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Identity Crisis in Jean Rhys *Wide Sargasso Sea*

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Declaration of Originality

I declare that the submitted work is my own. Where information has been derived from other sources, I have acknowledged the source within the text. I declare that this work has not been submitted for any other degree or professional qualification and that, to the best of my knowledge and belief, it does not contain any material previously published or written by another person, except where due reference is made in the text.

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A handwritten signature in black ink, appearing to read 'Selma', with a long, wavy horizontal line extending to the right.

Dedication

This work is dedicated to my parents, whose unwavering support and encouragement have been instrumental in my academic journey. To my family, who have always been my biggest supporters and have encouraged me to pursue my research with passion and dedication. Additionally, I would like to thank my mentors and professors for the guidance and valuable teachings. Lastly, I dedicate this work to anyone who has ever inspired me in any way and to those who have helped me grow and become the person I am today.

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Abstract

The West Indies have a unique history of colonial powers competing for control and wealth. This has led to a lack of unified history, prompting West-Indian writers and historians to craft literary works reflecting the region's harsh realities. The Caribbean has a rich literary tradition that has explored a wide range of themes, including colonialism, slavery, and the search for identity. However, one of the most important and enduring themes in Caribbean literature is the issue of identity crisis. This theme has been explored by many Caribbean writers who have examined the effects of colonialism, migration, and globalization on the identities of individuals and communities in the region. One of the earliest examples of this theme is represented in Jean Rhys' novel "Wide Sargasso Sea" (1992), a postcolonial masterpiece that explores the identity crisis of Antoinette Cosway, a woman of mixed racial heritage living in Jamaica. Rhys examines the effects of colonialism and racism on Antoinette's identity as she struggles to find a sense of belonging in a society that discriminates against her due to her mixed heritage. Many psychologists and postcolonial theorists have studied the concept of identity crisis and its formation. This paper investigates largely the issue of identity crisis in the West Indies from a postcolonial angle. It aims to analyze the literary work of Jean Rhys and uncover the theme of identity crisis in relation to diverse historical, social and cultural contexts in the Caribbean region. Additionally, this thesis concludes that the process of identity construction/deconstruction adhere to the protagonist's endeavour to challenge multiple external agents that impact her struggle and existence, in addition to internal conflicts that torment her.

Keywords: Identity Crisis, Caribbean Literature, Jean Rhys, Wide Sargasso Sea, the West-Indies, Postcolonial, Colonialism.

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General

Introduction

General introduction:

Identity is a distinguishing factor that defines who, what, or why an individual or item is. We, as humans, appreciate and fight for this concept to be recognized. However, constructing an identity is not a straightforward task and is even more complex when multiple elements are added. In fact, the Caribbean diaspora is an example of how identity is ever-changing, and it can be difficult for them to answer questions such as, "What is their identity as a group? Is it strong and certain? Are they a result of blended cultures, and how do they interact with others?" The West Indies, a region composed of islands in the Caribbean Sea with a population of diverse ethnicities that include African, Indian, Chinese, and European descent, have been in a state of continual transformation since the arrival of Europeans in the late 15th century. Indeed, identity crisis is a prevalent issue in the West Indies, where the remnants of colonialism and slavery still linger. This legacy has left a lasting impact on the region's culture, and many of the values and traditions have been eroded over time, resulting in a clash of identities as the locals struggle to find a sense of belonging and identify what it means to be West Indian. That has led to a sense of uncertainty among the people of the region and the homogenization of culture with the adoption of Western values. In this context comes the complex phenomenon of "identity crisis" that is the common theme in Caribbean literature, and it is one that Caribbean authors have explored in many different ways. Through the exploration of diaspora, hybridity, race and racism and creolization to explore the complex relationship between African and European cultures, Caribbean authors have created works that explore the struggles of identity and belonging in the Caribbean. In light of this, Jean Rhys novel's

Wide Sargasso Sea (1992) is a powerful exploration of identity. Its protagonist, Antoinette Cosway, experiences an identity crisis due to her mixed racial background and unstable upbringing in an oppressive colonial society. Rhys' novel is a prequel to Charlotte Bronte's *Jane Eyre* and provides a backstory to the character of Bertha Mason, who is depicted as Antoinette's alter ego. The novel has been praised for its psychological depth and its exploration of the effects of colonialism on personal identity, making it an important postcolonial novel and an influential work in the development of postcolonial literature.

The purpose of this research work is to discuss the history of the West Indies and the reasons that led to the revival of the identity crisis issue in this region. In addition to that, this paper aims to discuss the theme of identity crisis in Caribbean literature, specifically the literary work of Jean Rhys, *Wide Sargasso Sea*. Another aim is to shed light on the concept of identity crisis as a subject matter in various fields. My thesis, thus, aims to focus on this concept from a postcolonial angle and area. Hence, this research paper will address the following research questions:

- 1- How is the term identity crisis portrayed in the West Indies as a postcolonial area, and how is it depicted by the author in the novel?
- 2-How can the social, historical, and cultural contexts in which the novel was written influence the protagonist's identity?
- 3-Is the concept of identity crisis interpreted from the same perspective in the eyes of postcolonial theorists? Or each theorist regarded it from a different angle and area ?

4- What are the main factors that contribute to the identity crisis for the West Indian body?

5- What are the main literary techniques employed by the author to address such a sensitive question in our societies?

The following research hypotheses are suggested for the above research questions:

1-Identity crises can be depicted through diverse forms of trouble, disorder, feelings of alienation, confusion, madness, and a sense of being trapped between two worlds.

2-The West Indies' identity crisis is a complex issue emerging from the amalgamation of diverse historical questions dating back to multiple colonizing powers and harsh enslaving systems, in addition to cultural and social disorientation for individuals living in the Caribbean region.

3-Other related issues born from oppressive systems instilled by the colonizers can lead to identity crises, such as diaspora, displacement, the sense of unbelonging, and othering. In addition to the role of other external dilemmas like ethnicity, class, gender, color, and racism that lead to identity deconstruction.

4-The concept of identity crisis is read and interpreted differently from the perspectives of different theorists and even psychologists.

5-In *Wide Sargasso Sea*, Jean Rhys employs symbolic literary elements to convey the concept of identity crisis and the emotional turmoil experienced by her protagonist,

Antoinette, as she struggles to reconcile her Caribbean heritage with her British upbringing.

This research work will use postcolonial theory. This theory would be useful for exploring the identity crisis of the main character in *Wide Sargasso Sea* by analyzing how colonialism and imperialism shape her identity and her relationship to her home country.

This dissertation comprises three chapters. The first chapter will provide a historical and literary review about the novel's background. The second section will offer a theoretical overview of postcolonial concepts and theorists, in addition to the concept of identity crisis from different perspectives. Finally, the third chapter will provide an in-depth analysis of the novel. The focus of this chapter will be on the main themes, plots, and characters in the novel.

Chapter One:

Historical and Literary Background

I Introduction

The history of the West-Indies seems to be highly peculiar. It does not emerge from a specific mythological past, but coincides with diverse colonial powers that compete harshly to gain more benefits and economic superiority. This acute beginning has pushed many West-Indian scholars and historians to assert and confirm the lack of a valuable history for this island. This abnormal history led to the emergence of noteworthy literary texts that reveal eloquently the harsh realities and experiences of the region. West-Indian literature thus becomes a reflective mirror for the so many shared wounds and pains. Diverse literary texts appear to address the West-Indian ground to coalesce these burdens and crisis.

I 1-The West Indies

The West Indies¹ are a group of islands located in the Caribbean Sea. The islands are divided into three main regions, including the Greater Antilles, the Lesser Antilles, and the Bahamas. According to Hall (2018), The Oxford English Dictionary states that the phrase "West Indian" was first used in 1597 to refer to both the native population of the islands and to censure the actions of another colonizing authority. Hall (2018) argues that "the term West Indies is complicated in itself." Is it the West Indies of the colonial period when the islands were named by the European discoverers? Is it the British West Indies or the French, the Spanish, or the Dutch?"(p.33). This means that this region is defined by the plurality of colonizing powers whose colonial process was followed by multiple brutal actions and oppressive practices.

I 2 The History of the West Indies

The Caribbean² has a long and varied history, beginning with the first inhabitants and continuing through the arrival of colonists. The region is known for its diverse population, which includes people from many different countries, such as Britain, India, France, Italy, and West Africa. This diversity has created a unique culture that is celebrated throughout the Caribbean.

Initially, with Christopher Columbus' unexpected discovery of the new world in 1492, as the first European to explore the Caribbean Islands, particularly the northern islands. This marked the start of the Caribbean's history becoming known and somehow comprehensible. In this regard, Udofia (2013) claimed that "the background of the Caribbean's creation and colonization was the aftermath of Christopher Columbus' unintentional "discovery" of the location in the 14th century." (p. 57)

In the same respect, Julia Udofia notes that the history of the Caribbean is unique and does not follow a linear path from a distant mythical and archaeological past. Instead, it starts suddenly with Christopher Columbus' "discovery" of the Bahamas in 1492 and the complexity of this history and its utter lack can be used to describe the area as "history-less" or "missing history," as well as Naipaul, V.S. (1969) argues, "How can the history of west Indian futility be written?" What tone shall the historian adopt? The history of the islands can never be satisfactorily told. "Brutality is not the only difficulty... history is built on creation and achievement, and nothing was created in the West Indies" (p. 39). In the same line, Naipaul believes that the West Indies is a place that was created by chance and has no real history or culture of its own. He sees it as a stagnant, lifeless society with no real identity or purpose.

Thus, the history of the West Indies is a long and complex one, stretching back to the earliest days of human settlement in the region. The first inhabitants of the West Indies were the Arawak³ and Carib⁴ peoples, who arrived from South America around 4000 BC. These early settlers were followed by the Spanish, The British, French, Dutch, and Danish who established colonies in the region during the 15th and 18th centuries.

Furthermore, the term "West Indian" has changed over time due to the influence of colonialism, but it still has roots in the colonial and anti-colonial history of the Caribbean. It is important to understand how this history has shaped the records of the Caribbean. The term "West Indies" was first used by Christopher Columbus in 1492 to refer to the islands of the Caribbean Sea. According to Hall (2018), "The question 'what is a west Indian' was never finally settled as perhaps by now "(p. 48)

As a conclusion, the 19th century saw a period of independence for many of the islands, the West Indies experienced a period of decolonization and nation-building, culminating in the formation of the Caribbean community in 1973. Today, the West Indies is home to a diverse population of people from many different cultures and backgrounds.

I .3The Colonial Period⁵ in the West Indies

The West Indies have a long and complicated history of being colonized by European powers. This colonization has caused a lot of suffering and injustice for the people of the region. The colonizers viewed the West Indies as an opportunity to make money, not as a place to settle down. They saw the area as having no history or

connection to any particular group of people, and so they exploited its resources without any regard for its inhabitants.

In the course of the 14th century, the Spanish settled the land and controlled all the large islands of the Caribbean, claiming them for the Spanish empire. This was the first record of their achievement in making the new discovery, but they were not the only Europeans to reach the West Indies. In spite of the fact that the Caribbean islands were technically under Spanish authority, they were too numerous to be preserved, so other European nations were able to set their sights on this territory. This led to a period of intense competition and colonization, as each nation sought to gain a foothold in the region.

In 1655, an English fleet invaded and captured one of the Caribbean islands, "Jamaica." In addition, all of the islands and regions of the mainland that the British began colonizing in the early 17th century and gave the term "British West Indies" were strategically important to the European powers, especially during the age of the sailing ship as European countries were able to gain access to this region. This allowed them to gain access to the resources and wealth of the Caribbean, as well as to establish a foothold in the New World.

In the 1700s, the English and French established colonies on the edges of the island. This was part of a larger trend of European powers dividing up the Caribbean islands. This resulted in a long period of conflict between the various countries. In addition, European imperialists in the Caribbean were motivated by their own desires and those of their home countries, aiming to benefit from the area's natural, mineral, and

agricultural resources. Greed was always the main reason for their presence in the Caribbean (Udofia, 2013). The colonizers' presence in the Caribbean had a lasting impact on the region, as it changed the political, economic, and social landscape of the islands. The colonizers brought with them their own laws, customs, and beliefs, which were imposed on the native population. This resulted in a drastic change in the way of life for the people of the Caribbean, as they were forced to adapt to the new rules and regulations set by their colonizers.

At last, the post-colonial period has been a time of great change and transformation for many countries around the world. It has seen the emergence of new nations, the rise of new political systems, and the development of new economic and social structures. It has also seen the emergence of new forms of cultural expression, as well as the re-emergence of traditional cultures and values. The post-colonial period has been a time of great progress and growth, but it has also been a time of great struggle and conflict. Despite the challenges, many countries have made significant strides in terms of economic development, social progress, and political stability hence this period has been a time of great change and transformation.

I 4-Slavery in the West Indies

Slavery in the West Indies began in the late 17th century when European powers such as Spain, France, the Netherlands, and England began sending enslaved Africans to the region to work on plantations. These enslaved Africans endured harsh conditions and physical and psychological abuse in the Caribbean, and their labour was used to produce goods such as sugar, tobacco, and cotton. By the 19th century, slavery had

become an integral part of the economic system in the West Indies, and slaves made up a large portion of the population.

The first African slaves were brought to the West Indies in 1517. In this regard, Udofia (2013) said that, "On September 3, 1501, the Spanish ruler established negro slavery, which started with the shipment of several Christian Negro slaves from Spain to the West Indies. Shortly after, the trade in African slaves started" (p. 57), then by the mid-17th century, the slave trade had become an integral part of the region's economy. The majority of slaves were brought from West Africa, and they were used to work on sugar plantations⁶, cotton fields, and other agricultural endeavors. Slaves were also used in mining operations and in the construction of roads and other infrastructure while the conditions of slavery in the West Indies were harsh. Slaves were often overworked and underfed, and they were subject to cruel punishments for even minor infractions. In addition, they were denied basic rights such as freedom of movement and marriage. Despite these conditions, some slaves managed to escape and form their own communities, known as maroon societies.

On the other hand, the Caribbean was the epicenter of the horrific crime against humanity that was the transatlantic slave trade. Hundreds of enslaved Africans were shipped to the Caribbean islands, where they were subjected to unimaginable physical, psychological, spiritual, and social brutality. This lucrative business was accompanied by a suppression of the inhumanity of slavery, which violated moral values. The Slavery Act⁷, passed in 1661, was a comprehensive law that defined Africans as savages who could not be governed by the same laws as whites and were to be treated as property to be owned forever. This law made it legal for people to own slaves and to

buy and sell them as they wished. It also established harsh punishments for those who disobeyed the law, including death. The act was a major step in the development of the institution of slavery in the West Indies.

In conclusion, many countries in the Caribbean adopted the practice of slavery, which was used as a model for other colonies. African enslavement was essential for the success of colonial economy, as it provided a great source of wealth through production and trading in the Caribbean.

I. 5 Slavery Abolition

In the 15th century, Spain colonized the Caribbean and established a system of slavery for sugar plantations. This had a huge impact on the region. According to Nicholson(2009), the legacy of the social and economic institution of slavery was omnipresent within societies and is particularly prevalent in the Caribbean.

During the 16th and 19th centuries, millions of Africans were taken to the Americas against their will. The brutality of slavery was so great that it sparked a movement to end it completely; subsequently, some slaves attempted to free themselves from their owners by rebelling, but they were not successful in ending slavery. Others escaped the plantations and formed communities called "Maroons⁸," which were difficult for the colonial forces to control as well the number of slaves was larger than the number of white settlers, and the risk of conflict was too great, so the practice of enslaving people had to be stopped.

In a word, the abolition of slavery in the West Indies began in 1807 with the British Parliament's passage of the Slave Trade Act. This act prohibited the transportation of

slaves from Africa to the West Indies, although it did not abolish slavery itself. The British government continued to pressure other countries to abolish slavery in their colonies, and by 1833, slavery had been abolished throughout the British Empire. Other countries followed suit, and by 1888, slavery had been abolished throughout the Caribbean additionally in the 20th century, the West Indies underwent a process of becoming independent from colonial rule and establishing their own nations in this matter. Udofia(2013) argues , despite the fact that colonialism has declined since the nationalist reforms of the mid-twentieth century, it remained a political feature of the region and Europe remain the dominant power over the region.

I. 6 The Postcolonial Period in the West Indies

Postcolonial is a term used to describe the period of time following the end of colonialism, when formerly colonized countries and their people are attempting to reclaim their cultural identities and autonomy. This period is marked by a struggle for independence, self-determination, and the reclamation of cultural heritage According to Dizayi (2015)," Postcolonial is a term used for an era when colonies achieved freedom from European colonization"(p.999), he also added that the term was first used after World War II in reference to the post-independence era .

First, the postcolonial period in the West Indies began after the end of colonialism¹⁰ in the region. This period saw the emergence of independent nations in the Caribbean, such as Jamaica, Trinidad and Tobago, and Barbados. During this time, the region experienced a period of economic and political transformation as it sought to redefine its identity and place in the world likewise the postcolonial period also saw a rise in

cultural production, with writers such as Derek Walcott, V.S. Naipaul, and Jamaica Kincaid producing works that explored the region's history and culture. Additionally, the region experienced a period of increased migration, with many people from the Caribbean moving to other parts of the world in search of better opportunities.

Furthermore, West Indies has seen significant change and progress; after centuries of colonial rule, the region gained independence in the mid-20th century, leading to a period of self-determination¹³ and nation-building. This period has seen the emergence of new political systems, economic policies, and social movements, along with the emergence of new leaders, new ideas, and new ways of life.

Moreover, the region has seen a resurgence of cultural pride and identity, with many countries embracing their unique cultural heritage. This has been accompanied by a greater focus on social justice and human rights likewise the West Indies has seen an increase in international cooperation and collaboration, with many countries working together to address regional issues such as poverty, inequality and other .

In conclusion, Cornel (1993) stated in this regard that the colonial and postcolonial worlds will never be the same as a result of the legacy of resistance and the symbolism of racial justice, both of which are essential elements of humanity that transcend its highest potential.

I. 7-The West Indian Culture

All people and countries have a cultural character, where traditions and customs uphold a sense of identity throughout historical changes. This heritage includes the expressions of culture that are still used today but that were taken from the ancestors.

These are some of the reasons for the attachment and pride that communities feel towards their countries.

The West Indies culture is a vibrant mix of African, Caribbean, and European influences , with its wide cultural diversity, managed to combine many characteristics, geographical borders, and differences among all the countries of the region, and despite the exposure of these countries to colonialism, it tried to preserve their language, culture, tradition, and heritage. Since the West-Indies represented an asylum for many people who came there for many reasons and motives, this arrival was followed by bringing diverse customs, traditions, religions and habits.

I. 7. 1 African Heritage and Caribbean Culture:

African heritage and Caribbean culture are deeply intertwined. African heritage is rooted in the history, traditions, and customs of the African diaspora, just as Caribbean culture is a mix of African, European, and indigenous influences. African heritage is reflected in the music, art, language, and cuisine of the Caribbean, while Caribbean culture has been shaped by the experiences of African people in the region. Caribbean culture is also heavily influenced by the presence of other cultures, such as Indian, Chinese, and Middle Eastern. The result is a vibrant and unique culture that celebrates diversity and the contributions of all its people.

Furthermore, the Caribbean, with its wide cultural diversity, managed to combine many characteristics, geographical borders, and differences among all the countries of the region, and despite the exposure of these countries to colonialism, it tried to preserve their heritage.

Although the colonial countries had a significant influence on many aspects of Caribbean culture, African slaves made their presence known in the Caribbean through their outsized contributions to Caribbean folklore. For example, the popular language of the Caribbean is a combination of African tongue called Patois as well as It is a culture that is deeply rooted in music, dance , with genres such as reggae, calypso, Soca and Dance styles such as limbo and steel pan .Many cultural events in the Caribbean islands were influenced by Africa, where African musical traditions during the seventeenth century greatly influenced Caribbean culture.

At last, Ancient African culture and customs influenced hugely the West-Indian culture through its impressive artistic expression, rhythmic dance, singing, and even ways of thinking in the Caribbean region, as there are many current traditions in Caribbean culture that we find have their origins in Africa.

1. 7 .2Language

Language is an integral part of any culture where it serves to shape the broad lines of a country's traditions; the West Indies contain a diversity of languages. At the same time that Creole is widely spoken, a language that arrived with African slaves and grew out of a mixture of African and European languages, as the official languages are English or French depending on the nature of the colonizers. The Creole language has permeated literary trends, linguistics, and university majors, which have kept the language alive and made it one of the Caribbean tradition's most distinctive elements. For example, the Creole languages employed in many Caribbean literary work.

The Creole language developed out of necessity as slaves had to communicate with European plantation owners; Creole was derived from French as well as a mixture of English, Dutch, Portuguese, and African. Creole is considered an informal language because it was associated with the poor working class and was considered a broken and disrespected language. According to Pollard (2020):

".... Languages are usually disrespected when the status of the people who speak them is low. In post plantation societies the respected language is the European language brought by the people who colonised the country. The disrespected language is usually a Creole born in the plantation environment where overseers speaking European languages and enslaved people speaking West African languages were forced to interact " (p. 149)

However, in recent times, more people have come to appreciate and realize the historical significance of the language, its linguistic appeal, and its important place in the local culture further. According to Pollard (2020), Africans adapted the language of their masters to their own grammar. As a result, in the French Caribbean, Creole languages emerged with words related to French, and in the English Caribbean, Creole languages emerged with words related to English. These languages, which originated in plantation settings, are still spoken by the people today (p.150)

In conclusion, The West Indies language is a collective term for the various languages spoken in the Caribbean region. These languages include English, Spanish, French, Dutch, and various Creole languages. English is the most widely spoken language in the region, followed by Spanish and French. The Creole languages are a mix of

European languages and African languages, and are spoken by many people in the region.

1.7. 3 Religion

The West Indies is one of the areas with the most diversity in terms of religion. The Caribbean's variety of religions developed as a result of cultural contact that led to the development of a complex system of religious practices results many religious affiliations have flourished on these islands.

Initially, religion is a controversial topic in the Caribbean because of the religious history of this region. Besides the mix of people of all kinds from different backgrounds and with different beliefs and races.

Historically, these regions have been characterised by pluralism and religious diversity, beginning with the diverse beliefs of the indigenous Caribs in the pre-colonial period¹¹. As well as in the colonial period¹², Catholicism was introduced to the West Indies by explorers, settlers, and navigators from Spain as a legacy of colonialism.

People in the Caribbean are religious. Undoubtedly, European settlers promoted the Christian faith to the point where they frequently forced it on communities of African, Indian, and other ethnic immigrants.

On the other hand, the region has seen an increase in the number of Protestants and non-religious people. Other religions such as Buddhism, Judaism, Islam, and Hinduism are also present as well as the influence of Africans and their descendants on

the development of Caribbean religions like Voodoo, Santeria, Zion, and Rastafarianism is also highlighted in Caribbean Religious History. Likewise, Indian indentured labourers and their descendants were able to revive Hinduism and Islam in their new surroundings.

I 8-Jamaica

Jamaica¹⁸ is an island in the West Indies, and its capital is "Kingston." English is the official language in this state; however, Jamaicans speak a unique English-based Creole language named "patois¹⁴" (the Jamaican Creole language) that is formed from the contact of European languages (English, Spanish, and French) with local African languages. The majority of people speak both English and Jamaican Creole fluently.

The original inhabitants of Jamaica were the Arawak, also called Tainos¹⁵. They named the island Xaymaca, which meant "land of wood and water." Although the Taino referred to the island as "Xaymaca," the name had been renamed "Jamaica" by the Spanish, who were the first Europeans to explore and settle the land after the discovery of Christopher Columbus in 1494.

Following their arrival on the island, the Spanish colonized the land and eventually exterminated all of the indigenous people of the island. The population dwindled as the Spaniards needed labor power, so they imported slaves from Africa. Slaves were living in Jamaica under terrible conditions that led them to escape and live in the Highlands, where they built up settlements under the name of "Maroons¹⁶," who formed independent communities from the British colonial. Furthermore, Jamaica experienced many slave rebellions over the course against British rule. Otherwise, Britain entered

the age of abolitionism, hence the Slavery Abolition Act¹⁷ was applied and slavery was ended across the British Empire. In this case, slavery was abolished in Jamaica in 1838, and Jamaicans protested and demanded independence until they achieved it in 1962 within the British Commonwealth as the head of state.

I.8 2Jamaican Culture

Jamaica is a country with rich and diverse cultures. Its people have social identities and forms that combine African and European culture as well as having been influenced by the indigenous peoples of the land such as "Tainos" and "Arawaks" that have had a high impact on the heritage of Jamaicans.

Jamaica was known for the slave trade and the colonial establishment of the plantation system using African slaves, who brought many of their customs and traditions to the island. Hence, the society and culture that have evolved in Jamaica are a distinctive blend of European and African heritages.

As well as, the ethnical diversity of the islands, including various nations, cultures, and genders, makes the land famed for its Jamaican culture as an amalgam of its diverse heritages regarding its historical association with the British, Spanish colonizers, and African and Indian slaves' descendents. Jamaica has a long history of close ties to Africa; Jamaica and Africa have traditionally shared deep cultural, spiritual, and historical connections. For instance, African cultures are present highly in this region, so that Jamaican language influenced with West African resulted in a Creole tongue called patois. Further, Jamaican music is influenced by West African music like "reggae." Jamaican music can be traced back to specific African regions for African

religious traditions via the slave trade, such as "Revivalism Ceremonies," known as Pocomania, Myal, and Kumina, which are religious dances and ceremonies for worshipping

Thus, the diversity of Jamaica is based on a shared history, culture, and common identity that have developed over the centuries.

I.9 -The West Indian Literature

The history of the West Indian is among the most important factors to consider while analyzing or reading any literary works belongs to West Indian writers along with the colonial powers and the slavery system which also played important roles in shaping Caribbean literature.

At first, deepening on the culture of the Caribbean islands lead to realize that the Caribbean lived with translated and transposed culture that was imposed and decided by the colonizers who gave the colonies their language and education; therefore, the Colonial culture is deeply rooted in its literature.

On that account, Caribbean or West Indian literature lacks history for the reason that the only historical records are those of imperialism, since the time treated from the 16th century to the early 19th century is a key period for the construction of West Indian literature, which is described by Edward Bough as "colonial literature" (1978, p. 13).

Furthermore, before the 16th century, there was an illustrated literature in the Caribbean in the form of "petro glyphs¹⁹" or in form of "oral traditions²⁰" such as storytelling (myths), as none of them had survived by the coming of colonialism.

During the time of discovery, the first work in the Caribbean literary corpus was "the travel stories." Because the initial development of literary style and identity was based on European ideas, Caribbean literature was a mimic or direct imitation of colonial power models; therefore, West Indian literature is a collection that primarily deals with Europeans, Africans, and Asians legacies. In this regard, Udofia (2013) mentions, the Caribbean region has a rich literary tradition that includes works written in all of the languages spoken there, such as English, French, Spanish, and Dutch.

1.9.1 Fiction

The West Indies islands have been home to a wide variety of stories, from traditional folktales to contemporary fiction. West Indian literature is considered a distinct genre that draws on the region's rich cultural and social history. It is very closely related to the social and historical environment of the islands; when talking about the traditions of literature in the West Indies, some seemed missing, which resulted in a lack of indigenous culture.

First, the writing that emerged from the West Indies regions was initially full of sentiments and emotions with a style that most often imitated European traditions. The primary concern in the written texts was to interpret the Caribbean's problematic identity as it came to terms with languages that were not their own regarding the diglossic nature of these languages, which were divided into two tongues: the English

(the colonial language) and the Creole. As a result, the majority of Caribbean literary works include a quest for belonging and overcoming alienation structures such as European influence, as well as a sense of rootlessness and a loss of place due to the fractured form of Caribbean society, which gives a strong sense of exile²¹ and results in a diluted feeling by reason of being brought from various places to a strange land.

Furthermore, history has always been a major interest for Caribbean authors; for instance, stories convey numerous aspects of common history and cultural and social lessons that are used to raise awareness about important issues concerning the Caribbean community so that from the beginning of the slave system in the Caribbean region till the present, Caribbean writers have persistently enumerated historical events in their writings, and their novels and works of fiction were a recent discovery in 19th

Hence, West Indian fiction often focuses on themes of colonialism, oppression, resistance and race. Authors often explore the unique experience of the West Indian people, particularly those of African and Caribbean descent, and highlight the complexities of their lives. Writers may also explore the legacy of slavery, class divisions, and the modern-day effects of colonialism on West Indian society. In the same line, West Indian literature has grown significantly in recent decades, with authors such as Jamaica Kincaid, Edwidge Danticat, Junot Diaz, and Rosamond King contributing to the genre. These authors often use their work to explore the experiences of West Indians and to challenge traditional notions of identity and culture.

On the other hand, West Indian fiction has also gained a wider audience in recent years, with popular books such as *White Teeth* by Zadie Smith. This growing interest in literature has helped to promote conversations about identity, race, and culture, and has allowed authors to reach a global audience.

Finally, the most prominent highlighted issues in West Indies literary works are exile, alienation, inequality, the role of women, colonialism and post-colonialism²², as well as racism and foreign domination, in addition to everything else that stands under the identity crisis umbrella; thus, these essential subjects have found their way into West Indies literature.

1.9.2 Poetry

When it comes to Caribbean literature, historical context is essential when analyzing any work of writing.

At first, Caribbean poetry held a higher status in the hierarchy of Caribbean literary genres because it truly captured the fragmented and complex realities of Caribbean existence in particular. Various poets used their writing to powerfully transmit the harsh environment and experiences that were replete with racism, slavery, and oppression. Their aim is to rewrite history based on their own cultural past and traditions. They wanted to highlight the important values of their nation's cultural, political, and social identity in the form of powerful poems, especially to show excruciating realities of their communities as well the history of Caribbean resistance to European forces is clearly reflected in parts of literature.

Furthermore, When studying Caribbean poetry; many poets frequently switch between standard English and Creole within a single poem written in form of Patois that is the most prevalent features of Caribbean writing "the employment of Creole language ' in this regard Pollard (2020)mention that :

" Over time the two languages have come to accommodate each other, the one official, the other popular. The most fascinating feature of the accommodation is the ability of individual speakers to switch from one language to the other sometimes in the same speech event. This is “code switching” which you might have read about in other dual language situations. Let me illustrate this switching in a short poem “Cut language” dedicated to one of my grandsons, Stephen, who is a typical literate Jamaican boy.

“Cut Language”

(for Stephen)

Wrapping your tongue

round words

Stephen manoeuvring

“spinsters and

bachelors”

how many learn to spell

but never practise

words

my grandson

you will be

wordsman

claiming this English

language

other people's

anguish

claiming our

patwa

switching easy

when reason calls

“I saw the lightning

leaping through the house

I heard the thunder clap

an Nanny bawl out ‘Jiizas Krai’”

Children across the wall

offend

and you defend

with “gwe bwai

no bada wi”

didn’t I tell them... (*p.150*)

As well as Caribbean poetry depends primarily on oral traditions than written oral performance is prominent in poems intended to be written and produced orally with music, and indeed, this particular tradition derives from African traditions (local and performative approaches, music, dancing)

Additionally , Caribbean fiction and poetry covered a wide range of regional and historical-related subjects as the concept of "Escape to England vs. Local Vision and Reconnection," while many writers were educated abroad and they penned from that position, so there is always the ambiguity of this contrast in literature while English Caribbean literature covered a wide range of regional and historical subjects, as the concept that truly characterized Caribbean literature and history traditions including : transculturation²³, displacement, ongoing Diaspora, a quest for identity, an affirmation of indigenous culture, an examination of the nuances of race and class, as well as transfer and translation (in terms of one language to another, ideology to ideology, or belief system to belief system).

Finally, West Indian poetry is a vibrant and diverse genre that reflects the culture, history, and experiences of the Caribbean. It often incorporates elements of folklore, mythology, and music to create a unique and powerful voice. Notable West Indian

poets include Derek Walcott, Kamau Brathwaite, Lorna Goodison, and Louise Bennett-Coverley. Their works explore themes of identity, colonialism, race, and the environment.

1.9.3 Jamaican Literature

Caribbean literature gained prominence in the 1970s and 1980s as a result of an increase in the number of journals and conferences focusing on Caribbean literature. (Brathwaite,2019)

Jamaica is a culturally diverse country made up of individuals of various ethnicities, in particular those of African slave descent, whose culture is highly present in this region. Despite the size of the nation, Jamaican literature reinforces its importance as a cultural heavyweight within the Caribbean.

First, Jamaican literature has a special tradition of oral accounts and storytelling by slaves, which have been used for centuries to pass down traditions and stories from the colonialism era. Folktales, among the earliest mediums of communication, have played an important role in the history of Jamaican society. For centuries, it was illegal for an African slave to be literate, so the predominant way through which culture was transmitted was the oral tradition, which remains alive in Jamaican culture and manifests itself in poems by using proverbs and phrases through a verbal recitation. Many Jamaican literary works are mostly produced orally in performative way.

Historical records and Jamaican literature are primarily concerned with the legacy and heritage of African slaves who contributed to the creation and shaping of Jamaican culture; additionally, Jamaican literature is a subset of West Indies literature, but it has

a distinctive touch in the using of their native tongue" the Creole language", in their literary works known as "Patwa or patois" as Pollard (2020) says "I am from Jamaica where the official language is Jamaican English, a respected language, and the popular language is Jamaican Creole, commonly called Patwa..."(p.151)

Furthermore, themes often explored in Jamaican literature include identity, race, class, colonialism, religion, and politics. In addition, Jamaican literature has also been greatly influenced by the history and culture of the Caribbean and the African diaspora, which is one of its most distinguishing features aiming to convey a sense of consciousness to their real culture. Jamaican writers used their native language to convey a sense of identity pride and to restore the beauty and value of their cultural past and traditions in order to affirm their indigenous culture. In this respect, Pollard (2020) stated that :

" ..The languages are lexically related and so give the impression of being closer than they are. In fact, Jamaican Creole is still regarded as “broken English” by people who have not paid attention to the linguistic analyses which indicate a strong structural relationship to certain West African languages"(p.149)

In conclusion, Jamaican literature is the written or literary work, including oral narratives and songs, produced in Jamaica. It is a form of literature that has been expressed in the English language, but it also includes works expressed in Jamaican Creole, a language of African origin. Some of the best-known Jamaican authors include Claude McKay, Roger Mais, and Louise Bennett-Coverley. Jamaican literature

is rich in folklore, poetry, and short stories that often explore the everyday lives and experiences of the Jamaican people.

1.9.4 Women's Writing in the Caribbean

During the nineteenth century, when women's status was degraded by the prejudice community, it was illegal for an African slave to be literate in the Caribbean, and literature was considered a European property.

For the first time in Caribbean women's writing, women of African descent occupied the centre of literary creation that bringing discrimination and African culture to the forefront. Mary Prince, with her autobiography " The History of Mary Prince " (1831), and Mary Seacole, with her book " The Wonderful Adventures of Mrs Seacole in Many Lands (1857)", are two of the most significant authors of African ancestry to enter Caribbean literature in history. Their literary works were in the form of autobiographical elements and adventures as people of African descent which represented the vivid truth of African slaves' lives during the harsh dominance of European colonialism. In addition to depicting the realities and experiences of African colonies under authoritarian supremacy.

Overall, Caribbean women writers have made significant contributions to the literary world. Notable authors include Jamaica Kincaid, Edwidge Danticat, Erna Brodber, Michelle Cliff, M. Nourbese Philip Mary Seacole, Mary Prince and Olive Senior. These authors have explored a range of topics, including gender, race, colonialism, and identity in their works hence Caribbean women writers have helped to shape and redefine the Caribbean literary canon.

I.9.5 Women's Writing in Jamaica

Jamaica has a rich literary culture, and there are many female writers in Jamaica who are producing important work, female authors have taken centre stage in the Caribbean. Despite gender discrimination and the complexities of growing up female in a colonial environment, as well as the intricacy of living and writing in two cultural worlds, Jamaican women writers established their identities in order to create new standards away from European models.

Many women in Jamaica have been writing prolifically over the past few decades. Some of the most prominent women writers in Jamaica include Lorna Goodison and her work "Tamarind Season (1980), I Am Becoming My Mother (1986)", Olive Senior " Over the Roofs of the World (1995), Summer Lightning (1986)" , Nicole Dennis-Benn " Here Comes the Sun (2016)" , Marlon James " A Brief History of Seven Killings (2014)" , and Tiphonie Yanique "How to Escape from a Leper Colony (2010), Land of Love and Drowning (2014)" These writers have explored a range of topics, from the experience of being a woman in Jamaica to the island's history and culture. They have published novels, short stories, poetry, and more. Their work has been praised internationally and is an important part of Jamaica's literary landscape. Those female writers were pivotal figures in the rise of Caribbean literature in English, elevating Jamaican female writers to a prominent position in Caribbean literature.

I.10 Conclusion

The West-Indies was characterized by harsh and debilitating past and history. Slavery was a prominent figure in defining this region. Colonialism and the rivalry between the

European powers was also another pivotal characteristic in designing the main contours of the island. West-Indian literature emerged as an important response for the so many cultural and historical dilemmas. Through myriads of literary texts including fiction, novels and poetry, the process of definition and representation took place. Therefore, in this chapter I tried to deal with the basic points related to the historical and literary side of the region.

Footnotes for chapter one:

1-The Arawak :

The Arawak (or Arawaco) are a group of indigenous peoples of South America and the Caribbean. They are believed to have originated in northern South America and migrated to other parts of the Americas. The Arawak were skilled farmers and fishermen and were among the first people to use dugout canoes. They were known for their peaceful nature and were often welcomed by other peoples in the Caribbean.

2- The Carib:

The Caribs were a group of indigenous people native to the Caribbean and the northeastern coast of South America. They were first encountered by Europeans in the late 15th century, when Christopher Columbus arrived in the Caribbean. The Caribs were renowned for their seafaring skills, and were one of the few indigenous groups to successfully resist European colonization.

3- The colonial period:

was a period of time lasting from the late 15th century to the mid-20th century during which various European countries colonized parts of the world, particularly in the Americas, Africa, and Asia. During this period, colonial powers imposed their own social, political, and economic systems on the colonized territories.

4-Sugar Plantation:

A sugar plantation is a large estate where sugarcane or sugar beets are grown and processed to produce sugar. Sugar plantations were an important part of the economy of the Caribbean and other tropical regions during the 18th and 19th centuries.

5- The Slavery Act (1661):

The Virginia Slavery Act of 1661 was the first slave code in the British American colonies, which established the legal framework for slavery in the colony of Virginia. The act established the legal status of slaves, set punishments for those who mistreated or fled from their masters, and allowed the sale of slaves. It also defined the rights of a master over his or her slaves, such as the right to sell, rent, or lend slaves.

6-The Marrons:

Marrons are people of mixed African and Amerindian heritage who live in the French Caribbean island of Guadeloupe. They trace their origins to African slaves who escaped and created independent settlements in the interior of the island.

7- The Abolition of Slavery (1833):

The Slavery Abolition Act 1833 was a British Act of Parliament that abolished slavery in most of the British Empire. It was enacted on August 28, 1833, and abolished slavery throughout the British Empire, including the British colonies in the Caribbean. The Act gave all slaves in the British Empire their freedom, with compensation paid to their former owners.

8- Colonialism:

Colonialism is the policy or practice of acquiring full or partial political control over another country, occupying it with settlers, and exploiting it economically.

9- Pre-colonial period:

Pre-colonial period is the period before the establishment of colonies by European powers in the Americas, Africa, Asia, and Australia. It encompasses a wide range of eras, including the ancient civilizations of the Americas, Africa, and Asia, as well as the Islamic Golden Age and the Renaissance.

10- The colonial period: was a period of time lasting from the late 15th century to the mid-20th century during which various European countries colonized parts of the world, particularly in the Americas, Africa, and Asia. During this period, colonial powers imposed their own social, political, and economic systems on the colonized territories.

11- Self determination: is the right of a group or individual to freely choose their own destiny or form of government without external interference.

12- Patois:

Patois is a term used to refer to any nonstandard dialect of a language, usually one that is not considered to be the standard or official dialect. It often has its own unique vocabulary and grammar.

13- Tainos :

The Tainos were the indigenous people of the Caribbean. They were a peaceful and spiritual people who lived in the Caribbean before the arrival of Europeans. They were skilled fishermen, farmers and craftsmen and had an advanced political and social structure. The Tainos are believed to have been the first inhabitants of the Caribbean.

14- The Marrons;

Marrons are people of mixed African and Amerindian heritage who live in the French Caribbean island of Guadeloupe. They trace their origins to African slaves who escaped and created independent settlements in the interior of the island.

15- The Slavery Abolition Act:

The Slavery Abolition Act 1833 was a British Act of Parliament that abolished slavery in most of the British Empire. It was enacted on August 28, 1833, and abolished slavery throughout the British Empire, including the British colonies in the Caribbean. The Act gave all slaves in the British Empire their freedom, with compensation paid to their former owners.

16- Petroglyphs:

Petroglyphs are images carved or incised into a rock surface, typically by ancient cultures for ceremonial or religious purposes. They are often seen as a form of prehistoric rock art.

17- Oral tradition:

Oral tradition is the passing down of stories, customs, and beliefs from one generation to the next through word of mouth. Oral tradition may include stories, legends, music, cultural practices, and philosophies that are shared and transmitted orally.

18- Exile:

Exile is the state of being forced to leave one's home or country, typically for political or punitive reasons.

19- Post colonialism :

Postcolonialism is a critical approach to the study of colonialism, its legacies, and its contemporary manifestations. It examines the effects of colonial rule on cultures, societies,

and individuals, and explores the power dynamics between colonizer and colonized. Postcolonialism also highlights the agency of the colonized in resisting and subverting colonial rule. It is a multidisciplinary field of inquiry that draws on a variety of disciplines, including literature, history, anthropology, sociology, and political science.

20- Transculturation:

Transculturation is the process of cultural exchange between two or more cultures, resulting in changes in both cultures. It involves a combination of elements from different cultures, leading to the emergence of a new culture. It is a continuous process, which is often seen in the areas of language, religion, and music.

Chapter Two:

Identity Crisis From Different Perspectives

II Introduction

Colonialism has approximately terminated and ended largely in the native's lands; however, its ideology has hugely lingered and slowed down in the identity of people through cultural, social political and economic practices. Identity remains thus the spirit of any colonizing process. The arrival of the colonizer to the native' land was forced through the desire of profit. However, this step was accompanied by the process of regarding the inhabitants as "the other". Under these circumstances, the inability of voicing out, pathological traumas, identity crisis and a complete state of oblivion were dominant figures. Therefore, in this chapter I tried to deal with concepts, such as colonialism, postcolonialism and focusing on the concept of identity crisis from the perspective of different theorists and psychologists.

II 1 Colonialism

The history of colonialism is a dark one, involving the exploitation of resources and people, the disruption of traditional cultures, and the spread of oppressive systems of government. Colonialism is a policy of a nation seeking to extend or retain its authority over other people or territories, with the aim of economic dominance. It is a system of control in which a foreign power establishes and maintains domination over a dependent territory, exploiting its resources and people for its own benefit as Mamdani (2003) states :

Colonialism is a system of domination, which relies on the exploitation of the colonized people and their resources. It is a system that has had a profound and lasting impact on the lives of those who

have been colonized, and continues to shape the world today (pp. 12–17).

Furthermore, colonialism refers to a political, economic, and social system in which a powerful nation, often an empire, establishes control over a weaker nation or region in a form of imperialism where a country's ruling class seeks to extend its power and influence over other areas of the world. Colonialism has had a long and often troubled history, with lasting effects that still reverberate today (Blakemore, 2021). Colonialism began in the 15th century when European powers such as Spain, Portugal, and the Netherlands began to explore and colonize the New World. This period of exploration and conquest was marked by violence, cruelty, and exploitation. Native peoples were forcibly removed from their land while their resources were pillaged and their labor exploited. Colonizers also subjected their new territories to a range of oppressive measures, including taxation, forced labor, and religious conversion. In the 19th and 20th centuries, European powers continued to colonize much of Africa, Asia, and the Pacific Islands. This period was characterized by the same exploitative practices of the earlier colonial period as well as a new set of oppressive policies that sought to control every aspect of life in the colonies. This included the imposition of laws, currencies, and systems of education that favored the colonizers.

The effects of colonialism are still felt around the world today. Many former colonies continue to struggle with poverty and political instability, while the legacies of cultural and economic exploitation are still evident. The legacy of colonialism has also had a deep impact on the identities of those in the former colonies, with many feeling

disconnected from their cultural and religious roots. In recent years, movements around the world have sought to challenge and resist colonialism by advocating for indigenous rights and autonomy. These movements have sought to empower those affected by colonialism and restore the cultural, political, and economic autonomy of those who were once subjugated. Colonialism is a complex and often troubling topic that has had a profound impact on the world. It is a legacy that is still felt today, and one that will continue to shape our world for years to come.

Throughout history, colonialism has been practiced, with the most notable examples occurring during the Age of Exploration in the 15th and 16th centuries. During this period, European nations established colonies in the Americas, Africa, and Asia. The effects of colonialism have been far-reaching and long-lasting, with many countries still feeling its impact today. The consequences of colonialism are varied and complex. It has led to the displacement of indigenous populations and political and economic subjugation. Additionally, it has caused the introduction of diseases, environmental degradation, and the loss of autonomy for colonized peoples. Moreover, colonialism has left a legacy of racism and unequal power dynamics that continue to this day in this regard, Trudeau (2017) stated that the effects of colonialism are still present in our society today, and it is our responsibility to acknowledge it, comprehend it, and collaborate to surpass it.

Ultimately, colonizers had a sense of entitlement that led them to believe they could take whatever they wanted from the world, and viewed Black, Indigenous, and other people of color as expendable. Although it may be tempting to think of colonialism as something that is no longer relevant, the truth is that its legacy still

affects us today. The world we live in has been shaped by centuries of oppressive and violent domination, and this cannot be ignored.

II.2 Postcolonialism

Post colonialism is an important critical theory and intellectual movement that examines the various effects of colonialism on colonized societies. According to Dizay (2019):

... Post colonialism, can be characterized as the investigation of colonial impact, and its legacy from post-WWII to the present day. It explores the socio-political, psychological, and political impact of the colonial legacy. Postcolonial theory also handles the investigation of the conduct of recently free social orders, as they struggle for self determination. It considers the test and refusal of colonial social and political guidelines, and frameworks that were abandoned and overwhelmed colonizers for quite a while. Postcolonial theory additionally examining literary types and cultural viewpoints identified with the cutting edge after colonialism wanes, all through diverse ways and strategies. (p.79)

Post-colonial Discourse is a theoretical and critical approach to literature, art, and culture that seeks to understand the history of colonialism and its ongoing legacies. Specifically, it examines how power, knowledge, and identity have been shaped by colonialism and imperialism. Moreover, post colonialism challenges traditional understandings of colonialism and imperialism and explores the complex, multifaceted effects of colonialism on cultural production. To illustrate, colonial

powers often imposed their own language and culture on colonized people, resulting in severe cultural dislocation that continues to this day.

Furthermore, Post-imperialism encourages us to interrogate our own cultural assumptions and biases and consider how our own experiences of colonialism may have impacted our view of the world. Ultimately, post colonialism is an important tool for understanding the world today and developing strategies for addressing the legacies of colonialism. By examining the history of colonialism, we can better understand the world we inhabit and its continuing legacies, as well as challenge our own cultural assumptions and biases to foster a more equitable and just world. In this respect, Young (2001) defined the concept of post colonialism as a product of the unique experiences of people who have not been given a voice in the past. It is concerned with the differences in culture, skin color, and place of birth that can lead to either privilege or oppression. It focuses on the often unseen areas of the world that involve questions of history, ethnicity, and identity. It is a language for those who feel they do not belong and whose stories are not heard. Post colonialism is about standing up for the oppressed, minorities, and those from other places, which is the foundation of its political power.

On the other hand, Post-colonialism is a complex concept that is based on the idea that the colonizers impose their own values, beliefs, and language on the colonized people, creating a hybrid culture (Hybridity¹). The colonized people are often marginalized and excluded from power structures, leading to resistance and protest (Subaltern²). Imperialism³ is also a key concept of post-colonialism, as it is the use of power to control and exploit the colonized people. However, post-colonialism

also recognizes the potential for decolonization⁴, where the colonized people can reclaim their autonomy and independence through various forms of struggle and resistance.

In conclusion, post-colonialism is a way of looking at the world that helps us understand how history has shaped our lives today. It looks at how people who have been colonized have created their own cultures, resisted oppression, and how colonialism has impacted different parts of life. It examines the ways in which power, knowledge, and identity have been shaped by colonialism and the legacies of imperialism.

II.3 Postcolonial Theory

Postcolonial theory is an academic discipline that studies the cultural legacy of colonialism and imperialism, focusing on the human consequences of the control and exploitation of colonized people and their lands. It is an interdisciplinary field of inquiry that examines the cultural, political, economic, and social effects of colonialism on the colonized; it also examines the ways in which colonized people have resisted and challenged colonial rule. In the same regard, the British postcolonial theorist Young (2001) stated that Postcoloniality is a term used to describe the situations and problems that have arisen as a result of decolonization, both in the countries that were formerly colonized and in the countries that did the colonizing.

At first, the concept of Postcolonial has long held the fascination of psychologists and theorists, it is used as theoretical framework to analyze and critique the political, economic, and cultural effects of imperialism as field of study that draws on a variety

of disciplines, including history, sociology, anthropology, literature, and cultural studies. as well as it examines the ways in which colonial powers have shaped the world and how those effects are still felt further it looks at how the legacy of colonialism has impacted the identities, cultures, and experiences of the former colonies.

Additionally, this theory is concerned with the power dynamics between colonizers and colonized and how these dynamics have shaped the world we live, in which the legacy of colonialism has been perpetuated through language, literature, and other forms of cultural production.

Further, this theory is a critical and theoretical approach to literature, art, and culture that is informed by an understanding of the history of colonialism by examining the ways in which power, knowledge, and identity have been shaped by colonialism and the legacies of imperialism. On top of that, this critical theory seeks to challenge traditional understandings of colonialism and imperialism as young (2001) stated that ,

Since the early 1980s, postcolonial studies has developed a body of writing that attempts to shift the dominant ways in which the relations between the western and non-western people and their worlds are viewed. What does that involve? It's about learning to challenge and think outside the norms of western assumptions. The only qualification you need to start is to make sure that you are looking at the world not from above, but from below, not from the north, but the south, not from the inside, but from the outside, not from the centre, but

from the margin's forgotten edge. It's the language of the South challenging the dominant perspectives of the North. (pp. 15- 16)

Otherwise, this critical approach examines the complex, multifaceted effects of colonialism on cultural production. It is rooted in the idea that colonialism has had a profound and lasting impact on the world we inhabit and on the identities of those affected by colonialism; thus, it examines the ways that colonial powers have imposed their language and culture on the colonized people, resulting in a severe cultural dislocation that continues to this day. On the other hand, postcolonial theory seeks to interrogate how colonialism has impacted our understanding of the world and our place in it; it also seeks to destabilize traditional notions of identity and power through challenges to traditional understandings of colonialism and imperialism. According to the theorist young(2001):

Postcolonialism's concerns are centered on geographic zones of intensity that have remained largely invisible, but which prompt or involve questions of history, ethnicity, complex cultural identities and questions of representation, of refugees, emigration and immigration, of poverty and wealth—but also, importantly, the energy, vibrancy and creative cultural dynamics that emerge in expositive ways from such demanding circumstances. Postcolonialism offers a language of and for those who have no place, who seem not to belong, of those whose knowledges and histories are not allowed to count. (p.14)

Major critics of postcolonial study include Edward Said's critique of Orientalism, Homi Bhabha's critique of colonial mimicry, and Gayatri Spivak's critique of subaltern studies .

Additionally, the main principles of postcolonial theory include the recognition of the legacy of colonialism and its continuing effects. Moreover, essentialism is rejected, and the recognition of hybridity and diversity is acknowledged. In addition, the power dynamics between colonizers and colonized are examined. Similarly, the ways in which knowledge is produced and disseminated are explored. Likewise, the ways in which language is used to construct identities and power relations are analyzed. Furthermore, the role of culture in constructing and maintaining colonial power structures is investigated. Finally, the importance of local knowledge and perspectives in understanding colonial history and its effects is recognized.

To sum up, by examining the history of colonialism, we can better understand the world we inhabit and its continuing legacies. by highlighting colonialism as a source of contention in the history of the postcolonial nation. Therefore, postcolonial study looks at how power, knowledge, and identity have been changed by colonialism and how it has impacted the way people think and act. The theory is an important tool for understanding the complexities of colonialism and its effects on the world today as it opens the way to challenge our own cultural assumptions and biases and foster a more equitable and just world.

II.4 Identity Crisis in Postcolonial Period

Identity crisis is a period of intense confusion and uncertainty about one's own self-image, values, and purpose in life. It is a period of questioning and exploration of one's identity, often accompanied by feelings of anxiety, depression, and isolation. Identity crises can be triggered by a major life event or transition, such as a move to a new city, the death of a loved one, or the end of a relationship. It can also be caused by internal factors such as changes in beliefs or values or a lack of direction in life. During an identity crisis, individuals may feel overwhelmed and confused as they attempt to make sense of their lives and find their place in the world. As Identity is essential for the recognition of one's own rights and the respect of the rights of others and the foundation of self-respect and respect for others, as it is the foundation of any claim to justice (Said, 2000).

To begin with, the issue of identity is one of the most contentious topics in postcolonial literature and history, and it is arguably the most important because of the crisis that exists in all postcolonial societies. This crisis has been brought to the forefront as a result of the conditions faced by newly liberated nations and countries in their quest for self-identification. (Dizayi, 2015). Furthermore, the postcolonial period is a period of transition and identity crisis for many countries. During this period, countries are trying to redefine their national identity and create a sense of self-determination. This can be a difficult process, as countries are often trying to reconcile their colonial past with their present and future. This can lead to a sense of confusion and uncertainty as people struggle to find a sense of belonging and purpose in their new nation. Additionally, postcolonial countries often face economic and political instability, which can further complicate the process of identity formation. As a result,

many postcolonial countries experience a period of identity crisis as they attempt to define their national identity and create a new sense of self-determination. Identity is constantly evolving and shifting as one interacts with and influenced by the people and environment around them. It is a process of self-discovery and growth, of constructing and reconstructing one's identity in relation to others (Bhabha, 1994).

Furthermore, Identity crisis in the postcolonial period is a concept that has been explored in literature, psychology, and other fields, and it is particularly relevant in the wake of colonialism and imperialism, which have had a lasting impact on many societies. Put simply, an identity crisis is a period of insecurity, confusion, and turmoil that arises when a person's sense of self is threatened or challenged. It can manifest in a range of ways, from a sudden change in attitude or behaviour to a deep and ongoing struggle with one's sense of who they are and where they belong in the world. Postcolonial identity crisis is a particularly complex issue due to the nature of colonialism and imperialism, which have often involved the erasure of people's history, culture, and language as well as the imposition of foreign values, beliefs, and norms on colonized societies. This has had a significant impact on the sense of self of those living in postcolonial societies, who may find themselves grappling with conflicting identities and values and with a lack of continuity between their past and present. In this regard, Dizay(2019)states," Consequently, impersonating Western or colonizer behavior and style becomes one of the dilemmas of recognizing one's sense of identity. " (p. 86)

In the post-colonial period, individuals may experience a variety of identity crises. Cultural identity crisis occurs when individuals feel disconnected from their

cultural heritage and struggle to find a sense of belonging in their new environment. Social identity crisis occurs when individuals feel disconnected from their social networks and struggle to find a sense of belonging. Lastly, psychological identity crisis occurs when individuals feel disconnected from their own sense of self .

Identity crises in the postcolonial period can be experienced in different ways. It can manifest as a sense of **alienation**⁵ from one's own culture, as a failure to connect with one's past, or as an inability to embrace the values and beliefs of the colonizers. It can also manifest as a lack of direction or purpose or a feeling of being lost and alone. In some cases, individuals may struggle to find a sense of belonging⁶ in the new world or to reconcile the two parts of their identity. The experience of identity crisis in the postcolonial period is often accompanied by feelings of shame and guilt, as individuals are confronted with a sense of displacement and disconnection. This can lead to a range of psychological issues; including depression and anxiety, as well as a lack of self-esteem additionally the psychological effects of an identity crisis can be far-reaching and can have a profound impact on an individual's life.

In conclusion, the experience of an identity crisis in the postcolonial period is often complex and painful, but it is also an opportunity to explore the history and culture of the colonized people and to develop a new understanding of identity and belonging. Through this process, individuals can gain a greater sense of self and a more meaningful connection to their past.

II.4.1 Identity Crisis from Frantz Fanon Perspective

Frantz Fanon was a French-Martiniquan psychiatrist, philosopher, revolutionary, and writer. He is best known for his work on decolonization and the psychological effects of colonialism. His works have been influential in post-colonial studies, critical theory, and Marxism. He is also known for his book, *The Wretched of the Earth*, which is considered a classic of anti-colonial literature. Frantz Fanon wrote extensively about the psychological effects of colonialism and racism. He argued that colonialism and racism created a sense of inferiority and alienation among colonized people, leading to an identity crisis. He believed that the only way to overcome this crisis was to reject the imposed identity and create a new one based on the values and culture of the colonized people. He argued that this new identity would be based on a sense of pride and self-determination and would lead to a more equitable and just society. At this point, Dizayi (2019) stated, "Fanon began his psychoanalytic discussion of the colonized individual's confusion and lost identity, uncovering the impact colonialism left on colonial subjects and their response toward colonialism." (p.86)

Initially, Fanon wrote on the psychological effects of colonialism and the liberation struggle of colonized people. He viewed colonialism as a system of oppression and exploitation that dehumanized both the colonizers and the colonized. He argued that colonialism was a form of violence that destroyed the cultural identity of colonized people and denied them their basic human rights. In this regard, Fanon (2004) stated, "Colonialism is not satisfied merely with holding a people in its grip and emptying the native's brain of all form and content. By a kind of perverse logic, it turns to the past of the oppressed people, and distorts, disfigures, and destroys it." (p.35). He believed that the only way to end colonialism was through a revolution that

would overthrow the oppressive system and create a new society based on equality and justice hence he demonstrated that , "Each generation must, out of relative obscurity, discover its mission, fulfill it, or betray it." (Fanon, 2004 ,p.37)

Additionally, his work has a major impact on postcolonial studies, critical theory, and cultural studies. In particular, his book "The Wretched of the Earth" is considered a seminal text in the field of postcolonial studies. In this book, Fanon discusses the concept of identity crisis, which he defines as a "disorientation" caused by the conflicting demands of one's native culture and the culture imposed by colonialism. Fanon argues that the identity crisis is a direct result of colonialism and its attendant racism. According to Dizayi (2019), " Fanon, whose view of identity was based on the fierce historical association of the colonized and the colonizers. His contentions identified the impact of the savage legacy of imperialism on the identity production of the colonized. "(p. 80) Furthermore, Fanon contends that colonialism creates a situation in which the colonized are forced to adopt the colonizers' values and beliefs in order to survive. "Identity to Fanon depicted a way that colonizers treated and embedded inferiority internally, by which the colonized attempted to frame their identities by mimicking the colonizer to appear equivalent." (Dizayi, 2019, p. 86), as he also indicates in his book *Black Skin, White Masks*, where he (1967) says, "The Negro is not any more than the white man. He is in the process of becoming. he is not a being but a becoming, a process of realization." (p. 109) and as result the process of assimilation leads to a sense of alienation from one's own culture and an inability to identify with either culture. This sense of alienation leads to feelings of confusion, anxiety, and depression. Fanon further argues that identity crisis is not only an

individual experience but also a collective one. And that colonialism creates a situation in which the colonized are unable to identify with their own culture or with the culture imposed by the colonizers. This leads to a sense of collective disorientation and confusion, as well as feelings of powerlessness and despair. In order to address the identity crisis, Fanon debates challenging colonialism and its attendant racism. He argues that it is necessary to create a new sense of identity based on solidarity among the colonized and a rejection of the values imposed by colonialism. He also contends that it is essential to create new forms of political organization that can challenge colonial power structures and create a new sense of collective identity.

On the other hand, Frantz Fanon asserted that the identity crisis of the postcolonial period was caused by the legacy of colonialism. He argued that colonialism had created a sense of inferiority and powerlessness among colonized people, leading to a lack of self-confidence and a feeling of being disconnected from their own culture and history. He argued that this identity crisis could only be resolved through decolonization, which would allow colonized people to reclaim their sense of identity and self-determination. Fanon (2004) takes into consideration that:

"For the last shall be first, and the first shall be last. Decolonization, which sets out to change the order of the world, is, obviously, a program of complete disorder. But it cannot come as a result of magical practices, nor of a natural shock, nor of a friendly understanding."(p.35)

In conclusion, Frantz Fanon's work on identity crisis provides an important insight into the psychological effects of colonialism and racism. His work highlights

the need for collective action in order to challenge colonial power structures and create a new sense of collective identity among the colonized. His work also provides an important reminder that identity crisis is not only an individual but also a collective one, and that it is necessary to challenge colonialism in order to address this issue.

II.4.2 Identity Crisis from Homi Bhaba Perspective

Homi Bhabha is an Indian literary theorist, philosopher, and cultural critic. He is best known for his theories of post colonialism, hybridity, and the Third Space. Homi Bhabha coined the terms "hybridity" and "mimicry"⁸ to describe the process of cultural exchange and adaptation that occurs when two cultures come into contact.

Hybridity refers to the mixing of two or more cultures, while mimicry is the imitation of one culture by another. Bhabha argued that hybridity and mimicry are not simply a result of cultural exchange, but rather a form of resistance to the power dynamics of colonialism. He contended that two concepts could be used to challenge colonial power and create a new, hybrid culture that is neither fully colonizer nor colonized. In this regard, Bhabha (1994) states that "hybridity is not a hybrid of two pure and original identities, but a new and creative space of identity that is constantly in flux." (p. 207)

On the other hand, "identity crisis" is a term used to describe a period of confusion and uncertainty that an individual experiences when they are unable to reconcile their sense of self with the expectations of their culture or society. Homi Bhabha has developed a theory of identity crisis that focuses on the idea of hybridity and the negotiation of multiple identities. According to Bhabha, identity is not fixed

but rather is constantly in flux as individuals negotiate between different cultural influences. He argues that individuals are not simply products of their culture but rather active participants in the process of constructing their own identities. At this point, he proclaimed, "Identity is not the 'recovery' of a pre-given, essentialist "self," but the "production" of a "self" that is always constructed and reconstructed through signs." (Bhabha, 1994, p. 66). This process involves a negotiation between different cultural influences, which can lead to a sense of confusion and uncertainty as individuals attempt to reconcile their sense of self. In this sense, Bhabha argues that this negotiation between different cultural influences can lead to a hybrid identity, which is a combination of different elements from different cultures. This hybrid identity can be seen as a form of resistance to dominant cultural norms and expectations, as individuals attempt to create their own unique identity. However, this process can also lead to a sense of confusion and uncertainty.

Further, the concept of identity crisis proposed by Homi Bhabha is based on the idea that identity is formed through a process of negotiation between the individual and the larger society. This negotiation is based on the tension between the individual's desire to maintain a sense of self and the demands of a larger society. This tension can lead to an identity crisis, where the individual feels unable to reconcile their own desires with those of the larger society. In this situation, individuals may feel confused, frustrated, and isolated as they struggle to find a sense of belonging and purpose. Bhabha suggests that this crisis can be addressed through dialogue and understanding between individuals and society, allowing for a more nuanced understanding of identity and its formation. According to Bhabha (1994), "identity is not a static

phenomenon but a process of becoming, of constructing and reconstructing one's self in relation to the other." (p. 66)

In conclusion, Homi Bhabha's theory of identity crisis focuses on the idea of hybridity and the negotiation between distinct cultural influences. He argued that the identity crisis of the postcolonial period is a result of the colonial experience. On this matter, he found that "the crisis of colonial identity is not simply a crisis of "difference," but a crisis of the "same'," of the "self" that is colonized by the discourse of the colonizer." (Bhabha, ,1994,p.66). In his view, the colonial experience created a hybrid identity, which is a combination of both the colonizer and the colonized. This hybrid identity is unstable and constantly shifting, creating an identity crisis for those who inhabit it. He asserts that this instability is a source of creativity and resistance, as it allows individuals to create new identities and challenge existing power structures. "The colonized subject is not only a product of the colonial system but also its producer, in a dialectic of resistance and appropriation." (Bhabha, 1994,p.66)

II.4.3 Identity Crisis from Gayatri Spivak Perspective

Gayatri Chakravorty Spivak is an Indian literary theorist, philosopher, and feminist critic. She is best known for her essay "Can the Subaltern Speak?" which has become a foundational text of postcolonial studies. Spivak is also a founding member of the Subaltern Studies Group. The term Subaltern is a coined by Gayatri Spivak to refer to people who are socially, politically, and economically marginalized and excluded from the dominant power structures of society. This includes people who are of lower social status, such as the working class, racial and ethnic minorities, women,

and other marginalized groups. Subalterns are often denied access to resources, education, and other opportunities that are available to those in the dominant power structures.

Initially, Gayatri Spivak's perspective on the identity crisis is that it is a product of the globalized world. She argues that the identity crisis is a result of the increasing interconnectedness of the world, which has led to a blurring of boundaries between cultures, nations, and identities as well as she believes that this has caused a sense of confusion and disorientation among individuals as they struggle to make sense of their place in the world. She further argues that this confusion is compounded by the fact that individuals are often expected to conform to certain norms and expectations, which can be difficult to reconcile with their own sense of identity. Ultimately, she believes that identity crisis is a symptom of the globalized world and that it is important to recognize and address the underlying causes in order to address the issue.

Moreover, Gayatri Spivak's concept "Identity Crisis" provides an insightful exploration into the concept of identity and how it is shaped by both external and internal forces. Spivak argues that identity is a complex and ever-changing construct and that it is impossible to define one's identity in a single, static way in the sense that identity is not only shaped by external forces but also by internal ones. On the external side, she notes that identity is shaped by social norms, cultural values, and political systems, whereas on the internal side, she argues that identity is shaped by personal experiences, beliefs, and values. Spivak begins discussing the concept of identity and how it is often used to categorize people into distinct groups. She notes that this

categorization can be problematic as it can lead to a sense of alienation and a lack of belonging, then goes on to discuss how identity can be seen as a source of both strength and weakness. She argues that while identity can provide a sense of belonging and connection to others, it can also lead to feelings of alienation and exclusion, meaning that identity can be both empowering and disempowering, depending on the context in which it is used. In this respect spivak (1990) stated "Identity is not a fixed essence, but a process of becoming, a process of negotiating and renegotiating the terms of one's relationship to the world." (p. 39)

Overall, According to Gayatri Spivak's perspective on identity crisis, identity can be both empowering and disempowering depending on the context. She argues that identity can be used to create a sense of unity and solidarity among people, but that it can also be used to divide people and create conflict. Ultimately, she concludes that identity can be a powerful tool for creating a sense of unity and solidarity among people who share similar experiences or beliefs.

II.4.4 Identity crisis from Edward Said Perspective

Edward Said is a Palestinian-American literary theorist, cultural critic, and public intellectual. He was a professor of English and comparative literature and a founding figure in the critical field of postcolonial studies. Said wrote extensively on the political and cultural history of the Middle East, and his most famous work, *Orientalism* (1978), is a foundational text in the field of postcolonial studies.

From Edward Said's perspective, identity crisis is a result of the power dynamics between the colonizer and the colonized. Said argued that the colonizer creates a false sense of identity for the colonized, which is then imposed upon them. This false identity is often in direct opposition to the colonized's true identity, leading to a sense of confusion and displacement. Said argued that this false identity is used to control and oppress the colonized, as it prevents them from developing their own sense of self and autonomy. As a result, the colonized are left feeling alienated and disconnected from their true identity, leading to an identity crisis in this matter said (1994) stated that , "The identity crisis of the post-colonial world is a direct result of the colonial experience, which has left its mark on the culture, history, and psychology of the colonized." (p.15)

Moreover Edward Said's concept of "identity crisis" is one of the most influential and widely discussed theories in the field of postcolonial studies. According to Said, "identity crisis" is a state of confusion and disorientation experienced by individuals who are caught between two or more conflicting cultural identities. This state of confusion is caused by the conflicting demands of different cultures, which can lead to feelings of alienation, marginalization, and a lack of belonging. Said argued that identity crisis is a result of the colonial experience, which has created a situation in which individuals are forced to choose between two or more cultural identities. This choice is often difficult and results in feelings of alienation and disorientation. Said contend that this experience is particularly acute for those who have been colonized, as they are often forced to choose between their own culture and that of the colonizers, which can lead to a sense of displacement and a lack of belonging. In this respect, Said

(2000) stated, "Identity crisis is a product of the modern world, and it is a crisis of immense proportions, for it is a crisis of the self, of the individual, of the group, of the nation, and of the world." (p.04). In addition to the colonial experience, Said argued that identity crises can also be caused by globalization and the increasing mobility of people across borders, which produced a situation in which individuals were exposed to multiple cultures and were forced to choose between them, according to Said (2000). "Globalization and the Need to Recognize and Respect the Diversity of the World's Cultures and Identities," (p.3)

On the other hand, Edward Said's view of identity is based on the dichotomy between the West and the East, which he calls Eurocentric. He focuses on the idea that identity is determined by Western dominance. He believes that truth is determined by those who hold power, allowing the West, or colonizers, to shape and organize colonized knowledge in a way that reinforces their power. This leads to the belief that the colonizers are superior. (Dizayi,2019,p.82) likewise Edward Said's concept of Orientalism refers to the way in which Western societies have constructed a false and distorted image of the East, particularly the Middle East. In *Orientalism* (1978), Said expands on his claim that the world is divided into two binaries: Orient and Occident, East and West (Dizayi,2019,p.81). Therefore, this image is based on a set of stereotypes and assumptions that have been used to justify Western imperialism and domination of the region. Orientalism is a form of power and control, as it allows the West to define and shape the East according to its own interests and desires. In this matter, Dizayi (2019) asserted " Thus, the fundamental point in Said's contention is that colonial individuals are settled and bound to belief system strategies of the

colonizer and they have effectively affected the colonized by this rationale. Identity, then, is envisioned and arranged within the constraints of Western or Occidental knowledge" (p.82)

II.4.4 .1Edward Said and “the other”

In a similar way, Edward Said created the term "the other"⁷ to refer to the way in which Westerners view non-Westerners as inferior and exotic. He argued that this view of the other was a product of colonialism and imperialism and that it was used to justify the subjugation of non-Western cultures. Said was referring to the idea of the "other" as a way of describing those who are seen as different or outside of the dominant culture. He argued that the "other" is often seen as inferior or less than, and that this view is used to justify oppression and discrimination. He argued that this view of the "other" is a form of power and control, and that it should be challenged and resisted; hence, from Dizayi's point of view (2019): "Said's concept of identity development is attached to this rationale, in which he concentrates on the identity of the East. To say that the colonized should oppose Western power and reject forced identity and the creation of one of their own is based on this logic, as argued by Said beginning with the publication of *Orientalism* and continuing in various works speculating on the importance of resistance in the postcolonial period. He imagines that the empowerment of the Western plan essentially occurred because of the absence of resistance, the reason for the subordination of the Orient, and the dominance that ensued after Orientalist domination. In this way, Said emphasizes the importance of resistance during decolonization. "(P.82)

Overall, Edward Said's concept of "identity crisis" is an important contribution to postcolonial studies. It highlights the difficulties faced by individuals who are caught between two or more conflicting cultural identities, and it provides an important insight into the experience of those who have been colonized or exposed to multiple cultures through globalization. By understanding this concept, we can gain a better understanding of the challenges faced by individuals in today's increasingly globalized world.

II .5 Identity crisis in Postcolonial Literature

Identity crisis in postcolonial literature is a common theme that explores the struggle of individuals to reconcile their cultural identity with the dominant culture of the colonizing power. It is often used to explore the complexities of colonialism and its effects on individuals and societies. Postcolonial literature often examines how individuals and societies cope with the legacy of colonialism and how they attempt to redefine their identities in a new context. It also looks at how colonialism has shaped the way people view themselves and their place in the world. According to Dizayi(2015):

The question of identity in postcolonial novel is a focal point in which imaging the crisis and the conflict of the colonized' s struggle to find a way for the identification between the previous native heritage and history and the power of dominant culture that's imposed by the colonizers. (pp.1001-1002)

First, identity crisis is an issue that is often explored in the works of authors from postcolonial countries, as they grapple with the complexities of being in a state of

transition. Postcolonial literature often deals with the struggles faced by individuals and groups of people in a postcolonial society as they attempt to reconcile their cultural identity with their newfound freedom from colonial rule as well as the concept of identity crisis in postcolonial literature is often explored through the lens of culture, language, and history.

Likewise, postcolonial authors often portray characters who are struggling to find a sense of identity in a postcolonial context, as they attempt to reconcile their own identities with those of their colonial oppressors. They reflect characters who often face the challenge of finding a way to express their identity without sacrificing their own cultural heritage and traditions. This struggle to reconcile different aspects of identity often leads to a sense of dissonance, confusion, and even despair. In addition to exploring the identity crisis that is faced by individuals, postcolonial authors often explore the larger implications of identity crisis in the postcolonial world. They often examine the power dynamics between the colonizer and the colonized, as well as the cultural gaps that are created by colonialism.

Furthermore postcolonial writers often use the concept of "identity crisis" to explore power structures as well as the cultural and political implications of the colonial experience. Also, they often portray characters who are struggling to find a sense of belonging and identity in a postcolonial society moreover they frequently explore the issues of cultural displacement, alienation, and marginalization that are so prevalent in postcolonial identity through these characters. Therefore, postcolonial literature often explores the theme of identity crisis. Such as Jhumpa Lahiri, *The Namesake* (2003), and Salman Rushdie, *Midnight's Children* (1980). In both works,

characters are forced to confront the idea that their own identities are not valued or respected by the colonizers. This leads to a crisis of identity as characters struggle to reconcile their own identities with those imposed upon them by colonial powers. This struggle is often seen as a form of resistance against colonialism, as characters attempt to reclaim their own identities and assert their right to exist in a world that has been shaped by colonialism . In this respect, Dizay(2015)declares that :

The postcolonial novelists portray the hesitant cultural and national identities of communities that were endeavoring to construct their nations after being liberated from colonial control. (p.1002)

Overall, postcolonial literature is a genre of literature that deals with the cultural legacy of colonialism and imperialism, including the effects of colonization on the colonized people. It is a body of literature written by people from formerly colonized countries, often in reaction to the political and cultural subjugation of their people by the colonizers. Postcolonial literature often explores themes such as displacement, hybridity, diaspora, and post-colonial identity. It also examines the power dynamics between colonizers and colonized, as well as the effects of colonialism on language, culture, and identity. In this point Dizayi (2015)affirms, "Postcolonial novel finds itself engaged with questions and issues such as resistance, nationalism, Diasporas and identity construction and its crisis." (p.1001)

II.6 Postcolonialism and Psychoanalysis

Postcolonialism⁹ and psychoanalysis are two distinct yet related fields of study. Post colonialism is an academic discipline that examines the effects of colonialism on the colonized people and their cultures. It looks at how colonialism has shaped the

identities, experiences, and perspectives of those who have been colonized. Psychoanalysis, on the other hand, is a form of psychotherapy that seeks to understand the unconscious motivations and conflicts that drive human behavior.

In other words, psychoanalysis has been used to analyze post colonialism from both a psychoanalytic and a postcolonial perspective. First, from a psychoanalytic perspective, post colonialism can be seen as a form of psychological trauma, with the effects being experienced at both the individual and collective levels. It can create feelings of alienation, frustration, and anger among those who have been colonized, as feelings of guilt and shame. Furthermore, the psychological effects of post colonialism can manifest in a variety of ways through the development of a negative self-image, a lack of self-confidence, and a feeling of displacement. Secondly, from a postcolonial perspective, psychoanalysis used to explore the ways in which colonialism has shaped the identities of those who were colonized and to understand the ways in which power and oppression are maintained through the psychological effects of colonialism. Psychoanalysis can help to uncover the underlying psychological dynamics of colonialism and how it continues to shape the identities of those who were colonized and those who were the colonizers.

Moreover, the two fields have much in common, as both are concerned with understanding how power and oppression shape our lives. Post colonialism focuses on the effects of colonialism on the colonized, while psychoanalysis looks at how our unconscious desires and conflicts shape our behavior. Both fields also emphasize the importance of understanding our own subjectivity and how it is shaped by our

experiences. In this respect, Dennie (2016) stated that the integration of post colonialism and psychoanalysis can provide us with comprehension of the intricate dynamics of identity, power, and subjugation in the contemporary world. By combining these two approaches, we can gain a greater insight into how colonialism has impacted our lives and how we can strive for a more equitable future.

In conclusion, these two fields of study are complementary approaches to understanding the effects of colonialism on individuals and societies and how it has shaped our comprehension of mental health. Post colonialism looks at how colonialism has shaped the identities, experiences, and perspectives of colonized countries, while psychoanalysis examines how our unconscious motivations and conflicts shape our behavior and mental health. By combining these two approaches, we can gain a better understanding of how colonialism has impacted individuals and societies in both conscious and unconscious ways.

II.6.1 Identity Crisis and the psychologist Erik Erikson

Identity crisis is a term coined by the psychologist Erik Erikson to describe a period of psychological turmoil and confusion that occurs during adolescence .

During this period, individuals are faced with the challenge of establishing a sense of self and identity. This process involves exploring different roles, values, and beliefs in order to find a sense of purpose and direction in life. Erikson believed that identity crisis was a necessary part of the process of developing a strong sense of self and that it could lead to positive outcomes if it was managed properly. Erik Erikson's theory of psychosocial development is based on the idea that a person's identity is

formed through a series of eight stages, and during each stage, a person must confront and resolve a crisis in order to move on to the next stage. The fifth stage, which occurs during adolescence, is known as the "identity crisis" in this stage, adolescents must grapple with issues of identity and self-definition. They must decide who they are and what kind of person they want to be. This conflict can cause the individual to feel confused, anxious, and uncertain about their identity.

Initially, Erik Erikson's psychosocial theory of identity development is particularly relevant to postcolonial countries, as it provides a framework for understanding the identity crisis that many of these countries face. According to Erikson, identity is formed through a series of stages, each of which is characterized by a particular crisis. In postcolonial countries, the identity crisis is often rooted in the legacy of colonialism and the struggle to define a new national identity. The first stage of Erikson's theory is trust vs. mistrust, which occurs in infancy and early childhood. In postcolonial countries, this stage is often characterized by mistrust of the colonial power and a lack of trust in the new government. This can lead to feelings of insecurity and confusion about one's identity and place in society.

The second stage is autonomy vs. shame and doubt, which occurs during early childhood. In postcolonial countries, this stage is indicated by feelings of shame and doubt about one's cultural identity and heritage that lead to a sense of alienation from one's own culture and a lack of confidence in one's ability to make decisions. The third stage is initiative vs. guilt, which arises during middle childhood. In postcolonial countries, this stage is represented by feelings of guilt about the past and a lack of

confidence in one's ability to take initiative in the present which lead to a sense of helplessness and an inability to move forward with new ideas or projects.

The fourth stage is industry vs. inferiority, which occurs during adolescence. In colonized countries, this stage is often recognize as sensations of inferiority due to the legacy of colonialism and a lack of confidence in one's ability to succeed in the modern world. This can result to a sense of hopelessness and an inability to take advantage of opportunities for advancement. Finally, the fifth stage is identity vs. role confusion, which occurs during young adulthood. In postcolonial period , this stage is characterized by confusion about one's identity and role in society due to the legacy of colonialism and the struggle to define a new national identity result in feelings of alienation from both the colonial power and one's own culture, as well as an inability to find a sense of belonging or purpose in life hence Erik Erikson's psychosocial theory provides an important framework for understanding the identity crisis that many postcolonial countries face today. By understanding the stages of identity development, it is possible to gain insight into how these countries can move forward and create a new national identity that reflects their unique history and culture.

Overall, Erik Erikson's view on the identity crisis of postcolonial countries is that it is a result of the struggle between the traditional values of the colonized people and the modern values of the colonizers. This struggle can lead to a sense of confusion and disorientation, which can lead to a lack of identity and a feeling of being lost. However, Erikson also believes that this crisis can be overcome by developing a sense of identity that is based on both traditional and modern values. This can help

postcolonial countries to move forward and create a more unified and prosperous society.

II.7 Identity Crisis in the Caribbean

Identity crisis in the Caribbean has been present for centuries, stemming from its complex history of colonization, slavery, and migration. This diversity has created a unique set of challenges, as people from different backgrounds have come together to form new identities; yet, confusion and uncertainty remain due to multiple official languages, and many countries still struggling to define their national identities, a legacy of colonialism leaving them without a clear sense of their own history and culture. Consequently, many Caribbean people feel disconnected from their own heritage and struggle to find a sense of belonging. Thus, making the identity crisis in the Caribbean an ongoing issue that needs to be addressed in order for individuals and communities to find a sense of belonging and identity within their own countries.

Furthermore, Identity crisis is a common theme in Caribbean literature. It is often used to explore the complexities of the Caribbean experience, particularly in terms of race, class, and gender. The Caribbean is a region with a long history of colonization and slavery, and this has had a profound impact on the identities of its people. As a result, many Caribbean authors have used their writing to explore the ways in which their identities have been shaped by their history and culture. In Jamaica Kincaid's novel *Annie John*, for example, the protagonist struggles to reconcile her identity as a Caribbean woman with her identity as an individual. She is torn between her desire to fit in with her peers and her desire to be true to herself. Similarly, in Edwidge

Danticat's *Breath, Eyes, Memory*, the protagonist is forced to confront her identity as a Haitian-American woman living in the United States. She must grapple with the conflicting expectations of her two cultures and decide how she will define herself.

Moreover, the concept of identity crisis is explored in many postcolonial works, such as Jean Rhys' *Wide Sargasso Sea*, where characters are forced to confront the conflicting demands of their own culture and the culture of the colonizers. In *Wide Sargasso Sea*, Antoinette is forced to confront her identity as a Creole woman in a world that has been shaped by British colonialism. Characters are forced to confront the idea that their own identities are not valued or respected by the colonizers.

In conclusion, the question of identity crisis in the Caribbean is an intricate issue that is rooted in the history of colonialism. The Caribbean has been subject to various forms of colonization, which has resulted in a hybrid culture that is a mix of the colonizers culture and the colonized people's culture. This has led to an identity crisis as the colonized people struggle to reconcile their own culture with that of the colonizers. This identity crisis is further compounded by the fact that the Caribbean is a region of many different cultures, languages, and religions, making it difficult to define a single Caribbean identity. As a result, many Caribbean people struggle to find a sense of belonging and identity in the region.

II.8 Identity crisis in Jamaica

Identity crisis in Jamaica is a complex issue that has existed for many years. It is rooted in the country's history of colonialism, slavery, and post-independence struggles. Jamaica is a multi-ethnic society with a diverse population of African,

Indian, Chinese, and European descent. This diversity has created a unique cultural identity that is often difficult to define. The identity crisis in Jamaica is further complicated by the fact that the country was struggling to find its place in the Caribbean.

Because Jamaica is a melting pot of cultures and influences, Jamaican literature delves deeply into the search for a national identity. Many authors explore the legacy of colonialism and its effects on the country's culture and identity, as well as religion and language are also important aspects of Jamaican culture, and many writers explore how these affect the country's identity. Through their works, Jamaican authors are able to discuss the complexities of their nation's identity and how it has been shaped by its history, culture, and global influences.

Furthermore, the theme "Identity Crisis" reflects the struggles of Jamaicans to define their identity in a rapidly changing world; it explores the tension between traditional and modern values as well as the struggle to reconcile the two. This tension is often seen in the works of authors such as Claude McKay, who wrote about the clash between African and European cultures in his novel *Banana Bottom*. Other authors, such as Olive Senior, explore the complexities of identity in their works, which often focus on the experiences of women in Jamaica. The concept of identity crisis is also explored in the works of Jamaican poets such as Lorna Goodison and Mervyn Morris. Goodison's poetry often focuses on the struggles of Jamaicans to define their identity, while Morris's poetry explores the complexities of identity and belonging in Jamaica. Additionally, in the works of Jamaican playwrights such as Trevor Rhone and Errol Hill.

Overall, Jamaican has experienced an identity crisis, stemming from their complex history. Therefore, identity crisis is common in Jamaican literature, especially in reflecting the struggle of Jamaicans to define their identity along with authors, poets, and playwrights through their works in order to explore the complexities of identity and belonging in Jamaica.

II.9 Conclusion

Identity question represents a significant issue in postcolonial literature and time and is regarded as an important theme because its crisis are circulating in every postcolonial society. Therefore, I tried in this chapter to summarize this question from diverse perspectives and theorists. In addition to discussing this issue from a postcolonial side, I tried to treat it from a psychological side through focusing on Erik Erikson theory.

Footnotes for chapter two:

1-Hybridity:

Hybridity is the mixing of two or more distinct cultures, often giving rise to a new blend of customs, beliefs, and practices. It is a concept that has been used to describe the cultural, social, and material aspects of a society that have been shaped by multiple cultural influences.

Hybridity is a term coined by Homi K. Bhabha to describe the combination of two or more cultures, creating a new culture that is distinct from either of its predecessors. It is a concept that is often used to describe the process of cultural exchange and transformation, particularly in the context of colonialism and globalization.

2-Subaltern: :

Subaltern is a term used to refer to individuals or groups who lack access to power and authority in a given society or structure. It is often used to describe those who are socially, economically, and politically marginalized and excluded from mainstream society.

3-Imperialism :

Imperialism is the policy, practice, or advocacy of extending the power and dominion of a nation over foreign countries, or of acquiring and holding colonies and dependencies. Imperialism is often used to describe the actions of a powerful country attempting to extend its influence over weaker countries or regions. It is also used to describe the actions of a powerful corporate entity attempting to control the economic resources of a weaker nation.

4- Decolonization:

Decolonization is the process of undoing the long-term effects of colonialism, including dismantling oppressive systems and reclaiming power of the colonized to shape the future of the region.

5- Alienation :

Alienation is the feeling of being disconnected from people, society, and one's own emotions and identity. It involves feelings of isolation, powerlessness, and a sense of not belonging.

6- Belonging :

Belonging is a state of connection and acceptance that occurs when an individual is accepted and included in a group, community, or culture. It involves feeling like one is part of something larger than oneself, with a sense of identity, shared values, and mutual support. Belonging is often based on shared experiences, common interests, and mutual trust.

7- The Other :

The concept of the Other is a philosophical idea that refers to the notion of an entity that is different from the self. It is generally used to refer to groups of people who have different characteristics or beliefs than those of the dominant group in society. The Other is often seen as an outsider or an individual who is excluded from the majority group and is treated as an outsider by them. The concept of the Other is often used to refer to marginalized groups in society, such as racial minorities, people with disabilities. The concept can also be applied to social and economic classes, genders, and even nations.

8- Mimicry :

Mimicry is the process of copying the behavior, mannerisms, or speech of another person or group in order to blend in or create a favorable impression. It is the process of imitation of one culture's language, customs, and behavior by another in order to create a new form of cultural expression. This process can result in the transnational hybridity of culture, in which elements of both cultures are combined in a new way.

9- Postcolonialism :

Postcolonialism is a period of time that is understood to have begun with the end of colonialism, typically in the mid-20th century. It is a field of study that looks at the effects of colonialism on the culture, history, politics, and economics of formerly colonized nations. Postcolonialism also explores the relationships between colonizers and colonized, and the dynamics of power and resistance.

10- Identity Crisis :

Identity crisis is a period of intense anxiety and uncertainty experienced by an individual who is trying to reconcile their sense of self with their conflicting values, attitudes, and behaviors. This can be due to a variety of factors such as changes in environment, culture shock, or conflicting family values. It usually results in feelings of confusion, low self-esteem, and depression.

Chapter Three

Living under Pressure and Disorder

III.1 Introduction

Jean Rhys' *Wide Sargasso Sea* (1992) depicts the writer's vision when examining her protagonist's journey and struggle for the sake of an independent life. Antoinette reveals the harsh experiences lived by any female body in any postcolonial society. She struggles to articulate her identity because she is triple colonized and marginalized by diverse agents, such as colonialism, gender, class, and her ethnicity. Therefore, she finds herself caught in a world of crisis where disorder, pain, and conflicts have led to her division. Thus, in this chapter, I tried to focus on these details by going through the novel's analysis.

III.2 Jean Rhys and Her Style of Writing

Jean Rhys was a Caribbean-born British novelist and short-story writer. She is best known for her novel *Wide Sargasso Sea*, which is a prequel to Charlotte Bronte's *Jane Eyre*. Rhys' writing style is characterized by its lyrical, poetic prose and its focus on the inner lives of her characters. Rhys wrote about the struggles of women in a patriarchal society, and her works often explore themes of alienation, displacement, and identity. Rhys' writing style is described as modernist, as her works are also known for their frank depictions of sexuality and their exploration of the psychological effects of colonialism. Rhys' writing has been praised for its ability to capture the nuances of human emotion and experience.

Jean Rhys was a prolific writer of the 20th century who is best known for her novel *Wide Sargasso Sea*. Despite her small body of work, Rhys has been praised for her unique style of writing. Rhys has a direct yet poetic writing style that often focuses on

the inner thoughts and feelings of her characters. Her writing is often sparse yet powerful, creating a wide range of emotions in the reader. Rhys also often employs a stream of consciousness style of writing, allowing readers to get a glimpse into the inner workings of her characters. Her writing also focuses on the subjects of despair, and insecurity, making her work an important contribution to the understanding of the female experience. Rhys's writing has been praised for its use of symbolism and imagery, as well as its ability to evoke strong emotions in the reader. Her work continues to be an important part of the literary canon, and her unique style has been an inspiration to many other writers.

As well as Jean Rhys was a master of her craft, and her writing techniques are often studied and replicated by aspiring authors. Rhys had a unique style of writing that made her work stand out from other authors. She often creates vivid, dreamlike scenes in her stories and novels. In addition, Rhys made use of symbolism and metaphor to create an atmosphere of mystery and uncertainty in her work. Rhys was a writer interested in developing many techniques; she often used sparse dialogue to bring out the psychological and emotional complexities of her characters. She often wrote in a descriptive and evocative manner, with a focus on the sensory details of her characters' surroundings in fragmented forms and short, choppy sentences to create a sense of unease and tension in her writing. Rhys was also known for her use of intertextuality, often making references to other works of literature and art. By incorporating these techniques into her writing, she was able to create powerful and lasting works of literature that continue to captivate readers to this day. Jean Rhys artistic style is characterized by simplicity, directness, and an emphasis on

the mundane details of life, the intricate dynamics of human relationships, and the inner thoughts of her characters. Her writing is often infused with irony, and she refrains from judging or lecturing her readers.

Overall, Jean Rhys was an incredible writer, and her work has had a lasting influence on literature and culture. Her work often highlighted themes such as sexuality, gender, and colonialism, and she was unafraid to confront difficult topics. She wrote with a bold, experimental style that continues to inspire readers and writers today. Her writing is a testament to the power of literature and its ability to challenge the status quo and provoke thought. Jean Rhys remains an important figure in literary history, and her work will continue to be read, studied, and discussed for years to come.

III.3 Hints and Echoes from *Wide Sargasso Sea*

Wide Sargasso Sea is a novel written by Jean Rhys and was first published in 1966. It is a prequel to Charlotte Brontë's *Jane Eyre* and tells the story of Antoinette Cosway, a Creole heiress living in Jamaica. Antoinette is sold as a bride to an Englishman, and the novel follows her as she is relocated to England, her struggles to adjust to her new environment, and her eventual descent into madness "Madness was a thing of the sea, and the sea was a part of her too." (Rhys, 1992, p.67). It is a powerful exploration of identity, colonialism, and the effects of racism and sexism.

Wide Sargasso Sea is the story of a young Creole woman who is caught in a society that doesn't accept her. She is of mixed-race origin, the daughter of a white plantation owner. But her comfortable world is shattered when her father dies, leaving her completely alone. She struggles to come to terms with her place in the world and finds

solace in the beauty of the Caribbean landscape and in the love of a man named Rochester. The novel follows Antoinette's life through her marriage to Rochester. It explores the subjects of identity, race, gender, class, and colonialism and gives voice to the voiceless and forgotten women of the Caribbean. *Wide Sargasso Sea* is a powerful and poetic tale of love and loss in a world of oppression and injustice.

Furthermore, *Wide Sargasso Sea* by Jean Rhys is a postcolonial novel that explores the history of colonialism in the Caribbean by revealing the story of the main character, Antoinette. The novel depicts the Creole girl living in Jamaica in the 1830s, and her struggles to find her identity in a world dominated by white colonizers. The novel follows Antoinette's journey as she is forced to leave her home and is eventually married off to an Englishman, Mr. Rochester. Through Antoinette's story, Rhys examines the effects of colonialism on Caribbean culture and identity as well as the power dynamics between colonizers and colonized. The novel also explores themes of the power of language and storytelling. In addition, *Wide Sargasso Sea* is an important work of postcolonial literature that offers a unique perspective on the history of colonialism in the Caribbean.

At the end, *Wide Sargasso Sea* tells the story of Antoinette, a young woman of mixed racial heritage, and her search for identity in a hostile environment when she says, "I have no name, no identity. I am the sea, the wind, the sand, and the foam. I am whatever I am, and that's all I am." ... "The sea was like a living thing, ever changing, never the same.".. "I will go with the wind, wherever it takes me." (Rhys, p.50) "It's horrible to be alone, and yet it's worse to be with other people." (Rhys, p. 15). In addition, she is married off to an Englishman and taken to England, where her

alienation and search for a home deepen. In this respect, she said, "There is nothing worse than the feeling of being alone and misunderstood." ... "To feel alone and forgotten is a kind of death." (Rhys, p.119). In the process, she discovers her true identity and the source of her power in this matter. She says, "I am free from the bonds of the past; I will write my own future." ... "I will not be content to just exist; I will strive for more." ... "I will not be a prisoner of the past; I will live for the present." (Rhys, p. 101). She also encounters the spirit of a woman from the past, Bertha, who is caught in limbo between life and death. Together, they discover the power of their shared past and the strength that comes from accepting one's identity. The novel is an exploration of female identity troubles, power, and resilience in a world where they are often silenced and overlooked.

III.4 The Clash of Two Worlds

III.4.1 Antoinette : A Troubled Life

Antoinette Cosway is the main protagonist of Jean Rhys's novel *Wide Sargasso Sea*. As a young woman, Antoinette's life is filled with hardship and multiple tragedies. She is constantly at the mercy of the expectations of her family and society and is unable to escape the legacy of her family's turbulent past. Antoinette's story is one of alienation and displacement. She is an outcast in her own home and is often the target of her stepfather's cruel and oppressive behavior. Antoinette's home life is only further complicated by her mother's Annette Cosway Mason deteriorating mental health. In the wild Sargasso Sea, Antoinette's plight is only further compounded. As a young woman, she is thrown into a world of chaos and confusion. She is forced to contend

with her abusive husband, the oppressive society in which she lives, and the looming specter of her family's past. Despite all of this, Antoinette is still able to find a measure of hope and strength within herself. She is able to find solace in her love for her husband and her determination to carve out a better future for herself. Ultimately, Antoinette's story is one of resilience and courage in the face of adversity. Overall, Antoinette is an intelligent, beautiful young Creole woman from the West Indies who is caught between two cultures-that of her native Jamaica and that of her adopted England. She is married to an Englishman, Rochester, who eventually abandons her in a madhouse. Antoinette is passionate and independent, but also fragile and vulnerable. She is haunted by the legacy of colonialism and racism and is ultimately unable to find a place where she truly belongs. Despite her struggles, she remains resilient and determined to create her own destiny. Antoinette said, "I will not be a slave to fate; I will create my own destiny." "I will not be defined by what I cannot control; I will make my own choices." "I will not be a victim of circumstance; I will find my own way." (Rhys, p. 11)

III.4.2 Rochester : A Colonizing Figure

Mr. Rochester is the husband of Antoinette Cosway in Jean Rhys' novel *Wide Sargasso Sea*. He is a wealthy Englishman who travels to the Caribbean, particularly Jamaica, to oversee his family's estate and to search for a wife, and ultimately marries Antoinette. He is introduced to Antoinette when he visits Jamaica in order to find a suitable bride. His first impression of Antoinette is not a good one, and he is cold and dismissive of her. However, as they get to know each other better, he gradually begins to form an attachment to her. Despite his growing affection for her, he is still unaware

of her past and the traumas she has endured, which leads to tensions between them. At first, he is charmed by her beauty and exoticism but quickly becomes frustrated with her and her family's lack of understanding of English customs and expectations. He is constantly trying to control her and often belittles her and her race. Mr. Rochester is a complex and ambiguous character. On the one hand, he has a kind and generous side that is revealed through his interactions with Antoinette and her family. On the other hand, he is often controlling and cruel, as evidenced by his attempts to manipulate Antoinette and his refusal to accept her culture. He is also fiercely independent and determined, going to great lengths to protect his reputation and ensure his financial security. Through his relationship with Antoinette, Mr. Rochester is forced to confront his prejudices and assumptions about the Caribbean and its people. In the end, he marries Antoinette and takes her back to England with him, but their relationship is far from perfect. His inability to understand her past and his own prejudices and preconceptions ultimately led to their inevitable separation.

On the whole, in the novel, *Wide Sargasso Sea*, Mr. Rochester He is cold and distant, and he seems to have little understanding of Antoinette's mixed-race heritage. He is portrayed as a selfish and controlling man who has little regard for Antoinette's feelings and desires. Antoinette is deeply hurt when she discovers that he married her only to gain control of her family's estate. In the end, his actions led to Antoinette's insanity.

III.4.3 Annette COSWAY Mason: A Mournful Experience

She represents Antoinette's lovely mother. Annette is the second wife of Alexander COSWAY's, and then she becomes Mr. Mason's wife. Annette was rejected and rebuffed by the white ladies of Jamaica, especially for her difference, beauty and because of her outsider status as she belongs originally to Martinique. Throughout the novel, Annette emerges as disembodied from her presence exhibiting a sense of madness, insanity, melancholy, sadness and sorrow in her daughter's first memories. Because of her harsh experiences, she feels completely abandoned, a subject of gossip, terrified, scared, and tormented. Following the fire, Mr. Mason abandons and leaves Annette in the hand of careless black couple who allegedly mocks her, degrade and insult her situation. When Antoinette was in sensitive period of her convent school, Annette dies.

III.5 Identity Crisis

Identity crisis is the basic theme often explored in literature and other art forms that deals with the struggle to find a sense of self or to reconcile conflicting beliefs and ideas about one's identity. It often occurs when a person is faced with difficult decisions or experiences that challenge their beliefs or values, leading them to question their identity and purpose in life.

To begin with, identity crises are psychological phenomena experienced by people in postcolonial countries. It is often characterized by feelings of alienation, confusion, and a loss of cultural identity. This identity crisis is often caused by a combination of historical and cultural factors that result in a lack of a collective identity and a sense of displacement. In this context, it can manifest itself in a wide range of forms, including

a feeling of disconnection from one's own culture and a desire to assimilate into the dominant culture of the colonizer. Fanon described how colonizers treated the colonized in a way that instilled feelings of inferiority, pushing them to attempt to emulate the colonizer in order to seem equal. This assimilation process then leads to a sense of alienation from one's own culture as well as difficulty in relating to either culture, leading to confusion, anxiety, and depression. This is one way in which colonialism creates a situation in which the colonized are forced to adopt the colonizers' values and beliefs in order to survive. Other symptoms can include a lack of cultural pride and self-esteem, a lack of a sense of belonging, and an overall feeling of being lost and disconnected from one's own culture. A postcolonial identity crisis can be a very difficult experience to overcome, but individuals can come to terms with their identity and find a sense of belonging and purpose in this context. Frantz Fanon argued that the only way to resolve the crisis of colonialism was to reject the imposed identity and create a new one based on the values and culture of the colonized people. He believed that this new identity, rooted in pride and self-determination, would pave the way for a more equitable and just society

As well as Identity crisis in a postcolonial context can be defined as a struggle to define one's identity in a world that is still dominated by the cultural and political ideologies of the former colonial powers. This can be a complex problem, especially in cases where the postcolonial nation is still in the process of redefining its national identity in the aftermath of its colonial past. Common issues that can arise in this context include feelings of alienation, confusion, and a sense of being trapped between

two worlds. In addition, people may struggle to reconcile their own personal identity with the collective identity of the postcolonial nation.

This can lead to a sense of displacement as well as a feeling of being disconnected from one's own history and culture. Therefore, what are the main agents and contours that degrade one's identity in the novel?

III.5.1 Identity Disturbance under Different Agents

In light of this the novel, *Wide Sargasso Sea* investigates a powerful exploration of themes of identity and self-discovery. For instance, Antoinette's identity is shaped by her past, her environment, and the people around her, especially because she is a white Creole whose family had once been slave owners, eliciting disdain from the black community when she said, "I know that we were hated " (Rhys, p. 28). Thus, she was obliged to come to terms with her own identity in order to move forward. Antoinette's identity crisis plays a major role in the novel. Her mixed racial and cultural heritage, her unstable family life, and her outsider status in both Jamaica and England all contribute to her feeling of not belonging anywhere. which further contributes to her identity crisis and her struggle to find a sense of identity and belonging. "I had an identity; I was somebody; I had a past, but it had all gone like a bad dream." (Rhys, p.35), in addition to when she describes how her society refuses her, "I never looked at any strange negro; they hated us. They called us white cockroaches. Let sleeping dogs lie " (Rhys , p. 20), particularly when she shows how she is frustrated and deeply disappointed by the people around her. " And if the razor grass cut my legs and arms, I would think it was better than people swarming with white ants ,rain that soaked me to

the skin Once I saw a snake, it was all better than people, Better ,Better ,Better then people." (Rhys, p.25)

Antoinette's childhood was plagued with racial violence, discrimination, anxiety, and fear, leading to the gradual destruction of her sense of identity and her ability to construct her own independent self. She said, "But again, a feeling of dismay, sadness, and loss almost choked me." (Rhys ,p.54) "I felt bolder, happier, and more free, but not so safe." (Rhys , p.52) Antoinette is stuck between two vastly different cultures, unable to truly embrace either one. She is an outsider who can neither adopt the English identity as her own nor break free from her ethnic background to establish her own individual identity. She is caught in the middle between the black Caribbeans and the white Europeans without belonging to either one. This leaves Antoinette caught between two cultures and never able to identify herself. Antoinette's sense of identity is challenged to its limits, and her hope fades away with her marriage to the Englishman Rochester, who stands as a symbol of the oppressive colonial power, and his dominating character further marginalizes and oppresses Antoinette. He refuses to empower her and instead seeks to erase her identity and presence. His abusive and cruel treatment destroys any hope she has to be free. He does not marry her out of love but for money, and he never ceases to keep her under his complete control, both as a colonizer and as a patriarchal man, making her feel lost. This quote shows Rochester's hatred when he said, "I hated the mountains and the hills, the rivers and the rain. I hated the sunsets of whatever color; I hated their beauty, their magic, and the secret I would never know. I hated its indifference and the cruelty that 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." (Rhys, p.156)

III.5.2 Oppressive Systems of Colonialism

Rochester's hatred and the abusive treatment to his wife that is based on racism represent the figure of how colonialism is a system of oppression and a form of violence that destroy the identity of colonized people, creating a sense of inferiority and powerlessness among colonized people, leading to a lack of self-confidence and a feeling of being disconnected from their own culture and history, as well as making Antoinette fall into confusion and uncertainty about her self-identity, especially when her husband tries to destroy her sense of self by renamed her Bertha, making her confused about her true identity.

Rochester's harsh sexual abuse to Antoinette represent another colonizing process and increases her crisis of identity and lowered her to inferior statues. Therefore, traditional gender role relegates Antoinette to a weak, sensitive human being who is unable to decide, however her husband is seen as a superior, rational being and strong. Fanon (2004) stated, "Colonialism is not satisfied merely with holding a people in its grip and emptying the native's brain of all form and content. By a kind of perverse logic, it turns to the past of the oppressed people and distorts, disfigures, and destroys it." (p.35). Fanon argues that the identity crisis is a direct result of colonialism and its attendant racism and sexism.

In conclusion, Antoinette is desperate for someone to give her the love and security she needs since her family does not provide her with . She feels alienated and unsettled

due to her mother Annette's lack of affection and her disapproval of Antoinette's connections to the black Caribbean. Without a supportive family, Antoinette is in dire need of someone who can provide her with the protection and security she craves. "My mother never asked me where I had been or what I had done." (Rhys , p.21) "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 , p. 24). She searched for love and care because she felt isolated and alone. She had grown up without her mother, and her father had very little time for her. She also felt abandoned by her siblings, who rejected her. Antoinette was desperate for someone to show her love and care and to make her feel accepted and loved.

III.5.3 Power and Oppression

Power and oppression are themes often seen in literature that examines how institutions, systems, and social structures can be used to suppress and oppress individuals or groups of people. It examines the ways in which certain groups have more access to power and resources than others and how this imbalance can lead to inequality, exploitation, and discrimination. It also looks at how individuals and groups can resist and challenge these systems of oppression.

The novel examines the power dynamics between genders and classes as well as the oppression of the oppressed. Antoinette is a woman of color in a white-dominated society and must grapple with the difficulties of navigating the power structures that exist around her. "In Rhys's novel, the female protagonist tries to determine her cultural identity and preserve the integrity of her subjectivity by resisting Rochester's

imperialism" "(Sasani & Sadeghi, 2018, p. 150). Rhys depicts Rochester and England's insufficiency comparing with Antoinette and the West Indies (2018, p. 150), and furthermore, with her marriage to the Englishman, that hope fades away. Rochester stands as a symbol of oppressive colonial power, and his dominating character further marginalizes and oppresses Antoinette: "Antoinette's unnamed husband is a representative of both colonial and patriarchal systems" (Youcef & Abu Samara, 2017, p. 113) . He refuses to empower her and instead seeks to erase her identity and presence when she was putting in a lot of effort to repair her bond with her husband, whom she had high expectations for to help her find her true identity. " Antoinette's ill-timed, badly motivated, and ominous marriage makes her suffer from a role confusion or identity crisis because her husband is attempting all the time to eliminate her and her own sense of identity" (Youcef & Abu Samra, 2017, p. 113).

However, his abusive and cruel treatment destroys any hope she has to be free. He does not marry her out of love but for money, and he never ceases to keep her under his complete control, both as a colonizer and as a patriarchal man, making her feel lost. Rochester announces that Antoinette has become his own property, and now he is planning to take her, against her will, to live in England, where he simply locks her in the attic in an attempt to eliminate her from existence." (Youcef & Abu Samra, 2017, p.115) Additionally, Sasani and Sadeghi (2018) states, "Rochester's scaling her mad is also a way of taking revenge for his being denied access to what she has in order to ignore the reality of Antoinette's significance and his deficiencies." (p.150) In the same regard, Youcef and Abu Samra (2017) argue that:

" The decisive negation of Antoinette's identity or existence is further enhanced by the oppression exercised by Rochester on her. Under the colonial hegemony of her husband, who is actually a symbol of colonization, Antoinette is colonized into a slave figure and thus loses her identity. Becoming more aware of her need for an identity of her own, Antoinette finally tells Rochester not to call her Bertha. (p.114)

III.5.4 Hybridity and Mimicry

In Jean Rhys' *Wide Sargasso Sea*, hybridity and mimicry are key themes throughout the novel. The novel explores the concept of identity and how it is shaped by the various cultures and influences on the island. The main character, Antoinette, is a Creole woman of mixed race who was raised by white English settlers. She is constantly reminded of her hybrid identity and her displacement due to her racial background. This feeling of displacement is continued by her marriage to an Englishman, and the subsequent move to England. Here identity is challenged as she is subject to the English standards of beauty, which she does not fit into. Her hybrid identity is further highlighted when she meets the wild, mysterious figure of Mr. Rochester, who is from a different background and culture. Antoinette represented hybridity through her struggles to reconcile her Caribbean heritage and British upbringing, her biracial identity, and her struggle to fit into either culture. She often felt like an outsider, which is an experience common among individuals with hybrid identities. For instance, Antoinette represents the person who is trying to fit herself into a culture she does not belong to.

In the novel, Antoinette's hybridity is demonstrated by her mixed racial heritage. She is of both African and European descent and is always reminded of her differences due to her distinct physical features. As a result, she struggles to find her place in the world and is often treated as an outsider in both her African and European communities, which has caused a sense of alienation and confusion for her. She fails to be accepted and sees herself as undesirable, thus Bhabha's view shows that hybridity, which is a combination of different influences from different cultures, can manifest itself as a form of resistance to the mainstream. This can be seen as individuals creating their own distinct identity, though it can also lead to feelings of confusion and uncertainty. Additionally, her physical appearance and her language are signs of her hybridity.

The concept of mimicry is an important concept in post-colonial theory that is highly explored in the novel: "Mimicry is a behavior in which the colonized individual imitates the behavior of the colonizer in order to conform himself or herself to the social norms of the colonized culture." (Mosavenia & Al-Muslimawi, 2022, p.10) Antoinette often attempts to mimic the behavior of the English society she finds herself in order to fit in and be accepted. However, she is ultimately unsuccessful as she is unable to completely assimilate into English culture. This is symbolized through her relationship with Mr. Rochester, who is unable to accept her hybrid identity and ultimately rejects her, according to Mosavenia and Al-Muslimawi (2022):

" Rochester renames her Bertha and calls her by this name. In fact, the relationship between Rochester and Antoinette represents the bigger picture of the consequences of mimicry and hybridity. "Bertha is not my name. You are trying to make me into someone else, calling me by another name. I know, that's Obeah too" (Rhys, 117). A

person's name is his or her identity, and Antoinette knows that she is losing her identity for requesting and conforming to the norms of the colonial society but she is unable to resist against transformation." (p.14)

Antoinette cannot conform to western culture due to the situation she experienced as a child. She did not adapt to western culture due to the oppressive environment she experienced growing up in the Sargasso Sea. In this environment, she was not allowed to express her individual identity or beliefs. Instead, she was taught to conform to the dominant culture of her community, which was heavily influenced by the Catholic Church. This made it difficult for Antoinette to adjust to the more open and liberal culture of the western world. The colonization of the West Indies has prevented individuals from forming a stable personality, leading to a hybridity that makes it difficult to form a stable identity. Antoinette tries to mimic in order to fit in and be accepted. She has been ostracized by society and is desperate to gain acceptance. She is aware that her social standing and reputation have been tarnished, and she is desperate to gain acceptance and respect. She tries to mimic the behavior of those around her in order to gain their approval and acceptance. " I was glad to be like an English girl." (Rhys, p.32) Antoinette's need for acceptance and her willingness to do whatever it takes to get it are testaments to her vulnerability and her need for love and acceptance. The novel shows how Antoinette refuses and hates her stepfather, Mr. Mason; however, later she accepts him to hide herself from society's judgment in order to not be refused and rejected by her surroundings when she said, "In some ways it was better before he came, though he'd rescued us from poverty and misery." (Rhys , p. 30) Also she stated, "Yes, she would have died, I thought, if she had not met him.

And for the first time, I was grateful and liked him. There are more ways than one of being happy better perhaps fell now, peaceful for years and long years, and afterwards I may be saved " (p. 33). Though at the same time she was deeply attached to her Jamaican roots, " I was glad to be like an English girl, but I missed the taste of Christophine's cooking." (Rhys,p.32) Antoinette's sense of hybridity remains, even as she views herself as a Creole woman who doesn't fully fit in with either Europeans or Jamaicans. Her identity feels suspended between the two, with no clear choice of a fixed representation in this regard. Mosavenia and Al-Muslimawi (2022) argue that "this is a complicated and unstable situation in which an individual is not able to form a consistent self. Therefore, he or she has to perform mimicry." (p.12)

Overall, *Wide Sargasso Sea* is an exploration of hybridity and mimicry and their effects on identity. The novel highlights how difficult it can be for an individual to fit into a society that is not their own, and how important it is to be able to accept and embrace one's hybrid identity.

III.5.5 Alienation and Displacement

In Jean Rhys' *Wide Sargasso Sea*, alienation and displacement are vivid and recurring themes. The novel's protagonist, Antoinette, is a young woman of mixed racial heritage who is alienated from both her white and Caribbean heritage. Her life is marked by displacement and estrangement.

Antoinette's alienation is most evident in her relationships with her white family and the Jamaican society in which she lives. Antoinette's white family is cruel and

dismissive of her, and their alienation of Antoinette is a form of racism, according to Youcef and Abu Samra (2018):

"Antoinette feels deprived of the love she needs, and so she finds herself alienated and unsettled. She is in dire need of anyone who can inspire in her some feelings of security and protection, especially because she does not have any stable or helpful familial background; she was neglected by her family and her mother in particular." (p.116)

In the same respect, Sasani and Sadeghi (2018) stated that "It was her mother who first rejected her and didn't want to hear her, making her daughter secluded and imposing upon her the sense of being useless." (p. 150) Thus, Antoinette's alienation was largely due to her strained relationship with her mother. Antoinette's mother was a strict, domineering figure who was often critical of Antoinette and her decisions. She had high expectations for Antoinette and was especially critical of her academic performance. This caused Antoinette to feel like she was never good enough for her mother: "she is ashamed of me " (Rhys, p. 24), and she was often left feeling isolated and alone when she said, "My mother never asked me where I had been or what I had done" (Rhys, p. 21). "She pushed me away..as if she decided once and for all that I was useless to her " (Rhys, p. 18). In particular, when her mother Annette was careless to her when she had a nightmare, she said to her, "You were making such a noise, I must go to Piere; you've frightened him." (Rhys,p.24) Antoinette's relationship with her mother was further complicated by the fact that her mother had little empathy for her feelings. She rarely, if ever, showed outward affection for Antoinette and did not provide a sense of comfort or security for her daughter. This left Antoinette feeling

like she had no one to turn to in times of hardship or difficulty: " I wished I had a big dog to lie by my bed and protect me "(Rhys , p. 33). This creates a sense of alienation from her own family and leaves her feeling as if she has no place in the world.

Similarly, Antoinette is an outsider in the Jamaican society she lives in, with her mixed heritage preventing her from fully belonging. Antoinette's alienation is also visible in her relationship with her husband, Rochester, who is also of mixed heritage but is treated far better by society than Antoinette. Even when Rochester and Antoinette are married, their relationship is marked by alienation and estrangement, with Rochester continually dismissing Antoinette and her heritage when he said, "Above all, I hate her, for she belongs to the magic and loveliness." (Rhys, p.172)

In the postcolonial context, alienation is often experienced as a result of systemic racism, economic disenfranchisement, and cultural erasure. As a result of colonization, postcolonial individuals may find themselves struggling to reconcile their identity with the values and norms of the dominant culture. This can lead to feelings of confusion, frustration, and helplessness as they try to navigate their own identity in a society that does not recognize or value their culture. This can lead to feelings of loneliness, anger, and shame. It is important to recognize that postcolonial individuals have experienced a unique form of alienation that is not experienced by those who have not been colonized.

The theme of displacement is also heavily present in the novel. Antoinette is literally displaced from her home when she moves to England, and she is emotionally displaced from her family and her Jamaican heritage. This feeling of displacement is

also expressed metaphorically throughout the novel, as Antoinette is unable to find a place where she truly belongs. Antoinette's displacement leads to her becoming the "madwoman" in the attic. Her feelings of alienation and displacement are so great that she is unable to cope, leading her to create her own alternate reality in which she is comfortable and safe. She said, "The safe, peaceful feeling left me" (Rhys , pp. 33–34). " I felt bolder, happier... But not so safe. (Rhys, p.52) Displacement in a postcolonial context often results in a loss of identity and a sense of belonging. It can also lead to a loss of cultural traditions and a sense of belonging, making it difficult for displaced people to re-establish a sense of belonging in a new environment.

In the same line, *Wide Sargasso Sea* is a powerful exploration of alienation and displacement and how these themes can shape a person's life. Through Antoinette's story, the novel examines the complexities of race and identity and how those factors can lead to feelings of alienation and displacement. As Antoinette said in the opening of the novel, "They say when trouble comes, close ranks and so the white people did. But we were not in their ranks. (Rhys, p.15) This quote serves to foreshadow the racial tension and Antoinette's sense of ostracism.

Colonialism has had a deep and lasting impact on many parts of the world, and one of its major legacies is the alienation and displacement of native populations. This can be seen in the displacement of Indigenous people from their ancestral lands, the destruction of traditional cultures and languages, and the forced assimilation of colonized people into the dominant culture. It can also be seen in the economic disparities between colonizers and colonized people, the unequal access to resources, and the lasting psychological impact caused by the colonial experience.

III.5.6 Isolation

Isolation is the state of being physically or socially separated from other people or groups, or the act of causing something to be separated in such a way.

Wide Sargasso Sea is the story of a woman's struggle against isolation and alienation. The protagonist, Antoinette, is judged and ostracized by her family and society, leaving her isolated and alone when she says, "I got used to a solitary life." (Rhys , p. 16). especially when her mother mistreated her. Once she said, "Oh, let me alone, she would say, "Let me alone', and after I knew that she talked aloud to herself, I was a little afraid of her." (Rhys p. 18) as well as she must grapple with the challenges of existing in a world that does not accept her, and she must find a way to make sense of her place in it. For instance, Antoinette's isolation begins in her childhood, when she is rejected by her peers because of her mixed-race heritage, and they rename her "White Cockroach." "One day a little girl followed me singing, 'Go away white cockroach, go away ,go awaygo away , No body want you ,Go away.'" (Rhys , p.20)... further when she said:

"The girl said, "Look, the crazy girl, you're crazy like your mother. Your aunt is frightened to have you in the house. She sent you for the nuns to lock up. Your mother walk about with no shoes and stockings on her feet; , she is sans culottes. She tried to kill her husband, and she tried to kill you too the day you went to see her. She have eyes like zombie and you have eyes like zombie too. "(Rhys, p.45) The rejection is compounded by her family's financial struggles, resulting in her further isolation from the upper-class society of Jamaica. As an adult, Antoinette's isolation is further

intensified when her husband, Rochester, completely cuts her off from all contact with the outside world. Antoinette's isolation has a profound impact on her mental and emotional state. She is left with no one to talk to or confide in, leading to feelings of loneliness, abandonment, and despair. She begins to imagine conversations with the island's plants and animals and eventually descends into madness. Her isolation is a symbol of the psychological effects of oppression and marginalization, as Antoinette is a victim of both racism and sexism. Ultimately, Antoinette's isolation serves to illustrate the damaging effects of power imbalances in society. By showing the psychological toll of marginalization, Rhys highlights the need for greater social justice and more inclusive communities.

III.5.7 The Other

The novel offers an insightful look at the human experience of "otherness" and how individuals navigate their identity within a broader context of displacement and alienation. Through its exploration of the various ways in which the characters of *Sargasso* cope with their sense of otherness, the novel offers a thoughtful and compassionate insight into what it means to be "other." For example, Rochester sees Antoinette as the 'other' because she is a Creole woman living in Jamaica and he is an Englishman. Despite the fact that they are both living in the same place, they come from very different backgrounds and cultures, and Rochester struggles to understand Antoinette's culture and her way of life. This creates a divide between them and leads Rochester to view Antoinette as 'the other' in the novel, setting up a power dynamic in their relationship in this respect. Youcef and Abu Samra (2017) claim that:

" In postcolonial terms and particularly in light of Edward Said's *Orientalism* (1978), we can notice the "othering" attitude of Rochester when he considers his wife to be the "other" for he is the "subject", the superior Western colonizer, while his wife represents the inferior Creole colonized "object" (p. 114).

The concept of "otherness" is a key theme in postcolonial theory. Otherness is a term used to describe the ways in which the colonized are viewed by the colonizer as being different and inferior. This difference is often seen as a result of the colonizer's power and control over the colonized, and the view of the colonized as being exotic, backward, and primitive. Otherness is used to justify the domination of the colonizer, and the inequality and subjugation of the colonized. The concept has been used to explore the ways in which colonialism and imperial power have shaped the culture, language, and identity of the colonized. Likewise, Rochester sees Antoinette as an outsider due to her race and her social status. He views her as inferior because she is a Creole woman who is not from his world, and he believes she is not as sophisticated as he is. Similarly to Said's discussion of the concept of the "other" as a term for those perceived as distinct or not part of the mainstream culture, He contended that the "other" is often portrayed as inferior or less worthy than the majority group, so Rochester does not believe she is capable of understanding his feelings or his culture, and he resents her for it; hence, he calls Antoinette "Bertha" as a means of distancing himself from her and her past. This point discusses Fanon's view that colonialism and racism created a sense of inferiority and alienation among colonized people, leading to an identity crisis. By calling her "Bertha", he is signifying that she is no longer the Antoinette he once knew and loved but rather a version of herself that is

unrecognizable and unfamiliar. He is also signifying that he is no longer the same man she once married and loved, but rather a man who is consumed by his own selfish desires.

The protagonist of *Wide Sargasso Sea*, Antoinette, struggles to find her place in a society that she has no real connection to. As a result of her status as an outsider, she is faced with an identity crisis and feelings of inner turmoil. Critics believe Antoinette's attempts to fit into the colonizer's society are unsuccessful, as she cannot stay in her own culture either. She is thus relegated to the role of an Other, feeling unable to use mimicry to challenge the norms of the colonizer and longing instead for their acceptance. As well as Rochester sees Antoinette as the other because of the differences between them. Rochester is an Englishman who has been brought up with all the privileges of being English and wealthy. He is used to being in control and having power. Antoinette, on the other hand, is a Creole of mixed-race, born into a lower social class, and in a precarious financial position. Rochester's power and privilege are contrasted against Antoinette's lack of power and privilege, which causes him to view her as another.

Overall , Antoinette's hopes of establishing a sense of identity are challenged due to the contradictory attitudes of the people on the island. Both her white social group and the native blacks reject her, leaving her in a state of limbo between the two sides. This double rejection means that she is unable to find acceptance from either side and results in an identity crisis that threatens to take away her hopes of ever forming an identity.

In conclusion, the concept of otherness is an important theme in postcolonial theory. Otherness is used to create and reinforce a binary opposition between the colonizer and the colonized, which is used to maintain the power imbalance between them. Postcolonial theorists have argued that otherness is deeply embedded in the colonial discourse, and is used to legitimize the practices of colonialism and to deny the colonized agency and autonomy.

III.5.8 Loss of Innocence

The Loss of Innocence is a literary theme that explores how a character or individual experiences a loss of innocence as they come to terms with the reality of the world. It often deals with themes of emotional and physical growth as a character learns to cope with the harshness of life and the consequences of making difficult decisions. It is commonly seen in stories of coming of age, where a protagonist learns to cope with a new level of maturity.

The novel *Wide Sargasso Sea* explores the process of a young girl's loss of innocence and the transition from childhood to adulthood. The protagonist, Antoinette, must grapple with the physical and emotional changes that come with growing up, and her perceptions of the world around her are refracted through the lens of her own experience.

Antoinette's life was marked by tragedy and instability. She was born into poverty and spent her childhood in a harsh environment, often feeling isolated and lonely. Her family was also a source of instability, as her father was absent for most of her life and her mother was mentally unstable. This instability and lack of emotional support from

her family caused her to become increasingly unhinged and resentful of the world around her, leading to her eventual descent into madness. For instance, when she described how her mother had acted coldly toward her," once I touched her forehead, trying to smooth it," But she pushed me away, not roughly but calmly, coldly ,with without a word, as if she had decided once and for all that I was useless to her. She wanted to sit with Pierre or walk where she pleased without being pestered; she wanted peace and quiet. I was old enough to look after myself." (Rhys, p.18)

Even when things seemed to be going well, such as when she was briefly married to Mr. Rochester, she was unable to escape her past and the emotional scars that came with it. In the end, these experiences, combined with the oppressive atmosphere of the Caribbean, caused her to become the character we see in *Wide Sargasso Sea*.

III.6 Techniques of Writing in *Wide Sargasso Sea*

The novel *Wide Sargasso Sea* by Jean Rhys employs a writing technique known as stream-of-consciousness narration, which is used to represent the inner lives and thought processes of the novel's characters. This technique effectively conveys the psychological depths of the characters, allowing the reader to access their inner monologues and feelings. Through this writing style, the narrator shifts focus from one character to another, giving insight into interconnected layers of past, present, and future. Rhys frequently uses symbolic elements to invest the narrative with greater intensity, such as the recurring motifs of the Sargasso sea, fire and water. Rhys also incorporates lyrical, poetic passages throughout the novel to convey intense emotion. Even the dialogue in the novel is often written in poetic, figurative language, making

the novel read more like a poem than a traditional narrative. These techniques contribute to a complex, nuanced narrative of haunting beauty and intensity:

"The morning before the wedding Richard Mason burst into my room at the Frasers as I was finishing my first cup of coffee ..."she won't go through with it "...won't go through with what ?"...."She won't marry you"... "but why "...."She doesn't say why "... "She must have some reason "... "She won't give a reason ,I've been arguing with the little fool for an hour " we started at each other "Everything arranged ,the presents ,the invitations "what shall I tell your father ?" (Rhys ,pp.70-71)

III.7 Conclusion

Wide Sargasso Sea is a masterpiece novel depicting Antoinette's identity crisis and her sense of in-betweenness, alienation, and division because of her own personal background and collective upbringing Therefore, in this chapter, I tried to focus on the sense of identity crisis through the literary analysis of the novel, uncovering the main characters and themes related to such a question. In addition to exhibiting the writer's literary techniques to convey her solid arguments and messages.



General

Conclusion

General conclusion

Jean Rhys' *Wide Sargasso Sea* is a complex exploration of identity and the difficulties of being an outsider. Through her protagonist, Antoinette, Rhys examined the power of self-determination and the importance of understanding and accepting one's own identity in order to find a place in the world.

In fact, West Indian identity had been shaped by the region's colonial legacy and diverse cultural influences, resulting in a sense of confusion and insecurity among its inhabitants. Historical factors contributed to the identity crisis in the West Indies, including the legacy of colonialism, the legacies of slavery, and the complex multicultural composition of the region.

The question of identity crisis in the West Indies is a complex phenomenon rooted in its colonial past. This past has cultural influences and is manifested in the individual's internal struggles for self-identity and belonging. Therefore, this thesis aimed to reveal such an important question through the novel's female protagonist, Antoinette. It also aimed to expose the different forms of oppression and pressure exercised upon the female body by her own society, the British colonizers, in addition to her English patriarchal husband. And how all these factors cohere to degrade one's identity.

This thesis revealed how Antoinette endured internal conflicts, division, and a deep sense of isolation while struggling to articulate and develop her own identity in the face of diverse cultural, social, and racial refusals and rejections. Several factors amalgamated thus to create a room for the crisis of identity that Antoinette lived through.

The study showed how the postcolonial perspective on identity formation represented a solid framework that aided intrinsically in the conduct of this thesis. The general projection of the inserted literary theories showed the importance of the protagonist struggle to reach independence, unity, and articulate her own identity, especially that she represented a marginalized woman as an example of the whole West-Indian community, who was under the triple forces of neglect, oppression, and discrimination: colonialism, sexism, colorism, and racism.

This study also revealed how female identity is degraded through the institution of marriage, when the identity crisis reached its peak for Antoinette. Her English husband inserted all patriarchal systems to destroy herself. And how this sort of marriage eliminated her total presence, especially through sexual violence.

This investigation concluded that the writer used a unique perception and skillful literary techniques, such as the stream of consciousness to exhibit the protagonist's challenge to all internal and external factors that cohered to efface her. And how she reached a suitable solution when burning the place of her imprisonment. In this way, Antoinette succeeded in achieving her own identity through her own efforts and not through others' decisions.

At last, most critical attention has been devoted to the study of the novel *Wide Sargasso Sea* by focusing on the main external agents leading to an identity crisis. However, a recommendation for further research may lie in the study of these external problems, such as gender and colonial politics, by focusing on the psychological relevance.

Glossary

Identity crisis

Identity crisis is a phenomenon that is often associated with postcolonial societies. The term refers to an individual or group feeling a sense of confusion or displacement when it comes to their identity. This can manifest in a variety of ways, including a lack of a sense of belonging, a feeling of being disconnected from one's culture or heritage, or a sense of being unable to reconcile various aspects of their identity.

In the postcolonial context, identity crisis can be largely attributed to the legacy of colonialism. As colonized peoples were forced to adopt the culture and language of their colonizers, they often experienced feelings of displacement and confusion. Many postcolonial nations were also left with deep divisions between those who embraced the new culture and those who remained loyal to the old. This lack of unity has often left many postcolonial individuals and groups feeling a sense of disconnection from their own culture and heritage.

Imperialism

Imperialism in postcolonial context refers to the domination of a nation by another nation, often through the use of economic, military and cultural power. This is particularly relevant to postcolonial countries, as they were often colonized by Western European powers during the 19th and 20th

centuries. Imperialism is still a major factor in the international political arena, with many nations attempting to gain influence and control over weaker nations by leveraging economic and military power. The effects of imperialism on postcolonial countries have been far-reaching, with many of these countries still struggling to recover from the exploitative nature of imperialism.

Post colonialism

Post colonialism is a critical theoretical approach to the study of literature, culture, and history in former colonies of European imperial powers. It seeks to examine how power dynamics, such as those between colonizers and colonized, have shaped the world we live in. It also examines cultural identity and the ways in which it has been formed and re-formed by colonialism. Postcolonialism has implications for contemporary politics, as it highlights global inequalities and calls for greater understanding of the past in order to make a better future. It is a way to challenge dominant narratives of history and to question the ways in which power and privilege shape the present. Postcolonialism is also concerned with the ways in which people with different backgrounds can come together to form intercultural understanding and bridge gaps between societies.

Racism

Racism in a postcolonial context is a complex and multi-faceted phenomenon. It is closely related to the history of colonialism, in which

certain countries, particularly those in Europe, colonized many other countries around the world, often with the goal of exploiting their resources and subjugating the indigenous populations. This colonial history has shaped the modern world, and the lingering effects of racism still plague many countries today.

In a postcolonial context, racism is a form of discrimination and oppression based on a person's race or ethnic origin. This discrimination is often expressed through a variety of mechanisms, including unequal access to resources, exclusion from social and economic opportunities, and the perpetuation of negative stereotypes. It is also often characterized by the belief that one race or ethnicity is superior to another, and that certain people are inherently better than others.

The Other

The concept of the “Other” is a central theme in postcolonial thought. It refers to any group or individual who is seen as different or outside of the dominant culture. The concept of the Other is often used to describe the oppressed and marginalized groups that have experienced colonization and its related forms of oppression. The Other is seen as an outsider, a threat, and an object of fear, and is often dehumanized and objectified. Postcolonial theorists argue that this kind of representation of the Other is a form of power and control, as it is used to create and maintain a hierarchy in which the dominant culture is at the top and the Other is at the bottom. This Othering creates a distinction between

those who are “us” and those who are “them.” It is a way of constructing and reinforcing power dynamics, and can be seen as a form of cultural imperialism. Postcolonial theorists argue that the Other needs to be recognized as an equal, and that the power dynamics must be challenged and dismantled so that all people can be seen as having the same value and worth.

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Appendices

Jean Rhys's Biography

Appendix 1 :

Jean Rhys (1890-1979) was a Caribbean novelist, short story writer, and playwright. She is best known for her novel *Wide Sargasso Sea* (1966), which she wrote as a prequel to Charlotte Brontë's *Jane Eyre*.

Rhys was born Ella Gwendolen Rees Williams in Roseau, Dominica, an island in the Caribbean Sea. She was the daughter of a Welsh doctor and his Creole wife. Her childhood was marred by poverty and family strife, and she left home at the age of 16 to pursue a career in acting. She moved to England and began to write, publishing her first novel, *Voyage in the Dark*, in 1934.

Throughout the 1930s and 1940s, Rhys published several more novels, including *Good Morning, Midnight* (1939) and *After Leaving Mr. Mackenzie* (1931). Her works were often autobiographical, exploring themes of alienation and displacement. In 1948, Rhys retired from writing and moved to Devon, England. She lived in seclusion until the publication of *Wide Sargasso Sea* in 1966.

The novel was a critical and commercial success, winning the W.H. Smith Literary Award and being shortlisted for the Booker Prize. In 1979, Jean Rhys died at the age of 89 in Exeter, England. Her work has been wi

dely praised for its lyrical beauty, psychological insight, and exploration of racial and gender themes. *Wide Sargasso Sea* remains one of the most important works of Caribbean literature.

Rhys was also a prolific short story writer, and published several collections, including *Tigers are Better Looking* (1968) and *Sleep It Off, Lady* (1976). Her work was praised for its insight into the experiences of women in a patriarchal society, and for its portrayal of the psychological and emotional conflicts of her characters. Her works, which range from short stories to novels, explore themes of gender, race, culture and colonialism. She is known for her vivid and poetic prose, and her novels often contain autobiographical elements. Rhys died in 1979 in England.

*****Retrieved from : Britannica, T. Editors of Encyclopaedia (2023, May 10). Jean Rhys. Encyclopedia Britannica. <https://www.britannica.com/biography/Jean-Rhys>

Appendix 2:

The wide Sargasso Sea Summary

The *Wide Sargasso Sea* is a 1966 postcolonial novel by Jean Rhys. It is the story of Antoinette Cosway, a white Creole heiress growing up in Jamaica in the 1830s. The novel examines the colonial period in the Caribbean from a postcolonial perspective and tells the story of Antoinette's turbulent life leading up to her eventual marriage to an unnamed Englishman.

In the first part of "*Wide Sargasso Sea*", Antoinette, the daughter of former slave owners living in Jamaica, is living a life of poverty and loneliness on her family's run-

down plantation. One day, a wealthy Englishman named Mr. Mason visits, and after a brief courtship, he marries her mother, Anette. Moneyless due to the Emancipation Act of 1833, Mr. Mason restores Coulibri to its former glory and brings in new servants. However, discontent rises among the freed black servants, and one night, during a protest, the house is set on fire. The family flees, and soon after, Antoinette learns that her younger brother Piere has died and her mother has gone mad. For the next several years, Antoinette lives at the convent school, occasionally visited by Mr. Mason. When Antoinette is seventeen, he tells her that he will have friends visiting from England and hopes to present her as a young woman fit for marriage. At the end of Part 1, Antoinette reflects on the death of her mother and a nightmare.

In the novel's next section, the reader sees the story from both Antoinette's and her husband's perspectives. Rochester is hesitant to marry her, but he is eventually persuaded by a large sum of money offered by Richard Mason, the son of Mr. Mason. Antoinette's illegitimate brother sends Rochester a warning letter, claiming that she is insane and asking for money to stay quiet. Not long after, Rochester falls ill, believing that Antoinette poisoned him. When he recovers To add to Antoinette's deteriorating mental health, Rochester calls her "Bertha." Rochester uses her actions to justify his belief that she is insane and takes her away to England.

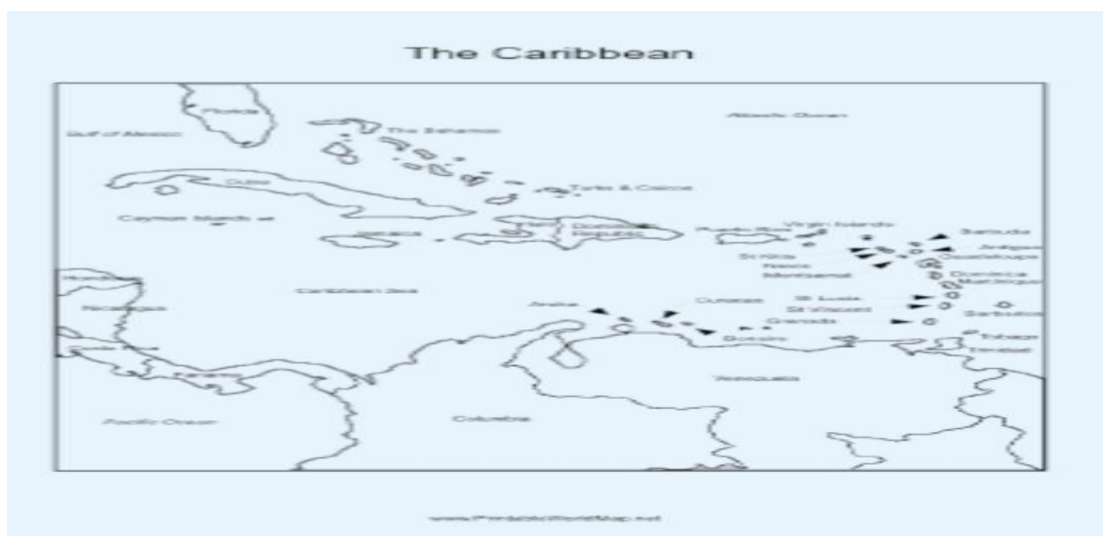
Antoinette, formerly known as Bertha, is a prisoner in her own home. Her husband confines her to the attic of his house at Thornfield Hall. Her life is marked by a longing for freedom and a sense of detachment from the world around her. She dreams of a better life and of a fire that will consume the Great House and release her from her

imprisonment. In her desperation, she purchases a knife on the sly and attempts to attack her husband. She hopes for a way to break free from her oppressive life at the Great House. Finally, one night, she imagines lighting a flame and burning the building down. Antoinette takes her keys and takes action, with her candle in hand, to carry out her plan. She takes her candle and escapes her room, determined to fulfill her dream of liberation.

**** Retrieved from : King, K. (2020). Book summary: Wide Sargasso Sea by Jean Rhys. Postcolonial.net. Retrieved from <https://postcolonial.net/2020/01/book-summary-wide-sargasso-sea-by-jean-rhys/>

Appendix 3:

Map (1):



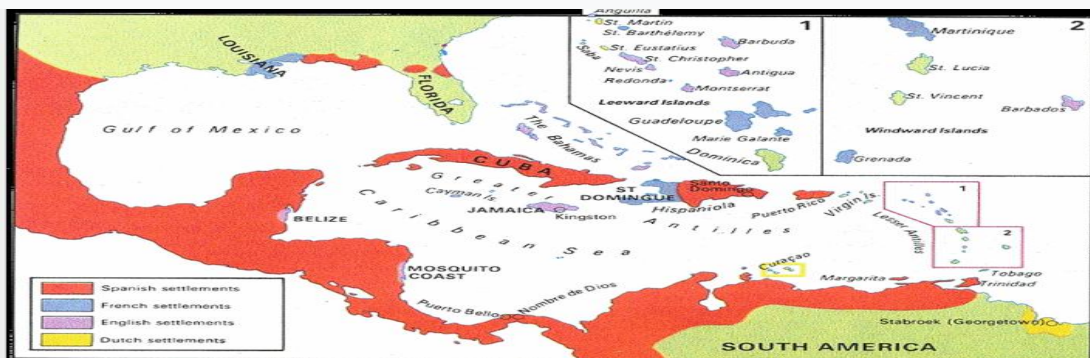
Map published by:

URL:https://cdn.printableworldmap.net/samples/caribbean_labeled_p.png

This map shows the Caribbean Sea region labeled with the names of each location, including Cuba, Haiti, Puerto Rico, Dominica and more.

Appendix 4:

Map (2):



Map published by:

https://www.alternatehistory.com/forum/attachments/european_powers_in_caribbean-gif.554863/

This map shows the Caribbean region in 1750 and the European powers that had a presence in the area. It shows the Spanish, French, British, Dutch, and Danish colonies and possessions in the region.

Figure (1)



Image published by:

<https://microform.digital/boa/collections/1/slavery-exploitation-and-trade-in-the-west-indies-1759-1832>

This image is from the book *Slavery, Exploitation, and Trade in the West Indies, 1759-1832*. It shows a map of the West Indies, and it discusses the slave trade and the effects of slavery on the region. It also highlights the Caribbean's role in the transatlantic slave trade and its exports.

