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The white's dilemma and itch of male flesh in post-apartheid South Africa: the study of J.M. Coetzee's disgrace

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UNIVERSITY OF BURUNDI

FACULTY OF ARTS AND SOCIAL SCIENCES

DEPARTMENT OF ENGLISH LANGUAGE AND LITERATURE

THE WHITE'S DILEMMA AND ITCH OF MALE FLESH IN POST APARTHEID SOUTH AFRICA: THE STUDY OF J.M. COETZEE'S *DISGRACE*

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A Dissertation Submitted in Partial Fulfillment of the Requirements for the Award of the Degree "Licencié en Langues et Littérature Anglaises"

Bujumbura, March 2012

MEMBERS OF THE JURY

President : Eric S. Njeng

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Assessor : Audace Mpingiravuga

DEDICATION

To my dear parents;

To my lovely husband;

To my dear son;

To my sisters and brothers;

I dedicate this work.

ACKNOWLEDGEMENTS

I am indebted to many people who have at various levels contributed to the completion of this work. I cannot acknowledge all their contributions individually.

However, I would like to thank wholeheartedly Mr. Nganyu Dominic Nformi, my supervisor, for the valuable guidance and advice. He has persistently made invaluable criticism and constructive remarks. Without his help, the completion of this work could not have been possible.

I am also grateful to all my teachers from primary school to the university in general and those of the Department of English Language and Literature of the University of Burundi in particular for their intellectual formation.

I also offer my regards of appreciation to the family of Njebarikanuye Stany who supported me along the way of my studies. My gratitude is also addressed to my uncle Karikurubu, Remy who helped me in many ways. My thanks are also addressed to my aunt KAVUNGERWA, Marceline for all what she did for me.

Finally, an honorable gratitude goes to the tens of thousands of you who have helped me make my life what it is today.

ABSTRACT

This work aims at examining the dilemma in which the whites in South Africa live after the end of the period of apartheid as seen through *Disgrace* by J.M Coetzee. We will try to examine the harsh social atmosphere which has characterized South Africa during this period. In this point, our focus will be laid the confusion and the unpredictable web in which the whites are caught. They are oppressed by blacks while the justice and the police are passive as they do nothing to protect innocent people who are mostly whites. As our topic stands, we will equally attempt to examine the negative side of the male character in the novel; this part will deeply focus on the behavior of men who are abusing women during the post apartheid period. In this light, our study will be written against the hypothesis that the whites in South Africa are victims of black oppression during the post apartheid era. We will equally seek to prove that both the white and the black men in the country abuse women sexually. To reach our conclusion, we are going to employ the New Historicism theory.

RESUME

Ce travail vise à examiner le dilemme dans lequel vivent les blancs en Afrique du sud après la fin de la période de l'apartheid vu à travers Disgrâce de JM Coetzee. Dans ce point, notre attention sera portée sur la confusion et la toile imprévisible dans laquelle les Blancs sont pris. Ils sont opprimés par les Noirs tandis que la justice et la police sont passives car elles ne font rien pour protéger les innocents qui sont pour la plupart des Blancs. Comme notre sujet stands, nous tenterons également d'examiner. Le côté négatif du personnage masculin dans le roman : cette partie s'intéressera profondément au comportement des hommes qui abusent des femmes pendant la période postapartheid. Dans cette optique, notre étude sera rédigée contre l'hypothèse selon laquelle les Blancs en Afrique du Sud sont victimes de l'oppression noire pendant l'ère postapartheid. Nous chercherons également à prouver que les hommes blancs et noirs du pays abusent sexuellement des femmes. Pour arriver à notre conclusion, nous allons. Utiliser la théorie du Nouvel Historicisme.

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GENERAL INTRODUCTION

Along the course of history, the world has been characterized by many changes. Those changes have caused a lot of confusions, worries and left victims. South Africa is a good example that has been characterized by some of these changes. The changes that South Africa has faced are by marked two phases; the period of apartheid and post apartheid period. While the whites controlled and oppressed blacks during the first period, during the post apartheid era, we realize that blacks are in a euphoric mood since they are now on power, and on the other hand, whites are confused and worried because they didn't believe that blacks would one day take power. Blacks want to revenge now because they suffered much during the apartheid period. Whites find themselves in the situation of dilemma and they do not know what to do; some try to flee their country and others stay there suffering. Blacks are happy with the changes but this happiness does not last for long. This is due to the fact that the end of apartheid is followed by many problems. Among those problems, one can mention the violence of black against whites, the problem of HIV/AIDS, the phenomenon of xenophobia among others.

In this work, the focus will mainly be on the book *Disgrace* by J.M Coetzee. In this book, the main character, David Lurie, uses his power to abuse a young girl. He is a white South African male in a world where such men no longer hold the power they once did. Whites are victims of black oppression. Coetzee also portrays the negative side of male in the post-apartheid South Africa.

Before venturing deeper into the analysis of this work, it would be better to define some key terms. The key term that is frequently used in this work is the term apartheid. According to our internet source, apartheid means apartness or separation in Afrikaans and Dutch languages. The apartheid system segregated groups along racial lines. The groups were mainly Blacks, Indians and colored.

These classifications determined one's geography, job, economic status and access to resources such as education and health care. Afrikaner ran National Party in 1948 and had its roots in South Africa under British rule under colonial rule. The object was political separation termed "Grand Apartheid" segregation termed "petty apartheid" did not come into play until the National party come into rule.

According to *Oxford Advanced Learner's Dictionary,* apartheid means the political system in South Africa in which only white people had full political rights and other people, especially black people, were forced to live away from white people, go to separate schools, etc.

During apartheid, not only mixed race marriage but also interracial sex was prohibited. Every individual was classified by race. If the race of an individual was ambiguous, a committee was formed to settle the matter. Just as in America, the society claimed to uphold a standard of "separate but equal" treatment. Black hospitals were inadequately founded and staffed: housing in black area rarely had plumbing and electricity. Resistance to apartheid came in the form of the African National Congress (ANC) and other political entities. They staged protest marches and strikes as the atrocities of apartheid swiftly weakened.

In the final years of apartheid, South Africa was in a state of emergency. The tensest years were from 1985-1988 during which, the government of national unity crushed any opposition or threat to its authority. In 1994, Nelson Mandela won the first-post-apartheid elections by a landslide and become the first black president of South Africa.

Another key term that is going to be used in this work is the term "dilemma". *The Macquarie Dictionary* defines dilemma as "a situation requiring a choice between equally undesirable alternatives". William Asker defines the same term

as "a problem with at least two situations, on which none are desirable or acceptable .A source on internet defines the word dilemma as "an argument that presents two alternatives, each of which has the same consequence. Another source on internet gives the definition of dilemma as "a state of uncertainty or perplexity. It is a situation where there seems to be two choices, neither of which is satisfactory and it is hence hard to make a decision". Another important word that is going to be used in this work is the term "Itch". *The oxford advanced Learners Dictionary* defines this term as "an uncomfortable feeling in one's skin that makes them want to scratch oneself." The same dictionary gives another meaning as "strong desire to do something." *The American Heritage Dictionary* defines the term 'Itch' as "the feeling that accompanying an unsatisfied desire." The free Dictionary defines the word 'Itch' as restless desire or craving for something.

For a better understanding of our study, it will be important to know who J.M. Coetzee is. The author of the novel *Disgrace*, John Maxwell Coetzee is one of the foremost authors of our generation. In a career that has spanned four decades; he has published eleven works of fiction, many collections of Essays and two works of fictionalized biography. He was the first on two authors to win the booker prize twice-for *LIFE and TIMES* of Michael K. in 1983 and Disgrace in 1999 and in 2003 he was awarded the Nobel Prize for literature. Born in Cape Town South Africa on 7th February, 1940, to a lawyer father and school teacher mother, Coetzee graduated from the University of Cape Town with degrees in English and Mathematics. Having relocated to London, he worked for a time as a programmer for IBM and moved for United States to complete his PhD in Linguistics. Having his thesis on computer stylistics of the works of Samuel Becket, Coetzee took up a position as a lecturer at state University of New York. However, in 1971, when he sought permanent resistance in United States, his

application was denied due to his involvement in anti-Vietnam war protests. He then returned to South Africa where he lectured literature at the University of Cape Town through to his retirement in 2002. That year, he relocated to Australia where he is an honorary researcher fellow at the University of Adelaide. He became an Australian Citizen in 2006. Famous reclusive, Coetzee is a man who avoids the spot light. Kain Malan, a South African Journalist describes him as a "man of almost monkish, self-deplane and dedication he does not drink, smoke or eat meat. He cycles vast distances to keep fit and spends at least an hour at his writing-desk each morning, seven days a week".

Coetzee has a difficult relationship with his homeland. The landscape of South Africa runs throughout his fiction, weaving and winding in and out of his character's lives. Yet repeatedly, he has left the country and sought citizenship abroad. He refuses to speak about the political situation in his home country but many of his books deal with the stunk inhumanity of racial relations in South Africa. He appears to see the problems as entrenched and impossible.

As far as the motivation of this work is concerned many things have influenced us to choose this topic. First, it is important and interesting to study and know the history of South Africa concerning the period of post-apartheid. It is important to note that the post-apartheid South Africa is characterized by many problems, this is due to the fact that those who were on power are no longer there and those who have taken power are not there to reconcile with the former oppressors, but rather, want to make vengeance. This is what justifies the white's dilemma during the post-apartheid South African period. Second, the situation in South Africa is common in many African countries today. Their case may have been justified through racial lines, but for many as it is the case in our country, Burundi, it may be based on tribal and or political leanings. In Burundi today, people are favoured or hated because of their belonging to a different

tribal or political party. On the other hand, women today in our country are victims or one sexual abuse or another. Unlike the apartheid and post apartheid periods in South Africa, the case in Burundi may be attributed to crisis that has affected this country for year. In sum, like women in *Disgrace*, Burundian women have equally been and are still victims of sexual abuse.

This study aims at showing how the white people have lost their power to the advantage of blacks. During this period, blacks live in a euphoric mood but unfortunately this happiness does not last for long. This work therefore aims at showing how roles have been reversed in South Africa, and how many problems characterize post-apartheid South Africa. In this perspective, our focus will be on how blacks want to revenge on one hand, and on the other hand, how whites are confused, how they are worried by the situation. They are ill treated by black people and they do not know where to turn for help; the police and the justice of this time do not play their role of protecting innocent citizens. Furthermore, this study will cover the 20th century, especially the period of post-apartheid in South Africa during which we are facing the emergence of new phenomena. The focus will be on J.M Coetzee's *Disgrace,* even though we will draw from related sources to support our arguments.

In this work, New Historicism theory is going to be used. In fact, new Historicism is a literary approach based on the idea that literature should be studied and interpreted within the context of both history of the author and the history of the critic. Based on the literary criticism of Stephen Greenbelt and influenced by the philosophy of Michel Foucault, New Historicism acknowledges that not only a work of literature is influenced by the author's time and circumstances but the critic's response to that work is also influenced by his environment, beliefs and prejudices. New Historicism frequently addresses the critical theory based idea that the lowest common denominator for

all human actions is power, so the New Historicist seeks to find examples of power and how it is dispersed within the text. Power is a means through which the marginalized are controlled, and the thing that the marginalized (or, other) seek to gain. This relates back to the idea that because literature is written by those who have the most power, there must be details in it that show the views of the common people. New Historicists seek to find "sites of struggle" to identify just who is the group or identity with the most power. New Historicism has suffered from criticism, most particularly from the clashing to be post modernists.

New Historicism denies the claim that society has entered a 'post-modern or post-historical' phase and allegedly ignited the 'culture wars' of 1980s (Seaton,2000).The main points of this argument are that New Historicism ,acknowledges that almost all historic views accounts, and facts they use contain biases which derive from the position of that view. As Carl Rapp states; The Historicists often appear to be saying we are the only ones who are willing to admit that all knowledge is contaminated included even our own.

Camile Puglia likewise cites "The New Historicism coming of Berkeley" as an issue where the PC academy thinks it's going to reform the old bad path ,I have been there before they have been ,and I am there to punish and expose and to say what they are doing …a piece of crap." Elsewhere Puglia has suggested that New Historicism is "refuge for English majors without critical talent or broad learning in history or political science." To practice it, you must apparently lack all historical sense. Harold criticizes the New Historicism for reducing literature to a footnote of history, and for not paying attention to the details involved in analyzing literature.

Taking into account what has been said about New Historicism approach, we discover that it would be better to use it in our research. The reason is that our topic is based on a novel situated in the real history of South Africa, in the post-apartheid period.

Many critics have put much interest on the author and particularly in the novel under study, *Disgrace*. J.M. Coetzee is one of the South Africa's significant authors during the post-apartheid period. He is one of the few writers to have won prestigious booker prize for Literature. This greatness has stimulated many researchers' critiques on his works. In the *Guardian review of Disgrace*, Nadine Gordimer identifies in it the question of white's dilemma in the New South Africa when he says "when the book was first published in 1999, South Africa was still the Rainbow Nation in which it was believed by the relatively unconscious white community that the future belonged to all its inhabitants." The white's dilemma identified by the author J.M Coetzee's *Disgrace* is a reality in the post-apartheid South Africa. White men are disappointed and they don't know whether to flee or to stay in country and continue to suffer.

NDAHABONIMANA Emmanuel in his thesis entitled "Reversal of values in JM Coetzee's *Waiting for the Barbarians* and *Disgrace"* states that white people were not stable in South Africa when he says:

> As the social level, we discover that, when you are neither politically nor economically powerful there is no way you can be well considered in society white men, as portrayed in *Disgrace* are denigrated in South African society during post-apartheid period. That is why as we see many of them preferring to flee the country instead of bearing the humiliation in a place where they were once honorable. (16)

Ndahabonimana's concern in the above quotation is the bad situation in which white people of South Africa found themselves. They are in a situation where they have no other solution except fleeing their country and make their life elsewhere. They have no right to live in South Africa because black people are now oppressing them as they used to do during apartheid period.

In this light, our study will be written against the hypothetical assumption that the whites in South Africa are victims of black oppression during the post apartheid era. We will equally seek to prove that both the white and the black men in the country abuse women sexually. The present work will further try to prove that the situation of dilemma which white South Africans find themselves in is due to the fact that things have changed in South Africa. Also, this work is based on the assumption that women are victims of rape in the post apartheid South Africa.

Including the General Introduction this work will be subdivided into three chapters and a general conclusion the general introduction gives an overview of the whole work.

Chapter one entitled "The Euphoria of the new Epoch" examines how the end of apartheid was saluted with strong feelings all over the world. It will also draw the reader's attention to the fact that strong feelings are short lived as Coetzee shows it in his novel. Some see it as a time for revenge and other see it as a period of breaking social barriers. This chapter will examine some problems that followed the end of apartheid.

Chapter two entitled "the itch of male flesh" looks at the negative sides of male in post – apartheid South Africa .David Lurie is a man who uses his position to sexually violate his student.

Chapter three which is title "The white dilemma" will focus on how white people are in a situation of dilemma. Regardless of what is happening to them in this new period , they are confused about what they are going to do, whether to flee their country of origin or stay in the country suffering .This is worsen by the fact that the justice and the police are corrupted and do not react to what is happening to white people.

CHAPTER I: THE EUPHORIA OF THE NEW EPOCH

"Even though we've changed and we've all finding our own place in the world, we all know that when the tears fall or the smile spreads across our face, we'll come to each other because no matter where this crazy world takes us, nothing will ever change so much to the point where we've not all still friends" (Arnold Bennett). According to what is said by Arnold Bennett in the above quotes, it's no use to be happy or not to be happy when a change takes place in the world. You may laugh to day and cry tomorrow because no one knows what will happen the following days.

In fact, what happened in South Africa with the end of apartheid is similar to what has been said by Arnold Bennett in the above quote. The official dismantling of apartheid, the release of Nelson Mandela after 27 years of imprisonment, followed by the inauguration of the Government of National Unity (GNU) has marked this decade as the most fascinating in the history of South Africa. The end of apartheid led to a euphoric mood which was however short lived. The whites have last their power. New rulers also introduce new principles. So the changes that have taken place are not always regarded as improvements.

On 27 February 1994, the first democratic elections were organized in South Africa. Evidently, the general mood was that of relief and happiness. Apartheid and white domination had come to the end and many South Africans, especially blacks were happy with the situation since they had much suffered under the system of apartheid. This happiness was of course manifested in different ways. The first person to show his happiness is of course Nelson Mandela, the one who fought for freedom for long time. People of South Africa saluted the end of apartheid with strong feelings. In his *Victory speech* (1994), announcing the ANC election victory (2 May1994), Nelson Mandela said:

> People have voted for the party of their choice and we respect that. This is democracy. I hold out a hand of friendship to the leaders of all the parties and their members, and ask all of them to join us in working together to tackle the problems we face as a nation. And ANC government will serve all the people of South Africa, not just ANC members.
>
> Now is the time for celebration, for South Africans to join together to celebrate the birth of democracy I raise a glass to you all for working so hard to achieve what can only be called a smile miracle let our celebration be in keeping with the mood set in the elections, peaceful, respectful and disciplined, showing we are people ready to assume the responsibilities of government.
>
> I promise that I will do my best to be worthy of the faith and confidence you have placed in me and my organization, the African National congress. Let us build the future together and to a better life for all South Africans (Internet source)

In this speech, nelson Mandela was trying to promise an optimistic future .He was saying that, all the people of South Africa are all legitimate citizens of the country and would live in harmony in their country of birth. He promised even those who failed in the elections that there was no reason to fear the incoming leaders, because according to nelson Mandela the new leaders would govern for all the South Africans.

Furthermore, South Africa has been baptized by the new leaders as a "Rainbow Nation" which means that the country is seen as a country in which all the colors of human beings have the right to live. In his work, *Nelson Mandela:*

Bibliography, Martin Meredith cites experts of Mandela's speech that relate to the rainbow nation:

> The time for healing of wounds has come. The moment to bridge the chasms that divide us has come. The time to build is upon us. We have, at least achieved our political emancipation. We pledge ourselves to liberate all our people from the continuing bondage of poverty, deprivation, suffering and other discrimination. We enter into a covenant that we shall build the society in which all South Africans both black and white, will be walk tall, without any fear in their hearts, assured of the inalienable right to human dignity-a rainbow nation at place with itself and world.(Meredith 521)

Nelson Mandela's promulgation of the concept of the "Rainbow Nation" is premised in part on the expectation of change that accompanied his release from prison. The release of Nelson Mandela was received by many South Africans with an optimistic vision. This is what Steve Clark stipulates in his *Nelson Mandela speaks: Forging a Democratic non-racial South Africa*." In this, Nelson Mandela said:

> Today, the majority of South Africans, black and white, recognize that apartheid has no future. It has to be ended by our own decisive mass elections in order to build peace and security. The mass campaigns of defiance and other actions of our organizations and other people can only culminate in the establishment of democracy. (Clark 25)

In the above quotation, it is said that the system of apartheid has not only come to its end but also, a new phase of sociopolitical development has emerged. The happiness of the end of white domination is also shown by different writers of this period. A South African writer Andrew Brink says:

> We have all become members of our great extended family. Black, Brown and White; in the course of this one day, a quite miracle has been taking place. A mere week ago, some people have begun to barricade themselves in their home, expecting a wave of violence to swamp them today. What is happening today is the opposite.
>
> We are discovering through the basic of this experience, that we are all South Africans. It is as simple as momentous as that. Most of us will return to our separate existence tomorrow .In the commotion of the coming days, months, years, much of this day may fad. The knowledge of having been here together; the awareness of a life, a country, a humanity we share. By achieving what has seemed impossible, we have caught a glimpse of the possible. (Internet source)

In the above statement, Andrew Brink wants to mean that, in South Africa, a fully and truly multiracial and multicultural nation seems to be in the making .People of South Africa in this present moment, think that their country would be like paradise. In additions, after his victory in the democratic elections, Nelson Mandela made a government of national unit.

He introduced Frederick de Clerk in his government. Instead of being reduced to irrelevancy, he emerged as one of the first presidents in a new South Africa. Buthelezi ended up as a cabinet member of the government of national unity. White's chief of the army and the Minister of finance regained their jobs. By

doing this, President Nelson Mandela wanted to heal the bitter wounds of apartheid as he reassured the whites that they would have the future in a democratic South Africa. Furthermore, blacks of South Africa thought that with this epoch that marked the end of white domination, they were going to own everything belonging to the whites who were no longer on power. In the novel Disgrace, the black Petrus claims that he is now the owner. From a helping hand, he becomes a land owner. In the novel *Disgrace* the author says:

> Petrus speaks the word with real amusement. Once he was a boy, now he is no longer. Now he can play at being one, as Marie Antoinette could play at being a milkman. I must keep Lucy's farm running says Petrus I must be the farm manager. (152)

Petrus is self-confident, hard working and opportune, he understands very well the conditions prevailing and he takes time in order to get maximum gains .His offer to get married with Lucy is somehow a ruse to get her land. Petrus says that Lucy is a woman who needs protection during these difficult situations, but in reality, Petrus does not want to protect Lucy but rather, to take-over her land.

In addition, all the presidents who came after apartheid period delivered the discourses of national building. These are Nelson Mandela in 1994 and Taboo Mbeki in 2004.All these presidents promised power- sharing, security and development. But unfortunately, what has been promised is not what has been done.

The period that follows the elections in South Africa is mostly characterized by different problems such as crimes of different kind, violence, and corruption, VIH / SIDA, unemployment and the phenomenon of xenophobia. In reality the period after the end of apartheid seems not to be different from that of apartheid. Crime and other types of violence are still prevailing.

Concerning all these problems that happen during this post-apartheid period, Luc Renders writes the following:

> Now I sometimes shudder and wonder: have the patterns of abuse of power, of corruption, of political opportunism, of the pain and suffering of ordinary people really stayed so much the same. Do I like myself twice over? (1995:51)

According to what is the said in the above quotation, South Africa has not changed .The situation is almost the same as in the period under white domination and the people are disappointed. People are still suffering .Blacks of South Africa want to revenge now. Since the situation has been reversed, whites are no longer on power and they have to suffer because blacks are oppressing them now.

As Coetzee shows it in his novel *Disgrace*, the period of post-apartheid is characterised by vengeance and violence .Whereas in the apartheid years the blacks were portrayed as the victims of white Racism and institutionalized violence, now tables have been completely turned. The whites are no longer considered as the diehard racists. Moreover, the victims of black aggression are often innocent people and defenceless women.

In their desperation, which is strengthened by the fact that the police and the justice are seen to be powerless to act in the violence; the whites are sometimes driven to take the law in their own hands .David Lurie and his daughter Lucy are robbed and the justice and the police are passive they do nothing to protect them or even punish those who are guilty. In the novel *Disgrace*, we are shown how the police do nothing to protect innocent people .In the novel, David says:

> Petrus, my daughter wants to be a good citizen and a good neighbor. She loves Eastern Cape she wants to make her life here; she wants to get along with everyone. But how can she do so when she is liable to be attacked at any moment by thugs who then escape scot-free? Surely you see! (192)

Hence, the black takeover means a dramatic turnaround for the whites. While under white rule they could behave with near impunity they are now no longer above the law. They are called to account for their faults of the past .This is illustrated in the novel *Disgrace*, where we find whites who are victims of what have been done during the apartheid period. In the novel, David Lurie and his daughter Lucy are robbed and Lucy is raped by her black neighbors.Talking about what happened to David Lurie and this daughter Lucy, the author says:

> It happens every day, every hour, every minute, he tells himself, in every quarter of the country. Count yourself Lucky to have escaped with you life. Count yourself lucky not to be a prisoner in the car at this moment, speeding away or at the bottom of a donga with a bullet in your head. Count Lucy lucky too. Above all Lucy.
>
> A risk to own anything: a car, a pair of shoes, a packet of cigarettes. Too many people too few things what there must go into circulation, so that everyone can have a chance to be happy for a day. That is the theory; hold to the theory and to the comforts of theory not human evil, just a vast circulatory system, to whose workings petty and terror are irrelevant. That is how one must see life in this country: in its schematic aspect otherwise one could go mad. Cars, shoes, women too.There must be some niche in the system for women and what happens to them. (98)

The fact that blacks hold the levels of power does not mean that the country has fundamentally changed. This is because the same patterns of violence still persist. The coloured community had put high hopes in the new black government, but unfortunately it finds it basically unchanged. Most whites have no choice but to accept black rule. Most whites accept the new regime as a fait accompli. White people feel frustrated, isolated and despaired.

In the novel *Disgrace*, the protagonist David Lurie is a professor of communications at the University of Cape Town. His dalliance with one of his black students Melanie Isaacs makes him discharged from his job. He leaves Cape Town and goes to live with his daughter in the remote country side in order to escape the hostile atmosphere of the city. The suffering of white people during this period of post- apartheid is due to the fact that whites have been oppressing blacks during the apartheid period. So during the post-apartheid period, they are made to pay all crimes committed in the post.

Nevertheless post-apartheid society is not different. Power corrupts instead of learning to the contrary from their repression; blacks are committing those crimes that oppressed them during post-apartheid period. They are asserting their authority in much the same as whites did previously. David Lurie or any other white for that matter , helpless to do anything about the situation tolerates the violence as a necessary evil. The following is what David Lurie says about what is happening to whites during this period of post-apartheid.

> I don't agree. I don't agree with what you are doing. Do you think that by meekly accepting what happened to you, you can set yourself apart from farmers like Ettinger?

> Do you think what happened here was an exam ; if you come through you get a diploma and safe conduct into the future, or a sign to paint on the door- lintel that make the plague pass you by. That is not how vengeance works Lucy. Vengeance is like a fire. The more it devours, the hungrier it gets. Then help me. Is it some form of private salvation you are trying to work out? Do you hope you can expiate the crimes of the past by suffering in the present? (112)

Furthermore, the post- apartheid period in South Africa is also characterised by the breaking of social barriers. In fact, what happened to David Lurie in the novel *Disgrace* shows that there is a breaking of social barriers in post-apartheid South Africa .The novel *Disgrace* opens with a brief introduction to David Lurie: "For a man of his age fifty-two divorced, he has to his mind solved the problem of sex rather well." (1)

Looking at the above description, David Lurie is a kind of man who is not ashamed of having sex with a girl of his children's age and he has no problem about admitting it publicly. What shows the breaking of social barriers here is that, David Lurie , as a professor of university shouldn't put on this kind of behaviour because he is supposed to be a good educator and a good example to his colleagues and to his students. But here instead of showing good example to his students he tries to mislead them. In the novel *Disgrace* it is said:

> Technically he is old enough to be his father. He takes pleasure in her because his pleasure is unfailing; affection has grown up in him for her (1).

Another instance which shows that values have been broken during post-apartheid period in South Africa is the fact that some teachers teach things that they themselves don't understand very well and consequently, their students do no consider them as good educators, good lecturers. In the novel *Disgrace*, David Lurie tries to teach things that he himself does not understand. In the novel it is said:

> Because he has no respect for the materiel he teaches, he makes no impression on his students. They look through him when he speaks, forget his name. Their indifference galls him more than he will admit. (50)

This shows that students have no respect for their teacher. Normally students must respect their and the teacher is respected because of what he/she represents in front of the students.

The period of post-apartheid is mainly characterised by vengeance. In fact, the changing of political condition and their effects on the whites as well as blacks is more discussed in J .M Coetzee's *Disgrace*. The protagonist David Lurie, who had been a privileged professor, is disconcerted by changes in post-apartheid society. He cannot understand the reality of South Africa at the present moment there has been a reversal of roles; whites are no longer capable of protecting themselves and their own. Now, the blacks are masters of the whites.

There's anarchy all around. David Lurie feels out of place in his job. He and his daughter Lucy are attacked and this seems to be the fate of almost all the whites in South Africa. In J.M Coetzee's *Disgrace* the protagonist David Lurie is an impotent white who can only watch and suffer; he cannot even save his daughter from the savages. David understands that this is revenge and that no white is safe from it. The attack on him and his daughter leaves him and his daughter

shocked, humiliated and disgraced .He has to accept it because this is what is happening everyday. He understands that nothing is no longer the same. In J.M Coetzee's *Disgrace* it is said; "It happens everyday, every hour, every minute, he tells himself, in every quarter of the country". (98).

As it is stipulated in the above quotation, whites have to be accustomed with what is happening at this period, David Lurie, the protagonist in the novel, laments the passing of old time when he tries to ask Petrus if had foreknowledge of the attack

He suspects Petrus of conniving with the attackers, but unlike the old days, he cannot get any information about it. He cannot even ask him to explain his relations to one of the attackers because things have changed. He feels more and more out of place in this South Africa, and David Lurie is not able to cope with these changes .In the novel, it is said:

> In the old days one could have had it out with Petrus. In the old day's one could have had it out to the extent of losing one's temper and sending him packing and hiring someone in this place. But though is paid a wage, Petrus is no longer strictly speaking, hired help. It is hard to say what Petrus is, strictly speaking. The word that seems to serve best however is that Petrus is a neighbor .What at present happens to sell his labor because that is what suits him. He sells his labour under contract, unwritten contrast, and that contract makes no provision for dismissal on grounds of suspicion. It is a new world they live in, he and Lucy and Petrus. Petrus knows it, and Petrus knows that he knows it. (117)

This instance shows that whites of South Africa are suffering from the vengeance and that they have to accept it. They have to accept it because this is the reward of what has been done during the apartheid era. Now, blacks are the owner of lands. Blacks have known the life of indignity in the white's regime. Now, in this changed world, they have become land owner. In the novel *Disgrace*, Petrus say: "I must Keep Lucy's from running .I must be the manager" (152).

Petrus is proud of being the manager of the land which, once belonged to a white, he is proud of making the vengeance toward the whites.

Some whites understand this reversal of roles and there is no reaction about what is happening to them. This is the case of Lurie's daughter Lucy who does not even report the rape to the police. In the novel *Disgrace*, Lucy says:

> As far as I am concerned, what happened to me is a purely private matter. In another time, in another place, it is not. It is my own business; mine alone, this place being what? This place being South Africa.

In the above quotation, Lucy is ready to accept all the bad things that will happen to her. She knows that what is happening to whites of South Africa now is inevitable. Whites are paying back what have been done to blacks during the apartheid period.

Vengeance in post-apartheid South Africa is done in many ways. For instance in J.M coetzee's *Disgrace*, the black Petrus is supposed to help David's daughter Lucy, but in reality, he wants to become a landowner. He works very hard though he knows that violence is prevailing and take time to make maximum gains. He promises to marry Lucy but this is a ruse to get her land by providing protection to her.

During post- apartheid period, South Africans are disappointed by the fact that many problems appear during this period. Those problems are mainly corruption. HIV/ AIDS, the phenomenon of xenophobia, the problem of unemployment, the fact that the richness of the country is not shared, etc. In fact, the new rulers seem only interested in their personal advancement and enrichment. They do not take any responsibility with the result that everything is allowed to degenerate.

To understand well what is happening in post- apartheid South Africa, one may refer to this idea of Frantz Fanon. Frantz Fanon wrote that "the curse of post colonial Africa were the leaders who took over from the colonialists only to become black colonialists themselves. He warned that such people take power from whites to serve themselves, not the people while using the rhetoric of a better life for all .He called such leaders the comprador. You have become comprador even before you take formal power as an official politician."In his book "The *Corrupt Society*" Robert Payne notes that:

> Once a class, a political or a church has abstained power, it becomes intolerant of the claims of other classes, other political parties and other beliefs. Among all the causes which degrade and demoralize men, power is the most constant and the most active (1975-175).

According to Robert Payne, public power should be exercised to the benefit of all and not one or a clique.

Padraig, a senior at the John W .MC Cornak Institute of Public Affair at the University of Massachusetts writes that:

> South Africa has one of the most unequal distributions of income in the world. ¾ of the people receive 30 percent of the income. Average white incomes are 13 times those of black labor force; 60 percent of blacks live below the poverty level; 50 per cent of the black labour force cannot find jobs in the formal sector of the economy. Inequality between urban blacks and rural blacks is also very great. Inequality in distribution of income is reinforced by inequalities in the distribution of social spending. (214)

In his "*View of the social conditions of life for blacks after 1994*"; Kunnie, writing in 2000, contents that "political Emancipation has not been complemented by social and economic liberation; he argues that even though blacks have achieved some form of political independence, the conditions of life confronting them is typical of economic exploitation and impoverishment rather than economic and social equality."

Since capitalism is the new form through which apartheid operates, Kunnie contends that the whites oligarchy still controls the real source of power and influence for it has the means to keep blacks at the level of basic subsistence" Hence, as Kunnie sees it, the disparities of wealth and the wealthy of the lower classes continue to widen and the rich white and black elite become richer while the black masses grow power. In his "Assessment of the socio Economic situation in post – apartheid South Africa", Kunnie observes:

> In South Africa in 1992, 23 millions black people had no access to electricity; 20 per cent of the population (some 4 millions) had inadequate water supply and some 1 million people had poor sanitation. In 1996, millions of black people still lacked decent or any housing, and continue to live in huge slums consisting of shacks and hovels ….. And aver 300,000 people continue to live in poverty. 30 per cent of the population is still illiterate and 60 per cent of the black population lives in absolute poverty. (77-78)

As kunnie shows it, South Africans live in extreme poverty. They have been disappointed because what have been promised by different leaders has not been realized. Nelson Mandela promised to liberate all the people from the continuing bondage of poverty. His promulgation of the concept of the "Rainbow Nation" is still like a dream. People are still suffering from the consequences of poverty in a county which is supposed to have been changed in all the spheres of life. In his writing, Kunnie continues to say that:

> The unemployment rate is still incredibly high and with the devaluation of the south African currency, black workers are required to work much harder now than before apartheid solely to make ends meet at the level of basic subsistence.(56)

Apart from Kunnie's analyses, the "South Africa Institute of Race Relation Survey of Country's Social Political and Economic Condition in 2002-2003 as contained in South African survey 2002/2003" provides further indications of post –apartheid disillusionment.:

> In terms of health and welfare for example, the survey shows that in 2001, the proportion of South African infected with HIV was estimated by UNAIDS to be 11,4 percent, the second highest rate in the world. In terms of poverty, the poverty rate in the country raised from 41 per cent in 1996 to 49 per cent in 2001. The Eastern Cape, the poorest province in the country has 67 per cent of its population living in poverty (293).

In addition, the phenomenon of xenophobia is common in the post-apartheid South Africa. The term Xenophobia can be defined as the strong feeling of dislike of people from other African countries. About this phenomenon of Xenophobia, Ochi Dabari says the following:

> Although I left South Africa a few years back, I am much in touch with events there. As of today violence against other blacks spread to three of South Africa's 9 provinces. Where I am (a long way from South Africa Thank goodness!), we are been fed with horrid images of people being burnt alive. White people are laughing at the whole thing, as it goes a long way to prove that, blacks are not capable of ruling themselves. (Internet Source)

According to Ochi Dabari, blacks of South Africa adopt another kind of aggression which is Xenophobia. This is the act of chasing other black people away from the South African soil. And, this is one of the things which show that blacks of South Africa lived in a euphoric mood. One could not think that blacks of South Africa would kill each other in a short period after apartheid. Thus, white people are laughing at them. In a short time blacks of South Africa have forgotten what Mandela told them the day of his inauguration. Mandela's wish was that of having peace and security in what he called the "Rainbow Nation".

The following is what is written in South African News concerning this chase of people.

> The contribution of migrants to the country is often ignored. The migrants have countered that "South Africa" has no work ethic and are jealous of foreigner's initiative, creativity and entrepreneurial acumen (Sunday tribune, 3/11/96)

As it is stipulated in this news; there is a raison d'être for the people of South Africa to chase the foreigners. Since the native South Africans are jealous of foreigners, they massacre them in an inhuman way. Some of them are decapitated, others are burnt alive. And this seems not to have a solution because the government does not make any effort to eradicate these crimes. The following is a statement of chief Buthelezi, Minister of Home Affairs which shows that people from other African countries are not allowed to live in this country.

> The employment of illegal immigrants is unpatriotic because it deprives South African of jobs and awesome implication for the RDP as they will be absorbing unacceptable proportion of housing subsidies and adding the difficulties we will be experiencing in health care (Ritzier; 1994:8).

This is what shows that the phenomenon of Xenophobia is not going to end. Leaders do not care about this problem. All the leaders who came on power after the end of apartheid promised a developed and peaceful nation. However, their goal has not been achieved. Despite a lack of direct comparable data, Xenophobia in South Africa is perceived to have significantly increased after the installation of a democratic government in 1994.

According to *a 2004 Study* published by the Southern African Migration Project (SAMP):

> The ANC government in its attempts to overcome the divides of the past and build new forms of social cohesion… embarked on an aggressive and nation building project. One unanticipated by-product of this project has been a growth in intolerance towards outsiders. Violence against foreign citizens and African refugees has become increasingly common and communities are divided by hostility and suspicion. (Internet source)

Briefly speaking, the end of apartheid has been saluted with an extreme joy, but unfortunately this joy did not last for long. Since 1994, South Africa has been facing problems of different kinds. Post-apartheid South Africa with its infinite sorrow, its cruelties, its racial division, its fragile democracy, its wealth for a few and its poverty for so many is not yet a symbol of hope for a watching world. People of South Africa are disappointed. Blacks and whites do not understand what is happening in this country that has been baptized by Nelson Mandela as a "Rainbow Nation". On one hand, blacks are disappointed by the fact that those who are on power do not accomplish what they promised. On another hand, whites who are no longer on power are frustrated. They are oppressed by blacks and the Mandela's "Rainbow Nation" is not theirs as he has promised it. So, blacks and whites are in a situation in which they cannot even control what they do. We are observing how the daily life of people, especially white men, is going on. We are facing the negative sides of male which is one of the characteristics of some persons in post-apartheid South Africa. This is what is going to be discussed in the coming chapter.

CHAPTER II: THE ITCH OF MALE FLESH

Man and Woman have been differently created. Women have their own characteristics and men have their own characteristics too. In these different characteristics, men want to show these differences in oppressing women and men try to show to women that they are superior to them. And this is what stands as the negative side of male. This is what is said by De Beauvoir concerning this superiority of men over women:

> The abuse of women by men was seen to be largely rooted in biological sex differences. These biologically determined sex differences were held to take expression in a masculinity characterized by dominance, competitiveness, aggression, and sexual appetite. And femininity characterized by passivity, dependence, irrationality, emotionality, masochism and contradictory qualities of seductiveness and modesty. (De Beauvoir, 1970)

According to what is said by De Beauvoire, it is by nature that men abuse women, in other words men are allowed to treat women as they like. So, De Beavoire sees it there is no reason to lament the women's violence.

Concerning this domination of men over women, Vogelman says:

> Thus rape, battery and other forms of abuse directed against women were seen to be inevitable consequences of sex differences, although socially undesirable. Men were executed of culpability for their actions, since such behavior was a "natural" masculine response to extreme situations and women were largely held responsible for their feminine provocation on their own victim role.

> Two commonly held beliefs about rape and battery clearly illustrate this perspective. First it has been widely assumed that rape takes place in a context in which a man is unable to contain his overwhelming sexual urge woman does not say no clearly enough. Second the automatic response to many battery situations is for people to question what the woman did to provoke such an attack. (Vogelman, 1990)

The above is what is said about the raison d'être of oppression or domination of women. Historically, in most societies that exist or have existed in the world, difference between men and women are observed. This is shown in most societies when they say that men and women are not equal. Equality between the genders is a mere ideal. They say that men are superior to women, and this is what causes men to dominate women. They use their forces to oppress women at this point, we are shown the negative side of males by observing how men illtreat women in all spheres of life. Men show their negative side by oppressing women-women are raped, tortured in their homes, they are not allowed to participate in public affair, etc.

In J.M. Coetzee's *Disgrace* for instance, the author depicts a South African Society in which males clearly dominate the power in relationship with females. Coetzee uses rape as a tool to show how men treat women as an inferior human being. In fact, in post apartheid South Africa, we discover that there are two types of domination as far as man and woman relationship is concerned. On one side, we have white men who have lost their power with the end of apartheid system and most want to use their force to sexually abuse women. On the other hand, we have black men who are oppressing white women, who are raping them because they want to revenge for what have been done during apartheid. Rape is mostly used by men to show that they are superior to women.

In J.M. Coetzee's *Disgrace*, the protagonist's daughter Lucy is raped by three men in her small holding in Eastern Cape. The central incidents of J.M. Coetzee's novel are acts of sexual violation. In fact, the act of sexual violation is among the characteristics of post-wars period or the period of war. And these acts of sexual violation are perpetrated by men. It is an act done by male sex towards female sex. This act of violating or raping women can be qualified as one of many things that show the negative sides of male. In violating women, men use many strategies to violate them. Some use their forces; others use their money and some others use their position that they have in society.

As far as rape is concerned, we see that many women are raped during post-apartheid South Africa. According to different researches, we realize that, rape has increased from 1994. As we saw it, rape in South Africa is not conducted because of sex but as a demonstration of power. Men want to show that they are superior to women.

In J.M. Coetzee's *Disgrace, the* protagonist David Lurie rapes his student Melanie Isaacs. In the novel, it is said:

> David and Melanie go on having sex at three separate times, the first time in David's house. David finds the act "so pleasurable that from its climax he tumbles into blank oblivion" but Melanie does not seem to enjoy the love making, being passive, afterwards leaving him, having "a slight frown on her face."(19)
>
> The next time, they have sex; they are in Melanie's apartment. He reflects over her passiveness, and concludes, "Not rape, not quite that, but undesired, nevertheless, undesired to the core. (25)

In the above quotation, we discover that, men do not realize that unwanted sex is per definition, rape. Melanie sleeps with her professor David Lury not because she wants to do it but because she wants to profit from her professor and the later will give her marks she does not deserve. This is what shows that, men use many strategies to rape women. In the case of David Lury, the protagonist in the novel *Disgrace*, his relationship with Melanie starts within him already being in a position as her professor. So, men, to rape women, use their position or they use money to purchase women's body.

In J.M Coe zee's *Disgrac*e, David purchases Soraya's body on a weekly basis in order to do with her what he pleases. David's money in this instance serves as a means of gaining control over a body of a woman. So, Soraya is considered as a property being loaned out that he pays for 400 rounds a week.

In the novel, it is said:

> Because he takes pleasure in her, because his pleasure is unfailing, affection has grown up in him for her. To some degree, he believes, this affection is reciprocated. Affection may not be love, but it is at least its cousin. Given their unpromising beginnings, they have been Lucky, the two of them: he to have found her, she to have found him. For a ninety- minute session he pays her R400. (2)

According to the media reports, at least 62 women were raped in the Johannesburg area in the first three weeks of June 1998 (Saturday share, 27 June 1998). Police stated that actual figure would be higher, because it is estimated that only one in 36 rapes is reported. This means that another 2000 women probably suffered the same fate over this period. The same report informs us that while as many as 30 percent of men rape women in the rapist's own home -29 percent rapes in open areas and 14 percent rape in the women's home.

The report confirms the commonly held view that women are often assaulted by people whom they know rather than by strangers:" In 46 percent of reported rapes the women knew their attacker by sight. And although three of five rape survivors have never seen their attacker before, it is very likely that many of those who know their rapists do not report the attack."

Some men justify this kind of behavior by saying that it is their right to behave in such a way. In J.M Coe zee's *Disgrace*, the protagonist David Lurie, justifies his relationship with Melanie by saying that he was led by Eros. He claims that it is his right to desire. He says that it is better to be dead than to be punished for the natural sexual instincts. He says: "Te dog would get excited and unmanageable, whenever there was a bitch in the vicinity" (90).

Another thing that men use to rape women is the way they have to use some words that can mislead different women. For instance, in the novel *Disgrace* of J. M Coetzee the protagonist David Lurie says:

> Because a woman's beauty does not belong to her alone. It is part of the bounty she brings into the world she has a duty to share it (16)

Through this quotation, we realize that men have to use all means to gain power over women. In the above quotation, David Lurie tries to convince his student that her beauty must be shared with men. Since these words are from the mouth of her teacher, she has to accept it as a biblical truth and she also has to do things she does not want to.

In post- apartheid South Africa, there are many reasons that push South African men to rape women. Some women are being raped simply because they have been created women and thus men want to take advantage over them. Others, especially white women are being raped in order to pay back what had been done by whites during the period of apartheid.

This is the case of the protagonist's daughter, Lucy Lurie in J M Coetzee *Disgrace* who is raped by three black men. In the novel Lucy says:

> I think they are rapists and foremost stealing things are just incidental. Aside-line. I think they do rape. I think I am in their territory. They have marked me. They will come back for me. They see me as owing something. They see themselves as debt collectors, tax collectors. Why should I be allowed to live here without paying? Perhaps that is what they tell themselves. (90)

This instance shows that in South Africa, there are some white women who are raped by black men. These women are raped because black men want to revenge for what was done by white during the apartheid period.

In addition, rape has increased since the end of apartheid. In his report on BBC, Happy says:

> Rape has increased 400% since end of apartheid. One in four men has raped someone. And the rise of rape in post- apartheid is thought to be due to desire of men to show machismo, it did not occur to that extent in apartheid era because they were oppressed by white men themselves. (Happy on wed 29/07/2009)

The negative side of male is not only shown in raping, it is also shown in different types of oppression .In fact, in post- apartheid South Africa, oppression towards women is still rampant. This seems to be growing not only in South Africa but also in the rest of the world as well.

Violence against women is prevalent in all sectors of South African society and exists across socio- economic, race, political, religious and cultural divides. Violence is committed by men of all ages, all educational level and of any status within their community. This means that, men of all ages are implicated in the violation of women.

The cause of women oppression in post- apartheid South Africa is due to the fact that, white men have lost the power on one hand, and on the other hand, black men oppress women because they want to revenge for what had been done during post- apartheid period. As far as white men are concerned, we see that the loss of power lead them to regain the lost power in oppressing women .In J M Coe zee's *Disgrace* for instance, the protagonist David Lurie has not only lost political power, but also he has lost his attractiveness. With the passing of time, Lurie becomes aware of his old age which directly results from his loss of sexual power. This time for Lurie is different from the one where he was strong and powerful. In the novel, it is said:

> Then one day, it all ended. Without warning his powers fled. Glances that would once have responded to his slid over, pass through him. Overnight he became a ghost. If he wanted a woman he had to learn to pursue her, often in one way or another, to buy her. (7)

The time has changed for the protagonist David Lurie.He is no more attractive and women are fleeing him. It is not like the former times where women used to run after him because of his beauty and his strength.

In addition, line one of the novel *Disgrace* identifies Lurie's present age as past his sexual power. It is said "he has, to his mind, solved the problem of sex rather well" (1).

This means that, the problem of sex described by Lurie reinforces the notion of Lurie's loss of power over the desire for women. Sex has now, in his present, become a problem. Lurie has lost all what helped him in his youth to seduce women. Instead, sex becomes a problem in need of a solution. So, to solve his problem of sex, he has to use the forces that remain, to rape innocent women. Or, he has to use money to pay prostitutes. But even at this point, we observe in the novel the refusal of a prostitute to continue the relationship with David Lurie. This represents to Lurie the ultimate loss of power over women. Evidently, the loss of power pushes white people to sexual oppression.

White men take women as their objects in order to show their vitality. These men claim women's bodies in order to gain power over women. White men have lost their power and they seek to regain it through oppression .In J M Coetzee *Disgrace*, sex serves as the medium through which Lurie attempts to reclaim his masculine power .His sexual harassment of Melanie Isaacs serves as a means for Lurie to gain power over women. He violently asserts the old social order, the order in which he was attractive and powerful, through raping his student.

Pamela Cooper states of sexual relationship between a professor and a student as one of power. She says:

> Within this emotional spiral, the affair by which he "falls" recasts lust from a private entitlement – The once unspoken right of male professors to sex with their students (Cooper 25)

As Pamela states it, David Lurie treats Melanie as a sexual object as he abuses his power as a professor and takes advantage of her. This is observed when Lurie disregards Melanie's feelings and views her body as a rightful possession of men. In the novel *Disgrace* it is said:

> Not rape, not quite that, but undesired nevertheless, undesired to the core. As though she had decided to go slack die, within her for the duration. (25)

As it is stated in the novel, David Lurie enters her because he desires her despite his knowledge that she does not want to have sex. He places his desires above hers. Lurie views Melanie's body as an object to be shared. Lurie seeks to justify that her beauty is not her own and should therefore be shared and taken by others. Lurie maintains that Melanie does not have possession over her body when he says: "She does not own herself; perhaps she does not own himself either" (19).

David Lurie, like many other men consider the female as the slave, as the other. In the novel *Disgrace*, Lurie separates Melanie's body from her mind and control, he sees her only as an object that he is free to touch without her consent. Through the limited point of view, we examine Lurie's view of sexual oppression as restoring his vitality.

In the novel *Disgrace*, the text states of the morning after he sleeps with Melanie "He wakes the next morning in a state of profound wellbeing" (19). As it is stipulated in this quotation, appeasing his sexual desire through violently entering a student who displays obvious signs of fear and unwillingness, Lurie feels alive. In wooing a student, which becomes an assertion of his power as a professor, Lurie feels he has regained his mastery of sex and women. Lurie thinks that, having sex with a young lady like Melanie, she rejuvenates him and thinks that she allows him to regain a sense of his youth.

As far as black men are concerned, the oppression of women is done in order to revenge for what had been done during the apartheid period. This is especially the oppression of black men over white women.

According to the Center for Disease Control and Prevention, in South Africa, a woman is reported raped every 17 minutes with more white women reporting rape than African women. This is due to the fact that man South African Blacks still view themselves as victim of what was done during apartheid, they feel entitled to rob rape and kill whites at will.

In the novel *Disgrace* by J M Coetzee for instance, the only role that black man played was to rape a white woman; the daughter of the protagonist David Lurie. So, in this context, if blacks raped white women in the post- apartheid. South Africa, there are many ways to understand it. Which of course does not limit its horror? Every rape is a horrendous act. It could be seen as some cowardly black men engaging in a vengeful act, trying to get back on the white men for the evils of apartheid. It could also be that some black men just happened to chance on some white women and decided to rape. This means that black South Africans took the laws in their own hands; they do not want the justice to do their job. And, the degree to which South African men rape South African women is alarming. In most cases the rape victims are the minorities, and the minorities in South Africa are white women. In his book *"From Economic Powerhouse to Rape Capital*", John Morse says "South Africa is Called Rape Capital of the World."

In J M Coe zee's *Disgrace*, David Lurie's daughter is gang raped by three black men. And, she seems to accept the humiliation of that gang rape because it may be the price a white woman has to pay for staying on in post-apartheid South Africa. And, his father David Lurie realizes it as well. In the novel, David says:

> "It happens every day, every hour, every minute, he tells himself, in every quarter of the country." (98)

Talking about the rapists, Samuelson Meg in his" The Rain- bow Women: Rape and Race in South African Fiction of the Transition" says:

> The gang of three. Three fathers in one. Rapists rather than robbers, Lucy called them-rapists cum taxgatherers roaming the area, attacking women, indulging their violent pleasures. Well Lucy was not wrong. They were not raping, they were mating. It was not the pleasure principle that ran the show but the testicles, sacs bulging with seed aching to perfect itself…What kind of child can seed like that give life to, seed driven into the women not in love but in hatred, mixed chaotically, meant to soil her, to mark her, like a dog's urine? (199)

According to what is said above, we realize that, white women in South Africa are raped not because they are simply women but because they are white women. They are victims of what was done by white men during apartheid.

Additionally, rape is not the only thing that characterizes men as far as oppression over women is concerned. In South Africa, we also have other types of oppression which are mainly domestic violation. As we saw it at the beginning of this chapter, it's biological differences that cause men to behave in such a way. They always want to dominate women in all spheres of life.

In her "Gender oppression and Discrimination in South Africa" SHAINA Huston says:

> In post-apartheid South Africa, oppression towards women is still rampant; in fact it seems to be growing, not only in South Africa, but also in the rest of the world as well. Many radical feminists see family situations as the basis for oppression. However most women see their families as a source of emotional strength and they value their roles as mother and homemakers. (92)

As SHAINA states it, the family situation is the basis of women oppression. In fact, because of their roles as mothers and homemakers and because of women's economic handicaps, they are not allowed to make important economic decisions.

Concerning this economic power of women is South Africa, Alexandra William in his "*A piece of land: Black women and land in South Africa and United States of Amer*ica" says:

> Women have very little power in making decisions about their own labor and acquiring land for personal ownership. For instance, women constitute a majority in the rural areas of South Africa, but due to their marginal position in the community, they have right to only a minuscule portion of land. (25)

As Alexandra William shows it, even though women constitute a majority in the rural areas, they don`t have the right to own a land. They work hard for the land and men are there to take what women have produced. And this is not ready to finished because, the human rights of women living in rural areas are continuously undermined as they do not have access to the most important functional aspect of their community namely property distribution and usage. Additionally domestic violence has become one of the most significant causes of injury to women in South Africa.

Vetten (2005) views, violence against women as one of the most prominent features of post .apartheid South Africa; "Statistics in South Africa have also indicated that one in every five women is likely to be a victim of abuse and that family violence is also perceivable to be one of the fastest growing criminal acts in South Africa."

Furthermore; Seba-Collet (2007) states that "one out of four women is in an abusive relationship, every twenty six second a women is raped and every six hours a women is even murdered by her intimate partner". So, to understand very well, what has been said by Seba-Collet, one could bear in mind this quote of Evelyn Cunningharm concerning the oppression of women she says: "women are the only oppressed group in our society that lives in intimate association with their oppressors". In fact, according to what is said by Evelyn Cunningham, women are mostly oppressed by those who are supposed to protect them. They are oppressed by their husbands, and women stay there suffering and say nothing about what is happening to them. This means that, domestic violence amongst women results from male domination practices. Once more, here is where the negative side of males resides. They violate people who run to them to seek for protection .The following is the comment of Hammer on this issue:

> The pervasive fear of violence itself has the effects of driving women to seek protection from men, the very people who commit violence against them. Husbands and boyfriends are seen as protectors of women from the potential violence of unknown men. Women often feel safer in the company of a man in public and home is portrayed as, and often feels, the safest place of all, even though statistically speaking. Women are more likely to be violently assaulted in marriage and by men known to them. (Internet source)

In the same vein, Zamplele says that the family is the basis of women oppression when he says:

> The family is still a major sphere in which the domination of men is secured at the expense of women. Each family is a side for individual men to oppress women in their own particular way. (Internet source)

Thus, husbands and male partners often perceive it as their right to use violence against their women as a form of discipline or as a way of venting frustration. In many cases, dependent women also view such behavior as legitimate.

In discussing the experience of township women in Natal, Campbell makes the following observation:

> Some women are beaten by men … and while obviously no woman likes to be beaten, many accept violence as unavoidable part of women's lot. (Internet source)

According to Campbell's observation, we realize that, there are some women who still think that for a man to beat his wife is unavoidable. Those men have the right to beat their wives. And this happen in the societies where the patriarchal system is still applied, where this system is still practiced .About this patriarchy system, Dissel and Ngubeni say the following:

> The patriarchy system serves as a pertinent tool to women compliance whereby women may become useful tools to unpaid housework or labor and as a means to satisfy male sexual desires (internet source)

Thus, in South Africa, women are seen as objects for their husbands. They have to do all the works of the house without any reward. The reward for all those works is to be violated and beaten.

Women oppression is not only observed in their households, but also in economic and political domains. As we have already said, women in South Africa are politically and economically dominated. In economical domain for instance, women have no economic power. They have no right to own anything. Everything belongs to men. Women are placed at the same level as their children. Women are economically dependent to men.

About this dependence of women, Breines and Gordon say the following:

> Perhaps the most fundamental structural constraints that South Africa women face is their economic dependence on men. Women's involvement in unpaid household labor and their precarious position within the work force have been well documented. Such material dependence creates a situation powerlessness or subservience that is most clearly demonstrated in conventional marriage. One consequence of this dependence is the perception by men that women and children are in some sense owned by them and take on the identity of property involving a degree of objectification. (Internet source)

As far as political domination is concerned, women are politically dominated in post-apartheid South Africa. In fact, related to their position of economic weakness, women also have little power or little control in political domain. Although white women have the vote in South Africa, for many reasons, women in general exercise little power in both parliamentary and other forms of political organizations. Most political organisations are dominated by men.

In the end, it is obviously observed that, the negative side that have been shown by men during this period of post-apartheid give birth to many other problems. This male character affected not only women but also men themselves. The consequences of the bad character affected especially white male because their misbehavior is not tolerated in the country in which they no longer have power.

CHAPTER III: THE WHITE'S DILEMMA

In our everyday life, it may happen that one finds him / herself in a situation in which it is difficult for him or her to choose one thing between two things of equal importance. If we talk about dilemma, one may understand it as a problem with at least two situations on which none is desirable or acceptable. You may choose one situation and knowing that even the one that you decide to choose will cause you trouble.

As far as South Africa is concerned, the white's dilemma in post-apartheid South Africa is explained by the fact that whites are sharing the white's guilt due to apartheid. In post-apartheid South Africa, white are faced with the dilemma of either immigrating or live with the risks in the country of birth. Whites of South Africa are now confused because there is no immediate justice for the past wrongs and there is equally no new order established from which to advance. White South Africans are obliged to remember their historical crimes.

As we saw it in the previous chapter, men manifested some kind of behavior that brings bad consequences for some, especially whites .As apartheid ended in principle, some commentators pointed out that the end of apartheid meant that white South Africans would have to articulate a new identity.

Njabulo Ndebele talks about the need for white South Africans to develop "a new sense of cultural root ness," commenting that:

> The quest for a new white humanity will begin to emerge from a voluntary engagement by those Caught in the culture of whiteness of their own making, with the ethical and moral implications of being situated at the interface between inherited, problematic privilege, on the one hand, on the other, the blinding sterility, at the centre of that heart of whiteness (Ndebele 2000, pp. 46-47)

In a sense, what Ndebele is saying is that if white South Africans want to stay in South Africa, they have to find a way of becoming Africans. What Ndebele is saying is explained by the fact that whites in post-apartheid South Africa are not treated in the same way as blacks. If we consider the faults which are committed by men, black and white, for instance, we realize that it is only white men who are punished. And this is due to the fact that the police and justice of this time are passive and do nothing to punish all those who are guilty. The justice and the police are somehow unjust. The same crime which is committed by different people of different color is not equally punished. And thus, whites are punished but blacks are not punished even though the strength of the crime is the same.

In the novel *Disgrace* for instance, the protagonist David Lurie is dismissed from his job as teacher at the University because he has been accused of sexual harassment. He is accused by the university authority of raping one of his students Melanie Isaacs. But the same crime that has been committed by blacks has not been taken as a crime. The protagonist's daughter in the novel *Disgrace* is equally raped by three blacks' men but they are not punished. So, in post-apartheid South Africa is a place unsafe for white people. Therefore in post-apartheid South Africa, white people may be victimized by black South Africans.

As we discover it during this period of post-apartheid, in South Africa, the justice and the police function, only to punish the white. As we said it in the previous chapter, the consequences of the misconduct of male affect mostly whites. On the one hand, the misconduct of a white man pushes him to be punished and consequently forcing him to flee the country. And on the other hand, the misconduct of blacks affects only the victims.

In J.M Coetzee's *Disgrace* for instance, the protagonist's daughter is raped by three black men, but these men are not followed by the justice. Instead, it is the victim who runs the risks. The passiveness of the police and the justice that do not punish those who are guilty is what makes the white people in South Africa to be in a situation of dilemma .The whites who are confused and dazed belong to the past and have no place in the South Africa of today.

Furthermore, the white's dilemma in post-apartheid South Africa is caused by what whites themselves did on one hand, and on the other hand by what have been done to whites by blacks. As far as the novel *Disgrace* is concerned, the protagonist David Lurie is a twice divorced man, who satisfies his sexual desires first with a colored prostitute, Soroya, and then with his student, Melanie. Although the later is not a case of rape, the girl lodges a complaint of sexual harassment. David is set before an investigating committee and pleads guilty. Since he refuses to go further and make a public confession, David is dismissed from the university.

David then goes to his only daughter's farm at faraway, Eastern Cape. David is set on fire, his car stolen and his daughter raped. So, it is after this tragic attack that David Lurie realizes that the new South Africa is not his own. After the tragic attack David says:

> It happens every day, every hour, every minute, he tells himself, in every quarter of the country. Count yourself lucky to have escaped with your life. Count yourself lucky not to be a prisoner in the car at this moment, speeding away, or at the bottom of a donga, with a bullet in your head. Count Lucy Lucky too. Above all Lucy. A risk to own anything: a car, a pair of shoes, a packet of cigarettes .Not enough to go around, not enough cars, shoes, cigarettes .Too many people too few things. What there must go into circulation? That is

> the theory and to the comfort of theory. Not human evil, just a vast circulatory system whose workings pity and terror are irrelevant. That is how one must see life in this country; in its schematic aspect otherwise one could go mad (98)

As it is stipulated in the above quotation, things have changed in South Africa. White people are suffering and apparently, there is none to secure them. White people have to accept life as it is. Whites have to struggle for their life because they find themselves in a situation in which they have to flee the country or stay in the country suffering. This is the case of the protagonist's daughter in the novel, who refuses to leave or prosecute the gang after the rape. Further, she refuses abortion and accepts the child from the rape. While in the past, she was a landowner and Petrus the share cropper, after the attack she gives her land to Petrus, lives on his land and becomes his subaltern third wife.

Lucy is disappointed and does not understand what is happening to her for the time being. She realizes that everybody in her surroundings hates her as it is for the rest of white people. In the novel, Lucy says:

> It was done with such personal hatred. That was stunned me more than anything…why did they hate me so? I had never set eyes on them. (156)

In the above, Lucy is asking herself why blacks hate her so much. At this moment she judges herself innocent to be treated in such a way because she is victim of the wrongs of the apartheid system for which she is not responsible.

David Lurie, the protagonist is also frustrated, and according to him, what is happening in the new South Africa is due to what had been done in the history.

He says:

> It was history speaking to through them….A history of wrong. Think of it that way, if it helps .It may have seemed personal, but it wasn't. It came down from the ancestors (156).

In addition, whites in post apartheid South Africa know that living in a foreign or rather living a country that till recently had been considered as a European homeland without feeling of guilt will have a price .The following is stipulated by Lucy when she says:

> What if … what if that is the price one has to pay for staying on? Perhaps that is how they look at it; perhaps that is how I should look at it too. They see themselves as owing something .they see themselves as debt collectors, tax collectors. Why should I be allowed to live here without paying? Perhaps that is what they tell themselves. (185)

Lucy acknowledges that whites in post –apartheid are against what is happening to them and henceforth will live in South Africa as intruders.

> When the protagonist in the novel, David Lurie falls in disgrace and goes to his daughter's farm, his daughter tells him: "This is the only life there is. Which we share with animal…After the rape of Lucy and its aftermath, David Lurie almost reduces himself to animal existence since he has become tired, friable, eaten from inside as if by termites while feeling like a fly-casing in a spider web". (107)

In a sense, what frustrates most the white people of South Africa is the reversal of fortunes. Negroes or blacks are now redressed and this pushes whites to develop a pessimistic attitudes. Lucy Lurie in *Disgrace* explains how this reversal of fortunes has frustrated whites in post-apartheid South Africa. When she says:

> Yes, I agree, it is humiliating .but perhaps that is a good point to start from again. Perhaps that is what I must learn to accept to start at ground level .With nothing .Not with nothing but with nothing .No cards ,no weapons ,no property ,no rights ,no dignity. Like a dog. Yes, like a dog. (205)

This continuation of white dilemma is explained by the fact that whites who still retain the majority of South African's wealth continue to immigrate because of the fear of crime. And another problem is the growing of attacks on South African while farmers. Because of fear of crime, whites continue to flee the country because they don't see a future in a country run by an African.

And another biggest problem is that the crime that is done to whites in South Africa is supported by some leaders. The biggest hate speech is coming directly from ANC (African National Congress namely Julius Malenna the ANC youth league leader) that almost daily rants out against the minority white people of South Africa. Julius Malenna also recently said the following:

> They do not participate in any thing that is of national importance, they do not observe national days ,they do not support national initiative they do not care about the development of this country ,they are forever observed with whether they are going to be attacked or robbed.(internet Source)

This speech by the youth leader of the African National congress seems to frighten the whites so as to flee the country. Concerning this hatred of white people in post-apartheid South Africa,

Nabeel Antony says the following: on BBC:

> And you whites are also fucking stupid …I have seen this time again as well, so don't talk a lot. You had no right to come here and take over like you some kind of king or something. You white people are fucking dirty bastards .It's good that you people are getting killed in this country now .I hope you die by the hand of Zulu warrior cause you deserve it (Sept 28,2010 at 10:20 A.M)

The white discrimination is observed everywhere, in all spheres of life in South Africa .We even come to say that there is genocide against whites in South Africa. In his article *White Genocide in South Africa will be real* Big sword Defender talks about what has been said by a leader in Cape Town the need to kill all whites in South Africa. This leader said:

> You think we have forgiven white people in South Africa-we have never forgiven them –we have chosen to follow reconciliation as described by our organization but we will never forgive them anyway. We are going to exterminate the white people on our soil and revenge what they did to our ancestors .So in future the people who think they can go away with it are wrong. (Internet Source)

As it is stated above, it seems that they don't want white people to be farmers in South Africa and note that the government is doing nothing to stop it. Whites are suffering and do not understand why they are treated in such a way .The following is a discourse of one of the white farmers who is lamenting and tries to explain that there is no reason to be persecuted. David is a white farmer who is talking on BBC and says the following:

> I am a South Africa. My family has owned farms here for well over a century. They bled for their land and fought off marauding natives when they had to because their lives depended on it. We are all God fearing Christians. We pay our taxes, look after our staff (pay them more than minimum wage and contribute to their boarder family welfare) and don't do crime .This is true for probably 99/99% of white people even during the apartheid years.Todays, I am hated in my own land for the colour of my white skin-not because I or my forefathers have wronged anyone, but because I have wealth and they do not.
>
> Let me tell you something, I did not steal to gain this wealth and nor did my forefathers.
>
> I gain this wealth by the grace of God who has blessed me with a strong back, the willingness to work hard for something and the intellect to see it through .What's more is that I take pride in my heritage and ancestors because what they worked so hard for still means something to me and most white South Africans.

> It will not apologize for the actions of those few men during the apartheid years because I was about five years old when it ended. What is also worth mentioning is that Apartheid did not end because «the white man was defeated in South Africa» .It ended because the white man voted for it to end. It was a unanimous decision.
>
> I love my country and I want it to work . But these murders had better come to an end soon. As Christian I believe that the more blood that is spilled the greater will be God's vengeance upon the wicked .And for those militant natives, don't forget the battle of Blood River. I may have been a long time ago but the boer is the strongest tribe of all Africans . They are African's white tribe .A people who have no-where else to go and will protect their families to the very last. Stop this nonsense before it is too late! (Internet source)

As we have already said white people are now victims of what have been done by their ancestors. In the novel *Disgrace* Lucy is victim of what has been done during apartheid system. She is suffering not because she did wrongs but only because of the color of her skin .It is obvious that black South Africans want only to revenge without any consideration. If we observe what is happening in post-apartheid South Africa, we realize that, minorities face oppression period. And, frankly speaking, in every corner of the world, if you are a minority, your voice is not as loud and that makes you the perfect target for discrimination.

Unfortunately, it seems that the fight against racism in South Africa has not actually done the best for South Africa at all. While the opportunities for black people have improved, anti white racism has reared its head and that is just as bad as the old type of racism that blacks and other people of color experience. So nothing has been changed or solved except the tables.

GENERAL CONCLUSION

This work set out to survey how the end of apartheid affected white people in South Africa and how women are abused through J.M.COETZEE *Disgrace.* The general introduction gave an overview of the whole work .It stated the thesis problem and the thesis questions , provided the aim and scope of the work , reviewed literature and theory , and stated the hypothesis and the structure of the work .

Chapter one entitled "The euphoria of the new epoch" examined how the end of apartheid was saluted with strong feelings in South Africa. People of South Africa, especially blacks, saluted the end of apartheid with a great happiness. However, that happiness does not last for long .With the end of apartheid, South Africa has baptized as a "Rainbow nation" by Nelson Mandela; who fought against the system of apartheid for so long. Unfortunately the expected has not been achieved ; the period that follows the democratic elections in South Africa is characterized by many problems .These are crimes of different kinds such as rape , xenophobia , and other problems such as corruption ,unemployment and others.

Chapter two whose heading is "Itch of male flesh" surveyed the negative side of male during the post apartheid period. During this period, men manifested a type of behavior in abusing women. It is during this period that we see a great number of women who are rape. On one hand, women are raped because men want to manifest power over them. In fact, whites have lost their power with the end of apartheid, and they want to take power over women in abusing them. On the other hand, women are raped because the perpetrators want to revenge. This is the case of blacks who want to revenge in abusing white women.

Chapter three entitled "The white's dilemma" examined how whites of South Africa are sharing the white's guilt due to apartheid. In post apartheid South Africa, whites are facing with the dilemma of either immigrating or live with the risks in the country of birth. They are now confused and worried because there is no immediate justice for what has been done in the past.

Throughout this work, we have noticed that, the end of apartheid was not hopeful as it was expected. South Africa has not become a "rainbow nation" as was the wish of Nelson Mandela. People are disappointed by what is happening in their country. And looking at what is happening in this country, we realize that those who are suffering most are women. They are raped and nothing is done to prevent it.

Our recommendations go to those who seek vengeance. They should learn to forgive. They should know that racial injustice will never provide a lasting solution to any problem. We therefore advise the blacks and the whites to accept to live a life of brotherhood and stay away from victimization. We equally call on the entire human community to know that racial, tribal, political and or religious divides can only stagnate the progress of a people. About the rape that is perpetrated to women, some recommendations can be addressed to the authors of the act and to the victims. To the rapists, we call on them to know that women are vulnerable and should not suffer the crimes committed by the politicians. We call on the Luries to avoid transacting marks for sex. They should honour and respect the noble profession of the teacher. For the young female students, we recommend them to be serious with their studies and to know that the future of a nation cannot be built through sexually transacted certificates.

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