

Deciphering Sexual Politics in J.M. Coetzee's *Disgrace*

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Abstract

Women are never given any space; they are persecuted since ancient time, they are vulnerable regardless of ages, social classes and cultures. Even when a woman tries to be herself, patriarchal society crushes her down. Patriarchy has some venomous tools and rape is one of the easiest ways of those to tame women and make them fragile. Women are confined within the mazes of patriarchy. They can't get out of there; they can't touch the ceiling; they can't kiss the sky, no matter how much they try. This paper attempts to explore sexual politics of the patriarchal society in the light of J.M Coetzee's *Disgrace*. Lucy Lurie, the female protagonist of the novel is the main focal point of this research. It will talk how males want to use women for the fulfillment of their purposes.

Keywords: J.M. Coetzee, *Disgrace*, Women, patriarchy, sexual politics, male female relations.

Disgrace is a highly appreciated novel by J.M Coetzee. It was published in 1999 and acclaimed by the readers. It tells the story of post-apartheid South Africa in the late 1990's. It was the rapidly and dramatically changing as well as evolving Africa. Black were in the power of state and they started to misuse it. They were taking their revenge over the whites. The story of this novel is full of personal as well as national problem. It is the story of a society which is lack of security. Both white and black have destructive hatred upon each other. Derek Attridge describes the post-apartheid Africa as "a society in which crime is rampant, the police service is inadequate and the middle classes are barricaded into the fortress homes" (Attridge 315). In other words, this is a country filled with distrust. *Disgrace* tells the story of the social phase of post-apartheid Rainbow Nation. In this paper I will talk about the main female character Lucy, how her life changes with the passage of time, her interaction with David and Petrus and their effect on her life. From an independent girl, how she becomes submissive to Petrus. Added with that, this paper attempts to find sexual politics in *Disgrace* and wants to show patriarchy as a biased system. It also shows that the situation of women doesn't change in patriarchy. This essay concentrates on the gender perspective of *Disgrace*. Plot and setting of this novel is post-apartheid Africa. So the memories of past, racial and colonial conflicts are can't be denied and questions regarding these things arise in the essay. But this essay only examines *Disgrace* from a

feminist point of view. *Disgrace* is an example of sexual politics and Lucy is a victim of sexual politics of patriarchy. In this novel it is found that male want to use women for their benefit.

Before starting some terms need to be defined. Gender-definition of gender can be given in many ways. But the definition given by Harriet Bradley is quite appropriate in this regard. She has given a definition in her book *Fractured Identities* which mainly talks on the relation between men and women. “Gender refers to the varied and complex arrangements between men and women, encompassing the organization of reproduction, the sexual divisions of labor and cultural definitions of femininity and masculinity” (Bradley 205). Harriet Bradley claims in her book *Gender: Key Concepts* that the distinction between males and females has a very old history (3). But it is certain that gender varies to place and time. Lois Tyson says, “Women are often portrayed as sweet, beautiful, weak, irrational and emotional, while men are described as strong; fear no pain and the ones who makes all decisions” (Tyson 119).

Simone de Beauvoir says, “One is not born, but rather becomes a woman”. Beauvoir argues that definition of woman is a male concept. Woman is always other because the male is the seer. He is the subject and she the object. The meaning of what it is to be a woman is given by men. That’s why manly means- having qualities appropriate to a man: not effeminate or timorous; bold and resolute. On the other hand, ‘womanly’ means- having qualities generally associated with a woman and different to man’s. Women are not supposed to speak. In every society, definition of woman is given by man. Woman means curse. Male possesses all the positive and female means negative. Sometimes it seems that rape, murder, molestation are not a big deal for a man. These things do not spoil his reputation. But a woman can spoil his reputation. If he gets compared with a lady or if a lady is superior to him, he certainly feels undignified. He thinks that, women are political rival for him, whose rising can damage his position.

Mary Daly, in her book *Beyond God the Father* says, “If God in his heaven is a father ruling his people, then it is the nature of things and according to divine plan and order of universe that society be male dominated. Within this context a mystification of roles takes place.” Bell Hooks says, “Patriarchy has no gender”. So, it is difficult to define patriarchy only with the activities, actions and a reaction of male, rather patriarchy is comprised with lot of organizations and cultures. And those organizations and cultures make patriarchy stronger. Patriarchy is a properly organized system of oppression. Patriarchy has sent the message to women and convinced as well as manipulated them that, patriarchy is a highly granted organization which has been working and will remain the same. This manipulation has deterred women from challenging patriarchy. Women are convinced that they should be submissive. Males are the only group who get the benefit of patriarchy. Patriarchy has institutionalized power over women.

This paper takes *Sexual Politics*; a book written by Kate Millett as the main reference book for proving *Disgrace* an example of sexual politics. Kate Millett says that everything between male and female is a political relation. Millet searches the literature, society and civilization and finds that, from the intimate relation to extreme externalized relation, everything between male and female is a relation of power.

In 1970 she wrote this book, it was based on her PhD dissertation. It is a well acclaimed book and has been a great influential asset for the feminist activists. She identifies patriarchy as a socially conditioned belief system. And it is camouflage in nature. She also identifies how the attitudes, beliefs of patriarchy have penetrated in the all sectors of society (literature, philosophy, psychology and politics). Millett was influenced by Simone de Beauvoir's *Second Sex* (1949). In *Second Sex* though Beauvoir showed the relation of sexes in a power structure, but she did not use the word 'Politics' between male and female. Relation between male and female was never seen from the spectacles of politics. Those who want to find politics in every phase of life they also deny any political issue in patriarchy. Perhaps it looks bizarre to see patriarchy as a political institution. Millett says that men have institutionalized power over women. And this is a socially constructed thing. She tries to examine the patriarchal system to show its injustice to its victims. In her dissertation she argues that, patriarchy gives command to all other forms of oppression: "Thus all the mechanisms of human inequality arose out of the foundation of male supremacy and the subjugation of women, sexual politics serving historically as the foundation of all other social, political, and economic structure" (Millett 24-25). Kate Millett raises the question that "can the relationship between sexes be viewed in a political light at all?" (23). She says, "The answer depends on how one defines politics" (23). Her book doesn't define politics with relatively narrow terms like meetings, chairman, and parties. "the term politics shall refer to power-structured relationship, arrangements whereby one group of persons is controlled by another" (24).

At present politics is one of the most uttered words. But putting this word between male female relations might sound indecent. But it is a true fact that, male female relation is also a political issue. Previously one group had birthright priority over the other group. But in today's world it is hard to find any society where one group has birthright supremacy over other groups. But in patriarchy, from the time immemorial males have been dominating females with birthright supremacy. She says that "in our social order, is the birth right priority whereby males rule female. Through this system a most ingenious form of interior colonization has been achieved. It is one which tends moreover to be sturdier than any form of segregation and more rigorous than class stratification, more uniform, certainly more enduring" (25). She says that patriarchy is a more rigorous system where half of the populace which is female is controlled by that half which is male. The principle of patriarchy is that male should dominate female. In her book she shows

some example of sexual politics from the writings of some renowned writers including D.H. Lawrence, Henry Miller, Norman Mailer, and Jean Genet.

A group can come to the power with the consent of common people or by forcing them. But if they are able to change the thinking of the people or make them convinced with their formulas, things become easier. Similarly, Sexual politics gets the compliance of females in a socialize manner. Patriarchy creates, develops and nurtures the mind, status and position of women. Man means best- patriarchy develops this notion and superstition. This superstition has been ingrained to women mind and they also accept this, that they are the submissive. Mind creates personality. Patriarchy makes a diagram for the personalities of men and women. Men should be vigorous, intelligent and women will be inoperative and passive. Patriarchy originates lots of rules and regulations for women. Men get the superior position; they are the lord and women are the damsels for them. In male eyes women are four types- mother, daughter, wife and if they unable to fulfill the first three; they become prostitute. Patriarchy never treats women as human rather they are being treated as women/ animals.

Above discussions are important for certifying *Disgrace* as an example of sexual politics and Lucy as a victim. Two male characters of *Disgrace* always have a propensity to subjugate women. One (David) was previously unsuccessful in taming a woman. Though he attempts to induce his daughter life, but he is in vain. The other one (Petrus) accomplishes his task and make Lucy his servant.

Our main character Lucy's story starts when her father David comes to seek refuge to her after he is being accused of raping a student in his university and sacked of his job. Lucy is an independent girl. She is a well-positioned woman. She leads her own life and she doesn't need a man's assistant. Her life was well enough until her father came to live with her. Lucy and David have different relationship from the novel's beginning. Their relation is not an example of proper father daughter relation.

Family is a common theme in Coetzee's writings. "But when he allows for members to engage in relationships with one another they are either "strained" or tainted by violence" (Splendore). Family is a complicated issue in this novel and Lucy's father David is a more complicated person. Describing his character is important regarding the context of this research. It is fully difficult to portray the characteristics of David properly. However, from the beginning of the novel we see him a salacious person. He thinks women as sexual object. "FOR A MAN of his age, fifty-two, divorced, he has, to his mind, solved the problem of sex rather well." (Coetzee 1). He is out and out a lecherous man. He rapes his student Melanie and doesn't show any remorse after his act. Rather he says Melanie "Because a woman's beauty does not belong to her

alone. It is a part of the bounty she brings into the world. She has a duty to share it.” (16). David has his typical dominating male mentality.

After seeing Lucy, the first dialog of David is - “her hips and breasts are now (he searches for the best word) ample. Completely barefoot, she comes to greet him, holding her arms wide, embracing him, kissing him on the cheek.” (59). Lucy can’t keep her away from her father eyes. Even a father can’t resist him from describing his own daughter’s body part. Actually, male authors do not have any idea of describing women in literature. Are women only meant for breasts and hips? Patriarchal literature has created a model for its female character. Female character should be like this, should be like that? *Disgrace* is not an exception also. There is always a stereotypical presentation of women in literature. Coetzee also doesn’t show the proper respect for his female character. He somehow humiliates his female character especially Lucy. Despite being the victim of rape, Lucy becomes a minor person in Coetzee’s eyes. We know that disgrace means dishonor or humiliation.

Miloslaw Stepien says, “the word itself could refer to three things: David being accused of sexual molestation, Lucy’s rape, and the disgrace of the dying dogs, the ones David helps put to sleep.” (219). Everyone talks about the disgrace of David. Even the rape of Lucy is not the disgrace of her rather it is the disgrace of David. Lucy is invisible here. In my opinion Coetzee was more focused in portraying the colonial sides that’s why he forgets to draw the exact situation of womanhood.

Lucy had been living in a peril situation of Africa with lot of guts and bravery. We come to know that she is lesbian. It’s a sign of her fearlessness that she didn’t bother what other people think about her sexual orientation. Her life was smooth enough. But her father was not satisfied with his daughter life. He is a professor whereas his daughter is staying at the countryside, leading the life a farmer. He could not accept those things. “And you? Is this what you want in life?” “He waves a hand toward the garden, toward the house with sunlight glinting from its roof.” (70).

“You think I ought to involve myself in more important things,” says Lucy. (74). Again, she says, “You don’t approve of friends like Bev and Bill Shaw because they are not going to lead me to a higher life.” (74). David is concerned about his daughter life. He is a caring father! He is anxious about Lucy’s future! So, it certainly doesn’t sound good to search politics between Lucy and David. Is there any power relation within them? May be or may not be. Let’s try to find how sexual politics start from family. Family is a root level organization for sexual politics. Patriarchy has created lots of organization and family is the number one of them. Family works as a representative of patriarchy. Family is like a state within a state. There is a male leader in every family who dominates the female persons of his family. Patriarchy uses the male leaders of

the families for its everlasting existence. Patriarchy has granted the authority of men. Beside this male dominance has been formalized as well as granted through religious rules and regulations. “Father will protect her at adolescence, husband will protect her at youth and son will save her at old age.” (Monushanghuta 9:3).

If a woman wants to do anything, she has to take the approval from men. Women don't have any right of living their lives. Women are not authorized of making any choices. Here David also wants that Lucy should follow his words. He doesn't want to lose his possession. Men don't want to lose control over the ladies. No matter whom the lady is, men always want to be the leader. Here Lucy is making her own life; she is going away from David. And David is upset and jealous that he is losing control over his daughter (it is better to use the word lady instead of daughter). Previously he has lost his control over Melanie and after coming here he found that Lucy is not his types. She doesn't want to be submissive. If we look at the following lines from the novel, things will be cleared. And we will find the precise thinking of David about Lucy. David thinks that Lucy will take approval of everything from him infect he is unhappy about her sexual orientation also. He thinks that, in every cases Lucy should consult him. “But what does he know about what women do together? Maybe women do not need to make beds creak. And what does he know about these two in particular, Lucy and Helen? Perhaps they sleep together merely as children do, cuddling, touching, giggling, reliving girlhood- sisters more than lovers. Sharing a bed, sharing a bathtub, baking gingerbread cookies, trying on each other's clothes. Sapphic love: an excuse for putting on weight.” (86).

Every man has the same mentality. Man always wants to interfere in everything of woman's life. David could not resist himself of thinking about her daughter's sexual life. “The truth is, he does not like to think of his daughter in the throes of passion with another woman, and a plain one at that. Yet would he be any happier if the lover were a man? What does he really want for Lucy? Not that she should be forever a child, forever innocent, forever his- certainly not that. But he is a father, that is his fate, and as a father grows older he turns more and more- it cannot be helped- toward his daughter. She becomes his second salvation, the bride of his youth reborn. No wonder, in fairy stories, queens try to hound their daughters to their death! He sighs. Poor Lucy! Poor daughters! What a destiny, what a burden to bear! And sons: they too must have their tribulations, though he knows less about that.” (86-87).

“As a child Lucy had been quiet and self-effacing, observing him but never, as far as he knew, judging him. Now in her middle twenties, she has begun to separate. The dogs, the gardening, the astrology books, the asexual clothes: in each he recognizes a statement of independence, considered purposeful. The turn away from men too. Making her own life. Coming out of his shadow. Good! He approves!” (89). David is not happy at all. Two Exclamation marks at the end of this paragraph show the exact feeling of David Lurie. Things

are not easy, smooth and clear between Lucy and David. David always tries to keep Lucy within the frames of the traditional gender roles, but he cannot do it.

Lucy is a strong woman. She breaks all the traditional gender roles. Lucy never becomes a part of David's image of men and women since he never able to control her. It is a traumatic relation; it is a relation of power and powerless. One wants to be the superior and other wants to destroy the shackle. So, these are the intercourse between Lucy and David before the rape incident. But after the rape incident her life is completely shattered. She is raped by three black Africans. Not so much revealed but later we come to know that Petrus, the person who works at Lucy's farm has conducted the rape. One day three black strangers came to their house. They said that they need to use the telephone. One of them said that his sister is having an accident. Lucy allowed them to use the phone. She unlocks the back door and enters. But something went wrong; Lucy is brutally ganged raped by those black men. They also locked David in the bathroom and set fire on his head. They kill the dogs of Lucy; steal David's car and disappear. David was unable to save Lucy from being raped. After the incident Lucy becomes totally silent. Rape changes her life completely. Suddenly an active girl's life changed to a nightmare.

Situation started to change drastically. Exact view of South Africa is revealed to us. It becomes obvious that future Africa is not suitable for the Whites. But this paper doesn't see the rape incident from a colonial aspect; instead it looks it through the spectacles of sexual politics. After the rape we find that, Lucy becomes completely silent. She started to think it an end of her life. She is reluctant to disclose this chapter of her life. She is completely frustrated and upset after the incident.

"You tell what happened to you, I tell what happened to me, she repeats" (99). She wants to close this canto. Society has created the notion for ladies that, if a lady loses the so-called purity of her body, her life is finished. Lucy who is portrayed as an independent girl can't break this manacle. She also believes that if she is raped or become the victim of sexual molestation, it is the finishing of her life and she cannot go forward. Lucy squeezes her life. Being the victim of rape is also a crime. Lucy is raped, she doesn't have anything to do but still she believes that she is guilty for being raped.

"The reason is that, as far as I am concerned, what happened to me is a purely private matter. In another time, in another place it might be held to be a public matter. But in this place, at this time, it is not. It is my business, mine alone." (108). Is rape the ultimate ending of a woman's life? Obviously not. But the system has been set up and it is quite impossible to change. Lucy wants to close the entire chapter related to her rape. She is determined on not reporting against the offenders. Silence is the one and only panacea for her. Women are like: be the victim, pay the price and stay silent. Silence works as a blanket in Lucy's body!

Miloslaw Stepien says, "The female voice is constantly silenced in the novel." (Stepien 203). It is a tool of power. When the victim voice is silenced nothing can stop man from going. Lucy's silence makes Petrus path smooth and clear. Petrus uses Lucy as a ladder. Lucy's life becomes full of turmoil. She has to fight with her mind as well as with the society. Patriarchal society makes a rape victim life more problematic. The consequence of being raped is terrible. Women have to face lots of challenges after the rape. Lucy also faces those challenges. When the police officers come to investigate the matter, they ask Lucy some notorious questions.

"How long did the whole incident take?" she says, "Twenty minutes, thirty minutes." "An untruth, as he knows, as she knows. It took much longer. How much longer?" (108). This the reason, why woman remain silent after being raped. It is hard for them to get the justice.

Lucy's father David role is interesting here. He wants justice for her daughter. Previously when he was accused of molesting Melanie, he denied all the allegations. He did not even read the charges against him. Carine Mardorossain says, "David now ironically enough is the victim of a rape attack, compared to the last time when he was the perpetrator." (74) But now he is showing his principles. "She would rather hide her face, and he knows why. Because of the disgrace. Because of the shame. That is what their visitors have achieved: that is what they have done to this confident, modern young woman." (115)

Actually, David takes this rape incident as his own disgrace. He is afraid. If people come to know, he is the father of a rape victim then what will happen. That's why when he gets the report on newspaper he gets frightened. "He is glad that no connection is made between Ms. Lurie's elderly father and David Lurie," (116). When Lucy gets raped, David is more interested in his own experience. He is thinking about himself. Again, Lucy is removed from the plot, even though she is the one who went through the attack. "Don't shout at me David. This is my life. I am the one who has to live here. What happened to me is my business, mine alone, not yours" (133).

David can't make Lucy's life smooth. He wants to impose his opinion on Lucy. Infact, when Lucy starts to settle down everything in South Africa without his help he can't take this normally. He tried to use Lucy to take revenge against the blacks. He always thinks that he is the person who holds the power in the relation between him and Lucy. Now he is finding that, things are going away from his hand. He is losing control over Lucy. She is now in the hand of his enemy. It is a disgrace for him. David thinks that, he is the main protagonist. Things are happening around him only and only the story of him. He erases Lucy from the plot. "You behave as if everything I do is part of the story of your life. You are the main character. I am a minor character who doesn't make an appearance until halfway through. Well, contrary to what

you think, people are not divided into major and minor. I am not minor. I have a life of my own, just as important to me as yours is to you, and in my life I am the one who makes the decisions.” (198)

Till now all the above discussions are on Lucy and David. The main perpetrator Petrus has not come in the discussion properly. His role gets cleared after the rape incident. He comes to the plot and takes all the lights upon him. Petrus is always described from David’s perspective. That’s why we do not get the exact thinking of Petrus about women. But we get to know some ideas of him about women, when he says that he is having a boy.

“The baby is coming in October. We hope he will be a boy.” [...] “Always it is best if the first one is a boy. Then he can show his sister- show them how to behave [...] A girl is very expensive.” He rubs thumb and forefinger together. “Always money, money, money.” (130).

Petrus thinks that boy can show his sister how to behave. Boy will be the guardian for his sister. He will teach her how to lead the life, how to be submissive and loyal. Petrus can’t think that a woman can be equal to a man. He says, “No, boy is better. Except your daughter. Your daughter is different. Your daughter is as good as a boy. Almost! He laughs at his sally. ‘Hey, Lucy!’” (130). It is a mocking statement about the existence of women in the world. Question may arise that, the societal and cultural conditions, thoughts, believes have changed the thinking of Petrus. He has been seeing women inferior throughout his life. That’s why he can’t digest women superiority. But we have to admit that, women conditions are not different in civilized society also. Petrus was dissatisfied with his dog-man image and of being working under Lucy. He wants to shut Lucy’s mouth by hook or by crook. He uses the most valuable tools of male society to shut Lucy’s mouth. He hires three men to rape Lucy. And he succeeds.

Patriarchy always uses women for augmentation. Throughout the history, women are being used as weapon for taking revenge on the rival groups. Lucy is here used by Petrus. If you want to take revenge on your rival group, scare their women, rape them, half of your job will be done. Petrus knows that, there are no other easy options than rape. Petrus is successful in this regard. He makes Lucy frightened about her existence. He arranges the rape. He scares her, cast her aside. After the rape he offers her protection by marrying her. Petrus wants to get her property. “Petrus shows that women are regarded a property and are in need of protection and should therefore belong to a man” (Graham 439). Lucy’s body and sex becomes her weakness. “I think I am their territory. They have marked me. They will come back for me. [...] Hatred ... When it comes to men and sex, David, nothing surprises me anymore. Maybe for men, hating the women makes sex more exciting. You are a man, you ought to know.” (158)

Women need the help of men for their protection. “Every man I meet wants to protect me, I can’t figure out what from.” (Mae West). Women want or not, it doesn’t matter. They will be protected by men. They don’t have the authority. They are slaves.

After the rape incident Lucy is having a baby and she wants to keep the baby. She accepts her pregnancy. It is her outlook towards patriarchy. Lucy’s thoughts are passive; she starts to think rape as a way of communication and a non-violent act. It is a liaison. “they are not raping, they are mating.” (199) Her thoughts have been changed forcefully. She knows that she needs someone (man) for protection. David cannot make her life smooth. David is not in the power right now. David is a good for nothing for Lucy considering the circumstances. “I cannot be a child forever. You cannot be a father forever. I know you mean well, but you are not the guide I need, not at this time.” (161)

Petrus is the only option for her. None but Petrus can save her. Petrus who has been waiting for this day, finally gets the chance and takes this without any hesitation. Petrus says, “I will protect her.” (139) Petrus is the harbor for Lucy. Ladies need men for their protection. They roam from one hand to another hand of patriarchy, but their situation hardly changed. Lucy doesn’t have any option. So she accepts Petrus offer and marries him. Petrus gets what he wants. He becomes more powerful. What he wanted he got everything.

“I don’t believe you get the point, David. Petrus is not offering me a church wedding followed by a honeymoon on the wild coast. He is offering me an alliance, a deal. I contribute the land, in return for which I am allowed to creep under his wing. Otherwise, he wants to remind me, I am without protection, I am fair game.” (203)

Lucy Valerie Graham says that, women owning farms in this story are more threatened than men because of the sexual violence and the social oppression (439). Traditional gender roles also activated here. Lucy gets molested and pregnant and returns to the house and Petrus takes care of the farming. A typical gender role. Petrus uses rape a weapon to make Lucy submissive. Rape never stigmatizes patriarchy rather it works as soldiers for patriarchy. Patriarchy admires rape. It closes the door of independence for women and proclaims that, you need our protection.

“Historically, because women were considered property of their fathers or husbands, rape was long considered a crime against a man.” (Whisnant). Lynn Higgins and Brenda Silver describes in their book *Rape and Representation*: rape and the threat of rape are a major force in the subjugation of women. In ‘rape cultures’ such as the United States, the danger, the frequency, and the acceptance of sexual violence all contribute to shaping behavior and identity, in women and men alike. Within this culture, as in others, the nature and degree of oppression will vary with the historical moment and, within that, the permutations of racial, class, gender, and

institutional relations of power. (1-2). Petrus enslaved Lucy by the help of rape. He doesn't want to stay under a woman. Actually, no man wants this. Men don't want to stay under the command of women. Adding with that, Lucy's rape incident is a colonial attempt of violence. In every society women's body is used as a weapon of cruelty. Females cannot rescue themselves from male regime. "If colonialism and apartheid shaped the masculinity of the past, the transition to democracy in South Africa in the 1990 has had the effect of unsettling and unseating entrenched masculinities which were in the main, patriarchal authoritarian and steeped in violence." (Graeme Reid and Liz Walker) Rape of Lucy is one kind of reimburse from Petrus to the whites. Lucy Valerie Graham states, "*Disgrace* seems to suggest that female bodies may not fare better in the new order (post-apartheid), as after Lucy is raped, she becomes pregnant, gives up her land and retreats into the house". (439)

In changing South Africa, societal structure has changed but patriarchal freedom is still in the same position. Lucy can't take these anymore in this society. She wants peace instead of justice. She takes this decision considering the situation of Africa. Mardorossain says in her article *Rape and the Violence of Representation in J.M Coetzee Disgrace* that, "her unwillingness to rationalize her decision to be silent also reflects the fact that she knows she is caught between a rock and a hard place when it comes to representing herself as a rape victim in post-apartheid South Africa. If she presses charges, the gendered dimension of the rape will immediately be recuperated by a racially motivated reading and reify social hierarchies that have historically been produced precisely through the link between rape and the construction of race." (75)

Lucy is aware that the crime against her is a gendered crime. A crime committed by men against a woman. But it can be transformed into a racial crime. Black men against a white woman. The rape could be viewed from a different angle also. A white woman is incriminating black men. This can energize 'black peril' rape myth. So, that can be the one reason of Lucy's silence. She realizes that, whatever is the result or consequences she will be the ultimate victim.

In conclusion, it can be said that, this essay has attempted to find sexual politics in J.M Coetzee's *Disgrace*. David and Petrus both wanted to use Lucy for getting the benefits. They treated her like a political rival. Her superiority and independence could be threatening for them. One message can be taken from this text, if women want a future for them; they have to leave all the thoughts and beliefs of patriarchy. They should always be ready for fighting with the hindrances. Women have to remember that, they are human not women. 'Woman' is only the sexual identity of them nothing else. There is only one difference between a man and a woman, and that is the deference of chromosome. Women have to make their future with their own hand. Their way of thinking should be changed. They are not supposed to be confined in the four walls. As told earlier, there has been a diagram for women. They don't see their life through their eyes,

rather they see it through patriarchy. That's the thing happen with Lucy. She can't break the injected mentality of hers which was developed by patriarchy.

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