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## **Postcolonial Discourse in Jean Rhys's "Wide Sargasso Sea"**

***Dr Nadiyah Khushboo***

*PhD Research Scholar, Sarvepalli Radhakrishnan University, India*

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### **ABSTRACT**

Regardless of the way that the story retold in *Wide Sargasso Sea* on a superficial level is by all accounts a regrettable romantic tale of a Creole lady who goes off the deep end because of pathetic love in her union with an English man, through a nearby postcolonial perusing of the novel a few urgent social and political orientalist mentalities towards Creole individuals, Europe's other option and potential "other," are portrayed. "Orientalism, in Said's definition, is chiefly a method of characterizing and 'finding' Europe's others". Likewise, inside the setting of this paper, the other variant of the account of "the othered" will be inspected from a post colonialist discernment through the portrayals of the characters particularly, that of Mr. Rochester. His orientalist and "othering" mentality towards Antoinette and the Creole lifestyle in the Caribbean and the connected essential character issues of Antoinette will be talked about inside the structure of this postcolonial perusing on *Wide Sargasso Sea*.

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Keywords: Hybridity, Postcolonialism, Othered, Orientalism.

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### **1. Introduction**

In postmodern writing, after the disappearing of the frontier talks and the ascending of scholarly voices from the previous settlements on issues such as self-character, there seems another artistic kind, wherein the journalists attempt to offer voice to the edges' social, political and sociological personality and question the monumental force of the probably predominant standard society. Particularly with the effect of second wave postcolonialism, the postcolonial scholars in writing began to compose for a particular reason, utilizing the language of the standard force and focusing on a similar objective (Ashcroft 1989: 23). *Wide Sargasso Sea* is such an endeavor to apply a formerly quieted voice utilizing the standard techniques and language with the fundamental reason for establishing a social self for the once smothered voice of the Creole people groups. Jean Rhys applies the traditions, ways and custom of the middle, that is, Charlotte Bronte's *Jane Eyre*, to recount the account of the other, the outskirts. The perspective that was misconceived, ignored and quieted in *Jane Eyre* currently ends up being the essential key insight in *Wide Sargasso Sea*, in which the account of the other is mainly shown. In her postcolonial answer, Rhys rejects the impressive radical ways and techniques for fiction writing to recognize the subdued ones, since Post imperialism "needs to upset, dismantle or deconstruct the sort of rationale, belief systems of the West" (27). In this sense, Rhys' *Wide Sargasso Sea* is a fundamental postmodern and postcolonial novel, which is completely composed as an answer to Charlotte Bronte's *Jane Eyre*. Through her deconstructionist technique, Rhys adeptly plays upon the subject, characters and general plotline of *Jane Eyre*, using every one of the gifts of spoof and pastiche strategy for a postmodern novel, which stamps *Wide Sargasso Sea* as an impeccable postcolonial satire of Charlotte Bronte's *Jane Eyre*. In her revising the fundamental pieces of *Jane Eyre*, Rhys offers voice to the intentionally hushed *Jane Eyre* characters with a postcolonial endeavor to uncover the "other" side of the connected character and the story. The distraught lady in the storage room, Bertha Mason, Edward Rochester's first spouse who was a quieted character of Bronte, coming from a creole source and showed to the perusers as a lady with a dull and horrendous picture through the essayist's goal of othering, becomes Antoinette Cosway, a vital figure of *Wide Sargasso Sea*, where the othered, subdued and hushed "frantic woman's" story is retold to uncover the orientalist mentality of Bronte's story towards the West Indies and the Creole culture. Thusly, it would not be implausible to check

\* *Corresponding author.*

E-mail address: [nadiyahkhushboo87@gmail.com](mailto:nadiyahkhushboo87@gmail.com)

Wide Sargasso Sea, as the tale of the "other", regardless of whether it is the tale of the othered Bertha, or othered Creole ladies, as a rule. In her new portrayal of Bertha's story, Rhys centers around her life as Antoinette in the West Indies and advances the explanations behind her doubtful frantiness, scrutinizing the post colonialist goals of Bronte. Through the new form *Jane Eyre*, the questions of the Creole existence of Antoinette, of her mom Annette, of her marriage with Mr. Rochester and of fundamental issues which were left clear are described according to another perspective with a craving to make another comprehension of the other. Notwithstanding the way that the story retold in *Wide Sargasso Sea* on a superficial level is by all accounts a woeful romantic tale of a Creole lady who goes off the deep end because of pathetic love in her union with an English man, through a nearby postcolonial perusing of the novel a few urgent social and political orientalist mentalities towards Creole individuals, Europe's other option and potential "other," are portrayed. "Orientalism, in Said's detailing, is chiefly a method of characterizing and 'finding' Europe's others" (Ashcroft 2001: 50). Appropriately, inside the setting of this paper, the other adaptation of the account of "the othered" will be inspected from a post colonialist discernment through the portrayals of the characters particularly, that of Mr. Rochester. His orientalist and "othering" demeanor towards Antoinette and the Creole lifestyle in the Caribbean and the connected urgent personality issues of Antoinette will be talked about inside the structure of this postcolonial perusing on *Wide Sargasso Sea*. By means of her making of Antoinette Cosway, Rhys makes an equal character to Bertha Mason of Bronte with the goal of making a guileless character from the horrendous distraught lady in the storage room. "The creator changes the initial Rochester into an individual figure whose frenzy is brought about by imperialistic and male centric mistreatment" (Swietlik 2005: 2). The frantiness of Bertha, or all in all, beforehand Antoinette, is completely identified with the twofold and surprisingly triple persecution that she experiences as a lady the male centric society and as a Creole lady in the West Indies, the weight that puts her only in the middle of white English society and recently liberated slaves. For the duration of her life, she is left to live under a domineering persecution from her apparently cherished spouse, and the badgering of not being an unadulterated white blood from White English society and what's more, the enslavement from the recently liberated slaves who were formerly working in their estates. These three elements could be illustrated as the central matters that push Antoinette to frenzy, which is again problematic on the grounds of its existence. Nonetheless, what Rhys skillfully spoofs in *Wide Sargasso Sea* is another viewpoint of compassion toward the frantic lady in the loft. "The vision of Bertha/Antoinette as a crazy posterity from a family tormented by frenzy is not, at this point conceivable to the peruser" (Spivak 1985:270). Presently, rather than restricting any empathic connection for Mr. Rochester, who is the ideal manly character from *Jane Eyre*, the peruser generally depreciates his credits and acts; and all things being equal, favors the abandoned and misfortunate destiny of the excellent Creole beneficiary, Antoinette. The work, in itself, is an extraordinary chance to fathom the hindering and enraging consequences of "force" abuse verbalized on those stifled specialists, on the "other". Revealing insight into this discernment, Swietlik in his article relates that: In *Wide Sargasso Sea* Jean Rhys faces the chance of another side to *Jane Eyre*. The personality of the distraught Creole is given voice, poise, character and option to tell the peruser "her side of the story". The hero realizes that the destiny of her mom and the deplorable history of her entire family can be misinterpreted and misjudged by others. That is the reason the champion guarantees her better half: "There is consistently the opposite side, always." (Swietlik 2005:4). In her endeavor to offer voice to the hushed side, Jean Rhys depicts what was some time ago minimized and othered as a significant and prevailing player, showing the significance of the discernment in which the edges could likewise can turn into a middle. As indicated by Howells, "Rhys talks from a hesitantly peripheral position raising issues of sexual orientation and pioneer distinction in fiction of obstruction which are constantly undermined by the states of female reliance" (1991: 58). As needs be, to have the option to zero in on the perspectives of the quieted other, in *Wide Sargasso Sea*, Rhys answers to Bronte's colonialist method of fiction portrayal from a one focused white English perspective, through a few perspectives and portrayals. She the two leaves a space for the perspectives on the quieted *Jane Eyre* characters and she additionally skillfully calls forward numerous portrayals of various characters in the exemplary method of practically all postmodern books.

In *Wide Sargasso Sea*, rather than the main individual portrayal of *Jane Eyre*, Antoinette, Mr. Rochester, Grace Poole all fill in as storytellers all through the story, which offers the perusers a chance to get a handle on the sketchy "reality" by means of three distinct perspectives. Thusly, in her recounting the tale of the other, Rhys impeccably moves among various perspectives, rather than focusing on only one perspective, which raises the perusers' comprehension of the recently underestimated and recently unified side. To investigate these two equal accounts of the connected Creole ladies, Gayatri Spivak in her paper, "The Three Women's Texts and a Critique of Imperialism", appreciates Rhys for her aspirations to recount the tale of Bertha from a point of view of the Creole, notwithstanding, she additionally assaults the creator for underestimating the local people groups of West Indies (Swietlik 2005: 3). Therefore, basing on the impression of Spivak, in her postcolonial answer to *Jane Eyre* by Charlotte Bronte, Jean Rhys likewise subliminally minimize the local occupants of the Caribbean through her character portrayals wherein the local occupants are depicted as open to sexual maltreatment, temperamental, performing obeah in its limits, and manhandling the principle characters. On the whole these portrayals the local West Indians are showed to the peruser as only dim, harsh, minor characters, who are a used to distinguish the immaculateness and ideality of White and surprisingly Creole white characters. It is certain that geology assumes practically no part in deciding the oriental methodology of the West towards the remainder of the world, which depends on Eurocentric universalism as it is advanced by Edward Said in his *Orientalism* (1978). On the off chance that the previously mentioned society doesn't lead on with the force designs of the West, at that point that very society is destined to be marked whether as East, the rest, and consistently as the other. "Said recognizes an Europeancultural custom of orientalism, which is a specific and longstanding method of distinguishing the East as 'other' and second rate compared to the West. The orient, he says, highlights, in the Western psyche as such a proxy and surprisingly underground self" (Barry 2002: 186). So what is East, the rest, non-West, turns into a projection of the relative multitude of characteristics and highlights which the West might not want to append to itself. As it were, to have the option to distinguish and recognize its own way of life as unadulterated great and the ideal explanation, the West utilizes the double resistances wherein the unadulterated whiteness consistently portrays the West. That is the reason, in many writings of the West, such characteristics like brutality, hostility, mediocrity, lethargy, debasement have a place with the non-Western social orders however goodness, reason, difficult work, every one of the ideal names are showed to have a place the West. Another principle oriental demeanor of the West towards nonwestern social orders has been to see the rest as the "fascinating, enchanted and alluring" other partner joined with a craving of distinguishing those different people groups as homogenous masses as opposed to perceiving their individual decisions and varieties (Barry 2002: 187). The previously mentioned orientalist or colonialist perspectives are quite evident in *Wide Sargasso Sea* in the portrayal of Mr. Rochester, a white Englishman who is suspended from his family legacy due to the limiting English laws and, then again, looks for an abrupt association

with Antoinette due to take care of his monetary issues. The anonymous Mr. Rochester, toward the start of the story, is by all accounts entranced by the methods of Antoinette; in any case, this fantasy keeps going just until the special night when he is shaken by the mindfulness stimulated by the brother by marriage and Amelia that Antoinette is from 'animosity'. From that second on, the orientalist mentality of Mr. Rochester towards Antoinette continuously uncovers itself. Notwithstanding, his Eurocentric Universalist mentality can't just be aimed at Antoinette, however it could likewise be alluded to his disdain for the local Caribbean individuals. In this sense, in view of the conceptualization of Edward Said, the fundamental two orientalist endeavors of othering and mythicizing of the West towards the East are prevailing inside the portrayal highlights of Mr. Rochester in *Wide Sargasso Sea*. In the second section of the novel, as Mr. Rochester and Antoinette stay in Granbois for their wedding trip, the orientalist disposition of Mr. Rochester towards West Indians rises to the top. At the point when he is served espresso by Christophine, the worker he clearly loathes because of her obligation to obeah, he dismisses the beverage with appall. Upon the demand of Antoinette, he says, "I like the beverage, yet I disdain the language" (Rhys 1969: 45). This brief assertion of Mr. Rochester is sufficient to uncover his demeanor towards individuals of the West Indies; he without a doubt prefers the land, its lavishness, the ranches, the common excellence, and the exoticism of the nature, which can't be accomplished in his country, England. No different either way, the extremely social similarity to the West Indies is the issue that upsets him; it is simply the 'others' that barge in Mr. Rochester. This 'irritating' social similarity without a doubt alludes to the local language, their traditions and customs, their local obeah shows and the wide range of various related issues, which don't possess a scent like the Europeans, or suit a bunch of Eurocentric widespread qualities. As Mr. Rochester neglects to value West Indians and their qualities from their own viewpoint however from a lot more extensive ridiculous vision of comprehensiveness, he neglects to invite those social and provincial contrasts as gifts and comes to accept them as sub-par features of debasement. It is even the central issue as Mr. Rochester starts to think as he was told heretofore, that he is 'wedded to some unacceptable kind', which is a sort that can't genuinely find a way into white unadulterated Englishness, however which again doesn't align with the more sub-par 'Nigger' kind.

An option confining radical demeanor of Mr. Rochester can undoubtedly be followed when he endeavors to call Antoinette Bertha, which sounds considerably more English than Antoinette, an ordinary Creole female name. All through the story, Mr. Rochester additionally protests to Antoinette's own true methods of apparel and hair dressing, proposing new Western other options. These demonstrations of changing name to Bertha or upsetting her common methods of style aren't anything not exactly an orientalist mentality to force a character and a culture on a post-frontier subject, which would offer ascent to a few self-uniqueness issues in the connected subject. As Frantz Fanon advances in *The Wretched of the Earth*, since forever, the colonizing force of Europe, degraded the chronicles of the colonized countries, claiming those narratives as 'pre edified voids' and from that point on the set of experiences and culture of the connected country was set apart by the appearance of the European colonizers through their forced instructive frameworks (1965: 43-46). Forcing a set of experiences on to a country is simply forcing another restricted character on the colonized individuals by the Colonizer that applies his force. Likewise, Mr. Rochester as a white 'unrivaled' Englishman endeavors to force another more English name on Antoinette, he additionally executes a character, a made past and a culture on her, which again drives her further to frantiness, the solitary spot where she could discover harmony, away from the domineering oppressors. The time span that the novel covers is likewise of pivotal significance. Rhys' story happens during the years following the Emancipation Act (1833) in Jamaica, the basic time frame when the racial issues were unpredictable and disputable. During that time, there were three distinctive ethnical networks in the general public that would start up the thickness of the social strain; the Black, the Creole, and the White people group. Presently, after recapturing their opportunity, the recently liberated ex-slaves were profoundly insulted towards their past proprietors, who were either White Creoles or White English. All through the general public, the insubordinate idea of the ex-slaves would consistently frequent the peruser each time Black people group attempted to deliver retribution on their previous proprietors. The vengeance and the contempt of the Blacks is quite obvious as they consume the estate place of the Cosway Family, or as Amelia lays down with Mr. Rochester, and in any event, when Christophine exhorts Antoinette's on her 'franticness'. Nonetheless, it would be outlandish not to concur with Spivak that despite the fact that Rhys in *Wide Sargasso Sea*, describes the tale of the quieted 'other' Creole lady, even with her post colonialist discernment, she, herself, neglects to keep away from othering the Black people group in the West Indies. Through her portrayal of the dark characters, she commits similar error of regarding them as homogenous masses with no individual contrasts. Essentially all ex-slaves or the paid workers of the novel are depicted as vindictive, satanic and fiendish characters of debasement with practically no decent aspiration. Indeed, even Christophine, Antoinette's beloved dark counsel, raises doubt because of her dedication to obeah and her incomplete maltreatment of the enthusiastic pressure of Antoinette, inside the personalities of the perusers. Appropriately, in any event, when Jean Rhys composes back to make another adaptation from the point of view of the smothered Creole individuals, she "others" them. The economic wellbeing of the Creole society is additionally another issue, which is a profoundly focal matter for the novel to recognize the in-betweenness that Antoinette experienced the much 'mediocre' Black people group and the much 'prevalent' white English society. The social sorrow that Antoinette, and obviously other Creole characters experience the ill effects of her blended ethnic starting point which is called by Homi Bhabba 'hybridity,' and the consequence of this hybridculture surfaces as 'in-betweenness'. In his book, *Culture's in Between*, Bhabba relates about half breed societies as follows: I have built up the idea of hybridity to depict the development of social authority inside states of political hostility or disparity. Methodologies of hybridization uncover an irritating development in the 'legitimate,' even dictator engraving of the social sign. At where the statute endeavors to externalize itself as a summed up information or a normalizing, authoritative practice, the half and half methodology or talk opens up a space of exchange where force is inconsistent however its enunciation might be ambiguous. Such arrangement is neither osmosis nor cooperation. It makes conceivable the development of an "interstitial" office that rejects the paired portrayal of social enmity. Cross breed offices discover their voice in a persuasion that doesn't look for social incomparability or sway. They convey the incomplete culture from which they arise to build dreams of local area, and variants of notable memory, that give account structure to the minority positions they involve: the outside of within; the part in the entirety. (1993: 212)

The Creole culture that Antoinette initially has a place is no exemption for Bhabba's aforementioned hybridization of societies. She doesn't have a place with the definitive standard English Culture in West Indies and is consequently irritated from the 'predominant' setting society. Nor does she have a place with the supposed second rate African American community which is another culture that she and her mom Annette, oftentimes scorn and ridicule in the story. This part of Antoinette's mixture culture pushes her to experience the ill effects of the relative multitude of injuries of in-betweenness. Nonetheless, another alienated Creole method of culture is made that neither simply finds a way into the standard white English society nor into the dark

society. The twofold persecution that Antoinette goes through moderately much clear inside the setting of the novel by means of a few connections that she grows like her dreary union with Mr. Rochester, her disgraceful quest for help from Christophine, and her derisive connection to Amelia, who might not comply with Antoinette's goals. Indeed, even the social space where Annette and her girl are destined to live looking for rich white English spouses is sufficient to perceive their limited in the middle of status in the general public. The man centric enslavement that Antoinette encounters as a lady escalates her constraint, making her persevere through twofold othering of the general public both as a lady and as a postcolonial subject. The triple mistreatment under which Antoinette attempts to recognize her self-character drives her to the last spot of goal, which isn't anything not exactly an alluring frenzy. The half breed nationality of Antoinette can be given as the fundamental motivation behind why Antoinette can't deal with her character, which is generally showed as equivocal. What's more, her female status additionally obscures Antoinette in her affirmation of an exact uniqueness. All through the novel the character Antoinette, is alluded to by general society as the little girl of Annette, or as the spouse of Mr. Rochester, or as Bertha, a name and distinction which is completely forced on her by the spouse. Inferable from the forced personalities on herself by other force holders, Antoinette can't find some kind of harmony with her individual self. All the character emergency is identified with Antoinette's inbetweenness and placelessness. Sexuality is additionally deserving of notice in relation to Antoinette's personality issue. In writing, individuals of color for the most part are connected to the sexual receptiveness. Consequently, Antoinette is depicted as a female character that has a propensity towards sexual opportunity like those dark people groups, which is genuinely a figurative sign of her blended identity. All the triple mistreatment that she attempts to suffer in life dispatches Antoinette to a sort of franticness, the truth of which is debatable. All the highlights of hybridity, in-betweenness, unhomeliness, separation, alienation, absence of belongingness, character emergency, the sensations of instability, doubt, a wide range of monetary, racial, man centric, sexual, provincial and class persecutions, are reasons of that could make Antoinette a stride further towards frenzy. In any case, doubtlessly the franticness that she is driven into or that she 'likes' to be with, is a philosophical response that Antoinette shows against the all-severe forces in her day to day existence. Corresponding to this, it is intriguing to consider Spivak's renowned paper *Can the Subaltern Speak?*, in which she addresses the situation with inferior ladies, that is, mistreated postcolonial female subjects and attempts to track down another path for these twofold persecuted ladies to speak loudly against the male centric and postcolonial power applies. After exploring the current circumstance of the inferior through the speculations of a few post colonialist authors and scholars with a preference for Derrida's deconstruction, Spivak addresses the very inquiry that she coordinates toward the start. She accepts that as long as the West denies passing judgment on the inferior or the postcolonial subjects on their own credible qualities, and all things considered, favors an arrangement of judgment, which is Eurocentric all inclusive, the inferior can't speak (Spivak 1988:144).

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## 2. Conclusion

No, without a doubt, the inferior has always been unable to talk and if the politically influential nation structures and monetary frameworks don't adjust, the inferior can most not speak more loudly for opportunity. In any case, there is a certain exit plan for the inferior, from every one of the monetary, racial, man centric, frontier abuses and that is frenzy and dreams. Antoinette rebels against each one of those oppressing variables of her life in her common dreams in which she burns down the entire dazzling British jail house. The inferior, as Antoinette, has the fantasy and want of challenging all the force structures that charms, degrades, and diminishes their own character. Perhaps, one day they will awaken from their caring dreams and want to showcase their cravings of opportunity and a self-character, similarly as Antoinette toward the finish of *Wide Sargasso Sea*.

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