)", "After Leaving Mr. Mackenzie (1931)", "Voyage in the Dark (1934)", and "Good Morning, Midnight (1939)". After moving to Cornwall she wrote nothing until her remarkably successful "Wide Sargasso Sea(1966)", written as a prequel to Charlotte Bronte's "Jane Eyre". "Tigers are Better-Looking(1968)" and "Sleep It Off Lady(1976)", both short-story collections, followed. "Smile Please", an unfinished autobiography, was published in 1979. She was awarded the 'W.H.Smith Literary Award' in 1967. In 1978 she was honored 'Order of the British Empire' for her writing. She died on 14 May 1979.

"Wide Sargasso Sea" is a postcolonial novel. It is the author's most successful novel that sold in a large number when it was first published. The book describes the power relationships between men and women. "Wide Sargasso Sea", a novel that reconstructed the earlier life of the fictional character Antoinette Cosway, who was Mr. Rochester's mad first wife in Charlotte Bronte's "Jane Eyre". Antoinette was born as the daughter of a white man from England named Alexander, was a former slave owner and creole woman from Martinique. She is also born of the English patriarchal construct of empire. The story is set in Jamaica. The book opens shortly after the Slavery Abolition Act 1833 that abolished slavery in the British Empire on 1st of August 1834. Antoinette is the protagonist of the novel. She begins by telling about her childhood to the time of her arranged marriage to an unnamed Englishman. That Englishman is said to be implying as Mr. Rochester from the novel "Jane Eyre". As their marriage progresses, Antoinette, whom he renames "Bertha" and confines to a locked room, descends into madness, in part from despair at being torn from her island home in the Caribbean and subjugated to an alien culture.

The novel is split into three parts. Part One takes place in Coulibri, Jamaica, and is narrated by Antoinette. Describing childhood experiences, she reviews several facets of her life, including her mother's mental instability and her mentally disabled brother's tragic death. Part Two alternates between the points of view of her husband and of Antoinette during their 'honeymoon' excursion to Granbois, Dominica. Likely catalysts for Antoinette's downfall are the mutual suspicions that develop between the aforementioned couple, and the machinations of Daniel who claims he is Antoinette's illegitimate brother, he impugns Antoinette's reputation and mental state and demands hush money. Antoinette's old nurse

Christophine openly distrusts the Englishman. His apparent belief in the destructive accounts about Antoinette aggravate the situation; he becomes visibly unfaithful to her. Antoinette's increased sense of paranoia and bitter disappointment of her failing marriage unbalance her already precarious mental and emotional state. Part Three happens in England. It is the shortest part of the novel; it is from the perspective of Antoinette, renamed by her husband as Bertha. She is largely confined "to attic" of Thornfield Hall, the Rochester mansion, she calls the "Great House". The story traces her relationship with Grace, the servant who is tasked guarding her, as well as her disintegrating life with the Englishman, as he hides her from the world. He makes empty promises to come to her more, but sees less of her. He ventures away to pursue relationships with other women and eventually with the young governess, Jane Eyre. Expressing her thoughts in 'stream of consciousness', Antoinette decides to take her own life as she believes this is her destiny. At the end of novel Antoinette commit suicide from the Great House.

Though the concept of gender migration, the research points out the migration of female gender. The paper proves how the term gender migration affects the female characters, Antoinette Cosway and Anette Cosway in this novel. The first chapter is an introduction to the author, novel and the concept of gender migration. The second chapter delves into the development of the theory of migration and analysis in surveying women and international migration. The third chapter dwells with the application of migration theory into the migration psyche of Anette Cosway. The fourth chapter analyses how the concept of migration as the root cause of psychological trauma faced by the protagonist Antoinette Cosway in the novel along with the discussion of migration theory. Thus the fifth chapter attempts to shed light

into the multiple layers of migration that affects human psyche, especially the female psyche, throughout the veins of the novel.

Chapter 2

Development of the theory of migration and analysis in surveying women and international migration.

The word 'migration' is derived from the Latin word 'migrate', which means to change one's residence. The Encyclopedia Americana defines the term as a co_ordinated voluntary movement of a considerable member of people from an accustomed habitat to a new one. The International Encyclopedia of Social Sciences has defined it as the relatively permanent movement of persons over a significant distance. The International Encyclopedia of Population, 'migration' is defined as a geographical mobility that involves a change of usual residence between defined political or statistical areas or between residence areas of different types.

Migration is one of the distinguishing features of human beings that has been occurring since it started from the very beginning of man's appearance in this universe. Migration can take two forms:forced and voluntary. The most difficult for regulation are forced forms; as they have a spontaneous and massive character; they transform the existing structure of the society. In forced migration, the migration of people happens when people are forced to move. But in voluntary migration, the migration of people is a choice by the person migrating. Voluntary migration is generally the more regulated process. Is neither massive, nor natural;it is particularly distributed in time.

People move for different reasons. These differences affect the overall migration process. In most cases, refugees need more special services from the receiver population such as emergency shelter, food, and legal aid. The psychological trauma of feeling their homeland and leaving family members behind can also complicate refugees' adjustment to their new environment. Considering that a migrant can be a slave, refugee, or job seeker, or have some other reason for moving, no single theory can provide a comprehensive explanation for the migration process. The theories of migration are important because they can help us understand population movements within their wider political and economic context.

C.J. Lewis has tried to simplify the problem by classifying the migration process into four categories. a) Spatial migration : This classification is based on the spatial criteria that focuses upon the aerial units between which movements take place. It generally comprises two types of movements- Internal migration (movement of people within a nation) and International migration (movement of people across political boundaries). b) Temporal migration : Here the focus is on the length of residence in the host community. Daily, periodic, seasonal and long term movements are meant by the term. c) Causal migration : Here the distinction is based on the differences in the level of culture and presence or absence of violence. Voluntary and forced migrations are meant here. d) Consequential : Here the distinction is made between the innovating and conservative.

Earnest Ravenstein is widely regarded as the earliest migration theorist. Ravenstein, an English geographer, used census data from England and Wales to develop his "Laws of Migration (1889)". He concluded that migration was governed by a "push-pull" process; that is, unfavourable conditions in one place 'push' people out, and favourable conditions in an external location 'pull' them out. Rubenstein's law stated that the primary cause for migration was better external economic opportunities; the volume of migration decreases as distance increases; migration occurs in stages instead of one long move; population movements are bilateral; and migration differentials influence a person's mobility. Many theorists have followed in Ravenstein's footsteps, and the dominant theories in contemporary scholarship are more or less variations of his conclusion. Everett Lee(1966) reformulated Rubenstein's theory to give more emphasis to internal factors. Lee also outlined the impact that intervening obstacles have on the migration process. He argued that variables such as distance, physical and political barriers, and having dependents can impede or even prevent migration. Lee pointed out that the migration process is selective because differentials such as age, gender, and social class affect how persons respond to push-pull factors, and these conditions also shape their ability to overcome intervening obstacles. In his theory, Lee has conceptualized the factors associated with the decision to migrate and the process of migration into the following four categories : (1) Factors associated with the area of origin ; (2) Factors associated with the area of destination (3) Intervening obstacles ; and (4) Personal factors.

Kunz's Kinetic Model of Refugee Theory(1973, 1981) : According to Kunz, the flight and settlement patterns of most refugees conform to two kinetic types- anticipatory refugee movement and acute refugee movement. Anticipatory refugees

sense danger early, thus allowing an orderly departure before the crisis occurs. They are often accompanied by their entire family with their resources intact, and have prepared for a new life. Anticipatory refugees have leave as soon as they find a country willing to take them. Acute refugee movements, on the other hand, are responses to an overwhelming push where people are forced to leave their homeland on a moment's notice. They are unprepared for the journey and concentrate simply on surviving the disaster zone. In 1981, Kunz expanded his Refugee Theory to include the concept of majority-identified, event-related and self-alienated refugees are those who oppose social and political events in their home country. Event-related refugees are those who must leave because of active discrimination against the particular group to which they belong. Those who flee from their home country due to varieties of personal reasons are referred to as self-alienated refugees. The response of host countries to refugee applications often based on which of these categories they belong to.

According to Bogue, " migration is caused by economic as well as social, political and psychological factors also".

Eisenstadt, S.N.(1953, pp.167-180) defined migration as " the physical transition of an individual or a group from one society to another".This transition normally involves abandoning one social setting and entering another, and different one. His emphasis is mainly on leaving a whole set of social life of a person's previous residential region and establishing a new set of social life in a better or new region where he migrated and decided to live.

According to Demko, G.J. Ross, H.M.Schnell, G.A.(1970, pp.286, 287)
"migration is the most complex of population change. It provides an important network for the diffusion of ideas and information and indicate symptoms of social and economic change, and can be regarded as a human adjustment to economic, environmental, and social problems".

The World Survey on the Role of Women in Development, presented to the Second Committee of the General assembly at its fifty-ninth session (A/59/287), addresses key issues related to women and international migration. The analysis of its main findings are presented below.

The migration of women has always been an important component of international migration. As of 2000, the United Nations Population Division estimates that 49 percent of all international migrants were women or girls, and that the proportion of women among international migrants had reached 51 percent in more developed regions. Women often migrate officially as dependent family members of other migrants or to marry someone in another country. Female migrants are, however, increasingly part of flows of migrant workers, moving on their own to become the principal wage earners for their families. Most migrant women move voluntarily but women and girls, are also forced migrants leaving their countries in order to flee conflict, persecution, environmental degradation, natural disasters or other situations that affect their security, livelihood or habitat.

As a key organizing principle of society, gender is central to any discussion of the causes and consequences of international migration, including the process of decision making involved and the mechanism leading to migration. Previous approaches to documenting and understanding international migration had often disregarded the migration of women. Analytical frameworks either ignored the participation of women in international migration were similar for migrant women and migrant men, thus avoiding an investigation of how migration and its outcomes differ by sex.

The participation of women in migration depends on the social roles of women, their autonomy and capacity to make decision, their access to resources, and the existing gender satisfaction in countries of origin and destination. Gender inequality can be a powerful factor leading to migration when women have economic, political and social expectations that cannot be realized in the country of origin. As with any migrant, the migration outcomes for women very depending on whether their movement is voluntary or forced, and on whether their presence in the receiving country is legal or not. The findings of the World Survey permit certain generations regarding the causes and consequences of migration for women.

Women migrate to work abroad in response to gender-specific labour demand in countries of destination that reflects existing values, norms, stereotypes and hierarchies based on gender. Thus, although laws regarding the admission of migrant workers are generally genderneutral, the demand for domestic workers, nurses, and entertainers focuses on the recruitment of migrant women. Moreover, in

countries of origin as well, female labour supply is the result of gender norms and stereotypes that gear women to certain traditionally female occupations. Recruitment intermediaries, whether private or official, also contribute to reinforce gender segregation in the labour market. Migration is related to the level of empowerment of women, with migration levels among women being higher when female earning potential is more highly valued in the country of origin and women have access to local employment and income generating opportunities.

Migration affects not only the migrants themselves but also their family members even if they remain in the country of origin. Gender relations and gender hierarchies in both sending and receiving countries determine the gender-specific impact of migration. Women remaining their male relatives migrate may find themselves co-residing with other male relatives who may restrict their activities outside the home.

In the societies of destination, gender relations and hierarchies as well as politics or practices leading in gender inequalities condition the effect of migration for migrant women. The legal status of migrant women, the gender role implicit in admission regulations and general attitudes to migrants are also important factors influencing the subsequent experiences of migrant women and the impact of their migration on countries of destination.

Convention, laws and practices governing the rights of women and migrants in receiving countries affect migrant women. Women who are recruited as domestic workers or who are unauthorized workers in the country of destination are particularly vulnerable. Depending on the receiving country, they may have no protection or recourse in case of abuse. Migrant women are also affected by gender inequality in the society of destination. Labour market segmentation based on gender and the segregation of women in traditionally female occupations mean that migrant women are often paid less than migrant men who are concentrated in higher paying occupations. Thus earning inequality between migrant women and migrant men persists in countries. When migrants start small business in the country of destination, female family members may work without remuneration in response to norms and practices that undervalue their contributions.

Refugee women or girls or those who are displaced are particularly vulnerable when they find themselves in situations where their security cannot be ensured and where they may be subject to sexual violence or exploitation. Providing women and children who are refugees or displaced access to food and other essential items is critical, as is their participation in decisions regarding their families.

Increased understanding of the situation of migrant women should provide the basis for the formulation of policies and programmes that promote their equality with migrant men and that safeguard their well-being. The World Survey on the Role of Women in Development makes a number of recommendations for improving the situation of women who are migrants or refugees as well as for those who have been

the victims of trafficking. They include a call on all countries to ratify and implement all international legal instruments that promote and protect rights of migrant women and girls ; to review their national migration legislation and regulations in order to identify discriminatory provisions and modify them, and to develop legal literacy programmes to promote better understanding of the human rights of women.

Chapter 3

The application of migration theory into the migration psyche of Anette Cosway.

Madness cannot be define easily at it has different connections and interpretations. It can be taken as a mental illness and a consequence of social and cultural pressures. According to David Cooper, "one does not go mad but is driven mad by others" (Foucault viii) and Annette suffers from the same. The first and the foremost point is the connection of madness with identity crisis. Annette suffers from identity and this ultimately leads her to paranoia and then madness. Identity can define as the traits and characteristics, social relations, roles, and social group memberships that define who one is. Identities can be focused on the past- what used to be true of one, the present - what is true of one now, or the future -the person one expects or wishes to become, the person one feels obligated to try to become, or the person one fears one may become (Leary et al.69).

Annette is the young and gorgeous but troubled mother of Antoinette and Pierre. A white woman born in Martinique, Annette has never been accepted by the black Jamaicans. Caste as an outsider, she feels alternately abandoned and persecuted, and her instinct for self-preservation ultimately leads to her mental breakdown. Annette is the second wife of Alexander Cosway, the slave owner. The novel started after the Slavery Abolition Act 1833. Anette is a widow at the start of the novel, sunk into debt after the death of her husband. She is an emotional woman. Her husband dies leaving her with their two children, including a son who has a

disability faced with very limited means Anette is overwhelmed. Eventually she marries a rich man, Mr.Mason, in order to save her family from destitution.

The migration process was happened in the life of Anette Cosway in the sequence of which the Jamaican native blacks were forcefully migrated the family of Annette Cosway from their home country. The natives were take revenge upon her family after the Slavery Abolition Act because of that they are the ex-slave owners. Angry at the returning prosperity of their oppressors, freed slaves living in Coulibri burn down Annette's house, killing her mentally disabled son, Pierre. As Anette had been struggling with her mental health up until this point. After fire, Mr. Mason leaves Anette in the care of a black couple who reportedly humiliate her and mock her condition.

A frightened spectral presence for most book, Annette shows signs of mental illness almost from the first page. It represent that the death of her first husband and the Slavery Abolition Act will mentally disturbed her. Before the abolition of slavery Annette and her family was happy and wealthy, but abolition of slavery her family were faced poverty. It is not acceptable for her emotionally and she simply entered into depression. Then she decided to marry Mr.Mason for financial success but it is unsatisfactory to her. After the Slavery Abolition Act her mind worried and depressed by thinking that the native blacks may attack them. The fear is always linked in her mind. She tells her husband about her fear but he ignored her words. She was mentally exhausted when things went as she had feared. It caused her psychological

trauma.

Her life in Dominica has made her mental state worse. Her mind reached into more mental distress and psychological trauma from there. After the fire that destroys her family home, she attempts to kill her husband and is locked away for the remainder for her days. She apparently dies when Antoinette is at school, but the exact cause of her death is never made clean, and later even the timing of her passing is called into question. Her ultimate fate is therefore unsurprising.

According to C.J Lewis in his *Spatial migration* : the classification is based on the spatial criteria that focuses upon the aerial units between which movements take place. It generally comprises two types of movements, Internal migration and International migration. The type of International migration was in "Jean Rhys's *Wide Sargasso Sea*", C.J Lewis defined "international migration was the movement of people across political boundaries ". The family of Annette Cosway were facing the process of international migration from the side of Jamaican native blacks. Annette migrated to be with her family members because of political conditions in their home country. They leave their home country Jamaica in order to look better living opportunities in another country which is Dominica. Through Casual migration, Lewis defines the type of forced migration. Force means "the migration of people happens when people are forced to move". The process of forced migration has also happened in the life of Annette, the native blacks forcefully migrated Annette's family because of that she belongs to the category of ex-slave

owner and considered as the creole Martinique woman. So that the native blacks were forwarded the cultural violence against Annette's family.

The native black's violence of fire will make Anette mentally disorder. From that they killed Annette's physically disordered son. Annette was helpless to save her son from the burning house. This incident caused Annette to become mentally ill. According to Bongue, "migration is caused by economic as well as political, and psychological factors also. The statement of Bongue was happening in the life of Annette through the way that she dropped into economically backwardness after the Emancipation act and then native blacks burned Annette's house also. Her family go to another country in order to survive themselves and to build up economic stability. The cause of their migration is that based on the cultural and political issues in Coulibri, the Coulibri people were showing their agitation against the ex-slave owners and their family after the end of Emancipation act. They try to save and protect their own people and abolish the people out of their region. The native blacks gave priority to their people. The movements from Jamaican natives mentelly destroyed Annette, by seeing the death of her mentally disabled son Pierre, the death of her bird and the collapsation of her earnings will also made psychological trauma in Annette.

After the migration process Annette entered the deep motion of psychological trauma. She forgot everyone in her life, including her daughter Antoinette Cosway. When Antoinette visits her mother, who has been placed in the care of black couple, she hardly recognizes the ghostlike figure she encounters. When

Antoinette approaches, Anette violently flings her away. This incident revealed the violent nature of Anette's madness. Anette feared everyone in this novel after the migration and she felt all are the enemies of her like blacks. The actions of Jamaican blacks deeply affected the mind of Antoinette and she tried make self-defense herself from others by thinking that all the people in front of her are blacks. Her daughter Antoinette trying to make Anette close but Anette feared her, it reflected in the actions and words of Antoinette and Anette. Antoinette said "But I am here, I am here", and Anette said "no", quietly, then "no no no" very loudly and flug her daughter from her.

Mr. Merson sends Anette to live with a couple who torment Anette until she dies. The woman said to Christophine "Why, you bring the child to make trouble, trouble, trouble? Trouble enough without that!. Her statement reflected the dangerous nature of Anette Cosway's madness. Anette lead the life of isolated in the house of the black couple, she feared the outer world. She became violent when ever see other people, because of psychological trauma she introverted herself. And the life in the dark room was haunted the memory about the night when the Jamaican blacks burned her house and killed her son. The sequence of events were passing through her mind as psych. Anette is afraid about the arrival of Jamaican blacks.

The theory of Earnest Ravenstein's "Laws of migration (1889)", he concluded that migration was governed by a "push-pull" process ; that is, unfavorable conditions in one place 'push' people out, and favourable conditions in an external location 'pull' them out. By applying the theory into the life of Anette Cosway she is

going through the ' push-pull' process. She faced the unfavourable conditions from Coulibri, the Jamaican slaves pushed the family of Annette from their home country. Because of the cultural and political norms and mental harassment against them, the family of Annette left their home country and the favourable conditions in external locations helped them to 'pull' out. The family of Annette left their home country only because of the violence from the side of slaves, they going to Dominica with the intention of setting permanently and to create a better financial and social condition.

Everett Lee proposed a comprehensive theory of migration in 1966. He begins his formulations with certain factors, which lead to spatial mobility of population in any area. These are the factors ; (a) Factors associated with the place of origin, (b) Factors associated with the place of destination, (c) Intervening obstacles and (d) Personal factors. In the life of Annette, in the factors associated with the place of origin were haunting her madly. The migration process was not acceptable in her inner mind. The unpredictable migration process in her life and her her son's death will create psychological trauma in Annette. She was not willing to accept the migration process and her losts at that time so that the violence of black slaves influenced her tragically. The last horrible memory of her life in Jamaica will create fears in the mind of Anette in her new place. The factors in her place of destination were also horrible in the case of Annette because she feared everything and everyone in front of her. She is not comfortable in her new place. The psychological trauma in Annette's mind will make herself as introverted and it abolished the strength of Annette.

According to Lee, each place possesses a set of positive and negative factors are circumstances that act to hold people within it, or attract people from other areas, negative factors tend to repel to them. The migration in Annette life is not the outcome of her wish, the natives were forcefully compelled upon Annette and her family. She is not preparing for migration at that moment. Through the conflict of the blacks they mentally tortured the family of Annette. Though the migration process was negatively affected Annette. Another important point is that the perceived difference between the areas of origin and destination is related to the stage of lifecycle in an individual. In the case of Annette, she attain madness and isolation in her new place. It creates her life as more crucial and tragic. Annette was surrendered to madness in her new place.

According to Kunz in his Kinetic Model of Refugee Theory (1973-1981), the type of Anticipatory refugee movement. Anticipatory refugees sense danger early, thus allowing an orderly departure before the crisis occurs. They are often accompanied by their entire family with their resources intact, and have prepared for a new life. Anticipatory refugees have leave as soon as they find a country willing to take them. Annette and her family were flee from their home country to find a new life. Annette family faced financial crisis after the Slavery Abolition Act 1833. And after the attack of native slaves upon the family or house of Annette, they deprived all the earnings of Anette including her son. Her husband Mr. Mason find out new country that is willing to take them and placed his family into the new country with the intention to find a new life.

Migration is the movement of people from one place to another with the intention of setting permanently or temporarily. The migration psyche happens in the life of Annette Cosway during the night of which Jamaican blacks were lead the burning attack upon the family of Annette Cosway with the intention of murder the family of their ex-slave owner. Partially the blacks won the movement. They collapse the house of Annette and her son dies in the fire attack. After losing everything Anette and her family left their home country and went to another country. The cause of migration and the death of her son created psychological trauma in her life. The unexpected migration and her pain of flunk including all her made her very depressed. Unable to bear the hardships, she became a mad woman. Annette was mentally shocked when a violence broke as her fear and she lost her only son in it. The stroke of violence and her uncontrollable grief leads her to psychological trauma.

Chapter 4

Migration and other causes of madness in Antoinette

Freudian discourses assert the nature of one's dreams to be revealing of that which remains unresolved or that which has not been properly addressed. These discourses also designate dreams as avenues of growth—that is, when analyzed and examined appropriately, dreams can be telling of the dimensions of one's personality that require further examination, subsequently allowing the individual to learn from, and about, themselves. In addition to providing an extra sensory perception of sorts, dreams, then also operate as personal pedagogical tools. This pedagogy, unfortunately is not exempt from internal or external influence, or what Freud refers to as stimuli. In *Interpretation of Dreams*, Freud outlines four sources of stimuli that direct the dreaming process, two of which are the external sensory stimuli (the objective), and the internal sensory stimuli (the subjective); he goes on to state that it is widely understood that dreams are the culmination of several influences (Freud 31). This culmination, particularly with regards to the objective and the subjective sensory stimuli, is best exemplified in Jean Rhys' "Wide Sargasso Sea", through the character of Antoinette Cosway. Socially underdeveloped as a result of only never knowing herself in relation to other people, Antoinette cannot find it in herself to be properly self-reflexive or self-examining, and thus Rhys situates her dreams at pivotal moments in the novel at instances where such examination is crucial. The absence of self-examining action in her wakeful existence (or what may be regarded as "the real world", entirely different from the "dream world") interrupts the process of Antoinette's mental and psychological growth; as a result, she grows to

depend on her dreams, however infrequently they may occur in order to understand herself and to come to terms with her circumstances. It is through these dreams that Antoinette not only grows, but copes with, and understands, her trauma. These psychological traumas happened in the life of Antoinette because of migration.

Antoinette faced migration in the two parts of her life. The novel is set in three countries, and these countries described the three parts of Antoinette's life. The first migration process faced by Antoinette in her childhood from Jamaica, the Jamaican native slaves were burned the house of Antoinette and they migrated Antoinette's family forcefully to Dominica. After the marriage of Antoinette her husband migrated her from Dominica to England. These incidents led to her mental trouble. These migration processes made her isolated. Her life in England she lost all the contact with the outer world and she spent her isolated life in the attic of Thornfield Hall.

Antoinette is a Creole woman and lives at Coulibri Estate in Jamaica, an English Colony. She considers herself black but is not embraced by the native people because of her connection with the white slave owner. She does not get appreciation and acceptance from people living, as Rhys mentions Antoinette's emotions on one occasion in these words, "They hated us. They called us white cockroaches. Let sleeping dogs lie. One day a little girl followed me singing, 'Go away white cockroach, go away, go away. I walked fast, but she walked faster. White cockroach, go away, go away. Nobody wants you. Go away'". (Rhys 13).

After the rejection, she even tries to make herself at home with blacks by

having a black friend Tia. But even this does not work. By trying to change herself, she is actually getting rid of her identity and Rhys conveys Antoinette's inner feeling in these lines as she talks with her brother that "And how will you like that I thought, as I kissed him. How will you like being made exactly like other people?" (22) So she is not allowed to live the way she wants to. Rather she has to act and live in a certain way, which was totally against her own personality. This put her personality into crisis.

The rejection makes her conscious about her own origin and throughout the novel she suffers from the binaries of Jamaican/English, black/white and is unable to get rid of this problem. She is looking to find her origin and her uncertain behaviour can be seen through her conversation with Christophine, "So between you I often wonder who I am and where is my country and where do I belong and why was I ever born at all." (61).

Antoinette feels a sense of displacement in Jamaica and as result she always thinks of England and she asks her husband, "Is it true... that England is like a

dream? Because one of my friends who married an Englishman wrote and told me so.” (47) This inquisition is the result of repudiation by the native people and she thinks that “I will be a different person when I live in England and different things will happen to me...” (66) She reckons, in England she will not have to face the alienation and rejection that she faces in her native town.

But her dream of living a peaceful life in England does not come true. After her marriage with Rochester, she is uncomfortable in England. England proves to be a nightmare for her as Rochester confines her in an attic where she becomes mad. She considers England a dark and cold place and in the end she burns the house and commits suicide. This inability to establish her identity results in madness.

Another reason for her madness is her coming in conflict with colonization and patriarchy. Throughout the novel, colonization can be considered as a major theme. There are two types of colonization exercised in the novel i.e. one in the form of British colonization of Jamaica and other is colonization of Antoinette by Rochester. Patriarchy falls in the second type of colonization, where Rochester plays the role of a colonizer and Antoinette being the colonized.

Jean Rhys's novel describes the situation of Jamaica right after the abandonment of slavery. This abolition is a great hit on the future prospects of the white people as they left empty handed and cannot hold onto their slaves. After the Slavery Act, blacks are free and they start taking revenge on the white people and

started making their lives difficult. The relationship of Antoinette with former white slave owners pushes her away in alienation and she is being rejected by the natives time and again.

In the novel, Antoinette's madness is the direct result of Rochester's misogynist and dominant attitude. He displays his patriarchal attitude towards Antoinette. He is more of an owner keeping Antoinette as slave. According to Maria Olausson, "Patriarchy is a social organization marked by the supremacy of the father in the class of family in both domestic and religious functions, the legal dependence of wife or wives and children and the reckoning of descent and inheritance in the male line" (102).

Here, Rochester is depicted as someone who loves to show his patriarchal rule. He wants to control everything, whereas Antoinette is portrayed as a mild character who desires for love and affection. And the same is described by Geert Hofstede that men are taken as powerful beings whereas women are considered as fragile and submissive (109). This can be seen in the personalities of both Rochester and Antoinette, as he exercises his power and she remains inactive and submissive. He is the sole power who does whatever he wants and treats her wife as a slave.

But it does not mean that Rochester's bad behaviour with Antoinette is the solely because of his patriarchal upbringing but as Teresa F. O'Connor says that his attitude is a result of his own problems. His father gave him cold-shoulder and

Antoinette was the only person on whom he can release his frustration (162). And the patriarchal society allows him to keep on abusing Antoinette without any justification.

Rochester is a materialistic man. He does not love Antoinette and marries her for monetary benefits because he does not inherit his father's money. Whereas Antoinette receives inheritance from her father and he marries her to enjoy that. Not only he is enjoying her money but also considers her to be his property and wants her to obey his orders. She has no power to make her own decisions and does not have the authority to leave.

I tell you she loves no one, anyone. I could not touch her. Excepting as the hurricane will touch that tree- and break it. You say I did? No. That was love's fierce play. Now I'll do it. She'll not laugh in the sun again. She'll not dress up and smile at herself in that damnable looking-glass. So pleased, so satisfied. Vain, silly creature. Made for loving? Yes, but she'll have no lover, for I don't want her and she'll see no other. (Rhys 99)

He is not in love with her but still does not allow her to leave because in that case he is going to be deprived of all the money and his wife, over whom he exercises his strength and might.

He does not want himself to fall in love with her or being trapped in Antoinette's beauty, although he always feels attracted towards her:

I hated the mountains and the hills, the rivers and the rain. I hated the sunsets of whatever colour, I hated its beauty and its magic and the secret I would never know. I hate its indifference and the cruelty which was part of its

loveliness. Above all I hated her. For she belonged to the magic and the loveliness. She had left me thirsty and all my life would be thirst and longing for what I had lost before I found it. (103)

The use of the word “magic and the loveliness” clearly shows his feelings towards her but he tries to hide them. The mentioned lines also tell us the colonialist attitude of Rochester. He has the desire of controlling and governing Antoinette and does not want her to think that by getting attracted towards her, he is actually letting her to live her life as she wants. She is allowed to live like a slave and a colonized person.

Antoinette is so desperate to get her husband’s love and care that she demands a love potion from Christophine and mixes it in his wine. But after he comes out of the influence of that love potion he thinks “I woke in the dark after dreaming that I was buried alive, and when I was awake the feeling of suffocation persisted” (82). The word suffocation actually describes his feelings that he fears that he has lost control over his own wife and has fallen in her trap. This is a worrying situation for a colonizer to be colonized. According to Thomas Staley this was the sole reason that he sleeps with a black maid in order to get revenge from Antoinette. This is the only way through which he shows his ability to hurt and control Antoinette (114). It is the manner through which he realizes her that she does not have the ability to control him.

Alienation also contributes to her madness. Throughout the novel, she feels that she has no relations and belongings. First of all, she is totally isolated from the

people living in her town. She reckons that she does not fit anywhere as Rachel Carson says that, "Like the Sargasso Sea, fluid and uncertain of its definite location, so is Antoinette"; she is not sure of her origin and belonging. This uncertainty leads to alienation.

Secondly, she is not loved by her mother. Her mother does not care for her and considers her unimportant "My mother never asked me where I had been or what I had done. (14) So her mother has no interest in her life. On another occasion Antoinette says "I will not stay at Coulibri any longer, my mother said. It is not safe. It is not safe for Pierre."(20) So she is concerned only about her son, not about her daughter. Such behaviour further alienates Antoinette from her surroundings and people.

Thirdly, her husband tries to make her something that she isn't and this leads her to alienation. Her name is Antoinette but Rochester, by calling her "Bertha", is actually taking her identity away from her. Rhys tells us Antoinette's views about names in these lines, "Names matter, like when he wouldn't call me Antoinette, and I saw Antoinette drifting out of the window with her scents, her pretty clothes and her looking-glass" (Rhys 106-107). Names are an essential fragment of one's personality and taking away the name means someone is taking away one's identity. By taking her name, he is actually acting as a colonizer to remove the original identity and impose the fake one.

Her alienation is completed in the final part of the novel when, in England, she is dreaming that she is burning Rochester's house. She dreams of her mirror image, "It was then that I saw her- the ghost. The woman with streaming hair. She was surrounded by a gilt frame but I knew her. I dropped the candle I was carrying and it caught the end of a tablecloth and I saw flames shoot up" (111-112). She fails to recognize herself and considers that she is actually looking at a ghost. She is totally alienated from her own self and it is the result of Rochester's patriarchal actions. These reasons lead her to alienation and alienation further aggravates her situation and she ultimately becomes mad.

Nostalgia also plays an important role in making her mad. Because of the migration she always thinks that her past was much better than present. Her present has given her nothing but pain. She tries to escape this notion but fails miserably. She thinks of her father and Coulibri Estate all the time. Her memories are the sole consolation she has as she describes, "(My father, visitors, horses, feeling safe in bed—all belonged to the past.)" (9)

Her time at Coulibri was a time to remember. That was the time when she was happy and living her life to the fullest. "Our garden was large and beautiful as that garden in the Bible— the tree of life grew there. But it had gone wild. (10-11) describes her thinking about the past and present. For her, that garden in Coulibri was a place where everyone was content and ecstatic. But now life has become wild just like the wild garden.

Antoinette loves her home country Jamaica a lot and she wished to live in Jamaica. She tries to extract happiness from the past and her intention of living in the memories makes her nostalgic. This nostalgia and the memory of her home country certainly contributes to her madness.

This paper has tried to explain that Antoinette's madness is not a genetic issue. There are certain elements that have contributed to her madness. Genetics has nothing to do with it. The racial struggle makes her realize that she does not belong to a particular class or land. Her alienation and ostracism make it easy for Rochester to declare her mad. She is alone and does not have anyone who will fight for her and this is a great boost for someone like her husband, who wants to keep her as a slave. He acts as a colonizer who colonizes Antoinette and considers her as his own property. In short, factors like identity crisis, alienation, misogynist attitude of Rochester and nostalgia conspire to make Antoinette mad and these factors affected Antoinette because of the number of migrations in her life.

Chapter 5

Conclusion

The process of migration can affect the mental state of the person being migrated. They always expressed love, attachment and commitments towards their home land. The migrants cannot fully adapt the living conditions and atmospheres in their new country. The country or the places will always be unknown to the migrants. Migration could destroy the mental stability of the person being migrated at the instigation of others. Female migration is more likely to occur after marriage or with parents. Women are often unable to fully comprehend post-marital migration. Many of them cannot accept the new home when there is a sudden change in the living conditions they used to live in and their husband's homes are often unfamiliar to them.

The violence of Jamaican native blacks towards the family of Annette and Antoinette is the common factor of their migration and psychological trauma. After the slavery abolition act Annette worried about the attack of native blacks towards them and it depressed her. When the time native blacks were migrating them, she completely reached madness. The native blacks violence causes Antoinette, she lost the opportunity to live her most favourite place, she lost her family and became isolated. The nostalgia about her home country influencing her life and she felt Coulibri is the most comfortable place to her. The missing of her home country eventually led to psychological trauma in her life.

The dissertation proves that the aftereffects of migration lead the to the two female characters into psychological trauma in different ways. Annette and Antoinette were from the same family background but their approaches towards their home country is different. Annette became mad because of the grief of violence and forced migration. She feared about the arrival of native blacks in Jamaica. The fear is always linked with her mind and leads her to mental disorder. But in the case of Antoinette, the nostalgia towards her home country created madness in her. Both of them are not acceptable in the living conditions in their new place. The influence of one's destination country or place led them to deep depression and mental illness.

The novel going through the migration process and the causes of migration in the female characters' faced psychological trauma. They are not able to accept the new social situations and regional varieties of their county of destination. Their country of destination mentally irritating them and they face more mental stress from there. The female characters were internationally migrated in this novel and they face linguistic differences, geographic displacement and even social and cultural differences. The atmosphere in the country of destination became isolated them and they spend their life alone with in a room, Annette spend her madness of life in a dark room and Antoinette spend her madness of life in an attic in Thornfield hall. These rooms provides the ultimate level of psychological trauma in the life of these female characters in this novel.

The migration could not take place with the consent of female characters in this novel so their mind could not ready to accept the social status of their country of destination. It is very stressful for them and it leads to madness. The psychological trauma of Annette Cosway and the life of Annette in Jamaica and from the black couple, her fears and lost , and how the process of migration affects her life is described in chapter three. Then the international migration faced by Antoinette Cosway before and after her marriage and causes of her isolation, subjugation, approaches of her husband and other people towards her, her life in Jamaica, Dominica, England and how it led to psychological trauma were described in chapter four. It provides a deep description about how migration involves human psyche.

The dissertation proves that migration played the major role in the psychological trauma of an individual. The female characters had suffers lot of mental stress due to the migration. Therefore, they could not adapt to their new life situations. Their destination country has always been a burden to them. The people in their destination country only considered them as a refugee or a mad woman. This caused them to be pushed into more madness. The unacceptable situations in the destination country will isolated the people or it makes depression in the mind of migrated people. The overstress of the people led them to psychological trauma. The female figures in this novel suppressed and depressed in many parts due to migration. The memory of female characters of their home country and the current situations of their destination country will increase their psychological trauma. These are only because of their love or attachment about their home country. Their inner mind shows their attachment towards their home country because of that they can't accept the life in their destination country.

The dissertation proves that the migration process affects the female characters mentally. They can't accept the life in the new country because of they are nostalgic about the life of their home country. They are suppressed in the geographical, social and cultural changes in their destination country. So that the root of their madness or psychological trauma is the migration from their native country.

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