

# Black warrior: a study of african american women voice against female mutilation

[Psychology](#), [Personality](#)



Celie is favoring the energy of the human soul to defeat the revulsions of despondency previously and is celebrating in the articulate probability of life. Shug Avery is, another noticeable character in *The Color Purple*, she is solid gratifying and aggressively individualistic woman. Through her awareness, she tries to pick up her identity. This is seen by Celie in the following way: “When you look in Shug’s eyes you know she been where she has been seen what she seen, did what she did. And now she know” (228). She is genuine and humane and of the ‘mothering’ kind. This sort of state of mind with respect to Shug encourages other African women to find more about selfhood, including Celie. When she teaches and preaches, it resembles a fairy god mother or guardian angel to acknowledge oneself and furthermore encourages one to discharge from an uncouth life. In other words, her affection makes other African American women are emancipated completely. For example, when Celie is denied of love, Shug satisfies her need by being suitable, delicate and affectionate. By tuning into Celie’s issues and stories, Shug has empowered Celie to open up emotionally and discharge the pressure and agony that had quieted her all through her youth and adulthood. As she writes in one of her letters, “My life stop when I left home, I think. But then I think again. It stops with Mr. \_\_\_ maybe, but start up again with Shug. (85) Her companionship with Shug turns into a lifetime union and goes with Celie all through her battle with both Mr. \_\_\_ and also with the recognition of her childhood affections. Walker portrays the true reciprocal love that exists among African American women through Shug’s impact on Celie, “when Celie sees Shug for the first time, she is enamored with the vision of a woman who is bout ten thousand time more prettier than me” (8).

When she was a juvenile, she was prevented from securing fondness from her mother.

The affection that Celie showers on Shug while she endeavours to nurture her back to wellbeing is not only valued. But has been positively responded and thus the fixing starts. Celie's love finds an outlet in the delicate care she gives it to Shug. With Shug around her, Celie has a chance to talk about transparently on many issues, including sex. This is seen by the writer in the following lines, " Shug is the agent by which Celie's dreams are realized. She awakens Celie to her own sexuality, finds the letters from Nettie that Albert has hidden, and makes possible the pants-making business that gives Celie economic independence" (64). The communication amongst Shug and Celie aids Celie to surpass her dormancy.

This also aids Celie to get new self. In other words, when Celie is with Shug, she perceives the valuable estimation of self. Further, Shug prompts her to think about her life systems and her capacity to value her own body. This is a nothing but a beginning to acknowledge of her own identity. With Shug's support, Celie sees her own sexual organ in a mirror out of the blue and yells: " It mine It was the first time that she develops an interest to her body and enjoys its beauty. With the new-found identity, Celie is able to break free from male domination and join a community of women for support, and she begins to establish identification through a network of female relationships with Shug" (Barker 61). It is certain that Shug, as a spiritual mother preaches Celie to acknowledge and adore her own particular body and self. In other words, Shug is instrumental for building up an enthusiasm about her body,

as well as starts a sort of want for selfhood and opens an entryway for conceivable outcomes in Celie's self.

This encourages her to break the shackles of male control and swing to a group of women for help and she starts to set up recognizable proof through a system of female relationship after Shug's advent. This is seen by Wilentz in the following lines: " Shug teaches Celie what she never learned from her own mother—how to find pleasure in one's body and how to give pleasure in return" (71). When Celie has no understanding of her own body, the recuperation of one's body with the end goal of her self realization is seen by Daniel W Ross in the following way: One of the primary projects of modern feminism has been to resolve women's bodies. .... as the external symbol of women's enslavement, this abuse represents for women a reminder of her degradation and her consignment to an inferior status (70). Further, the lesbian connection amongst Celie and Shug again strengthens the abundance of female authoritative. For Celie, such a association with a man would have been a fierce one since Celie has never been cherished by any man, just tormented and molested. This lesbian connection amongst Celie and Shug shows up not to be obscene but rather regular and warm. Celie has never been adored by any man. At best, she has been just tormented and abused and on the off chance that one considers her past, it would be outlandish for her to engage in sexual relations with a man. Thus, lesbian relationship for their situation has viewed as an inclination, instead of natural or genetic orientation. Their gay union is a first affair for both, however it is normal, liberating and zenith of their affection for each other. For Shug, since

Celie never encounters the genuine pleasure of sex, this connection is an extreme gift of love from her. Shug's initiation of Celie to her body is one of the principle steps that assists her to liberate. By finding and then accepting her body own. Celie begins to express her desire for selfhood.