

**SPIRITUAL IDENTITY TRANSFORMATION OF CELIE IN ALICE  
WALKER'S THE COLOR PURPLE**

**A GRADUATING PAPER**

**Submitted in Partial Fulfillment of the Requirements for Gaining the Bachelor  
Degree in English Literature**



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## A FINAL PROJECT STATEMENT

I certify that this thesis is definitely my own work. I am completely responsible for the content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

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## ABSTRACT

### **SPIRITUAL IDENTITY TRANSFORMATION OF CELIE IN ALICE WALKER'S *THE COLOR PURPLE***

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*The Color Purple* (1982) is a novel written by Alice Walker, an African-American-woman. This is a great novel which brings the author becomes the first African-American woman who won Pulitzer Prize Award for fiction in 1983. The story, indeed, focuses on the emancipation process of an African-American woman namely Celie. Yet, it actually contains a moral value of spirituality. The spirituality becomes prominent when it changes several times and contributes to the character's emancipation process. Its identity changes gradually until the character finds the most suitable and contented spirituality for her. In this way, this problem backgrounds the writers for conducting a research which aims to analyze the process of spiritual identity transformation experienced by Celie, to discover the effects of it on the character's life and to find out Islamic perspective as a religion toward spiritual transformation. To analyze this research, the writer uses Kiesling et al.'s theory of spiritual identity development which consists of three spiritual identity phases of *foreclosed* (close), *moratorium* (crisis), and *achieved* (attainment). Besides, Islamic approach is also used to answer the third problem statement. This is a qualitative research with objective criticism for the analysis method. From the analysis, it explains that the first phase which engages to particular religion does not bring happiness in the character's life. Instead, happiness can be achieved when she finally learns about new spirituality which is different from her previous belief. It is more essential for Celie because she achieves it through exploration. The transformation then brings positive effects on the character's perception toward the God and the character's behavior.

Key words: African-American woman, emancipation, spirituality, spiritual identity transformation, Islamic perspective

## ABSTRAK

### **SPIRITUAL IDENTITY TRANSFORMATION OF CELIE IN ALICE WALKER'S *THE COLOR PURPLE***

Oleh:

Zainiyyatur Rohmah

*The Color Purple* (1982) adalah sebuah novel karya seorang wanita keturunan Afrika-Amerika bernama Alice Walker. Ini adalah novel yang hebat karena mampu mengantarkan penulisnya untuk menjadi wanita Afrika-Amerika pertama yang memenangkan *Pulitzer Prize Award* untuk kategori fiksi. Meskipun cerita ini fokus ke dalam proses emansipasi seorang wanita Afrika-Amerika, namun pada kenyataannya novel ini menyajikan sebuah nilai moral dari spiritualitas. Nilai spritualitas ini menjadi tampak jelas ketika ia mengalami perubahan beberapa kali dan mempengaruhi proses emansipasi dari sang karakter. Identitas dari spiritualitas ini berubah secara bertahap hingga sang karakter menemukan spiritualitas yang paling sesuai dan memuaskan untuknya. Hal inilah yang kemudian menjadikan latar belakang dari penulis untuk melakukan penelitian yang bertujuan untuk mengetahui bagaimana proses transformasi identitas spiritual yang dialami oleh Celie dan pengaruhnya terhadap kehidupan sang karakter. Oleh sebab itu, penulis menggunakan teori perkembangan identitas spiritual dari Kiesling dkk untuk menganalisa penelitian ini. Teori ini terdiri dari tiga tahapan, yaitu *foreclosed* (tertutup), *moratorium* (krisis), *achieved* (pencapaian). Selain itu, pendekatan Islam juga digunakan untuk menjawab rumusan masalah ketiga. Ini merupakan sebuah penelitian kualitatif dengan kritik objektif sebagai metode analisisnya. Analisis ini menjelaskan bahwa fase pertama yang mana melibatkan kepercayaan terhadap Tuhan dari agama tertentu tidak membawa kebahagiaan. Kebahagiaan itu dapat diraih ketika sang karakter akhirnya belajar tentang spiritualitas yang berbeda dengan kepercayaan sebelumnya. Hal ini menjadi lebih berarti bagi Celie karena ia meraihnya melalui eksplorasi. Transformasi tersebut kemudian membawa efek positif pada pandangan sang karakter terhadap Tuhan, serta perilaku karakter tersebut.

Kata kunci: wanita keturunan Afrika-Amerika, emansipasi, spiritualitas, tranformasi identitas spiritual, perpecktif Islam

## MOTTO

*Don't wait around for other people to be happy for you. Any happiness you get you've got to make yourself.*

(Alice Walker)

*.....Indeed, Allah will not change the condition of a people until they change what is in themselves...*

(Ar-Ra'd, 13: 11)

## **DEDICATION**

Sincerely, I dedicate this thesis to:  
my beloved parents, Bpk. Nur Ali Akhsin (Alm) & Ibu Rohiyah,  
my younger brother Muhammad Badrul Layal,  
my friends in English Department,  
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## CHAPTER I

### INTRODUCTION

#### 1.1 Background of the Study

*The Color Purple* is a novel written by Alice Walker. Although there are many adaptations of this novel from movie, musical play, and radio drama, specifically the writer chooses the novel and not the other adaptations of *The Color Purple* because the novel is very interesting. The novel tells about the emancipation process of an African-American woman that experiences discrimination of race and gender. Besides, Walker also uses letters to deliver the story which has rarely found in a literary work. In addition, the writer is interested to analyze this novel because the author presents the story with natural language style of African-American English so that it helps to figure out the social background of the story.

Nevertheless, *The Color Purple* is often censored because of its explicit content, such as vulgar language, incest, rape, hints of lesbianism, violence, drug use, alcoholism, reference to religious politics and murder (Clarke, \_\_: 5). It is even included on American Library Association list of the 100 Most Frequently Challenged Book from 2000-2009 (<http://www.ala.org>, 2014). However, *this* is a great novel that brings its author becomes the first African-American women who won Pulitzer Prize Award for fiction in 1983, only a year after its publication in

1982 by Harcourt Brace Jovanovich. In this way, analyzing *The Color Purple* novel is interesting to explore more about its content.

Furthermore, the value which also drives the writer to make *The Color Purple* as the subject of this research is because it contains moral value that relates to social issue of spirituality. In the story, spirituality becomes the prominent issue that indirectly has influenced one of the round characters of the novel, Celie, to transform from being a low-down dependent woman to become an independent woman physically, economically and socially. In brief, the story focuses on the life of an African-American woman namely Celie who experiences oppression from her step father and her husband. Modestly, Celie did believe in God's salvation in the afterlife that no matter how abusive her father to rape her or how cruel her husband to put a lot of work on her, she merely kept silent. Nevertheless, she felt betrayed by the God once her sister's letters were found. They were hidden by Albert in his trunk. The letters revealed the fact of her bruised family background. Then, Celie felt like her life was so miserable and thus she was upset of God for the suffering that she had been through. However, this spiritual crisis leads Celie for new understanding of God which is different from her previous conventional belief. The latest belief effectively helps her to start a new contented life. From this point, analyzing Celie's spiritual transformation can figure out the process of her emancipation to become a better mankind.

Moreover, the writer chooses the spirituality issue as the object of this research because it becomes a popular trend of the recent decades since many people are seeking a balanced life in the middle of traffic urban area. For example,

a survey which is held by George Gallup Jr. and Timothy Jones's in *The Next American's Spirituality*, they report that the percentage of Americans who say that they feel the need to experience spiritual growth has risen sharply, up 24 points in just four years to 78%. It means that spirituality plays important role for seeking a satisfaction of the balanced life.

However, there are still many people who have misconceptions of this issue. It is about religiosity and spirituality. The former takes a charge of obedient in an institutional believe, whereas the later focuses more on the experientially grounded sense of connection with, or participatory consciousness of, the “sacred,” “transcendent,” “numinous” or some form of higher power or intelligence (Elkins, 1990; Grof & Grof, 1990 via MacDonald, 2009: 87). Religion is generally seen as “relating to beliefs, doctrines, and practiced with membership in a religious institution” (MacDonald & Friedman, 2001 via MacDonald, 2009: 87). Meanwhile, according to Sheldrake, the word “spirituality” refers to the deepest values and meanings by which people seek to live (2007: 1). Here, to live does not only about having a life, but it also includes a quality of life where subjective experience such as spirituality is evolved (Sawatzky, 1999: 21).

In line with the subjective measurement of the quality of life, the search of spirituality cannot be achieved in a particular time and range through a distinctive way. This search is a personal experience which can (or cannot) be directed by religious institutions (Sawatzky, 1999: 13). It means that spirituality is a subjective experience that cannot be achieved in a particular time with a distinctive dogma and regulation. The search of spirituality is flowing in one's

lifespan through experiences. In its relation with *The Color Purple*, Celie's spirituality also transforms following her life experiences.

Since Celie's spirituality is moving dynamically, the writer is interested to analyze the spiritual issue in *The Color Purple* to help people understand more about spirituality and its effects on one's sense of life satisfaction which is presented by Celie. In addition, from the subjective point of view from the writer as a Muslim, spiritual transformation is one of the processes which happen along with one's physical and psychological development. It is cited in the Holy Quran in Surah Nuh, 71: 13-14 as follow:

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾

وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾

*what is [the matter] with you that you do not attribute to Allah [due] grandeur (13) while He has created you in stages? (14)* (<http://quran.com/71/13-14>).

The verse above tells that God had created human being in some developmental phases. The phases here are general phases which include every dimension of life, including spirituality. Even, spiritual identity transformation had ever been experienced by one of the messenger of Allah namely Ibrahim. Before he comes to find God (Allah), Ibrahim searches the God through experiences of several spiritual idols such as the pagan's God, the sun, and the moon. In this way, Islam views spiritual transformation which is experienced by Celie as a developmental phase too to gain personal fulfillment of life in its relation with the highest divine (God).

In analyzing spiritual identity transformation of Celie, spiritual identity development theory by Kiesling et al. is suitable to be used for discussing the case. According to Kiesling et al., spiritual identity theory is defined as a role in which an individual constructs a sense of self addressing ultimate questions about the nature of life, its purpose and meaning, and resulting in behaviors which are consonant or dissonant with the individual's core values (2002: 2, 59). From this statement, spirituality is a fundamental aspect of life which influence one's way of thinking and acting.

Thus, by using spiritual identity theory by Kiesling and its implementation on the character of the novel, this research is hopefully able to give some inspiration to pursuit happiness in a meaningful life. Hence, in order to find the form of spiritual identity transformation and its effects on one's life, the writer only focuses on Celie. Celie, as the main character of the novel, has spiritual conflict which gradually changes during her lifespan and impacts on her self-perspective and her daily behavior. Furthermore, some studies of any related materials within this novel are also analyzed to get a deeper understanding about Celie's spiritual identity transformation such as the intrinsic elements of the novel. Finally, this research is intentionally made to be useful for the readers to find a spiritual comprehension through literary work, especially *The Color Purple*, so that they can take the advantage of the process from the spiritual attainment.

## 1.2 Problem Statements

The problem statements of this research are:

1. how does Celie's spiritual identity transform in *The Color Purple*?
2. what are the effects of Celie's spiritual identity transformation in her life?
3. how does Islam, as a religion, see this spiritual identity transformation?

## 1.3 Objectives of the Study

In its relation with the problem statements above, this research aims to find out how is spiritual identity transformation as seen in *The Color Purple* which is presented by Celie. In addition, further research aims to discover the effects of Celie's spiritual identity in her life. Besides, the perspective of Islam as a religion toward spiritual identity transformation also becomes the aims of this research.

## 1.4 Significance of the Study

This research is significant to the development of literature, social science, and cultural studies both theoretically and practically. Theoretically, the significance of this study is to find out the form of spiritual identity transformation in Celie's life as the main character of the novel. Moreover, spirituality has become popular issue in recent years as many people are seeking personal fulfillment for happiness to become a well-being mankind. Therefore, the

research of spiritual identity is needed in order to understand about the form, cause, and its effect on one's life which is represented in literary work, especially in *The Color Purple* novel. Practically, this research is significant for everyone who is interested in reading and understanding about spiritual identity and *The Color Purple* generally and for academic society particularly. Furthermore, hopefully this research can contribute to the knowledge of English Department students as reference for further studies.

### **1.5 Literature Review**

There are several researchers who use *The Color Purple* as their subject analysis. The first researcher is B Retang Wohangara, the student of Sanata Dharma University in Yogyakarta. This *paper* entitled *Double Discrimination: Racism and Sexism against Black Women as seen in Alice walker's The Color Purple* in 1998. The aims of the research are to figure out how double discrimination is described according to the novel and how it is overcome by the character in the novel. Besides, the writer also analyzes how this double discrimination is connected with the American people. A Socio-Cultural historical approach is used to discuss about racism and sexism. In the end, Wohangara concludes that the African-American women in the novel have experienced double discrimination of race and gender and thus turn to sisterhood, education, and love as the ways out. However, this paper is limited on its over view based on the historical concept, not from the intrinsic one.

Second, a graduating paper is written by Maria Berg Jorgensen from University of Tromso in 2011. It is entitled *The Role of Epistolary Narrative in Alice Walker's The Color Purple*. Though there are discussions about colonialism, sexism, and nationality, yet the writer focuses on the epistolary form of the novel as letters and diary. Therefore, the theory of epistolary novel is used to analyze the structure of *The Color Purple*. As the result, Jorgensen finds that the epistolary form which is unconventional is the mirror of the way how two letter-writers in the novel use English language. Nevertheless, this paper mainly analyzes the outfit of the book, not the content of it.

Last, Miss Baga Amira, a student of Mentouri University in Constantine wrote a dissertation in 2010 entitled *Celie's Emancipation Process in Alice Walker's the Color Purple*. This paper aims to establish Celie's emancipation process where she is able to change her status of a sexually abused slave woman to become independent black woman economically, physically, and spiritually. The writer uses the theory of feminist womanist, a term which is used by Walker to define black women feminist movement, as her theory approach. Finally, Amira concludes that sisterhood and letters are the main factor of Celie's emancipation process. However, this research only focuses on Celie as the symbol of feminist womanist's emancipation.

Based on the prior researches above, the writer is also interested to discuss about the novel but in different theory and analysis. This research aims to discover another issue found in *The Color Purple* especially about spiritual identity transformation by using spiritual identity development theory by Kiesling et al.

Thus, a deeper discussion aims to discover the causes, forms, and effects of spiritual identity transformation of Celie which has never been discussed in any other researches before.

### **1.6 Theoretical Approach**

In its relation with spiritual transformation experienced by Celie in *The Color Purple*, this research applies spiritual identity theory presented by Kiesling et al. This theory relates closely to Erik Erikson's theory of psychosocial development. At first, Erikson takes Freudian's idea which states that neurotic conflict is not very different in content from conflicts which every child must live through in his childhood, and that every adult carries these conflicts with him in the recesses of his personality (Erikson, 1980: 52). On his first stage of basic trust and basic mistrust which is accomplished during childhood, he notifies that cultural and traditional institution such as religion contributes to someone's early trust of something spiritual or unseen (Erikson, 1980: 66).

However, as human being is growing physically and psychologically through ages, one's sense of spirituality has possibility to be strengthened or modified following the growth. In further research, Kiesling et al. explores more about the correlation between them systematically. The exploration results in spiritual identity development theory. According to Kiesling et al., spiritual identity is a persistent sense of self that addresses ultimate questions about the nature, purpose, and meaning of life, resulting in behaviors that are consonant

with the individual's core value (Kiesling, et al., 2006: 1269). Borrowing the J. Marcia's term of identity development theory, he categorizes three levels of spiritual identity into *foreclosed* (committed to particular option), *moratorium* (had not arrived at a place of commitment) and *achieved* (made personally defining commitment). Each of these levels contains three themes which are labeled into salience/ meaning, influence/ investment, and continuity/ change (Kiesling, et al., 2006: 1271). Here, salience indicates the degree of importance an individual places on spiritual identity as measured by intensity and quality of motivation, intensity and quality of affect, intensity and quality of self-evaluation, and time commitment. Furthermore, one's affective and behavioral investment in spiritual identity and the likelihood of change occurring in the sense of spiritual self that has been constructed are referred to the amount of energy spent on it (Kiesling, 2002: 4). The amount is flexible that it can continue to strengthen the present spiritual identity status or change to another status. In order to understand more about the characteristics of each theme, here is the summary of Spiritual Identity presented by Kiesling et al.:

Table 1:

The Key Findings of Kiesling et al.'s (2006) study of spiritual identity (SI)

Themes	Spiritual Identity Status		
	Foreclosed	Moratorium	Achieved
Salience/ Meaning	Saw SI as inherited and part of childhood	Motivated by psychological benefit or by intellectual and	Saw SI as a choice

		ethical considerations	
	Reliance on authority and family	No reliance on authority to define truth	Highest ratings of motivation intensity
	Saw spirituality as important role in life	Mostly positive affect about SI with negative identity fragments that prompted change	Highest level of affect intensity and impact of SI on self-perception and self-worth
	having intimate and secure relationship with higher power		Could foresee consequences of losing SI
			SI is used to ascribe meaning to tragedy/trauma
Influence / investment	SI had notable impact on self-perception and self-worth	SI had variable impact and import on self-perception and self-worth less ease in relating to higher power	SI seen as governing behavior for most participants
	Family, ethnicity, and religious tradition are strong determinants of self-evaluation	Variable investment and impact on daily behavior	
	Role related SI is organized by daily		

	behavior		
Conti- nuity/ Change	Little to no questioning of SI	Serious doubts and extensive reflectiveness	High ratings for reflectiveness and behavioral change

Source: MacDonald's (2009: 92) "Identity and Spirituality".

## 1.7 Method of Research

### 1.7.1 Type of research

In this research, the writer uses qualitative research as the method of collecting data. It is also called as interpretative method because the result of the research is the interpretation of the data which is found in the data source (Sugiyono, 2010: 13-14). Qualitative research is characterized by its aims, which relate to understanding some aspect of social life, and its methods which (in general) generate words, rather than numbers, as data for analysis (Cochran & Patton, 2002: 2). Thus, in this research, the data are collected through some referential resources like books, websites, articles, and other data sources. Therefore, library research and web browsing are also used by the writer as the approach to support the qualitative research.

### 1.7.2 Data Sources

There are two data sources which are used by the writer to get the data. They are the primary data and the secondary data. Both the data are collected from *The Color Purple* novel. The primary data are the statements which are spoken or written directly from the analyzed character, while the secondary data

include any relevant data which are supportive to the primary data like other characters' ideas and statements.

### **1.7.3 Data collecting technique**

In order to collect the data, the writer uses the methods of documentation. It is a way to collect the data from any written materials and other documents from organizational, clinical, or program records; memoranda and correspondence; official publications and reports; personal diaries, letters, artistic works, photographs, and memorabilia; and written responses to open-ended surveys. Data consist of excerpts from documents captured in a way that records and preserves context (Patton, 2003: 2). In this research, the documentation is obtained by reading *The Color Purple* novel closely. The important data such as the novel review, the novel theory, and the books related to spiritual identity are also reviewed and summarized for more literature understanding. To get the analysis focus on the problem statements of this research, the writer firstly documents the necessary data. This documentation marks Celie's writing about God and the other characters' opinion about Him. All of the data, which have been collected, are sorted. Thus, only the data related to Celie's spiritual identity transformation are remained. The remained data is then classified into each stage of Kiesling et al.'s spiritual identity development theory (*foreclosed*, *moratorium*, and *achieved*). In this way, the data are ready to be analyzed to get the answer of the problem statements objectively.

#### **1.7.4 Data analysis technique**

In this research, the writer uses objective criticism by Abrams. He describes the literary product as a self-sufficient and autonomous object, or else as a world-in-itself, which is to be contemplated as its own end, and to be analyzed and judged solely by “intrinsic” criteria such as its complexity, coherence, equilibrium, integrity, and the interrelations of its component elements (2009: 63). It means that the analysis excludes the extrinsic influence. First, the data related to the main character’s spiritual identity are analyzed by using spiritual identity theory by Kiesling. Thus, the result of the data analysis would be presented in descriptive statements to draw the conclusion of the data analysis.

#### **1.8 Paper Organization**

This graduating paper is divided into four chapters. The first chapter describes the general information of the research including the background of study, problem statements, objectives of study, significances of study, literature review, theoretical approach, method of research, and paper organization. The second chapter explains the intrinsic elements of *The Color Purple* novel, including theme, plot, settings, characters and characterizations, and style. The third chapter is the analysis that contains the data analysis according to the problem statements of the research; and the last one is conclusion.

## CHAPTER IV

### CONCLUSION

#### 4.1 Conclusion

This research's objectives are to find out Celie's spiritual identity transformation in *The Color Purple* and to discover the effects of it in her life. Regarding to Celie's spiritual identity, it transforms through three phases following Kiesling, et al.'s model of spiritual identity development. In the beginning, Celie's spirituality includes in Foreclosed status. The salience of this status concludes that Celie inherited her Christian identity from her parents. She obediently follows the God's taught. She also makes God as the place for salvation in which she addressed her letters to. However, Celie later learned that the God whom she used to pray gave her a miserable life. Her disappointment toward God then directs Celie to the next status of Kiesling, et al.'s model; Moratorium. This status shows Celie's doubt about her previous spirituality and prompts to change. She decided to close her relationship with God by stop addressing her letters to God and fought against her husband. The last status is the achieved spirituality which becomes the most comfortable spiritual identity for Celie. In this status, Calie conjures up nature as a way in worshipping the God. Besides, Celie also learns that God is a merciful lord who loves her along with everything else. Hence, Celie feels happy to be loved by God.

From the analysis, the writer finds that Celie's first spiritual identity, where she committed to belief in a particular God (Christian God), does not bring happiness in her life. Her happiness comes when she reaches achieved spiritual identity through personal exploration of the highest divine. Celie was able to feel contented in this achieved status. It is because her new understanding of God taught her that God loves every single being, including her, and frees its followers to do whatever they love to do. It means that happiness of being spiritual cannot be obtained through distinctive religious doctrine, yet it can be achieved through personal understanding and spiritual exploration.

Furthermore, Celie's spiritual transformation makes her to see the God in another point of view. In achieved spiritual identity, Celie defines God in no particular sex and appearance so that she can be free from God's supremacy. Instead, Celie perceives God as the highest divine who has full of love to the mankind and the world. It is not only her view about the God; the spiritual transformation also changes Celie's behavior. She, who used to be passive, helpless, and dependent, turns to become brave, confident, and independent. From the analysis of the previous chapter; indeed, the transformation of her spiritual identity influences Celie related to her perspective toward the God and her behavior in positive way.

In addition, based on the third problem statement, this research also aims to figure out the perspective of Islam as a religion toward spiritual identity transformation. Islam as a religion also has its own perspective toward the subject of this research. There are two ways to see spirituality in Islam. The first is Sufism

which consists of *syariah*, *tariqah*, *haqiqah*, and *ma'rifah* as its path. The second, in Islamic spirituality, a Muslim may experience three levels of belief; they are *islam*, *iman*, and *ihsan*. Both of the concepts of Islamic spirituality can transform from the lowest stage to the highest stage. They can transform gradually like Celie's spiritual identity transformation. However, there are differences between them. One of the differences is about the position of each level. While Celie's spiritual identity transformation is used to replace the previous spiritual identity (moratorium replaces foreclosed, achieved replaces moratorium), the position of Islamic levels of belief is to strengthen the previous position (*syariah* is used to strengthen *tariqah*, *haqiqah* needs *tariqah*, and *ma'rifah* needs *haqiqah*; and *iman* strengthen *islam*, *ihsan* strengthen *iman*). Indeed, Islam, as a religion, has its way to attain an achieved spirituality with clarity. Here, Islam can show an individual how to obtain a contented spirituality through religion.

Finally, this research comes to its end. Hopefully, further researches related the subject and the object of the research are able to complement the analysis so that it can contribute more to the literature's development.

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## APPENDIXES

### The Data of Celie's Spiritual Identity Transformation

#### 1. Primary Data

No.	Data	Foreclosed	Moratorium	Achieved
1.	big and old and tall and graybearded and white. He wear white robes and go barefooted..... Sort of bluish-gray. Cool. Big though. White lashes. (p. 90)	✓		
2.	I am I have always been a good girl. Maybe you can give me a sign letting me know what is happening to me. (p. 1)	✓		
3.	Never mind, never mind, long as I can spell G-o-d I got somebody along. (p. 12)	✓		
4.	if I was buried, I wouldn't have to work. (p. 12)	✓		
5.	I say to myself, Celie, you a tree. (p. 15)	✓		
6.	'I used to git mad at my mammy cause she put a lot of work on me. Then I see how sick she is. Couldn't stay mad at her. Couldn't be mad at my daddy cause he my daddy. Bible say, Honor father and mother no matter what. Then after while every	✓		

	<p>time I got mad, or start to feel mad, I got sick. Felt like throwing up. Terrible feeling. Then I start to feel nothing at all.'</p> <p>Sofia frown. 'Nothing at all?'</p> <p>'Well, sometime Mr. Albert__ git on me pretty hard. I have to talk to Old Maker. But he my husband'. I shrug my shoulders. 'This life soon be over,' I say. 'Heaven last all ways'. (p. 25)</p>			
7.	he never had a kine word to say to me (Celie). (p. 1)	✓		
8.	<p>The women at church sometime nice to me. Sometime not. They look at me there struggling with Mr. Albert__ children. Trying to drag 'em to the church, trying to keep 'em quiet after us get there. They some of the same ones used to be here both times I was big. Sometimes they think I don't notice, they stare at me. Puzzle. (p. 26)</p>	✓		
9.	<p>I keep my head up, best I can. I do a right smart for the preacher. Clean the floor and windows, make the wine, wash the altar linen. Make sure there's wood for the stove in wintertime. He call me Sister Celie. Sister Celie, he say, You faithful as</p>	✓		

	the day is long. Then he talk to the other ladies and they mens. I scurry bout, doing this, doing that. (p. 26)			
10.	honor father and mother no matter what. (p. 25)	✓		
11.	I don't write to God no more. I write to you (Nettie). (p. 90)		✓	
12.	What God do for me? (p. 90)		✓	
13.	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 to is a man. And act just like all the other mens I know. Trifling, forgetful and lowdown. (p. 90)		✓	
14.	I'm pore, I'm black, I may be ugly and can't cook, a voice say to everything listening. But I'm here. (P. 95)		✓	
15.	But it ain't easy, trying to do without God. Even if you know he ain't there, trying to do without him is a strain. (p. 90)		✓	
16.	Well, us talk and talk bout God, but I'm still adrift. Trying to chase that old white man out of my head. (p. 91)			✓
17.	Now that my eyes opening, I feels			✓

	like a fool. (p. 91)			
18.	After all the evil he done I know you wonder why I don't hate him. I don't hate him for two reasons. One, he love Shug. And two, Shug use to love him. (p. 115)			✓
19.	I been so busy thinking bout him I never truly notice nothing God make. Not a blade of corn (how it do that?) not the color purple (where it come from?). Not the little wildflowers. Nothing. (p. 91)			✓

## 2. Secondary Data

No.	Data	Foreclosed	Moratorium	Achieved
1.	Nettie: It had never occurred to me, though when you read the bible it is perfectly plain if you pay attention only to the words. It is the pictures in the bible that fool you. The pictures that illustrate the words. All of the people are white and so you just think all the people from the bible were white too. But really <i>white</i> white people lived somewhere else during those times. (p. 68)		✓	
2.	Shug,: God is inside you and inside everybody else. (p. 91)			✓

2.	Shug: Just because I don't harass it like some peoples us know don't mean I ain't got religion. (p. 90)			✓
3.	Shug: My first step from the old white man was trees. Then air. Then birds. Then other people. But one day when I was sitting quiet and feeling like a motherless child, which I was, it come to me: that feeling of being part of everything, not separate at all. (p. 91)			✓
	'Don't look like nothing,' she say. 'It ain't a picture show. It ain't something you can look at apart from anything else, including yourself. I believe God is everything,' say Shug. (p. 91)			✓
4.	Shug: Whenever you trying to pray, and man plop himself on the other end of it, tell him to git lost,..... Conjure up flowers, wind, water, a big rock. (p. 91)			✓
5.	Shug: God love everything you love—and a mess of stuff you don't. (p. 91)			✓

## The Data of the Effects of Celie's Spiritual Identity Transformation in Her Life

### 1. Primary Data

No.	Data	The Perception about God	Behavioral Change
1.	big and old and tall and graybearded and white. He wear white robes and go barefooted..... Sort of bluish-gray. Cool. Big though. White lashes. (p. 97)	✓	
2.	'Don't look like nothing,' she say. 'It ain't a picture show. It ain't something you can look at apart from anything else, including yourself. I believe God is everything,' say Shug. (p. 91)	✓	
3.	I been so busy thinking bout him I never truly notice nothing God make. Not a blade of corn (how it do that?) not the color purple (where it come from?). Not the little wildflowers. Nothing. (p. 91)	✓	
4.	Bible (the Holy Book of Christian religion) say, Honor father and mother no matter what. Then after while every time I got mad, or start to feel mad, I got sick. Felt like throwing up. Terrible feeling. (p. 25)	✓	
5.	I am so happy. I got love, I got work, I got money, friends and time. (p. 98)		✓
6.	I don't have nothing to offer and I feels poor (p. 10)."		✓

## 2. Secondary Data

No.	Secondary Data	The Perception about God	Behavioral Change
1.	Shug: God love everything you love—and a mess of stuff you don't. (p. 91)	✓	
2.	Shug: She can talk in sign language for all I care. She make herself a nice cup of herb tea and start talking bout hot oiling her hair. (p. 98)		✓

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