

# The Dialogue of Madness and Civilization: a Study on the Reasons for Antoinette's Madness in *Wide Sargasso Sea*

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## Abstract

It is believed that Michel Foucault's *Madness and Civilization* explores the history of madness and the relationship between reason and unreason. In his book, the unreason or madness can't be defined clearly. He thinks people have different cognitions and attitudes to madness in different periods of civilization. The relationship between reason and unreason changes over time. They are not opposed at the beginning instead they impact each other in life and work. In English novels, there are many descriptions of madwomen. Jean Rhys' *Wide Sargasso Sea* is the prelude of Charlotte Brontë's *Jane Eyre*. "The mad woman in the attic" in *Jane Eyre* is Antoinette in *Wide Sargasso Sea*. There are many reasons for the madness of Antoinette. What caused her madness can be interpreted well with Foucault's madness theory. This paper tries to prove that Antoinette's madness is the tragedy of racialism and colonialism and give suggestions to the construction of unreason in the human civilization.

**Keywords:** Madness, Civilization, *Wide Sargasso Sea*, Reasons, Oppressions, Unreason.

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## INTRODUCTION

### Jean Rhys and *Wide Sargasso Sea*

Jean Rhys is one of the prominent female novelists in 20<sup>th</sup> century. Her early works weren't noticed by people until her *Wide Sargasso Sea* was published in 1966. Rhys won the W. H. Smith Annual Literary Award for the best novel of the year and became a fellow of the Royal Society of Literature in 1966.

Her writings always concentrate on her West Indies' life. In fact, her works are the echo of her life. Jane Rhys was born in Dominica in 1890, which was colonized by Britain for a long time. Her father is a Welsh doctor and her mother is a Creole. When she was 16 years old, she came to England and lived with her aunt. She studied at the Percy school in Cambridge, but because of her quirky English pronunciation and outsider identity, she was jerked by her classmates. Later, she found a job as a choral actress with her natural beauty.

When she was 20, her father passed away and her life became worse. She became many rich men's lovers for living. For her livelihood, she has been a

nude model and was infected with drinking habits. At that time, she began to try to record her own life.

Many women were all from British colonies and dreamed of having their own identities in the UK, but had to rely on a certain man to survive. Rhys thought that both those women and she are a group of people who are oppressed and trampled. As a white Creole, she was isolated by both white and black community. As a woman, she attached on the man. All in all, she experienced lots of oppressions in her whole life.

However, her *Wide Sargasso Sea* brought fames to her. The background of the story is Jamaica, which has just abolished slavery in the 1830s. Antoinette's father is a declining slave owner and her mother is a Creole (a descendant of whites and local indigenous people). After the death of her father, her young and beautiful mother is not good at supporting the family and their life become worse. Under the environment of racial discrimination, Antoinette lives a lonely life. Indigenous blacks hate slave owners and call them "white cockroaches" [1]. However, Whites also discriminate Creoles and call them "white niggers"

[1]. At that time, slavery has just been abolished, so blacks have been transformed from the obedience and loyalty into hatred and confrontation. Even her childhood playmate raises a rock to her. Her family's manor is burned by the blacks and his younger brother dies in that fire. Although her mother's spirit is brutally beaten, her mother still marries to the wealthy Mr. Mason with her beauty.

After Antoinette grows up, she marries to Rochester, who comes to the West Indies to find wealth. She is full of hopes for her marriage with a stable and warm home. She says to her husband: "I didn't want to live until I knew you. I always wanted to die. I waited so long to meet you" [1]. However, the grim reality breaks her dream: Rochester doesn't love her at all and after he gets her wealth, their relationships become indifferent. He even deliberately confesses with the female slave to torture Antoinette spiritually. He renames Antoinette as Bertha, an English name. Antoinette falls into desperation absolutely and is forced to England by her husband. She is imprisoned in a dark, cold attic. In the end, with animosity towards Rochester, Antoinette decides to revenge. She fires the attic. In the fierce fire, she dances arbitrarily. In her minds, she seems to see her hometown: the Wide Sargasso Sea, gorgeous flowers and magnificent sunsets...

## LITERATURE REVIEW

There are many researches about Jane Rhys' *Wide Sargasso Sea* in different perspectives at home and abroad.

At present, the studies on *Wide Sargasso Sea* in post-colonial perspective are mature. Silvia Cappello [2] interpreted the marginal status of Creole and the racial discrimination. M. M. Adjarian [3] described the two different cultures which Antoinette lives and then reveals the confusion of identity recognition among the mix-blooded marginal race in his "Between and Beyond Boundaries in 'Wide Sargasso Sea'". In general, they analyzed the race of Creole and their identity recognition which should be noticed. That is a wide perspective.

Feminism perspective is also common. Carine Melkon Mardorossian [4] interpreted the double oppression of racial discrimination and male restriction in her paper. In the novel, she thought it was a history of female resistance. In Victoria period, female was obedient to male. Thus, it was the main reason that female got madness. It's common to analyze this novel with feminism.

Besides, many scholars used intertextual perspective. Rajeev S. Patke [5] compared the image of two mad women in his "Method and Madness in 'A Question of Power' and 'Wide Sargasso Sea'". Many texts about madness will be compared with this novel.

Helen Tiffin [6] revealed the two protagonists were oppressed by the post-colonial culture in her "Travelling Texts: Intertextuality and Resistance in V.S. Naipaul's 'Guerrillas' and Jean Rhys' 'Wide Sargasso Sea'". Many scholars compare the similar texts in theme, protagonists, plots or contents. Through comparing, they will find the relationships between the different texts and the methods to solve the problem.

Some scholars analyze narrative techniques. Teresa Winterhalter [7] adopts the first narration to make marginal people talk something and give them the right of voice.

There are many images in the novel. Thus, images become the objects of researching. Graham Huggan [8] interpreted the function of parrots in the novel. The symbolic meaning of parrot is also important evidences to analyze colonial system.

In domestic, Modernism perspective and the image of protagonist are used widely. Some researchers analyze the modernism from narrative style and narrative perspective. The others study Antoinette's childhood, girlhood and marriage. They tried interpreting the different periods of the same person in *Jane Eyre* and *Wide Sargasso Sea*. It is necessary to analyze the protagonist and then find the reason for her madness.

From the review of *Wide Sargasso Sea*, it can be found that most of the researches focus on feminism, post-colonialism, narrative and image of Antoinette. Due to Jean Rhys' rough literary career, the late research of her works, the limitations of the English language and the late introduction of the translation, etc., the research perspectives are too single. Even if domestic researches begin to interpret this work in many ways, there is still a lack of systematic research. Moreover, the research results are based on learning from abroad. There are not great innovations in domestic researches. In order to analyze the real causes of Antoinette's madness, Foucault's *Madness and Civilization* is needed. This paper will illustrate the causes from the history of madness, find the roots of madness, and provide suggestions for future generations.

### The Theory of Foucault's *Madness and Civilization*

This paper uses the theory of Foucault's madness. Foucault used different means to analyze reason and madness. Thus, it's necessary to look through his theory of madness. This chapter illustrates his theory in three parts. The first part is about how reason treated madness in the history of madness. The second part is about the characteristics of madness and how to make sure a person gets mad.

### **The Civilization in the History of Madness**

The Civilization from the Middle Ages to Renaissance Period

At the end of Middle Ages, leprosy disappeared from the western world, because those leprosy patients were isolated into the leprosy houses. This kind of forbidden structure was remained. In Renaissance, *Narrenschiff* carried many poor refugees, criminals and people who had mental illness across the Atlantic Sea to an unknown island. In this way, those people can't return to the city. The government expelled and cleaned those people by "Ships of Fools". The reason occupied the main position and margined the madness. In fact, the attitude to madness is not clear. The reason regarded madness as a kind of threat and mocking object. But the reason also thought that the madness is a normal phenomenon in the daily life. In fact, the madness was only an amusing social disturbance, and a result of the development of reason.

### **The Civilization in the Classic Period**

In classic period, madness had become the object of the reason. Madness was classified into the unreason, an opposition to reason. At that time, madness were really excluded the reason. Unlike being expelled from city materially, such as banish those madmen with "Ships of Fools", the reason began to exclude and restrict with ethics spiritually, which is unseen in the early time. The great confinement made madness keep silence. There are a lot of confinement facilities in the western world. All of "irrational people" were imprisoned into the Hospital General. The irrational people include not only who have mental illness but also the poor, unemployed men and criminals. The government provided jobs to the irrational people and forced them to work to release the economic crisis. The government thought those irrational people hadn't jobs and became the burdens of the government. However, some people thought this method caused the normal people losing their jobs, which dissatisfied them. The government makes irrational people believe that if they want to redeem, they must work. The Industrial Revolution made people admire work and make money. Therefore, the reason occupies the dominated position and the unreason was expelled to the society.

### **Asylum Period**

In the 19<sup>th</sup> century, madness was regarded as a mental illness. In this period, doctors seem to have magic. The ill people were obedient to doctors for granted. The doctor used ethic and physical methods to cure them and made them return to reason.

In conclusion, through the history of madness, it can be found that the reason began to make dialogues with unreason in Renaissance. The reason oppressed the unreason and the unreason resisted in the classic period. "The absence of constraint in the nineteenth-century asylum is not unreason liberated, but madness long

since mastered" [9]. The unreason became silent and was oppressed completely in the asylum period. "For this new reason which reigns in the asylum, madness does not represent the absolute form of contradiction, but instead a minority status, an aspect of itself that does not have the right to autonomy, and can live only grafted onto the world of reason [9]. Therefore, madness exists in the reason.

### **The Features of the Madness**

In Foucault's view, madness was a kind of knowledge which cannot be mastered by reason instead by mad people. That is the wisdom of madness. Moreover, "Madness appears here as the comic punishment of knowledge and its ignorant presumption" [9]. Therefore, "Self-attachment is the first sign of madness, but it is because man is attached to himself that he accepts error as truth, lies as reality, violence and ugliness as beauty and justice" [9.] Self-attachment made people generate the visions of madness.

In 17<sup>th</sup> century, contrary, madness occupied the main position in literature. The authors made use of madness form the plot confrontation rather than ending. The illusions had become the irony of the madness. Therefore, "It has merely to carry its illusion to the point of truth. Thus it is, at the very heart of the structure, in its mechanical center, both a feigned conclusion, pregnant with a secret "starting over," and the first step toward what will turn out to be the reconciliation with reason and truth" [9]. Madness generates illusions but covers truth. Thus, illusions were the most important characteristic of the madness.

Besides, passion and delirium are also the characteristic of the madness. The passion is not the reason for madness instead the basic of the madness. Strong passions can cause madness. If someone's emotions have strong float or get stimulates, he will get mad. This behavior is non-reason. However, delirium is a pure reason though it exists in the madness. Delirium always has its own logic dialogue and can't be found faults in their logic.

There are a lot of behaviors to show a person getting mad. The first is dream and illusions. Mad people often generate illusions and they will feel oppressions in their dreams. The second is delirium language. They often speak some delirium languages to reveal truth but can't be believed by others. The third is mania. Mad people may show more strong and dangerous emotions and behaviors. The last one is melancholia. It shows sadness and fear. It simplifies the world and exaggerates the irrational things.

### **The Interpretations of the Reasons for Antoinette's Madness**

This chapter analyzes the reasons for Antoinette's madness in three aspects. The first part is

about her dream of having a home but doesn't come true all the time. The second is about the oppression of patriarchal and colonial system. The third part is about the normal reactions of Antoinette behaves when she meets terrible things.

### **The Broken Dream of Family In Coulibri Estate**

Antoinette was born in a blood-mixed family of the Caucasian plantation in the West Indies. Her father is once very rich and the owner of the Coulibri Estate. Antoinette's family lives a well-being life through exploiting black labors, which also causes the black hatred. The Coulibri Estate declines when her father dies. The white looks down to them and her neighbor laugh at them. They tell Antoinette to get out of their lands and degrades her "white cockroach". She feels sad and doesn't go back home. She always goes to a garden to release that sadness instead of telling her mother. In her childhood, she doesn't feel warm but only lonely. When she meets Tia, she is eager to make friends with Tia and tries her best to seek recognitions from Tia, but in vain. Tia cheats her and steals her dress. Tia once scolds her "white nigger". When her house is fired, her brother dies and her mother gets mad, no one helps them. When she meets Tia on the way, she wants to stay with Tia, but Tia throws a stone to her head and since that time, her dream of family in West Indies is broken. She felt lonely and sad in her childhood except her servant, Christophine who gives her warmness.

This experience makes Antoinette realize that she has no friends. She feels sad and scared when her mother can't recognize her. This is a syndrome of melancholia.

### **In Granbois Island**

Granbois Island is Antoinette's loved place in West Indies. After getting married, she returns to West Indies with her husband, Rochester. However, in the island, Antoinette's spirit is collapsed. First of all, the purpose of her husband is getting her money to help him to be independent to his father. Thus, their marriage is only a transaction. Secondly, Rochester hates Christophine because he thinks Christophine is a black person. On the contrary, Antoinette is closed to Christophine. Antoinette prefers the black and clarifies herself as a black person. According to her recall, "I still called him 'Mr. Mason' in my head. 'Goodnight white pappy,' I said one evening and he was not vexed, he laughed. (Jean Rhys, 1997) [1] Antoinette clarifies Mason as the white and herself as the black. "In some ways it was better before he came though he'd rescued us from poverty and misery. 'Only just in time too.' The black people did not hate us quite so much when we were poor. We were white but we had not escaped and soon we would be dead for we had no money left" [1]. Although Mr. Mason brings them a better life, he also leads to the hatred of the black at the same time.

Because their life becomes better, the gap becomes larger. Thirdly, Rochester has affairs with a servant, Amelie, which annoys Antoinette. Fourthly, Rochester receives a letter from Daniel Cosway and begins to not believe Antoinette. Fifthly, Rochester reports Christophine making witchcrafts. All in all, Rochester becomes indifferent and disgusts to Antoinette. He just wants her wealth, which makes Antoinette's spirits collapsed. She begins to agitate. When Rochester calls her Bertha, she replies, "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" [1]. It seems to a mad sentence but it reveals the truth. Rochester wants to control Antoinette. Rochester recalls, "I managed to hold her wrist with one hand and the rum with the other, but when I felt her teeth in my arm I dropped the bottle. The smell filled the room. But I was angry now and she saw it. She smashed another bottle against the wall and stood with the broken glass in her hand and murder in her eyes" [1]. She seems to get mad, agitated and hysteria. She expresses her emotions with fierce behaviors. She drinks and sings loudly. She can't control herself. She says that Rochester not only destroys her marriage, but also destroys her beautiful memories with Granbois Island.

### **In London**

Antoinette loves the customs of the West Indies, but as a white offspring of the British, she also aspires to be a true British girl, and eventually marries to an English gentleman. Antoinette has a romantic view to England. She looks forward to ending her unhappy life in the West Indies and starting a new life in England. In Antoinette's minds, England is beautiful and attractive. However, when she is brought to London, she feels totally different. She is imprisoned to an attic in London. The attic breaks her England dream. She doesn't believe that is London. She is renamed Bertha and deprived of the freedom.

All in all, as a colonial offspring, Antoinette dreams of a warm home. In the novel, she is expelled from her hometown, West Indies, by the black. Besides, she is cheated and abandoned by her husband. Therefore, her dream of home doesn't come true all the time, which is one of the reasons for her madness.

### **The Double Oppressions on Spirits Patriarchal Oppression**

There are two men who occur in Antoinette's life, Mr. Mason and Rochester. In the patriarchal society, men have the absolute control over females in all aspects. As a result, Antoinette has no right to decide her own marriage. She even has no right to refuse the arranged marriage. Gender inequality is not only controlled by the male, but also can cultivate female's social characteristics and roles. Although Rochester betrays Antoinette, she still wants to rescue her marriage by witchcraft. That is, female must depend on male to form a family.



Except the failure of her marriage, her stepfather, Mr. Mason also has the power discourse. He sends Antoinette to convent school to learn good manners and kind behaviors. He refuses to leave West Indies although her wife, Annette begs for him. He doesn't care about his wife's requests. When his wife is thought to be mad, he sends her to countryside and employs a couple to take care of her. However, he doesn't visit her once time although she is insulted by the servant. It can be seen that Mr. Mason is a cold-blooded and irresponsible man. In the patriarchal society, it is normal. Females must be obedient to males.

Rochester deprives of Antoinette's freedom and renames her. He gets her money legally after getting married, but he abandons her unmorally. Female's freedom must be based on economic independence from males but Antoinette loses her money. In her marriage, she is in a low status and possessed by the man as an object.

Due to the patriarchal system, males can define females emotional, sensitive and easy to be hysteria. Therefore, there's a question: Does Antoinette really get mad? This paper doesn't agree. Because patriarchal system represents reason in that time, males can define female's behaviors at random for their benefits. Antoinette's madness is caused by Rochester and the patriarchal system.

### Colonial Oppression

In the Eurocentrism, race is important for them to distinguish power. The white have the ultimate power to control the black. They look down upon the colonized people. However, in the colonized land, the black hate the white, landlord and even the offspring of mix-blooded. Antoinette is in an embarrassing situation. Her skin is black, though her father is a white man. The white dislike her. For example, "I thought that would indeed make a fool of me. I did not relish going back to England in the role of rejected suitor jilted by this Creole girl. I must certainly know why" [1]. Rochester thinks he is a white male all the time. He feels disgraced when he marries with Antoinette. However, the black also hate her although her skin is black. Her father is a white man and a landlord who exploit the black. Her identity in the colonialism is confused. In West Indies, she is isolated by the black. In England, she is isolated by the white. Two fires in the novel break her dream of home and make her become a homeless person. The race discrimination leads to her delicate and sensitive characteristics. As a result, she is easy to be angry and crazy.

Creole's identities are difficult to seek in Colonial history. The white is superior to others and has the supreme power to control others. The white can decide what other's characteristics are, who should be

slaved and where should they go. Therefore, it is the white who represent reason think Antoinette is mad. Her many crazy behaviors are defined as madness by the white.

### The Three Dreams

In general, the mad people will make dreams and generate illusions. In this novel, there are three dreams which are made by Antoinette.

"I dreamed that I was walking in the forest. Not alone. Someone who hated me was with me, out of sight. I could hear heavy footsteps coming closer and though I struggled and screamed I could not move" [1]. The background of the first dream is Antoinette's dress is stolen by a black servant. Her mother thinks it is a shame. As a result, Antoinette dreams that scared dream. The forest means puzzled mind and unrecognized identity. "Someone who hated me" is the black who hates her family. The heavy footsteps may be the terrible thing which is close to her but she can't resist and persuade. Those are their destinies as the offspring of the white colonists. It is teased by a black servant in the day that Antoinette makes such a horrible dream.

"This was the second time I had my dream. Again I have left the house at Coulibri. It is still night and I am walking towards the forest. I am wearing a long dress and thin slippers, so I walk with difficulty, following the man who is with me and holding up the skirt of my dress. It is white and beautiful and I don't wish to get it soiled. I follow him, sick with fear but I make no effort to save myself; if anyone were to try to save me, I would refuse. This must happen. Now we have reached the forest. We are under the tall dark trees and there is no wind. 'Here?' He turns and looks at me, his face black with hatred, and when I see this I begin to cry. He smiles slyly. 'Not here, not yet,' he says, and I follow him, weeping. Now I do not try to hold up my dress, it trails in the dirt, my beautiful dress. We are no longer in the forest but in an enclosed garden surrounded by a stone wall and the trees are different trees. I do not know them. There are steps leading upwards. It is dark to see the wall or the steps, but I know they are there and I think, 'It will be when I go these steps. At the top.' I stumble over my dress and cannot get up. I touch a tree and my arms hold on to it. 'Here, here.' But I think I will not go any further. The tree sways and jerks as if it is trying to throw me off. Still I cling and the seconds pass and each one is a thousand years. 'Here, in here,' a strange voice said, and the tree stopped swaying and jerking" [1]. In the day, Mr. Mason visits Antoinette in the convent and promises her that he will invite some friends to London. He is sure that a London friend will come. Antoinette is confused and feared. Then she makes that dream. The forest represents homeless and helpless. She feels scared. The man may be Mr. Mason or that English man, Rochester. The white dress may be her wedding

dress. She will refuse someone who will save her, because she knows she has no right or power to refuse and resist to the patriarch. The unknown garden means she will be taken away to a strange place which will bring her a series of nightmares. She can't see the steps because she is controlled and her fate will be full of darkness.

"That was a real terrible dream. That was the third time I had my dream, and it ended. I know now that the flight of steps leads to this room where I lie watching the woman asleep with her head on her arms. In my dream I waited till she began to snore, then I got up, took the keys and left myself out with a candle in my hand. It was easier this time than ever before and I walked as though I were flying" [1]. After Antoinette experiences the failure of marriage, she gets mad and is taken to an attic in London. In this dream, she finds the steps finally and sees a woman (herself) sleeping in the attic. She thinks it is time to resist rather than depend on Rochester. She steals the key, holds the candles and inflames the house. She doesn't want to continue the lonely and crazy life, no home, no husband and no kindness to her. She wants to end all of this. Finally, she fires the house and recalls her whole life which is full of misery and silence. She jumps from the attic in the end. In this dream, she realizes she doesn't belong to the England and the white people's world. She begins to resist from the patriarchal system and colonial system. She is not an obedient woman any more. She will use fire to destroy all of her misery and the unfair system. In this way, nobody can control her. She will have freedom to find her warm home. In Antoinette's dream, she thinks she has revenged in her dream but the fire is real. It seems that these accidents are done by a madwoman, but in fact, this is a real revenge and a strong appeal to freedom. It appears that these behaviors have no logic, but it is an arranged revenge. That can be seen as manias or illusions.

Through the three dreams, it can be found that male and race in her life play an important role. From the isolated by the white or black men, the imprisoned by her husband to burning the house, she is thought to be mad. However, it is patriarchal and colonial system that causes her madness. It is the reason that defines the madness. In today's views, it is not madness, and it is just the emotional oppression and release.

### **The Social Construction Based on the Relationships between Reason and Unreason**

Through the studies on the theory of madness, this paper thinks the relationship between reason and unreason is changing with the time and culture. This chapter illustrates the relationship between reason and unreason, the identity of unreason and the suggestions of social construction under the relationship between reason and unreason.

### **The Relationship between Reason and Unreason**

First of all, from Foucault's *Madness and Civilization*, it can be seen that the reason or ethics oppressed madness or unreason in the three periods. However, what is Foucault's madness or unreason on earth? Foucault didn't define madness in detail. He said: "The madness was the absent of the work." He seemed not to give a definition of madness. This paper thinks madness is related to the civilization or reason. It is the product of culture. Different society has different culture and different culture has different madness. The madness will change with the culture changing. Reason is the mainstream of culture and madness is defined by culture. Thus, madness is destined to be oppressed by reason. According to *Madness and Civilization*, Foucault dated back the history of madness. This paper finds the history of madness is actually the history of being oppressed by reason and constructed by culture. In different cultural stages, the forms of madness are different.

What's more, reason plays an important part in the process of madness forming. It is the norms of reason that establish the criteria to judge the madness. Madness is usually regarded as breaking the law and keeping differences. Besides, ethics was also the criteria to judge madness. Under this kind of environment, madness was established.

Thus, the relationship between reason and unreason is depended on culture. Different cultures have different means to madness. However, madness is oppressed by reason mostly.

### **The Self-exploration of Unreason in the Rational Society**

From the history of madness, it can be found that there is not a contradiction between reason and unreason at the beginning of human society. It is believed that reason and madness are constructed reflexively in the daily life. During the Renaissance, madness appeared as an aesthetic or daily phenomenon. "Madness is no longer the opposite of the world that people are familiar with. It is completely an ordinary landscape; it is not the image of the universe, but a feature of the times" [9]. In general, the reason was particularly friendly to the madness during the Renaissance, but in the classical period, reason used all sorts of methods to repel and suppress madness, trying to madly return to silence. Reason occupied the main position during the industrial revolution. When psychiatric hospitals were born in the 19th and 20th centuries, madness was no longer an absolute form of resistance. Doctors maintained an adult image representing dominance and role models for madmen. Therefore, madness will show different states in different stages.

In ancient times or contemporary society, the unreason remains seeking for its own identity. Reason

and madness are reflexively constructed. People think reason is an important condition for the progress of human society, and madness will hinder social progress, it should be suppressed. However, people have the same attitude to madness although in different stages. They pushed madness to the edge. Through contradictions of reason and madness, human society is constantly constructed. It assumes that if taking madness and many other irrational things as a civilized phenomenon that is in parallel with rationality, then the society we are seeing may not be like this now. In fact, the relationship between reason and unreason was in a power system. Thus, the identity of unreason should be sought in the power system. Only the advantageous side has strong power, it can find its identity.

### The Suggestions of the Harmonious Relationship between Reason and Unreason

As mentioned above, reason and unreason are constructed respectively. This paper will put forward three suggestions.

The first is that realizing that madness is not mental illness. It was constructed by culture. That is to say, the attitude to madness or unreason should not be imprisoned and oppressed. People should educate them with scientific methods to make them return to reason. Delirium should not be ignored and it may reveal the truth. People should care about the madman's behaviors.

The second is respecting unreason. In contemporary society, with the life pressure increasing, people have more melancholia. How to get along with them is a considerate question. Homosexuality becomes more and more common. It is also the opposite of the reason. However, what people should do is respecting them and giving them free space.

The third suggestion is about medical infrastructure. Refuse confinement and maltreatment. Using advancing technology to cure them and learning to understand their inner ideas.

### CONCLUSION

Through the study of Foucault's *Madness and Civilization*, this thesis describes how Foucault discusses the history of madness, and the complex relationship between madness and reason. From the history of madness, it can be found that unreason was constructed by culture and will be changed with time. The relationship between reason and unreason is in the power system and they construct respectively. The side which has larger power in the society, it can have its own identity. Unreason is oppressed by reason mostly in nowadays.

According to Foucault's madness theory, unreason is "others". Antoinette experiences failed marriage and sad childhood, which makes her feel

lonely and scared. Her dream of having a home is broken by the colonial system and patriarchal system. Her whole life is miserable. She should have got sympathy, but only gets hostility and antipathy. She has right to be angry but is deprived by man. After she becomes impatient and irritable, she is treated as a mad woman. It is reason which has more power that defines her madness. In fact, her madness is actually a resistance to the colonial and patriarchal system. Unfortunately, that resistance is not allowed in that power system. Those women are considered as others and try to make them be voiceless.

In conclusion, in the power system, there must be an "other" at the side of power. Respecting and understanding unreason is the better way towards human civilization.

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