

Racism toward Celie in Alice Walker *the Color Walker*

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Abstrak

Skripsi ini dimaksudkan untuk mengungkap rasisme pada karakter utama yaitu Celie dari novel *the Color Purple*. Sikap pertahanan Celie adalah aksinya untuk bertahan hidup dengan melindungi dan menjauhi bahaya. Rasisme pada Celie yang ada pada novel adalah salah satu dari tujuan dari penelitian ini dan novel *the Color Purple* sebagai data utama disertai oleh data tambahan untuk menjelaskan lebih dalam teori yang diterapkan. Tujuan penelitian ini adalah untuk mengungkap rasisme pada tokoh utama Celie dan penerapan dinamika pertahanan rasial pada Celie. Penelitian ini menggunakan novel *the Color Purple* yang dikarang oleh Alice Walker yang diterbitkan pada 1982 oleh Washington Square Press, yang datanya diperoleh dalam bentuk ekspresi, perilaku, dan aksi yang menunjukkan ide dari rasisme. Penelitian ini menggunakan teori rasisme dan dinamika pertahanan rasial. Hasilnya dapat dilihat bahwa rasisme internal, yaitu antara orang kulit hitam yang mempunyai kekayaan dan status yang terpendang, menyiksa orang kulit hitam yang miskin, khususnya yang terjadi pada Celie sebagai tokoh utama dalam novel ini. Celie disiksa secara lisan, fisik dan secara seksual oleh beberapa laki-laki. Yang kedua adalah dinamika pertahanan rasial dari Celie yang membuat dia meraih apa yang dia inginkan dihidupnya. Ada empat macam dinamika pertahanan rasial yang diterapkan oleh Celie.

Kata Kunci: Rasisme, rasisme internal, dinamika pertahanan rasial, dan perilaku semena-mena

Abstract

This skripsi intends to reveal the racism in the main character of *The Color Purple*, Celie. Defensive racial dynamics of Celie as the act to stay alive by protect and keep away her from danger. Racism towards Celie in the novel does is one of the aims of this study and *The Color Purple* novel as the main data will be accompanied by the additional data in order to elaborate deeply from the application of the theory. Purpose of this study is to reveal racism in the main character Celie and the defensive racial dynamics applied in Celie. This study using the novel of Alice Walker's *The Color Purple* which published in 1982 by Washington Square Press, where the data are in the form of expressions, attitude and action showing the idea of racism. This study uses the theory of racism and defensive racial dynamics. The result can be seen that internalized racism, which is between rich black, which also known as colored, giving abuse to poor black, especially toward Celie as main character in this novel. Celie is verbally, physically, and sexually abused by several different men, leaving her with little sense of self-worth, no narrative voice, and no one to run to. For the second one the defensive racial dynamics of Celie make her achieve what she wants in her life. There are four defensive racial dynamics aspects that applied in Celie.

Keywords: Racism, Internalized Racism, defensive racial dynamics, and Abusive Behaviour

INTRODUCTION

Race is one of the most misunderstood, misused, and often dangerous concepts of modern world. It is not applied dispassionately by laypeople or even, to great extent, by social scientist. Rather, it arouses emotions such as hate, fear, anger, loyalty, pride, and prejudice. It has also been used to justify some of the most appalling injustices and mistreatments of humans by other humans. (Marger, 1994; 19)

The power of "race" as a way comprehending human diversity lies essentially in human mind with categorization. Cognitive psychology is fascinated by the human capacity to bring meaning to the world. Faced with the "blooming, buzzing, confusion" of the physical world we learn to process stimuli and, amongst other thing, to reduce continuous dimensions into bi-polar categories, for example, length or brightness, to distinct categories defined by bi-polar extremes: long-short, dark-light. (Downing & Husband, 2005; 2)

Something called racism obviously exists. As a complex of ideas and attitudes, which translate into action, it has taken a tragic toll on the lives of all Americans. Unfortunately, the term has been used therefore many times and overused that it loses serious meaning. It served as a rallying cry, a bludgeon, and as diversion from other issues. But racism is real, an incubus that has haunted this country since Europeans first set foot on the continent. (Hacker, 1992;19)

The whites didn't understand how the Indians lived. They thought the land was theirs, and didn't communicate with the Indians well enough to come to an agreement. There is still racial discrimination towards Indians today. Had all people communicated, they would have been able to avoid all that. That is why people should learn to cooperate with anybody else; they come across without bias or stereotypes. Race as constructed social category derives its power partially from the social psychological dynamics of social-categorization, but also from the powerful taken-for-granted legitimacy which race categories have acquired in their historical formulation. (Downing & Husband, 2005; 2)

Racism is a problem. But it is a problem that can be solved. People, as a nation, can work to stop it and make sure that everyone is treated equal, regardless of skin color or ethnicity. Racism is not always based on ignorance. There

can be cases where stereotyped judgments contain some elements of truth. (Hacker, 1992; 21)

America has had a long history of racism. Racism has infiltrated every aspect of American society and shows no sign of decreasing. This fact is more easily understood if racism is viewed for what it really is at its core: an institutional ideology. It is a misunderstanding to equate racism with the evil-minded treatment of one individual to another. Racism is more than just personal hatred. No, racism is allowed to subsist because it is fostered and maintained by institutions and government, however unwittingly. Even if individuals within groups or members of a corporate hierarchy determine that the practices of a particular institution are racist, those individuals would be hard pressed to bring about change. Racism has much in common with other "isms." We already have the term "sexism." Other generalizations may apply to height or weight, or age or physical handicaps. "Homophobia" is also an "ism," although it carries connotations of hatred as well. (Hacker, 1992;20)

The revolution successfully expelled the "savage" king, but it did not remove "savages" from America. Blacks and Indians remained. Long before whites had declared their independence from England and sought to become republicans, English culture-makers and political leaders had associated both groups with the instinctual life. Generally they identified people by their color, they were defining themselves as men of "civilization". (Takaki, 1990; 37)

Black Americans spend much of their lives at a distance from white Americans, in part because they feel more comfortable that way, and partly because their separation has been imposed by white Americans. From slavery through the present, the nation has never opened its door sufficiently to give black Americans a chance to become full citizens. White Americans often respond that it rests with black to put aside enough of their own culture so they can absorb into dominant stream. Blacks only shake their heads and reply that they have been doing just that several centuries, with very little to show for it. (Hacker, 1992;23)

If particular people of some races end up doing better in some spheres, it is because more of them grew up in environments that prepared them for those endeavors. If member of other races had similar rearing, they would display a similar distribution of success. In terms of potential

capacities, our best knowledge is that all races have a comparable range of geniuses and morons and people of average ability. There is no way to factor out whether any part of result “racial” elements in some genetics sense, since we would have to adjust for every specific environmental influence as it has affected each individual. (Hacker, 1992; 27)

RESEARCH METHOD

This research using the novel of Alice Walker's *The Color Purple* which published in 1982 by Washington Square Press, this novel is the main data from where this research compiled the characters' expressions, attitude and action showing the idea of racism. The form of theoretical frame work, in the following chapter contains two major concepts, the first is the idea of definition of racism, applied to revealing how Celie get racism. The second statements of the problem is to show the defensive racial dynamics in Celie. This concept is used in further characteristic analysis to reveal the effects that happened to Celie after get racism.

The first step to understanding the data required to finish the analysis is through the extensive reading. Then following the intensive reading to gather the data which comes from characters' expression, thought, attitude and action which representing the general description of Celie. During the intensive reading, by classifying of expressions, thought, and description is done to maximize the precise and filtered data which contains the mentioned idea previously.

The filtered data which compiled from what mentioned in Data Collection, is analyzed by using the declared concepts; Racism and the effects to personality. First step of analyzing will be revealing the depiction of Racism through the characterization of Celie. This step is unworkable without the concept of Racism, which later divided into several forms according the development of the idea itself. Secondly, to answer the last statement of the problems, that is to reveal Celie personality after she get racism, will be approached with the last mentioned concept in Research Method.

THEORY OF RACE, ETHNICITY, AND RACISM

The idea of race has a long history, extending as far back as ancient civilizations. It is in the

modern world (specifically, the last two centuries) that the notion has taken on real significance and fundamentally affected the human Relations. The term of race had been known since 16th. François Bernier first used the word “race” in its modern sense in 1684, but he did not dwell on it. Outside France, Linneaus speculated at length on the human species. In France, there were arguments over the racial differences between the Franks and the Gauls, ancestor of the aristocrats and of “the people”, respectively (Agustin Thierry took up these theories again early in the nineteenth century). (Todorov: 1993: 96)

The power of “race” as a way comprehending human diversity lies essentially in our ease with categorization. Cognitive psychology is fascinated by the human capacity to bring meaning to the world. Faced with the blooming, buzzing, confusion of the physical world we learn to process stimuli and, amongst other thing, to reduce continuous dimensions into bi-polar categories, for example, length or brightness, to distinct categories defined by bi-polar extremes: long-short, dark-light. (Downing & Husband, 2005; 2)

The essential biological meaning of *race* is a population of humans classified on the basis of certain hereditary characteristics that differentiate them from other human group. Races are, in a sense, pigeonholes for categorizing human physical types. Efforts in classification, however, have created a virtually hopeless disagreement among social and biological scientists. The biological understanding of race has led to an enormous variation in thought and almost no accord among biologists, geneticists, physical anthropologists, and physiologists concerning either the term's meaning or its significance. Although it is impossible to do justice to the controversies surrounding the notion of race in a few pages, they will outline several of the more apparent problems attached to this most elusive of ideas. (Marger, 1994: 19)

DEFINITION OF RACISM

Racism is an ideological, structural and historic stratification process by which the population of European descent, through its individual and institutional distress patterns, intentionally has been able to sustain, to its own best advantage, the dynamic mechanics of upward or downward mobility (of fluid status assignment) to the general disadvantage of the population designated as non-white (on a global scale), using

skin color, gender, class, ethnicity or nonwestern nationality as the main indexical criteria used for enforcing differential resource allocation decisions that contribute to decisive changes in relative racial standing in ways most favoring the populations designated as “white.” Racism has much in common with other “isms.” We already have the terms “sexism.” Other generalization may apply to height or weight, or age or physical handicaps. “Homophobia” is also an “ism,” although it carries connotations of hatred as well. (Hacker, 1992; 20)

Many definitions of racism have been proposed. One only has to read several discussions on the topic to discover the variety of ways the term is defined. Even the social scientists and human experts the seldom agree on a uniform definition. In fact, they contradict each other. This confuses the average person. Probably, the contradictions are hazardous to advance in racial understanding. Racism is the faith that a particular race is superior or inferior to another, that a person’s social and moral traits are predetermined by his or her inborn biological characteristics. Racial separatism is the belief, most of the time based on racism, that different races should remain segregated and apart from one another (Ridley, 1995; 28).

As a generative principle of racism, “ideological whiteness” refers to a dual behavioral process entailing enactments of identity formation and resource access legitimization, both of which were practices once overtly recognized as aspects of “white supremacy,” but which now may be more subtly and covertly reproduced as an observable and routine set of implicitly prescriptive, but explicitly disavowed white supremacist beliefs and practices to which all who identify as “white” (or who behave as “whitened”) are expected to adhere (especially white males) if they wish to maintain their own racial standing as members of these two privileged ‘white’ groups and assert their negotiable right to privileged resource access. Racism is an ancient form of behavior that is probably found worldwide (Todorov, 1993; 91)

Racism is any behavior or pattern of behavior that tends to systematically deny access to opportunities or privileges to members of one racial group while perpetuating access to opportunities and privileges to member of another racial group. This definition consists of five key features: a variety of behaviors, systematic

behavior, preferential treatment, inequitable outcomes, and nonrandom victimization. Explanation of each of these features should help us gain a better understanding of racism. (Ridley, 1995: 28)

According to Charles R. Ridley racism is characterized by five important features: many possible behaviors, systematic behavior, preferential treatment, inequitable outcomes, and nonrandom victimization. A behavioral model that categories racism into its various forms components behaviors was also presented. Of the various forms of racism, unintentional racist’s acts are the most insidious. These behaviors usually go unnoticed, but their harmful consequences are far reaching. (Ridley, 1995: 28)

a) Many Possible Behaviors

When most people think about racism, they envision sensational and blatant acts of bigotry. They may recall images of angry mobs of white people on television, attacking civil rights demonstrators in peaceful protest, of hooded Klansmen burning crosses. People seldom see them as racists because their behaviors do not fit these descriptions of racism. However this is a misperception. Racism is more (actually much more) than a few notorious acts of violence. Racism involves a wide variety of behaviors, many of which are not usually thought as racism.

b) Systematic Behavior

Racism does not exist in a vacuum. It operates in larger social contexts where are people interacting with one another. General systems theory is useful for explaining human behavior. The theory is particularly helpful in demonstrating racism as a problem of social systems. A system is a pattern of relationship prevails over time.

c) Preferential Treatment

In a fair system, everyone has equal opportunity. No one is unfairly advantaged or disadvantaged. Racism, however, involves preferential treatment. Members of the preferred group have an unfair advantage over members of the nonpreferred group. Racism denies equal access to opportunities and privileges to one race while perpetuating these to another race. No group of people deserves an unfair advantage or disadvantage.

d) Inequitable Outcomes

Racism typically confers benefits to members of the majority group but not members of minority groups. The benefits may be psychological, social, economic, material, or political. As a result,

Whites consistently find themselves in a one-up position over minorities.

e) Nonrandom Victimization

It is one thing to be a victim: just another statistic. It is despicable when members of racial group are repeatedly victimized. One may think that the adverse experiences of ethnic minorities are due to chance occurrence –which these are random events. This point of view implies that neither the victim nor the social setting is responsible for the repeated difficulties minorities have. Probability theory strongly suggests the presence of an influencing dynamic.

INTERNALIZED RACISM

Many white folks expressed awe and wonder that there existed in segregated black color-caste system wherein the lighter one's skin the greater one's individual social value. Their surprise at the way color caste functioned in black life exposed the extent to which they chose to remain willfully ignorant of how systemic white supremacist thinking is established and maintained. All black folks, even those know very little, if anything at all, about north American history, slavery, reconstruction, etc., know that racist white folks often treated lighter-skinned blacks folks better than darker counterparts and that this pattern was mirrored in black social relations. (Hooks, 1995; 120)

Issues of color and caste were highlighted by militant black struggle for rights. The slogan "Black is Beautiful" worked to intervene in and alter those racist stereotypes had always insisted black was ugly, monstrous, undesirable. One of the primary achievements of black power movement was the critique and in some instances dismantling of color-caste hierarchies. (Hooks, 1995; 120)

Coming of age before black power, most black folks faced the implications of color caste either through devaluation or overvaluation. In other words to be born light meant that one was born with an advantage, recognized by everyone. To be born dark was to start life handicapped, with a serious disadvantage. Militant black liberation struggle challenged this sensibility. It made it possible for black people to have an ongoing public discourse about the detrimental impact of internalized racism as regards skin color and beauty standards. Darker-skinned blacks, who had historically borne the brunt of devaluation based on color, were recognized as having been wrong by assaultive white supremacist aesthetic values. (Hooks, 1995; 121)

The needs of children who suffered various forms of discrimination and were psychologically wounded in families and/or public school systems

because they were not the right color could be addressed. For example, the parents of a dark-skinned child who when misbehaving at school would be called a devil or evil and unjustly punish now had recourse to material written by black psychologist and psychiatrist documenting the detrimental effects of color-caste system.

Few black activists were vigilant enough to see that concrete rewards for assimilation would undermine subversive oppositional ways to seeing blackness. Yet racial integration meant that many black folks were rejecting the ethic of communalism that had been a crucial survival strategy when racial apartheid was the norm and were embracing liberal individualism. Being free was seen as having the right to satisfy individual desire without accountability to a collective body. Consequently, black folks could now feel that the way they wore their hair was not political but simply a matter of choice. Seeking to improve class mobility, to make it in the white world, black folks began to backtrack and assume once again the attitudes and values of internalized racism. (Hooks, 1995; 123)

Toward the end of seventies, black folks were far less interest in calling attention to the perpetuation of racism and beauty standards. Resurgences of interest in black self-determination as well as growing overt white supremacy created a context in the eighties where attention could be given the issues of decolonization, of internalized racism. Progressive of non-black allies in struggle must join the effort to call attention to internalized racism.

DEFENSIVE RACIAL DYNAMICS

According to Charles R. Ridley, Sigmund Freud (1926/1989) originally conceptualized the idea of defense mechanisms. He believed that people uses defenses to protect themselves when they feel threatened. Clark (1991) defines a defense mechanism as an "unconscious distortion of reality that reduces painful affect and conflict through automatic and habitual responses". His helpful definition includes four important characteristics common to all defense mechanisms: (Ridley, 1995; 66)

a. Unconscious motivation:

People are unaware of their defensiveness and the motives underlying their defensive behavior. They hide part of who they are from themselves. The hidden sources of motivation usually reside in the region of unconsciousness.

b. Distortion or denial of reality:

When people are defensive, they do not look at reality objectively the way it really is. Typically, they paint an idealized picture of reality the way they would like it to be. Then they relate to the world on the basis of their distortion or denial.

c.Reduction of emotional pain:

Defense mechanisms serve an important purpose. They blunt emotional pain and intra-psycho conflict. In a sense, they are bandage solutions to emotional pain.

d. Automatic and habitual responsiveness:

Defensiveness quickly triggers behavior that expresses intra-psycho conflict. The behavior occurs automatically and as reaction to emotional pain.

ANALYSIS

1. Racism toward Celie in *the Color Purple*

Racism is defined as the belief that members of one race are intrinsically superior to members of other races. In *The Color Purple* novel, racism is defined as a white antagonist against a helpless black person. It is interesting to note that none of the antagonists in the novel are purely one-sided evil beings. Those who bring about the violence are usually victims themselves of some form of abuse. What happened in this novel is categorized as internalized racism, which is between rich black (they also known as colored) giving abuse to poor black, especially toward Celie as main character in this novel.

Celie is verbally, physically, and sexually abused by several different men, leaving her with little sense of self-worth, no narrative voice, and no one to run to.

Her father, Alphonso commits several forms of violence against Celie. Clearly, he's physically violent to her by raping her. He also causes emotional damage by never showing any respect for her as a human being, he orders her around without ever saying anything kind to her.

Her father beats her mother and proceeds to rape her. She lives in constant fear of "Him" and hopes to protect her sister, Nettie from his violent wrath. Finally, he also emotionally separates her from others by forcing her to keep quiet about the way he's treating her.

Pa (Celie's father) commits violence against Celie by separating her from the people she loves – in this case, from her children. Celie's father impregnates her and when Celie gives birth to her first baby, her father takes the infant out into the woods and kills it, or so she thinks. Celie was born poor black it means that she is really black. To be born light or rich black meant that one was born with an advantage, recognized by everyone. To be born black was start life handicapped, with a serious disadvantage. (Bell Hooks, 1995:121)

Pa's (Celie's father) violence emerges suddenly and arbitrarily, for actions that most people would consider normal. Celie's father treatment to Celie made her afraid of men. Made her think that men are a rough and love to hurt women like her father did to her and her mother. Her father always abuse Celie because she was ugly, poor, and black. It is different if Celie was black but beautiful, because in internalized racism there is color-caste system. Black people who poor they called black but black people who rich they called colored.

Celie always beaten in every moment. And also she was being violated because she dressed like her mother with wearing horsehair, feathers, and her mother high heels. She look more silly and look worst when she wears it, and then her father beat her because of it.

Celie thinks that she will be common when she wears that clothes and seems to entertain her sister but her father didn't accept about Celie's behavior and her appearances. However, have created a virtually hopeless disagreement among social and biological scientists. The biological understanding of race has led to an enormous variation in thought and almost no accord among biologists, geneticists, physical anthropologists, and physiologists concerning either the term's meaning or its significance. (Marger, 1994: 19)

In this novel is unlike a general racism that white supremacy discriminate the black people but in here shows that black people can do the same thing like white people does. But it's more about social status and biological appearance. Celie known as poor and black color girl, her father who is also black feels that she is the ugliest black girl in that district.

Alphonso refuses to hand Nettie over to Mr. _____ (Johnson), stating that she is far too young and inexperienced to marry a man with children. Mr. _____ (Johnson) wants Nettie to become his next wife but Celie's father don't let Mr. _____ (Johnson) because Nettie is prettier and have a brighter skin than Celie. Alphonso wants Nettie to continue her schooling and offers the man Celie instead. Alphonso claims that though Celie is ugly, and a liar she is older and hardworking.

Celie is powerless to refuse to marry any man whom Alphonso chooses as her husband. Celie offers herself to Alphonso, instead of Nettie, so that he can have sex while his new wife is sick. He says that Celie "ain't fresh" (isn't a virgin) and that

she is “spoiled. Twice” (that is, Celie has had two children). Motherhood is a dirty word in Alphonso’s mouth; he has no feeling for Celie’s (and other women’s) sensitivity.

Alphonso has nothing positive to say about Celie, she very naturally turns her thoughts to a woman who is a beautiful woman. Celie studies the picture of Shug Avery. The image and personality of Shug have extended by now beyond the photograph and have so permeated Celie’s imagination that she can even hear Shug’s voice. Shug “seems” to say to Celie, “Yeah, it *bees* that way sometime,” there is simply Celie’s stoic country knowledge that while Shug lives in a magical world, Celie herself must accept her poor, meager condition. Ironically, however, it will be Shug who will prove to Celie that life need not always be hopeless.

Celie was being equal like a thing for example animal like cow. Celie is ugly and not as smart as Nettie. He can order Celie as he likes it like a cow. It means that Celie was the real victims of internalized racism.

Their Pa pulls Celie out of school early, claiming she is dumb and has no need for education. Nettie supports Celie by telling him that she is smart, according to their teacher Miss Beasley. Celie accepts that she is dumb and fat and that Nettie has surpassed her in their learning. And although Nettie persists in complimenting her older sister, Pa ignores her beneficial comments about Celie, and plans to prepare her for marriage.

Celie get racism from her father because she is black and stupid so her father does not want her to get to school. How she is, because her bright sister who love her can get to school. Nettie and Celie are black but Nettie, her sister is brighter and more beautiful than Celie.

Mr. Johnson’s son have a new mother that is Celie who blacker and uglier than his mother before Celie. From that quotation the writer suggest that Celie get violation and internal racism even from her husband’s children because Celie was ugly, black and little bit stupid. Mr. Johnson’s son compares Celie with his own whom already dead.

2. Defensive Racial Dynamics in Celie

Celie, the protagonist in “The Color Purple” drastically develops from the beginning of the novel to the end. Her character development throughout the book is pivotal to the people she is surrounded by. She is significantly influenced by

the people she meets and by the way the people treat her.

The three dominant attributes of Celie’s personality are strength and endurance, the ability to love unconditionally, and the constant search for truth. Celie’s endurance arises out of a belief in her, even though she sometimes questions her worth, and out of her connections with others, even though those connections are sometimes tenuous. From adolescence into adulthood, Celie endures sexual, physical, and emotional abuse; still she remains a caring and gentle soul who finds it easy to love when she feels loved. Her resilience is truly miraculous and a tribute to humankind.

As a young girl, Celie is constantly subjected to abuse and told she is ugly. She decides therefore that she can best ensure her survival by making herself silent and invisible. Celie’s letters to God are her only outlet and means of self-expression. To Celie, God is a distant figure, who she doubts cares about her concerns. Celie is purely a victim: she’s repeatedly raped by her father, her children are taken away from her, and she’s sold into marriage to a man who wants a servant, not a wife. The only person she loves, and the only person who loves her, is her sister Nettie, and then Nettie is also taken away from her. Her father tells her she’d better not tell anyone that he’s raping her, at least not anyone aside from God. So Celie goes and confides in God about her struggles. For a very long time, God is the only being she has to talk to, as she’s either emotionally or physically isolated from most of the other characters in the novel.

Celie loves others more than she loves herself. In order to save her mother and then Nettie from the cruelty of Fonso (Celie’s stepfather), she quietly takes her own abuse. She marries Albert so Nettie will not be forced to marry him. She then sends Nettie away from the farm to protect her from Albert, even though it means she will lose the only family and friend she has in the world. Even before she meets her, she loves Shug, believing her to be the perfect picture of glamour and independence. When Shug loves her back, she finds it hard to believe. When Shug chooses Germaine over her, it breaks Celie’s heart, but she understands and wonders why Shug has ever loved her. It is only towards the end of the novel that Celie realizes she can be content without depending on anyone but herself, but it took years of pain to arrive at this sense of self-sufficiency.

Celie is completely passive. She encounters other women who tell Celie that she should stand up for herself and fight, but Celie feels that it's better to survive than to fight and risk not surviving. However, there are certain triggers that lead Celie to stand up. Celie proves herself to be willing to fight for the people she loves. Even as a downtrodden victim of her Pa, Celie sacrifices herself and offers herself to her father so that he keeps his hands off of Nettie. In a smaller way, Celie also fights for Shug. When Mr.__(Albert Johnson)'s father comes and criticizes Shug, Celie silently rebels by spitting in the man's water. If there's anything that gets Celie riled, it's people mistreating her loved ones.

Celie's instinct for survival, however, is more solid than even Celie realizes. She was born into a poor family; her mother was ill much of the time (later, we find out that she was mentally ill as well); there were too many children in the family; and then Celie was victimized by the man who she believed was her father. Celie feels used, and she feels that she is a victim, and she doesn't understand why all this has happened to her. She doesn't complain; she simply wonders why. In fact, so many bad things have happened to Celie that she feels worthless. She has very little self-worth and self-esteem. You should notice that she doesn't even sign her letters to God. Normally, most people take pride in signing their names; our name is one of the first things we learn to write. This is not true of Celie. Her self-worth is so miniscule that she does not even sign her own name.

It is not easy for Celie to learn how to verbalize her independence, and it is harder still for her to act on these new concepts, but after she discovers how intentionally cruel her husband has been to her, she rebels and throws off her role as a slave to her husband. She's stuck in a bad marriage in which her husband considers her a servant unworthy of love, and her stepchildren are "rotten children."

Celie's constant search for the truth may be the most amazing characteristic of this beautiful character. Celie is at the bottom of the social hierarchy in the South because she is poor, she is black, and she is female. As a female she is abused by her father, Alphonso/Fonso (really her stepfather) and by her husband Mr. Albert Johnson, for she lives in a patriarchal social system that does not value a female except as a sexual object and a laborer. From early in the

novel, Celie looks for ways to stand up for this unfair system. It is Shug who teaches her about her own self-worth, making her believe in herself. As a result, she finally leaves Albert, her abusive husband, and goes with Shug to make a life of her own. By the end of the novel, she has built a successful business, largely because she never gave in to the reality of her life, but searched for the truth beyond it.

Celie's newfound strength, as well as her ever-enduring love for Nettie, pays off. All through the years, she has kept the memory of Nettie alive, despite the fact that there was no proof that Nettie was alive. Nettie not only is alive, but she helped raise Celie's two children, and when the book ends, Celie and Nettie and Celie's two children, now grown, are reunited. Despite all the odds, Celie held on. She learned to fight, to stand up for herself, and she was rewarded. She never gave up on her love for Nettie, nor did she give up on her love for God. Celie survived physically and spiritually, and she matured into a full, solid, modern twentieth-century woman.

Although in 1865 slavery was abolished in America, strong political themes of racism and sexism remained. Celie cope very differently to the problems she faces as black American females in the 1930s, such as: enslavement, sexual and physical abuse in the powerful patriarchal black society. So Celie thought that racism is some action that abusive and mocking her.

According to Charles R. Ridley, Sigmund Freud (1926/1989) originally conceptualized the idea of defense mechanisms. He believed that people use defenses to protect themselves when they feel threatened. Clark (1991) defines a defense mechanism as an "unconscious distortion of reality that reduces painful affect and conflict through automatic and habitual responses". His helpful definition includes four important characteristics common to all defense mechanisms: (Ridley, 1995; 66)

2.1 Unconscious Motivation

People are unaware of their defensiveness and the motives underlying their defensive behavior. They hide part of who they are from themselves. The hidden sources of motivation usually reside in the region of unconsciousness.

Celie think about herself and become her motivation that she is better to accept the conditions (abuse and racism) and staying alive rather than fight like Nettie who throwing away by

Mr. Johnson (Celie's Husband) and don't know how she is.

Celie is poor and uneducated; a black female in a triple oppressive society, one of race, gender and class degradation. It is evident at the beginning of the novel that Celie has little self-esteem but overcomes this by gradually learning to love her, becoming independent and not having to rely on others for her own happiness. It takes Celie many years to learn these painful lessons. Celie's narrative actually begins as a result of her victimization; her father tells her she'd better not tell anyone that he's raping her, at least not anyone aside from God. So Celie goes and confides in God about her struggles. For a very long time, God is the only being she has to talk to, as she's either emotionally or physically isolated from most of the other characters in the book.

For much of the novel, Celie is completely passive. She encounters other women who tell Celie that she should stand up for herself and fight, but Celie feels that it's better to survive than to fight and risk not surviving. However, there are certain triggers that lead Celie to stand up. Celie proves herself to be willing to fight for the people she loves. Even as a downtrodden victim of her Pa, Celie sacrifices herself and offers herself to her father so that he keeps his hands off of Nettie. In a smaller way, Celie also fights for Shug. When Mr. Johnson's father comes and criticizes Shug, Celie silently rebels by spitting in the man's water. If there's anything that gets Celie riled, it's people mistreating her loved ones.

Celie's father has no respect for his daughters or their mother and cares nothing about emotions. He is devoid of any kind of spiritual dimension. He perceives women and girls as "chattel"; as vessels to satisfy his primitive lust. Celie's mother dies knowing that her husband has been abusing her daughter. Before she died she asked Celie who was the father of Celie's baby. Celie replied "God's". But of course, her mother knew. Celie is beaten and raped by her brute of a father consistently. She has given birth to two children as a result of her father's abuse yet she is only a minor herself. The first baby, a girl, Celie believes has been murdered in the wood presumably by her father (Pa). The second, a boy, has been abducted and sold. It does not take long for Pa, also known as Alphonso, to bring home another wife after Celie's mother dies but he continues to abuse Celie. Celie also protects her young sister, Nettie, from sexual abuse. There is

an offer of marriage from a Mr. Johnson who Celie knows only as Mr. _____(Johnson) he wants to marry the young Nettie but Pa will not allow it and suggests that Mr Johnson takes Celie (the 'ugly one') as a wife instead. She is treated as a sort of pass the parcel.

2.2 Distortion or Denial of Reality

When Celie are defensive, she does not look at reality objectively the way it really is. Typically, she paints an idealized picture of reality the way she would like it to be. Then she relate to the world on the basis of their distortion or denial.

In *The Color Purple*, lesbian relationship between Celie and Shug appears not to be indecent but natural and affectionate. From the lesbian relationship with Shug, Celie becomes aware of her sexuality and finds her identity (a real woman with dignity).

Celie first knows of Shug, the woman her husband truly loves, by a photograph. In her mind, Shug is the most beautiful woman she ever sees. She even says that Shug is prettier than "my mama". After years of hearing about, thinking about and dreaming about the fantastic Shug, Celie first sees her when Albert takes her home. Actually, at that time, Shug is nearly sick to death. Then Celie has devoted her attention to nursing Shug until she recovers. Shug is touched by her tenderness and care, hence creating a "Miss Celie's song" to express her gratitude to Celie. For the first time Celie is aware of being respectable.

2.3 Reduction of Emotional Pain

Defense mechanisms serve an important purpose. They blunt emotional pain and intrapsychic conflict. In a sense, they are bandage solutions to emotional pain.

Celie get abusives and racism in the beginning of the novel but finally there was Shug Avery who care about Celie in her mature age. From Shug Avery, Celie learn how to reduction her emotional pain from the past.

Celie think about herself that she is better to accept the conditions (abuse and racism) and staying alive rather than fight like Nettie who throwing away by Mr. Johnson (Celie's Husband) and don't know how she is. This is exactly show how stubborn Celie is. Mr. Johnson knows that Celie is stubborn, he know that Celie won't fight back because of it Mr. Johnson keep abuse and racist to Celie.

2.4 Automatic and Habitual Responsiveness

Defensiveness quickly triggers behavior that expresses intra-psychic conflict. The behavior

occurs automatically and as reaction to emotional pain. Celie's letters to God are eerily reminiscent of the slave narratives collected in the late 1930s. Many of the slave narratives were far from direct in their meaning and intent. The questions the journalists asked ex-slaves touched on sensitive issues, especially the slave's relationship to the master. Slaves often learned to disguise their reactions and their feelings in their speech and their stories. The slave narratives often reflect these measures of self-defense. Although the slave narratives represented the opportunity for an oppressed class of people to speak where they had otherwise been silenced, they also reflect the fact that many American blacks did not have an opportunity to speak openly.

Celie's letters reflect the same kind of reticence. She reports her experiences, but she does not directly express judgment through rage, anger, or criticism. She does not interpret her life. Her letters reflect that she has not yet found her voice. Her sense of self is so beaten and battered that she cannot take a position of the judge of those who abuse her. Instead, she describes her experiences in letters to God, the ultimate judge of all moral behavior.

Alphonso takes control of both judgment and interpretation of Celie's experiences. He takes her children and gives them away, and he takes her out of school when her first pregnancy begins to show. He abuses her, silences her, and then removes the evidence of their secret relationship by getting rid of the children who may come to resemble him too much. By cutting off Celie's access to education, he silences her all the more effectively. Moreover, he displaces his own guilt onto Celie. He beats her for "winking" at a boy in church. When she dresses up for him to keep him from going after Nettie, he beats her and calls her a tramp before having sex with her again. He interprets Celie as the lascivious temptress, so that the guilt for their sexual relationship lies with her and not him. Moreover, because Celie tells no one who the father of her children is, she bears public judgment for her pregnancies alone.

CONCLUSION

What happened in this novel is categorized as internalized racism, which is between rich black (they also known as colored) giving abuse to poor black, especially toward Celie as main character in this novel. Celie is verbally, physically, and sexually abused by several different men, leaving

her with little sense of self-worth, no narrative voice, and no one to run to. Her father, Alphonso commits several forms of violence against Celie. Clearly, he's physically violent to her by raping her. He also causes emotional damage by never showing any respect for her as a human being, he orders her around without ever saying anything kind to her. Her father beats her mother and proceeds to rape her. She lives in constant fear of "Him" and hopes to protect her sister, Nettie from his violent wrath. Finally, he also emotionally separates her from others by forcing her to keep quiet about the way he's treating her.

Pa's (Celie's father) violence emerges suddenly and arbitrarily, for actions that most people would consider normal. Celie's father treatment to Celie made her afraid of men. Made her think that men are a rough and love to hurt women like her father did to her and her mother. Her father always abuse Celie because she was ugly, poor, and black. It is different if Celie was black but beautiful, because in internalized racism there is color-caste system. Black people who poor they called black but black people who rich they called colored.

There are four defensive racial dynamics aspects that applied in Celie. Celie is unaware of her defensiveness and the motives underlying their defensive behavior. Her hide part of who she is from herself. The hidden sources of motivation usually reside in the region of unconsciousness. When Celie is defensive, she does not look at reality objectively the way it really is. Typically, her paint an idealized picture of reality the way she would like it to be. Then she relate to the world on the basis of their distortion or denial. Defense mechanisms serve an important purpose. They blunt emotional pain and intra-psychic conflict. In a sense, they are bandage solutions to emotional pain. Defensiveness quickly triggers behavior that expresses intra-psychic conflict. The behavior occurs automatically and as reaction to emotional pain. Celie's letters to God are eerily reminiscent of the slave narratives collected in the late 1930s. Many of the slave narratives were far from direct in their meaning and intent.

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