

CHAPTER IV

THE MAIN CHARACTER'S STRUGGLE

FROM INFERIORITY TO INDEPENDENCE

IV.1. Black woman in racial discrimination system

Most black people in the United States live in poverty that causes black men have a more difficult time providing for their families than white men, and forces more black women to be in the labor forces than white women (Freemen, 1984:559). Such condition also causes only a few of black children have opportunity to go to school. Most of them have no representative education. Parents of black families think that there is no necessity for their daughters to have a good education because they are going to be wives at last. What they need is to work hard helping their family as they will do in the future when they will become wives and mothers. According to them, there is no opportunity for them to get a better chance. Celie, the main character in *The Color Purple*, is to be one of examples of victims caused by such condition. She creates Celie to be an uneducated black girl who has to work hard everyday.

The color line system has an important role in shapping such a condition. White people with their supremacy in the society try to hamper the black's

development in order to defend their hegemony. The law ruled in the society is produced by the white by considering the interests of themselves, without taking care the interests of the black. They have antipathy toward the black's success because they do not want to see the black to get equality with them. They have no doubts to destroy them although they have to use a violent, even barbarian, way. What happen to Celie's family is the impact of the color line system.

Celie's real father, in the past, was a successful black farmer. He also ran a business of shop. His shop developed very well but, on the other hand, it stimulated the jealousy of the white people since they considered him as their business rival. They did not like to see this condition and tried to harm him. They then destroyed and burnt his shop. It was apparently not enough for them that they finally kidnapped him and then punished him to death by hanging him. There was no court before hanging Celie's father, even there was no fault on him but his black skin and his success in running his business.

This action was "O.K." because it was committed by the whites, while the white was the 'ruler' that could not be blamed. They could do anything they wanted to and it was always right. Their hatred continued with the burning of the dead body of Celie's father. It was a kind of

insult because it was done in an unrespectable way. It was not the burning like in the Indian or Hinduism tradition but it was just the reflection of their deep hatred. They even did not allow the marking on his burial plot.

Injustice also happens in other places, even almost in everywhere. Guilts committed by the whites are often let and are easily forgotten although some of them are serious ones. The whites feel to be protected by their supremacy, and they seem to enjoy this condition. On the other hand, the blacks must be extra-careful in doing anything if they do not want to get into trouble. A little mistake committed by the blacks toward the whites stands for a serious trouble for them because a hard punishment is waiting for them. The punishment is often imbalance with the guilt they have done. Sofia, Harpo's wife, and Mary Agnes, Harpo's mistress after he is left by Sofia, get the impact from this condition. Harpo is the eldest son of Albert, Celie's husband.

Sofia is put into jail for she fights with a mayor whose wife wants to make Sofia as her maid but Sofia refuses it. This causes the mayor's anger. He slaps Sofia and then they fight. Sofia, therefore, is put into jail.

The black's historical background in America is as slaves, but it is the past. Nowadays they are independent

as the whites are. However, most of the white people cannot accept this fact. Most of them remain to consider the blacks as slaves, at least the descendance of slaves. They still consider the blacks to be lower than them. They feel superior to blacks. The blacks, according to them, just deserve to be maids. What the mayor and his wife do toward Sofia is the general description about the attitude of the whites toward the blacks. They think that the blacks have no right to reject whatever the whites say, that the blacks have to do whatever the whites order without saying anything but 'yes'.

What happen then to Mary Agnes is the other reflection of the whites' attitude toward the blacks. She is raped by a jail officer (jailer) who is a white man. She can do nothing to reject this treatment because whatever she does is to be something useless at the end. Meanwhile, the jailer commits his desire toward her easily and freely since he thinks that he is going to be all right after that, and that nothing bad will happen to him. He knows well that as a white man he is not going to be blamed against a black woman.

In such a condition black women really need a kind of protection. The protection from the law is something impossible to be expected because the law is produced by the whites that, of course, are not volunteer to,

according to them, be damaged by giving a protection of law toward the blacks. They can not also ask for protection from the black men because they remain to be black people although they are men. They are still going to lose anytime they get trouble against the whites. Ironically, the black men just oppress the black women in the patriarchal system. Black women, in this situation, are trapped into double oppressions. On one side they are oppressed by the whites with the racial discrimination while on the other side they are oppressed by the black men themselves with the patriarchal system (Ruthven, 1984:19).

Black women become the most weak and unstable group. They can be easily played and shaken because they are as if without protection. In this case the racial discrimination and the patriarchal system become the most important factors that hamper the black women's development.

IV.2. The main character as an inferior woman

Human being is molded by three separable sets of influences, those are inborn characteristics (original nature), the culture where he/she lives in (cultural environment), and the specific non cultural experiences (unique experiences). The three factors above affect the

process of personality formation and development (Cuber,- :184) while personality is the totally observed and observable characteristic of a person's behavior (ibid:195). Original nature is essentially synonymous with heredity that consists of all those traits and characteristics which a person possesses because he is a specimen of a species *Homo sapiens* (ibid:158).

In Alice Walker's *The Color Purple* Celie is described as an ugly and foolish black woman who has no representative education. It is obviously seen from the way she writes her letters which are ungrammatical with a lot of faults of spelling, for example, she writes git for get or teef for teeth. It is different from the letters written by Nettie. All people, especially Alphonso and Albert, agree with this view that Celie is ugly and foolish.

Facing this view, Celie's attitude is passive and submissive. She tries to accept this view as the real condition of herself that indicates that she agrees with this view. She accepts it as her fate given by the God. She believes in God very much indicated by her diligence in going to church. All her letters, at the beginning, are addressed to God because she can not talk to somebody else, as she says at the opening of this novel, 'You better not never tell nobody but God. It'd kill your

mammy'(1). She voluntarily accepts the strict norms ruled by her patriarchal society that is based on her thought that she was born to live in that way. Her acceptance is emphasized by her deep belief to her religion, Christian in this case, in which Biblical support for sexual inequality is validating the patriarchal system (Freeman,1984:564). It pushes her to depend on men, meaning she depends on men's decisions while she merely follows up what they have decided. In such matter women traditionally depend on men, and women's dependence is generally rooting to the tradition (Jawa Pos, Surabaya, October 6 1993).

Culture (cultural environment) in which a person is reared might seem on first thought to constitute a set of influences which could easily be studied (Cuber,-:159). Celie's cultural environment is a society considering that woman is inferior to man. Her socialization is influenced much by her environment because socialization is a generic term to cover all of the processes and results of learning from other people, either directly in face-to-face interaction or indirectly through reading (Cuber,-:176).

Socialization begins from the family. Their self-description constitutes the reflection of attention given by the family. The perception about self, the world, and society are directly affected by the attitude and belief

of the family. The values belonging to the individual and the prescribed role come from the familial environment (Cohen,1983:104). This theory coincides with Celie's attitude that she originally accepts the values of this norm and it has been rooted deeply into herself, so she thinks that it is the unchanged truth. For example, one day Harpo asks her about the best way to face her wife, Sofia, who is often against his orders. She suggests him to beat his wife because, in her view, what Sofia does is not good for a woman. It is incompatible with the norms of their society. She, therefore, blames Sofia.

Celie accepts and undergoes her life although she, consequently, has to suffer. She is considered to be a good woman in this kind of society. In such condition she is committing her 'prescribed role' well, that is the role someone has to commit in appropriate ways as expected by his or her society (ibid,80). She believes that God is always with her and going to help her. It encourages her to undergo her life whatever its condition is.

It's worse than that, I think. If I was buried, I wouldn't have to work. But I just say, Never mine, never mine, long as I can spell G-o-d I got somebody along. (18)

A racial society is the reason why black people get lower education. They are too poor that they have to send

their children to work, not to school, especially their daughters. It traps Celie in foolishness. As the eldest daughter she has to work hard, both in house and farm, to help her family. She can not go to school although she wants to. Besides, she feels too tired after working hard. Nettie, her younger sister who has the opportunity to go to school, always tries to teach her about anything but Celie can not receive the lessons well. It is lucky for Celie that she can read and write.

You too dumb to keep going to school. (10-11)

I feel bad sometime Nettie done pass me in learning. But look like nothing she say can git in my brain and stay. (11)

... Most days I feel too tired to think. (17)

Celie is the stereotype of black woman as both the working slave and the sexual slave. We can see it from the way Alphonso and Albert treat her. Alphonso seems to sell Celie to Albert who really wants Nettie to marry.

I can't let you have Nettie ... But I can let you have Celie. ... She ugly. He say, But she ain't stranger to hard work.

... She ain't smart either, ... But she can work like a man. (8-9)

Pa call me. Celie, he say. Like it was nothing.

Mr. _____ want another look at you.

I go stand in the door. The sun shine in my eyes.
He's still up on his horse. He look me up and
down. (11-12)

The quotation above shows that the two men regard Celie as 'something' to be traded. Alphonso, acting as the seller, offers her, while Mr._____ (Albert), as the buyer, examines her without getting down his horse. They do not seem to appreciate her as a human being. They finally have an agreement but Albert's decision to marry her is for 'she work like a man' (9). It is not motivated by the feeling of love because he really asks for Nettie, who is more beautiful and intelligent than Celie, to be his wife. He decides so just because Alphonso does not allow him to marry her, whereas he needs a mother for his children. At the same time, as the quotation above, Alphonso offers Celie to be his wife. Apparently, he has to receive her since he needs her to take care of his children. However, he does not only tell her to take care of his children but in fact he considers her as a working slave, and it is very obvious when she becomes his wife. He gives the work in the field to Celie.

He wake up while I'm in the field. I been
chooping cotton three hours by the time he come.

...

Mr._____ pick up a hoe and start to chop. He

chop bout three chops then he don't chop again.
 He drop the hoe in furrow, turn right back on his
 heel, walk back to the house ...

Then he say, You better git on to the field.
 Don't wait for me. (27-28)

Celie as a sexual slave is seen when Alphonso rapes her. When he want to have sex with his wife (Celie's mother) but is rejected, then he does it toward Celie. He does it many times that she gives birth two babies. She does not know where and how are her babies because Alphonso picks them after their birth then bring them to somewhere she doesn't know, and she doesn't see them anymore. What heppen between her and her father causes her to feel guilty. She feels she is a sinner for her unusual affair with him. Something nescassary to be noted here is that she at that time does not know yet that Alphonso is not her real father but is just a step father.

Albert also considers her as a sexual slave. He wants her to 'serve' him without considering about her condition.

He never ast me nothing about myself. He clam
 on top of me and fuck and fuck, even when my head
 bendaged. (117)

She even says that their sexual intercourse is like a business relation although they are husband and wife. She

just 'serves' him while she herself gets no satisfaction from the activity as she tells Shug Avery.

Celie's love for her sister, Nettie, is indicated by her protective attitude toward her. This kind of attitude is followed by her other attitude that is to sacrifice herself in order to protect Nettie. She voluntarily sacrifices herself to save Nettie from Alphonso's sexual passion when she knows that he has a desire toward Nettie. She tells him not to harm Nettie and offers herself as the substitute.

I ast him to take me instead of Nettie while our new mammy sick. But he just ast me what I'm talking about. I tell him I can fix myself up for him (8)

Celie knows that she is living in misery. She is ugly, foolish, has no opportunity to go to school, and becomes the victim of Alphonso's sexual passion. She suffers and does not want to see her sister to be like her, living in misery. For Celie, she herself is enough to be his victim while Nettie must be better than her.

Once again Celie sacrifices herself for Nettie when she has to be the wife of Albert. She can predict what kind of man Albert is. He is not far different from Alphonso. He is a widower with some children. His wife is dead, killed by her boyfriend, her scandal-partner. Now he

is looking for a wife to be the mother of his children, to be the one who can look after them. When he asks Alphonso to be allowed to marry Nettie, there is a kind of objection in Celie's mind. She knows what will happen to Nettie if he marries her. Nettie will not be different from herself and other black women in general. She does not want it to happen and, fortunately, Alphonso refuses Albert's proposal.

However, Celie's gladness is not too long because then she is shocked when Alphonso offers herself to be Albert's wife as the substitute of Nettie. She finally agrees to be his wife with a consideration that if she suffers to live with Albert, it will not be different from when she suffers to live with Alphonso. In this way she can cut Albert's desire to marry Nettie then she can continue her expectation that her sister is going to have a better future, a better life, a happiness.

After their wedding, Celie takes Nettie to live with them. It is to avoid her sister from Alphonso's bad treatment. Nettie, however, can not stay with them too long for Albert wants her to go. He says that it is enough for them to help her and he also does not care where she will go to. At last Nettie leaves them and, consequently, the two sisters have to separate. Celie is so sad. For years Celie does not receive any letter from Nettie or any

news about her until she thinks that Nettie is dead.

Celie's decision or attitude for sacrifice draws her into the deeper and deeper misery. The leaving of Nettie deepens it because she loses someone, or the only one, she loves. She seems to lose the spirit of life and it is more difficult for her to break this misery out.

Based on the discussion above, the appropriate attitude to be attached to Celie's personality is inferior. From the three factors affecting the personality development, the first two of them, original nature and cultural environment, play a very dominant role to develop Celie's personality while the third factor, unique experiences, gives a weak, and almost meaningless, influence to her personality development.

IV.3. The other women's influences toward the main character

Celie, however, gets something new and fresh from two other women, Sofia and Shug Avery. Sofia is the wife of Harpo, Albert's eldest son. She is a tough and strong woman who rejects to be under control of men. She fights Harpo, and whoever harms her, in order to defend everything she thinks right.

She say, all my life I had to fight. I had to fight my daddy. I had to fight my brothers. I had

to fight my cousins and uncles. A girls child ain't safe in the family of men ... I love Harpo, she say. God knows I do. But I'll kill him dead before I let him beat me ... (42)

Sofia's attitudes makes her marriage with Harpo full of fights. Harpo wants her to do what he says as what Celie does whatever Albert says. He wants Sofia to be like Celie but. in fact, she does what she wants to. At first Celie tends to blame Sofia and suggests him to beat her. Harpo does what Celie already suggested to him but it is really not the best solution because the situation between both of them, Sofia and Harpo, is getting worse.

I want her to do what I say, like you do for Pa. ...

That right, say Harpo. But not Sofia. She do what she want, don't pay me no mind at all. I try to beat her, she black my eyes. Oh, boo-hoo, he cry. Boo-hoo-hoo (66).

From the quotation above we can see that Harpo wants to be like his father, having a 'nice' wife like his father's who does everything his father says without complaint. On the other hand, Sofia is Sofia, she is not like Celie. She can't be treated like Celie. She will fight against anything harmful to herself eventhough it is done by Harpo, her own husband. And she really does it.

Meanwhile, Celie begins to realize that Sofia is different from her as she states in the quotation below.

Some womens can't be beat, I say. Sofia one of them. Beside, Sofia love you. She probably be happy to do most of what you say if you ast her right. She not mean, she not spiteful. She don't hold a grudge. (66)

She sees that Sofia wants to be treated as a wife, not as a slave. She will probably do what her husband says if it is, according to Celie, right and done in a good and right way. The problem is on Harpo himself who acts like his father treats Celie. It is emphasized by Sofia's statement that actually Harpo does not want a wife but a dog. Celie then feels guilty. She feels guilty against Sofia's spirit for she has suggested Harpo to beat his wife. She realizes that she has done something wrong. She tries to lie when Sofia asks her why she suggested it to Harpo. She finally confesses that she suggested so since she is jealous.

I say it cause I'm fool, I say. I say it cause I'm jealous of you. I say it cause you do what I can't.

What that ? she say.

Fight. I say. (42)

The word 'jealous' as Celie says in the quotation above very likely means admiration. It is emphasized by her reason that 'you do what I can't'. Celie admires Sofia for she can fight. Celie admires Sofia for her bravery and strength.

Sofia says that she loves Harpo, and he does too. However, she decides to leave him because they fail to make an agreement in their relationship as husband and wife. She leaves him by taking her children with her. She decides to take her children without any doubt about how to take care of them for their sustenance, clothes, and house or, in short, how to keep them alive. She just decides and then follows up her decision confidently. She shows a full-of-confidence face indicating that she is going to be all right and is ready to take the all consequences of her decision. She surely believes that she will be able to overcome them. Celie does not understand whether she wonders or admires it. One day, however, what Sofia does will inspire Celie when she decides to leave Albert.

Several times later she gets fight with a mayor when the mayor's wife asks for her to be her maid. Sofia refuses to be her maid for she does not want to work for whites. According to her, working for whites means being slaved by them. Her refusal makes the mayor gets angry

then he slaps her. Everybody knows what's going on if Sofia is harmed. She knocks the mayor down and, consequently, she is sent to prison.

All attitudes shown by Sofia give Celie a new idea about bravery and dignity. She knows now that someone can not be slaved by the others and that everyone must fight in order to keep their dignity and self-respect. A struggle, even a hard struggle, is necessary to defend them.

The second woman is Shug Avery. She is the symbol of a tough, intelligent, and independent woman. She wishes for freedom as wide as possible. She, consequently, rejects all dominations over herself both physically and economically. She does whatever she wants to, includes something that is viewed bad and wrong by the society, especially by the religious society, that is :

..... a strempet in short skirt, smoking cigarettes, drinking gin, singing for money, taking over other women mens, talk about slut, hussy, heifer, and streetcleaner. (46)

Shug is a blues singer, and by 'singing for money' she is economically independent. Singing for money or for commerce is something lower according to the general view of the society at that time. Singing is only permitted if it is pointed to God and is done in churches. As a

professional singer she is singing in many clubs where she is automatically close to drinks , men, and sexual freedom. She, however, does not care with all negative views addressed to her. She neglects them and keeps wearing the all attributes attaching to herself, and all blues singer generally, as stated in the quotation above.

As a beautiful woman Shug is praised by Celie so much. Celie has been admiring her long before she knows her personally, that is when she watches the picture of Shug belonging to her mother. It becomes an extraordinary happiness for Celie that she can meet, know, talk, and live together with her that is when Albert takes Shug home for Shug's illness.

Albert himself actually loves Shug but he can not marry her because she does not like any bound including marriage. Celie has no jealous feeling at all. She does not care about whom Albert sleeps with, even if he sleeps with Shug. She does not care about whatever Albert's feeling to Shug since she does not really love him. Celie is just happy for she can see Shug, the woman she admires much then she is willing to take her care at pleasure when Shug is sick.

At the beginning Shug shows her unfriendly attitude toward Celie. She tells Celie to do anything she needs as if Celie is a maid while Celie does anything Shug tells

her. Celie does so caused by, firstly, her scare to Albert who has ordered her to take care of Shug well and, secondly, her own willingness to serve Shug. Shug's attitude becomes more friendly when she knows that Celie is Albert's wife. She wonders how Celie can be like that, being treated bad by her husband. She feels pity to her, and then tries to make conversation with her about anything. From this phase their relation grows closer and closer then finally they make a very good friendship.

There is a kind of encouragement in Shug's mind to help Celie. In her way Shug tries to tell Celie that what happen to her is a mistake. Her attitude to Albert is wrong. She tries to lead Celie to be a 'better' woman. Celie's admiration toward her enables Shug to open Celie's eyes to see another world. Firstly, she shows her that Albert is really a weak man.

Shug shows that Albert is not an undefeatable man. Shug shows that she succeed in order to make him to knee in front of her. She can successfully make him to be mad about her. He loves her while she recieves him just for fun or game. She plays and uses him. In such a condition Albert looks so stupid and weak. . It can be seen from these quotations below :

Do Shug Avery mind Mr._____ ? I ast. She the woman he wanted to marry. She call him Albert,

tell him his drawers in a minute. Little us he is, when she git her weight back she can sit on him if he try to bother her. (66)

In short Shug would like to say that if she can do it toward Albert, Celie can too. However, Celie needs to learn much first before she has enough capability to do like what Shug does. With her position too Shug tries to protect Celie from Albert's bad habit, beating her. The quotation below proves that.

I won't leave, she say, until I know Albert won't even think about beating you. (79)

Anyhow, once you told me he beat you, and won't work, I feel different about him. (114)

Shug also tells Celie that women have their own dignity to keep by themselves. It is the first stage of Celie to step forward to be a tough woman. She still requires Shug's guidance, while Shug acts to be a good guide for her.

Shug teaches Celie about love, something she never got in her lifetime. Not only teaching, Shug even gives her love. Their relation grows to be a lesbian affair. It happens when Celie tells Shug about her suffering, her unusual affair with her father, and her unhappy marriage with Albert. Shug spontaneously gives what Celie needs much, that is love.

For Celie it is encouraged more for her extraordinary admiration to Shug's beauty. When the first time she watches the picture of Shug, she says that Shug is more beautiful than her mammy and ten thousand times more pretty than herself. It indicates that she feels very ugly while Shug, on the other hand, is very beautiful. Shug has a 'long black body with it black plum nipples, look like her mouth' (51), that Celie has never had and, consequently, she misses it. When Shug is naked in front of her, she is staring at her closely and admiring her much as if 'I thought I had turned into a man' (51). Her admiration grows to be a jealousy. She is jealous for Shug has something she does not. At the same time Shug gives her body and love to Celie. We can understand about what's going on then because Celie has never felt love for all her lifetime. Alphonso and Albert do not love her although they have been making sexual intercourses. Her admiration plus Shug's beautiful body and love cause her to have no reason to reject Shug's offer. In this way she gains love, happiness, and friendship.

Meanwhile, for Shug their affair constitutes a sisterhood relation rather than a sexual passion. Sisterhood is a self-consciousness in each women as a member of a group and the feeling of solidarity to any social movement (Freeman, 1984:546). She, furthermore, says

that 'in all female groups, women found the discussions more open, honest, and extensive. They could learn how to relate to other women, not just to men' (ibid, 547). It is also the reflection of independence and freedom. Independence means they, and women generally, can independ on men. They can live without men's helps. They can fulfil all they need by themselves, including their sexual need. Freedom means they are free to do whatever they want to as far as it does not harm the others. They are free from any bound including from male domination.

In the next stage Celie gets angry to Albert for hiding the letters Nettie sent to her. She gets mad as if she has desire to kill him but Shug stops her and then suggests her to use her energy for something useful rather than killing him. Shug tells Celie to make a business in making panthes. Celie, in fact, can do it that awakens her she has a talent too as everybody does. She can make money now. It means she has a potency to be independent economically. It constitutes an important base toward a total independence.

There is something necessary to be noted here about Shug's profession as a blues singer. In the previous chapter we have briefly discussed about the history and characteristics of the blues music as one of the devices for black American to express their minds. Its lyrics

constitute the expressions, attitudes, experiences, and protests toward their condition. Based on these characteristics. Shug is apparently a kind of symbol, that is the symbol of emancipation or equality, pointed out against racial discrimination, by examining Shug as a black, and against sexual discrimination, by examining Shug as a woman.

Another woman contributing her influence to Celie is Nettie. Nettie's letters emerge Celie's self-respect more and more for they inform her many things she does not know before. Nettie actually always sends Celie letters but Albert always keeps them away from Celie. Before knowing that her sister is still alive, Celie always feels pain anytime she has conversation about sister with other women. Her memory always flies to Nettie and she then remembers the time when Nettie have had to leave her.

It is a big surprise by the time Nettie also informs that Celie's children, from her unusual affair with Alphonso grow up with Nettie in a full-of-love environment. Both have actually been sold by Alphonso to a couple of husband and wife, Joseph and Corrine, whom Nettie follows so far. They look after them very well and love them too. These informations make Celie very happy and give her a new spirit in her life. Moreover, Nettie also tells her that they would like to go home that. This

appears her expectation to see them. Through her letters Nettie also informs Celie about black women in Africa who do not feel inferior instead of they are not poor and foolish because they can keep their self-respect. It is a new knowledge for Celie that black women can freely develop themselves.

Celie also knows from Nettie that Alphonso is actually not their real father but is just a step father. It removes Celie's feeling of guilt for having had an unusual affair with him. So far, this feeling is felt too hard by Celie since it is a disgraceful scandal that she has to keep it secret. She can not tell anybody else about it to share in order to lighten the burden in her mind.

In this subchapter we can see that Celie receives a lot of influences from the other black women, Sofia, Shug Avery, and Nettie who are different from herself. They contribute a large number of new things toward her. They give very much informations she does not know before. Concerned to the ways socialization process, her socialization with Sofia and Shug is a 'directly in face-to-face interaction' while with Nettie is an 'indirectly through reading' (Cuber,-:176). She begins to make an introspection toward herself. She finds a lot of contradiction between her attitudes so far and the attitudes shown by the three other women. She begins to

think about and compare them. We can call such a situation as the transitional or transformational phase for Celie in which she gets a complicated inner conflict caused by a large number of new informations she obtains from the others. She has doubt about the attitude of life she has been undergoing. She contemplates the truth of values around her.

IV.4. The main character as an independent woman

Everyone very likely changes. The change might be from badness to goodness or vice versa, depending on point of view we use to see it. Celie is an ordinary one, is not different from the others. She could also change. The long quotation below shows us clearly about Celie's change, expressing her top disappointment to God.

Dear Nettie.

I don't write to God no more. I write to you.

What happen to God ? ast Shug.

Who that ? I say.

Big a devil as you is. I say. you not worried bout no God. surely.

She say. Wait a minute. Hold on just a minute here. Just because I don't harass it like some peoples us know don't mean I ain't got religion.

What God do for me ? I ast.

She say. Celie ! Like she shock. He gave you life. good health. and good woman that love you to death.

Yeah. I say. and he give me a lynched daddy. a crazy mama. a lowdown dog of a step pa and a sister I probably won't ever see again. Anyhow. I say, the God I been praying and writing is a man. And act just like all other mens I know. Trifling, forgitful and lowdown.

Let 'im hear me. I say. If he ever listened to poor colored women the world would be a different place. I can tell you. (199)

She addresses her letter now, and later, to Nettie, not to God anymore because she thinks God does not do anything to her. Maybe he listens to her but he does nothing to her. Her comment about God is very harmful, even is more harmful than Shug's. It is right that God gives her life, health, and friend but he gives her badness much more than goodness. God gives her a very bad family, the rotten men. He even separates her from her sister whom she loves. If God listens to her why he does nothing to make 'a nice and peaceful world for both man and woman or for both white and colored' (199). In short she thinks that God is unfair to herself, to women, and to blacks.

Besides, God in her view is a man and he acts just like all the other men she knows. 'trifling, forgetful, harmful, scareful, and lowdown' (199). If she praises God it means she praises man, the 'creature' that causes her to live in suffering. That's why she now shifts the address of her letters from God to Nettie because Nettie gives her a new and fresh spirit to survive in undergoing her life while God is just nonsense. The sameness between God and man in Celie's view also indicates the shift of her view toward man. If in the past she views man as someone to obey, to serve, and to be scared for his superior, she now thinks that it is nonsense. Man is the same as woman. Man is not more than woman, is not superior to woman. They also have mistake, fault, and weakness. Now she even blasphemes the patriarchal system in her society.

This shift of view indicates that Celie is now in 'enacted role' or real role, that her role she commits or acts is not like what her society expect. It means she undergoes her prescribed-role inconsistently (Cohen,1983:80). It seems that the third factor for personality development, unique experiences, begins to affect Celie's personality. Unique experience is "one's interpersonal experiences are such that he develops idea and overt behavior pattern diametrically opposite to those manifested by the majority of person in his society"

(Cuber,-:102). She gets a lot of experiences from her interaction with Sofia, Shug, and Nettie (her socialization). She learns much from her experiences because 'a major part of a socialization process consist, of course, of learning' (ibid, 171).

Celie gets love from Shug. She gets new spirit and expectation from Nettie. She also finds her self-respect after learning from another world. that's the informations about African women she obtains from the letters Nettie sends to her. On the other hand she is angry to man and the system of her society, and is disappointed to God. Love. spirit. expectation. self-respect. anger, and disappointment in her mind are mixed and then emerge to be something very powerful that makes her increasingly braver to express herself and to debate Albert.

..... He look over at me. I thought you was finally happy, he say. What wrong now ?

You a lowdown dog is what's wrong, I say. It's time to leave you and enter into the Creation (206-207).

From the process of learning, Celie then makes a process of 'role taking', that is communication capability development causing someone can predict the role of the other person to, furthermore, imitate the role presented by the person' (Cohen, 1983:102). The quotation above,

especially 'You a lowdown dog is what's wrong' shows that Celie is not an inferior one anymore. She is now a tough and full - of - self-confidence woman. It is shown by her attitude to remain going to Memphis with Shug and entering the 'full-of-creation world'. Nothing or nobody can stop her, including Albert. In this case, Celie imitates what Sofia has done, that is when she has decided to leave Harpo. In Memphis she is successful with her business, making panthes. It makes her economically independent.

In Memphis Celie and Shug live together as a couple of lovers. Celie's successful business gives her a lot of money. It is possible for her to go around easily. One time she goes hometown for a long time enough. When she comes back to Memphis she is shocked by Shug's confession that she loves somebody else, a boy named Germaine. Celie gets broken heart as if she wants to die. In such a condition Celie remember Nettie. She writes to her and tells her about all. Nettie, once again, gives her an expectation to keep alive. She encourages her to survive in her life. Anyway, she tells her that she and her husband, Joseph, are going to go hometown, and they will take Celie's children with them. It is right that her heart is broken for Shug but here Shug is, the one she knows very well. Celie has been close to all kinds of misery and disappointment. She wouldn't like to die just

for Shug's decision to end their affair. She has to prepare herself in order to welcome the people she is missing for a very long time. This thought strengthens her spirit to go on her life.

From the love story between Nettie and Joseph, Celie obtains a new view that a black man in fact can love and appreciate black woman. This view helps her to try accepting Albert back into her life, and viewing him as a normal man who can appreciate her. She can finally see her sister, Nettie, and her two children looked after by Nettie.

The role taking is followed by the 'role playing', in which someone taking the role might remain to keep the role. By keeping the role consistently, it means he presents the role' (Cohen, 1983:103). Dealing with this theory, at the end of this story we can find Celie as an ideal figure of black woman. For some matters she has been making role-taking and role-playing from Sofia, Shug, and Nettie. She succeeds to break the inferior feeling out as a black woman. By using her talent, making panthes, she makes much money to overcome her economical difficulties. Celie finally emerges as a brave, tough, independent, full-of-love, and self-confident black woman who is also cooperative with men.

We can see here that Celie's new performance is different from the three women's who have influenced her. She learns from Sofia about bravery but she does not use it blindly as Sofia does. Sofia can not be flexible in expressing her bravery, even we can say that she is stubborn. Her stubbornness has pushed her into a very big trouble. Ironically, in the prison, she imitates Celie's attitude that she does whatever the jailers' orders quickly without complaint.

Celie is also different from Shug Avery and Nettie. She is like Shug in the matter of economical independence, but she is not like Shug who wishes for an unlimited freedom, and does whatever she wants to do for her own satisfaction without considering the others. Celie learns about love from Nettie, especially the love that is concerned to man. However, she is not like Nettie because Nettie is economically not independent. In short we can conclude that Celie learns and picks the positive values from the three women then mixes them to be her new attitudes.