
TESTING WOMANIST EXISTENTIALISM: A READING OF ALICE WALKER'S THE COLOR PURPLE

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Abstract:

The disquisition entitled “Testing Womanist Existentialism: A Reading of Alice Walker's The Color Purple” an investigation on Alice Walker's novel The Color Purple. This exposition thinks about the Womanist novel The Color Purple from the Existentialist Womanist perspective. Alice Walker dispatches a propelled 'ism'- Womanism – which is more grounded and in addition a minuscule way to deal with examines the issues of the isolated area (Black Women). She assigns the new school "Womanism" on the grounds that the black women are kept away, even among from the women's activists. Another compound term-Existential Womanism-is utilized to break down her extraordinary work, which alone can rise above the importance of Feminism and Womanism.

The starting part of this exposition investigates the real fundamentals of Existentialism and depicts finally the diverse ideas identified with it. It likewise manages, how Celie, the hero of the novel, builds her character. The second part assigned "Walkerian Womanism" talks about the essential introduce of Womanism, i.e. 'black Feminism or women's liberation of shading'. It is a backing of or eagerness for the rights and accomplishments and so forth of women. The third section entitled 'Setting Womanist Existentialism' demonstrates the significance and the intensifying of the term 'Existential Womanism' and the importance of the Existential Womanist perusing of the novel The Color Purple. This part likewise clarifies the Existentialist perspective of life that individuals have no given embodiment yet should produce their esteem and importance in an intrinsically crazy universe of presence.

Keywords: Alice Walker's novel, Feminism, Existentialist, embodiment, etc

Introduction:

Existentialism, which affected the European nations after the Second World War, underscores the significance of lived human experience over his/her given pith. There is no pre-given pith; one's embodiment is resolved through one's existential decisions. Alice Walker utilizes the epistolary type of writing to portray the sufferings of the hero. She bodies forward the weakness and nervousness experienced by the black women in the cutting edge society (in which woman's rights and existential women's liberation assume a critical part.)

Existentialism has got its underlying foundations profound since the nineteenth century. Soren Kierkegaard and Friedrich Nietzsche were the pioneers. The twentieth century saw an adjustment in the importance of Existentialism. Martin Heidegger, Jean-Paul Sartre, Simone de Beauvoir, and (absurdist) Albert Camus are the significant scholars of the twentieth century. Existentialism is separated into two: mystical and skeptical. The expression "Existentialism" is instituted by the French thinker Gabriel Marcel and received by Jean-Paul Sartre. Jean-Paul Sartre introduced his own existentialist position in an address to the 'Club Maintenant' in Paris. This address advanced the Existentialist idea. Existentialism starts with the need of presence.

The thought 'Presence goes before substance' implies that human instinct is controlled by the course of life as opposed to life by human instinct. The reason is important to comprehend the significance of human life. There are two sections to this part – to begin with, that human reason is moderately feeble and defective, and second, that there are dull places in human life which are 'no reason' and to which reason barely infiltrates. Since Plato, western human advancement has normally accepted a division of reason as suited to order the nonobjective part. Stressing activity, flexibility and choice as essential, Existentialists restrict themselves to realism and positivism. Man can carry on in a sensible way through his reason. He escapes from the servitude of blunder, from time and change, from death itself, into the domain of immutable unceasing thoughts or Truth, and the lower nature which had tied him in murkiness are abandoned. (Mathew Shilpa. 5)

Existentialism reunites the lower some portion of the brain with the higher. It implies that the union of insight, nervousness, blame and so on offers wholeness to a person. For Sartre, every one is enriched with boundless opportunity. This announcement may scrutinize the confinements on each individual's flexibility of decision. Physical and social limitations can't be ignored in the path in which we settle on decisions. The opportunity is not characterized by a capacity to act. Opportunity is somewhat to be comprehended as a normal for the idea of cognizance, i.e. as suddenness. Sartre shows his idea of opportunity as adding up to settling on decisions, and for sure not having the capacity to abstain from settling on decisions. His origination of decision can be comprehended with reference to a person's unique decision, as we saw the entire existence of a person as communicating a unique venture that unfurls all

through time. A man's/lady's life is comprised of the entirety of his/her demonstrations. One gathering (Theist) among the Existentialist scholars says that God is the supporter. For them, one's confidence is more vital than one's will. Yet, the nonbeliever aggregate has an alternate perspective. They translate man's existential condition as a condition of distance from his basic nature which is God-like. Opportunity, concerning Sartre, includes an acknowledgment of duty regarding the decision and a pledge to one's decision. (Mathew Shilpa10)

The inquiry concerning the substance of human flexibility towards the totality of creatures (world and god) in the preparatory exchange of "negative" opportunity is characterized well by Martin Heidegger. Among the meanings of the quintessence of flexibility, one has dependably come to fore. As indicated by this, flexibility essentially alludes to self-rule. One talks, subsequently, of the negative idea of flexibility, all the more concisely of 'negative opportunity'. Plainly at that point, this negative flexibility of man is completely characterized by determining what man is autonomous from, and how much freedom is to be imagined. In prior elucidations of opportunity, this 'from what' of freedom has been experienced and problematized in two fundamental ways.

1. Freedom from... is autonomy from nature....
2. According to this, opportunity implies autonomy from God, independence in connection to God. (The Essence of Human Freedom,4-5)

The previous one (autonomy from nature) implies that human activity thusly is not principally caused by common reason; it is not bound by the regular laws: F

This freedom from nature can be gotten a handle on in a more basic manner by mirroring that the inward choice and resolve of man is in specific regard autonomous of the need which lives in human fortunes. From information exchanged above, we could call this freedom from nature and history an autonomy from the 'world', where the last is comprehended as the unitary totality of history and nature. Not generally, but rather accurately where a primordial cognizance of flexibility has been stirred, a moment negative idea of opportunity runs together with the first. (The Essence of Human Freedom, 4-5)

For just if there is such self-sufficiency can the man take up a relationship to God. At exactly that point would he be able to look for and recognize God, hold to God and take upon himself the requests of God. All such being toward God would be on a basic level outlandish if the man did not have the likelihood of moving in the opposite direction of as of now surmises a specific autonomy and flexibility in connection to God. So the *full concept of negative freedom* amounts to the *independence of man world and God.* (5)

Realness: with this thought o opportunity as unconstrained decision, Sartre subsequently has the components required to characterize what it is to be a real individual. This mirrors the

idea of facticity. This thought of genuineness shows up firmly identified with Heidegger's, since it includes a method of being that displays acknowledgment that one is "Dasein" (to stamp the importance of our reality, Heidegger gave the name Dasein to the kind of being you are. Dasein interprets as "being there." and that is the manner by which we should consider ourselves). Be that as it may, not at all like Heidegger's, Sartre's origination has clear handy results.

This paper is composed by the documentation design as recommended in the seventh release of MLA Handbook. For what is expected of a credible decision is that it includes appropriate coordination of amazing quality and facticity, and accordingly that it stay away from the traps of an awkward articulation of the craving for being. This adds up to not getting a handle on oneself as flexibility and facticity. Such an absence of legitimate coordination amongst amazing quality and facticity constitutes lacking honesty, either as an individual or a between individual level. Such thought of genuineness is in this way very not the same as what is regularly prominently distorted as a commonly existentialist demeanor, to be specific an outright prioritization of individual immediacy. Despite what might be expected, acknowledgment of how our opportunity communicates with our facticity displays the obligation which we need to settle on legitimate decisions. These are decisions which are not caught in lacking honesty. Sartrean Existentialism is skeptical rationality of human opportunity considered as far as individual duty and genuineness. Celie, the hero of the novel *The Color Purple*, is anxious to motivate flexibility to have a decent existence.

This exposition incorporates five sections including a presentation and conclusion. The second part assigned "Walkerian Womanism" talks about the key preface of Womanism, i.e. 'A Black Feminism or Feminism of Color'. It is a backing of or eagerness for the rights and accomplishments and so forth of women. The third section entitled 'Placing Existentialist Womanism' demonstrates the significance and the aggravating of the term 'Existential Womanism' and the importance of the Womanist Existential perusing in *The Color Purple*. By this section, it will be certain that ladies have no given quintessence, however, should manufacture their qualities and implications in an intrinsically ludicrous universe of presence. Celie looks for futile to attest an essential feeling of poise by endeavoring to constrain Mr. -, her significant other to recognize her womanhood (personality).

The fourth section named "Celie Signs in a Woman" investigations the novel from an Existential Womanist perspective and portrays the improvement of the hero from a discouraged to a victor, in this way deciding her personality. The closing part attests that the novel is an Existentialist Womanist novel, in which a lady discovers her personality. Lady must certify her pith. 'The real life' of the lady constitutes her "pith". Consequently Existentialist Womanism in the novel inquires the development of "lady" by the patriarchal society and states, 'Let the Woman decide her Essence.' The hero tries to form her life into an important presence and in this way she prevails in her mission of embodiment. Celie gets her life as it truly is and discovers her substance with the assistance of Shug Avery.

Walkerian Womanism:

Alice Walker Strolls Into The Women's Activist Universe Of Free Origination With Her Variant of it-what has come to be named womanism. The Color Purple is a womanist novel. It is important to know Feminism to sign in Womanism. Women's liberation is a development which is framed to reinforce ladies. Women's liberation begins to develop with the constraint of Virginia Woolf's A Room of One's Own (1929), which could be taken as the primary intense current track on woman's rights. Despite the fact that women's liberation hops over three waves, nothing is to be said as a strengthening of the minimal. This sort of isolation towards the black women has caused the development of 'The Black Feminist Movement'. The reason for the freedom development is to stop segregation on the premise of race, sex, class, and shading.

So in 1973, a gathering of Black Feminists in New York framed the National Black Feminist Organization (NBFO). As per Barbara Smith the particular issues managed by the Black Feminist exercises were of gainful rights, cleansing misuse, break even with access to premature birth, human services, youngster mind, viciousness against ladies, assault, battering, lewd behavior, welfare rights, lesbian and gay rights, police ruthlessness, hostile to prejudice, saving condition etc.(Shahida. 26, 27)

Many creators have characterized The Black Feminist Movement. Be that as it may, among them the critical definition was Alice Walker's 'Womanism'. It is a women's activist term instituted by Alice Walker and it is a response to the acknowledgment that "Woman's rights" does not incorporate the points of view of Black Women. It is woman's rights that is "more grounded in shading", about indistinguishable to "Black Feminism". Womanism requires not to be introduced by "Black" but rather it connotes Black women. A Womanist values ladies' way of life and power as something that is fused into the world all in all. It anticipates the classiest parts of white woman's rights and effectively contradicts the belief system of isolation. Womanism depicts the path in which ladies bolster and engage Black man, and fills in as an apparatus for understanding the dark lady's relationship to man as not quite the same as the white woman's. It perceives that ladies are the survivors in a world that is harsh on diverse stages. Alice Walker characterizes womanism in her book Sisters in the Wilderness in an accompanying way:

Womanist religious philosophy is a prophetic voice worried about the prosperity of the whole African American people group, male and female, grown-ups and kids. Womanist religious philosophy endeavors to help back ladies see, insist and have trust in the significance of their experience and confidence for deciding the character of the Christian religion in the African American people group. Womanist philosophy challenges every single abusive drive looming black women' battle for survival and for the advancement of a positive, beneficial personal satisfaction helpful for ladies' and the family's opportunity and prosperity. Womanist

religious philosophy restricts all abuses in light of race, sex, class, sexual inclination, physical capacity and station (67). Shahida and M.Chakranarayan remarks in their book *A Study: Alice Walker about Walker's written work style as a Womanist*.

Alice Walker has been exceedingly acclaimed for her one of a kind exposition style. We locate a fragile adjust in her works. She is neither a stern women's activist nor advocates patriarchy, rather she is a Womanist one who puts stock in going about as a grown-up dependable genuine individual and who works for the upliftment as mankind all in all, apathetic regarding sexual orientation contemplations. Walker has been lauded by Gloria Steinem for her narrating system as she says "The narrating makes it (The Color Purple) overpowering to peruse". She has likewise valued Walker's utilization of Black American Vernacular as she remarks – Walker takes "the jump totally" from composed Standard English to Black American Vernacular, declining to name it "dialect" a word she believes has evoked negative associations in the past. Gloria Steinem espouses Walker's literary style with "no quotation marks" Celie just writes her heart out "pretty soon" she comments, you can imagine why anyone would bother to write any other way. For her, *The Color Purple* symbolizes the miracle of human possibilities (78-79)

Alice Walker's writing and works have been a declaration of magnificence and love of life. They have ascended from Walker's impression in the groans and clamors of Black Women. She has stood up of life and adoring graciousness through her ballads, short stories, books, articles, diaries, documentaries. Walker proposes 'Womanist is to women's activist as purple is to lavender'. The term womanist summons a racialized and regularly class found understanding to the gendered encounter proposed by women's liberation. This term has offered perceivability to the experience of African American ladies and other ladies of shading who have dependably been in the bleeding edge of the development against sexual and racial frameworks, yet frequently been minimized in history writings, media and women's activist developments lead by white women's activist or social equality development is driven by men of shading. Along these lines "womanism" mirrors a connection with history that incorporates African social legacy, subjugation in the United States and a family relationship with other ladies particularly ladies of shading. As Walker told in Times magazine

Women's liberation (all hues) certainly shows ladies they are skilled, one explanation behind its all-inclusive interest. Notwithstanding this womanist (i.e. black women's activist) custom accept, on account of our experience amid bondage, that the dark ladies are proficient (Shahida.28-29)She demonstrates it by uncovering the historical backdrop of the American bigotry. Subsequently, black women are "womanist" and white women remain only 'women's activist'. black women worry for and stress on male-female connections. Dissimilar to the white ladies, they give a road to encourage more grounded connection between black men and women. Walker's definition demonstrates this as she noticed that the womanists may be

"focused on survival and wholeness of whole individuals, male and female." Thus, womanism supplies a path for black women to address sexual orientation mistreatment without assaulting black men.

Walker's definition figures out how to conjure three imperative theories that edge black social and political idea in particular, Black Nationalism through her cases of black women' good and epistemological prevalence through agony under racial and sexual orientation mistreatment. Second, pluralism through the social respectability given by the similitude of the garden as In Search of Our Mother's Garden the garden is a representation "the hued race is much the same as a blossoming plant, with each shading bloom spoke to". Thirdly, coordination and absorption through her cases inferring black women are 'generally universalist' Thus, suggesting dark ladies are by one means or another better than white ladies in view of their rich social legacy, verifiable background and dark society convention. Their compositions chiefly go for communicating and saving these black people customs. Hence black women's activist essayists like Toni Morison, Jamaica Kincaid, Rita Dove, and Maya Angelou go for showing black women as freed people. Their books display a dream of humankind for all individuals. Distinguishing the liberatory potential inside black women from their solid verifiable experiences... Jamaica Kincaid (1949) in her books thinks about the mother girl relationship in forming a female personality in a male overwhelmed society and investigates the marvel of female bouncing". (Shahida.30).

Walkerian Womanism remains for the strengthening of dark ladies. It causes them to know that they are solid and shrewd. It empowers them to decide their pith.

Setting Womanist Existentialism:

Womanist Existentialism is begotten by clubbing Sartrean Existentialism and Walkerian Womanism. Womanist Existentialism takes after the components of these two isms. It is clear from the second part "Walkerian Womanism" that Womanism is culture particular and wonderful an equivalent word for black woman's rights. Womanism is a promotion of our excitement for the rights and accomplishments and so forth of women. The term Existentialism tries to follow the unimportant importance of our reality and concentrates how one decides his/her character (embodiment). 'Womanist Existentialism' is an endeavor to characterize "Womanism" from the perspective of "Existentialism" on the premise of Alice Walker's *The Color Purple*. Uniformity of rights and opportunity between the genders is alluring. Simone De Beauvoir seems to commend all ladies as having the ability to understand their inborn power in the feeling of the ladylike soul.

Womanist Existentialism utilizes an existential way to deal with examine the idea of being for the dark ladies. It analyzes black woman's encounters and how they build up an individual personality in a verifiable and institutionally male predominant society, where they are isolated.

The most popular line of The Second Sex 'One is not conceived but rather turns into a lady' (The Second Sex, 267), acquaints what has accompanied be known as the sex – sexual orientation qualification. Beauvoir's The Second Sex gave us the vocabulary for investigating the social developments of femininity and the structure for studying these developments. It was utilized as a freeing apparatus: by taking care of the courses in which patriarchal structures utilized sexual contrast to deny women of their "can do" bodies.

Womanist existentialism concentrates on the topic of the presence of women and the states of their reality. What's more, it says that the womanhood (the substance) is resolved through life decisions. On the off chance that the women could emerge from the servitude of the patriarchal belief system and the general public where the shading separation still exists and on the off chance that they could keep a separation from it, they would motivate bravery to extend importance into the impartial universe of in-itself. Prof. Shilpa Mathew states in her thesis entitled In Quest of Essence: an Existentialist Approach to the Care Taker about the anticipated importance;

This anticipated importance stays delicate, continually confronting breakdown for any reason from a catastrophe to an especially clever minute. In such a breakdown, we are put up close and personal with the stripped aimlessness of the world, and the outcomes can be annihilating. (16).

Womanist Existentialism additionally takes after the Sartrean philosophy that 'presence goes before pith'. A lady has no given pith however she should decide her esteems and significance by living in the general public without following the 'patriarchal womanhood' and 'shading woman's rights'. A woman must decide her substance. A woman's self should develop her own particular estimations of womanity and decide the pith of her Existence. This urges her to confront the future. Ladies require not to demolish 'the patriarchal womanhood' or 'the shading women's liberation' for developing her character, for when a lady decides her personality, it implies that can remain solitary among those issues. The well-known line of The Second Sex 'One is not conceived but rather turns into a lady' (267), composed by Simone De Beauvoir, offers accentuation to the significance of womanist existentialism.

A woman turns into 'a woman' simply because of the path in which she was raised. Patriarchal society has put 'the burden of womanhood' (values) upon women and they are compelled to furrow (live) with that burden. A woman may/may not know about the burden upon her neck, yet her life decisions and circumstances will comprehend this burden and to expel it by deciding her character. Life decisions in the life of a lady help her to decide her 'self'. A woman will experience the ill effects of the unsettling influences until the point that she decides her character. Here "aggravation" implies - the general public where she lives, the separation on the premise of sex, shading, and race and so on - the history, which makes her a

woman as per the ideas of the patriarchal society. A similar history will give or uncover her genuine personality. A woman can decide her character by living inside these aggravations, on the grounds that these unsettling influences give her the vitality to conquer it. She turns into 'a woman' with this vitality. The nearness uncovers the nonappearance however the nonattendance does not make the nearness. What's more, the nearness is resolved through life decisions. Through and through freedom, moral duty and flexibility are additionally considered as the elements of Womanist Existentialism.

Every woman has 'a woman inside. She turns into a woman when she decides her 'woman'. She can choose how the "woman" ought to be before others. It is dependent upon her to decide her "self" with the assistance of the circumstances that she confronts. For e.g. on the off chance that there is a white paper, measured A4, on the writing board, everybody can see its genuine size until the point that it gets secured. At the point when that is secured by keeping up a white stage in a precious stone shape, everybody sees the jewel shape. It is up to the individual, who is the proprietor of that white paper, who must choose fit as a fiddle the white paper is to be seen to others. Similarly, a woman turns into 'a lady' through her life. Her decision determination decides her character. One can never drink from a similar waterway from which he had once plastered. The present "I" is not tomorrow's a direct result of the adjustment in the choice of decision. Tomorrow's "I" might be great or terrible. Human flexibility empowers us to choose another decision or to take after the old one. When one turns out to be certainly upon the decision he/she chose, it implies that he/she decided his/her character (embodiment).

Womanist Existentialism connotes the way that ladies are tossed into their reality first and subsequently, presence is resolved just through her life decisions. She moves toward becoming "she" simply because of the life decisions.

The human circumstance for the existentialist is accordingly portrayed by "Facticity" (throws), Anxiety and Despair. We wind up existing in our very own world not making and unconcerned with our worries. We are not the wellspring of our reality, but rather get ourselves tossed into a world we don't control and didn't pick. We are confronted with the absence of any outer wellspring of significant worth and assurance. We are confronted with the obligation of picking our own particular nature and values and in doing as such; we should confront the duty of picking human instinct and qualities for mankind in our free decisions. This circumstance depicts 'apprehension'. In observing the difference between the universes we are tossed into and which we can't control and the supreme flexibility we need to make ourselves, we should give up all hope of any expectation of outer esteem or assurance and limit ourselves to what is under our own control. (Mathew Shilpa.20)

Womanist Existentialism is likewise worried about discovering substance and the significance of life through unrestrained choice, decision, and moral obligation. Womanist

Existential emergency is a phase of improvement in which a woman addresses the establishments of 'the patriarchal ideas of womanhood' and 'the shading woman's rights'. So it underscores the uniqueness.

Walker realized that at the time she composed this novel (*The Color Purple*), black women had no voice. It is through this novel she attempted to voice their sentiments. She needed to confront extreme feedback from the black group for the depiction of the black male as attackers, weak and abusive. Walker is worried about finding a voice as well as of making one's own personality through another frail character Squeak or Mary Agnes in the novel typifying this change.

Celie Signs In A Woman:

Womanist existentialism concentrates on the topic of womanhood and the pith of presence. It focuses on 'the way lady discovers her character'. Alice Walker describes in her novel *The Color Purple* about the melancholy conditions in which the hero Celie-was conceived and raised and the way how she signs in a lady. When we experience the novel *The Color Purple*, we feel Walker's treatment of her topics and characters as though everything accomplishes a genuine extent.

Mel Watkins remarks about the style of Alice Walker in the New York Times (book survey): Alice Walker's decision and successful treatment of the epistolary style has empowered her to tell a powerful story of ladies' battle for equity and freedom.

Through her books, she is effective in reclassifying the negative pictures winning concerning black women. Walker has introduced them as fit for understanding their possibilities through their life decisions.

The Color Purple depicts the many-sided quality of the issues of black women in America and outlines their choice which urges them to decide their singularity, challenging the exploitative mindset of a general public commanded and molded by patriarchal society and shading governmental issues. The characters in the novel *The Color Purple* can acknowledge the progressions and, in this manner, achieve a condition of change.

The protagonist of the novel Celie is uneducated and sexually abused by her stepfather.

You better not never tell anybody but God. It'd kill your mammy.

Dear God,

I am fourteen years old.

Celie does not use any grammar to convey her feelings. Her sister Nettie received an education than Celie so she was able to speak and write.

Walker compares frail and solid characters for affecting balance. Celie and Sofia introduce this juxtapositioning. While Celie liked to stay silent and perseveres through all sufferings persistently, Sofia picked "to battle [her] daddy... siblings cousins and uncles". This sort of juxtapositioning gives us the proof of marking in 'a lady'. Celie can conquer all mistreatments of her life and can be seen the way she offers an answer to Mr-,

You a lowdown pooch is what's wrong [...] It's a great opportunity to abandon you and go into creation. (*The Color Purple*)

She breaks every one of the relations with Mr-and she runs with Shug to Memphis. She realizes that "Dad" is her progression father from her sister. This news offers certainty to her. She took up gasp-making business, suggestive of the way that all ladies might be free from the mastery of men. She turns into a freed and certain lady who has discovered her voice as well as her personality. Celie's new association with the world is shown by the way she now keeps in touch with her letters and interfaces with individuals. She communicates her remarks, which are exceptionally sagacious and now and then snide. She began considering once again live and this demonstrates her developed and created outlook towards her life. As it were she discovered her quintessence however her life decisions. Celie says:

I [Celie] start to wonder why we need love, Why we suffer. Why us black. To wonder. To art. And in wonderings about the big things and asting bout the big things, you learn about the little ones, almost by accident. (*The Color Purple*).

Shug influences Celie to determine her personality. Celie describes Shug in her letter to God as:

The most beautiful woman I [Celie] ever saw. She some more pretty than my mama. She bout ten thousand times prettier than me. I see her there furs. Her face rouge. Her hair like something tail. She [...] her foot upon somebody motor car.

Conclusion:

The principal thought of Sartrean Existentialism 'presence goes before pith' implies that the genuine existence of the individual constitutes his/her 'self'. Hence an individual makes esteems and develops a significance for his/her life through his/her awareness. Womanism is an endeavor of the black women to frame their character (Black Feminism).

The *Color Purple* is a Womanist Existentialist novel, in which a woman discovers her personality. a woman must decide her own substance. 'The genuine life' of the woman

constitutes her "quintessence". In this way Womanist Existentialism in the novel inquires the development of "woman" by the patriarchal society and states, 'Let the Woman decide her Essence.'

The Color Purple is the narrative of a poor black woman (Celie), who is manhandled by her progression father Alphonso and her better half. The hero of the novel keeps quiet until the point when she meets Shug Avery. Their relationship gives her vitality to confront the severe encounters of life. The peruse knows her past through her letters to God and her sister Nettie. She runs with Shug when she realizes that Nettie's letters are avoided her by Mr-. She discovers her two kids with the assistance of her sister. She could decide her embodiment through these encounters.

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