

REVUE INTER-TEXTUAL

ISSN: 2663-239X



Journal of Humanities and Social Sciences

Revue semestrielle des Lettres et Sciences Humaines du
Département d'Anglais adossée au **Groupe de recherches en
Littérature et Linguistique anglaise (GRELLA)**
Université Alassane OUATTARA, Bouaké

Numéro 12 juin 2026

www.intertextual.net

ISSN : 2663 – 239 X

REVUE INTER-TEXTUAL

Revue semestrielle en ligne des Lettres et Sciences Humaines du Département d'Anglais
adossée au Groupe de recherches en Littérature et Linguistique anglaise (GRELLA)

Université Alassane OUATTARA, Bouaké

République de Côte d'Ivoire

Directeur de Publication: M. Pierre KRAMOKO, **Professeur titulaire**

Adresse postale: 01 BP V 18 Bouaké 01

Téléphone: (225) 01782284/(225)0789069439/ (225) 0101018143 :

Courriel: pkramokoub.edu@gmail.com

Numéro ISSN: 2663 – 239 X

Lien de la Revue: www.inter-textual.net

ADMINISTRATION DE LA REVUE

DIRECTEUR DE PUBLICATION

M. Pierre KRAMOKO, Professeur titulaire

SECRETARIAT ADMINISTRATIF ET FINANCIER

Dr Affoua Evelyne DORE, Assistante

COMITÉ DE RÉDACTION

- M. Guézé Habraham Aimé DAHIGO, Professeur Titulaire
- M. Vamara KONÉ, Professeur titulaire
- M. Kouamé ADOU, Professeur titulaire
- M. Kouamé SAYNI, Professeur titulaire
- M. Koffi Eugène N'GUESSAN, Maître de Conférences
- M. Gossouhon SÉKONGO, Professeur titulaire
- M. Philippe Zorobi TOH, Professeur titulaire
- M. Jérôme Koffi KRA, Maître de Conférences
- M. Désiré Yssa KOFFI, Maître de Conférences
- M. Koaténin KOUAME, Maître-Assistant
- Mme Jacqueline Siamba Gabrielle DIOMANDE, Maître-Assistante
- Mme Amenan Eunide KONAN, Maître-Assistante

COMITÉ SCIENTIFIQUE

- Prof. Ouattara AZOUMANA, Université Alassane Ouattara, Côte d'Ivoire
- Prof. Daouda COULIBALY, PhD, Université Alassane Ouattara, Côte d'Ivoire
- Prof. Kouamé SAYNI, Université Alassane Ouattara, Côte d'Ivoire
- Prof. Arsène DJAKO, Université Alassane Ouattara, Côte d'Ivoire
- Prof. Hilaire Gnazébo MAZOU, Université Alassane Ouattara, Côte d'Ivoire
- Prof. Lawrence P. JACKSON, Johns Hopkins University, USA
- Prof. Léa N'Goran-POAME, Université Alassane Ouattara, Côte d'Ivoire
- Prof. Mamadou KANDJI, Université Ckeick Anta Diop, Sénégal
- Prof. Margaret Wright-CLEVELAND, Florida State University, USA
- Prof. Kenneth COHEN, St Mary's College of Maryland, USA
- Prof. Nubukpo Komlan MESSAN, Université de Lomé, Togo
- Prof. Ataféï PEWISSI Université de Lomé
- Prof. Obou LOUIS, Université Félix Houphouët Boigny, Côte d'Ivoire

“DOUBLE COLONIZATION¹” AND FREEDOM FOR THE WOMAN IN NADINE GORDIMER’S *NO TIME LIKE THE PRESENT*, *NONE TO ACCOMPANY ME* AND J.M COETZEE’S *DISGRACE*

Kouakou Bernard BAMENE

Université Alassane Ouattara (Cote d’Ivoire)

bamenekouakou1972@gmail.com

ABSTRACT

This article uses feminist theory to examine the representation of double colonisation and women's freedom in Nadine Gordimer's *No Time like the Present* and *None to Accompany Me*, and J. M. Coetzee's *Disgrace*. It argues that the novels depict women as subjects constrained by the combined forces of patriarchy and historical oppression, demonstrating that political liberation does not automatically guarantee gender emancipation. In Gordimer's novels, female characters navigate a post-apartheid society in which national transformation creates new opportunities, yet male authority is still preserved within political and domestic spaces. Their struggle suggests that women's freedom depends not only on legal and social change, but also on the dismantling of patriarchal structures that regulate female agency. In Coetzee's *Disgrace*, Lucy's experience reveals the persistence of gendered vulnerability in a society shaped by racial injustice and masculine violence. Her silence, endurance, and negotiated survival illustrate the limited autonomy available to women in postcolonial South Africa. Read together, the novels expose the contradictions of postcolonial freedom, where women continue to be marginalised despite broader struggles for justice and equality.

Keywords: Double colonization, women’s freedom, feminism, patriarchy, liberation,

RESUME

Cet article utilise la théorie féministe pour examiner la représentation de la double colonisation et de la liberté des femmes dans *No Time like the Present* et *None to Accompany Me* de Nadine Gordimer, ainsi que dans *Disgrace* de J.M. Coetzee. Il soutient que ces romans dépeignent les femmes comme des sujets soumis aux forces conjuguées du patriarcat et de l'oppression historique, démontrant ainsi que la libération politique ne garantit pas automatiquement l'émancipation des femmes. Dans les romans de Gordimer, les personnages féminins évoluent dans une société postapartheid où la transformation nationale crée de nouvelles opportunités, mais où l'autorité masculine se maintient dans les sphères politiques et domestiques. Leur lutte suggère que la liberté des femmes dépend non seulement des changements juridiques et sociaux, mais aussi du démantèlement des structures patriarcales qui entravent leur action. Dans *Disgrace* de Coetzee, l'expérience de Lucy révèle la persistance de la vulnérabilité liée au genre dans une société marquée par l'injustice raciale et la violence masculine. Son silence, sa résilience et sa survie négociée illustrent l'autonomie limitée des femmes dans l'Afrique du Sud postcoloniale. Lus ensemble, ces romans révèlent les contradictions de la liberté postcoloniale, où les femmes continuent d'être marginalisées malgré les luttes plus larges pour la justice et l'égalité.

Mots-clés : double colonisation, la liberté de la femme, libération, féminisme, patriarcat

¹The concept of "double colonisation" is coined by Hotst-Petersen and Rutherford. It notes that women are subject to colonial domination by both empire and patriarchy.

INTRODUCTION

The status of women in African societies has been a contentious issue for many years. Historically, scholars have persistently underestimated the contribution of women to the evolution of African societies since the pre-colonial era, the contribution of women to the evolution of African societies since the pre-colonial era has been persistently underestimated. Traditionally, women have been expected to fulfil a supportive role within the home, taking responsibility for childcare and domestic tasks. This perception has been perpetuated by black men for a considerable period and has continued since colonization. Contemporary society continues to exhibit prejudicial attitudes towards women in the context of post-colonialism, thus giving rise to the concept of “double colonisation.” In *A Double Colonisation: Post-Colonial Women's Writing*, Holst Petersen (1986) defines the concept of “Double colonisation” in line with the postcolonial feminist theory.

Petersen's text provides a comprehensive analysis of the oppression faced by women in colonised societies, ranging from imperial domination to patriarchal structures within their own societies”. Women experience two forms of colonization: firstly, domination by external colonial powers through imperialism, racial hierarchy, and cultural hierarchy; and secondly, internal patriarchy characterized by male domination, which limits their scope of action.

Nadine Gordimer's *No Time like the Present* and *None to Accompany Me* and J. M. Coetzee's *Disgrace* feature female protagonists characterized by their subjugation to, and their subordination within, a multitude of societal regulations and prohibitions. This research examines women's views on the injustices they have endured. It questions whether they possess the mental and physical ability to help shape African society's progress. Feminist theory serves as an analytical tool aimed at comprehending and critiquing gender power dynamics, considering ways to reshape these dynamics toward increased equality. This approach rests on the premise that gender-based disparities are not natural but socially constructed.

The paper investigates gender disparities, patriarchy, and the social, political, and economic subjugation of women, with the goal of fostering systemic transformation. The dominant cultural model seems to value women's societal functions over their intrinsic nature. Simone de Beauvoir's philosophical outlook illustrates this idea, arguing that womanhood is not a natural given but a socially constructed identity formed over time (de Beauvoir 1949, p. 24). This research seeks to show how women are overcoming societal obstacles to secure their place in South African society, thereby helping to shape the new post-apartheid South Africa.

The article is organized into three parts. The first part, entitled “Postcolonial Feminism: Gender equality and female characters' leadership,” examines two points: first, men's

perception of society; second, the roots of transformation. The second part, dealing with “The New Position of South African Women in the Socio-Economic Arena,” concentrates on women, their political activism and economic vigour. The third part, entitled “Eradicating the Ideology of Domination,” emphasizes their rejection of erasure and their self-assertion in building the new South Africa.

1. POSTCOLONIAL FEMINISM: GENDER PARITY AND LEADERSHIP

Postcolonial feminism is a branch of feminist theory which looks at how gender, race, colonialism and global power dynamics come together in the experiences of women from former colonies and non-Western societies. This part comprises two sections: the view of African society from a Male standpoint and the origin of the change in post- apartheid South Africa.

1.1. African Society from Male Standpoint.

Society, largely patriarchal, has traditionally viewed women as subordinate to men. They are seen as helpers to men. In the work of Nadine Gordimer, entitled *No Time like the Present*, the following claim is presented:

The women grew accustomed to sharing a bedroom with men, yet they kept the liberty to attend to their own duties, such as caring for children, cooking, and maintaining the family home. These tasks spanned a wide array of responsibilities, including raising vegetables and constructing shelters (G. Nadine 2012, p. 27).

Through this quotation, Gordimer conveys her view on women’s position in past societies, noting the constraints African women endured. Yet, with the demise of apartheid, a slow shift became evident. As Jürgen Habermas has noted, humans are open to both beneficial and detrimental change:

Humans have been shown to be rational beings capable of logical agreements. The possibility of social change through rational discussion and intersubjective engagement, in which women act as active agents, has been recognized (J. Habermas, 1981, p.87)

Partners who live together can arrange a fair sharing of household chores. The women portrayed in the examined texts by Nadine Gordimer and John Maxwell Coetzee function as active agents. This marks a notable shift from the conditions of the apartheid period. During apartheid, women suffered harsher treatment than men. Apartheid, a framework of racial and ethnic segregation, also operated as a gendered undertaking. The main goal of the white Afrikaner men who administered the apartheid state was to dominate black men and women. It is evident that

women's positions were heavily limited within the apartheid structure. White women enjoy greater privileges than Black women in a society constructed for white individuals.

Even though white women possessed voting rights and mobility, restrictive sexual legislation still curtailed them. For example, they were forbidden from marrying black men. The example of Steve and Jabulile illustrates this circumstance. Gordimer's novel starkly shows how the pair were compelled to remain concealed until apartheid's conclusion. Thus, apartheid's misogynistic perspective on social production and reproduction faced ongoing opposition and eventually collapsed for two causes. First, African women increasingly migrated from rural regions to urban centers despite mobility restrictions. These women contested the oppressive statutes imposed by the colonizer. Second, certain women mobilized across ethnic and racial lines, or as mothers, calling for an improved future for the next generation.

1.2. The Origins of Change

In her definition of the feminist theory, Ashley Crossman insists on the objective that is detailed in the following terms:

The goal of feminist theory has consistently been to examine society in a manner that illuminates the forces that generate and sustain inequality, oppression, and injustice and to advance the pursuit of equality and justice. It tackles matters of discrimination and exclusion rooted in sex and gender, power dynamics, and oppression, as well as gender roles and stereotypes (Crossman 2020, p. 25).

If women fall behind, it is simply because many African cultures deny them schooling. Some individuals hold that women are destined to remain at home and carry out certain duties. Nevertheless, J. M. Coetzee and Nadine Gordimer depict a renewed South Africa in which active). This implies that all humans are created equal and that women should therefore have the chance to meet their fundamental needs, which they must choose to do consciously.

Women in post-apartheid South Africa are devoted to the emerging society and resolved to tackle its challenges. By doing so, they are increasingly participating in the nation's reconciliation effort. James Marc-Gregoir notes that leadership is an aspect of power, but also a distinct and vital process in itself. Leadership by individuals is exercised when they possess specific motivations and goals. Women in South Africa are driven and resolved to participate in the reconciliation effort. Gender is no longer a barrier. Butler Judith defines gender as follow: Gender is the repeated stylization of the body, a set of repeated act within a highly rigid regulatory frame that congeal over time to produce the appearance of substance of a national sort of being. (B. Judith, 1990, p.33)

Butler's quotation means that gender is not simply something a person naturally possesses. Instead, gender is produced through repeated behaviours, gestures, and ways of dressing, speaking and moving that society associates with being "male" "female" masculine or "feminine".

While gender can be described in numerous manners and through different concepts, Harriet Bradley offers a beneficial definition in her work *Fractured Identities* (H. Bradley, 2015, p. 25) which examines the dynamics between women and men contends that gender refers to the varied and complex arrangements between men and women, encompassing the organisation of reproduction, sexual divisions of labour, and cultural definitions of femininity and masculinity. To this point, Bhabha said: "All people have penises [...]. All people have the same skin, race, and culture and coexist with fears of lack and difference: some do not have penises, some do not have the 'Same skin, race, culture' (B. Homi, 1993, p. 27). According to Homi Bhabha, all people are human beings and, although they differ in constitution, they should be considered equal in society. Women are as intelligent as men and should be given responsibilities and consideration within society. This view demonstrates women's determination to share power with men, and their desire to achieve certain goals in the new South African society.

Among their goals, they also want to lead the country and take part in its development. One of the central issues for the new South African government is to enhance the role of women in society and to try to address the plight of black youth. Women of all ages and races want their voices to be heard and the rights of women and men to be equal and responsibilities to be shared equally in the new South Africa. As Thenjiwe Mtintso says, "the eradication of patriarchy depends on changing attitudes" (Mtintso, 1996, p. 23)

Among their goals, they also want to lead the country and take part in its development. Consequently, the leaders of the new South Africa reject the perception of women as second-class citizens. Thus, the examples in the corpus illustrate the liberation of formerly unheard South African women. Among their goals, they want to lead the country and contribute to its development. J. M. Coetzee and Nadine Gordimer introduced them amid the various events unfolding in their novels. Their role in the reconciliation process is highly significant and indisputable.

In *None to Accompany Me*, Nadine Gordimer explores feminism and women's empowerment in post-apartheid South Africa. The novel tells the story of Vera Stark, a liberal lawyer who sacrifices family life to join the desperate struggle of the South African Black community for freedom and social prominence. "Times are changing politically and socially

because of a growing feminist awareness of womanhood that alters the path Stark took” (S. Toshito, 1994: 8). This quotation means that times are changing in South Africa and women are aware of their importance in the society.

Sibongile is also aware of the changing times. As the country adapts to political transformation, human relationships are changing too. There has been a significant shift in women's freedom, as well as a transformation in the power relations between women and men. Women are negotiating new changes and opportunities regardless of gender.

2. THE SOUTH AFRICAN WOMAN IN THE SOCIO-ECONOMIC SPHERE

The status of women in the socio-economic sphere can be seen at two levels. Women are involved in the political sphere and also in the economic domain.

2.1. Female Involvement in Political Activism

In modern South Africa, women are rejecting the obstacles intended to demean them. The writings of Nadine Gordimer and J. M. Coetzee underscore these steady transformations. Vera Stark has devoted her career to fighting injustice and disparity inside the system. Their sexual selves acquire new meaning, and their roles are also redefined. She is both efficient and truthful in her work and private life. The foundation fought all types of injustice, such as detention without trial, forced community relocations, and voting systems that barred black citizens. Both black and white individuals genuinely valued Vera's efforts, which she performed with honesty and competence. The ensuing citation from N. Gordimer shows the respect her peers held for her: “No one can fool Vera; her colleagues agree with satisfaction”. In the spirit of reconciliation, she also assisted individuals in restoring assets to their legitimate owners, thus contributing to the reconciliation efforts. The narrator adds: “Although Ms Stark is responsible for preparing the annual report for publication, a task that requires the report to be both comprehensive and convincing, as it is sent to current and potential donors, she sometimes travels abroad to raise funds. “She participates in interviews and surveys” (Gordimer 1990, p. 13).

Vera is a woman with all the necessary skills and intelligence to lead a group of people in the search for peace, understanding, and reconciliation. Vera's story is a testament to the dynamism of women in post-apartheid South Africa. Among her colleagues were white and black people who got along well regardless of skin colour. As a woman, she is supportive and approachable. Mr Oupa is a black man and a former Robben Island prisoner. His reintegration is very difficult. Vera offers him a job and supports him in other ways. Mr Oupa is a black man

and a former Robben Island prisoner. After his release, he finds it very difficult to reintegrate into society. Vera offers a job, and helps him continue his education through correspondence courses. He becomes a good student: 'She was the teacher figure that his solitary self-education had lacked; she was the embodiment of authority to which one had to turn in helplessness, whether one had wanted it all one's life or not' (p. 13).

Education matters for women, who today can study and obtain the same knowledge as men, who once dominated all power. Grewell asserts that 'education must be non-racial in its organisation and content, the principle of non-sexism must be applied at all levels, and there must be a single system'. An integrated approach to education and training is required' (Grewell 2003: 85). Similarly, former President F. W. de Klerk observed that is evident that women are now able to receive the same advantages as men. These newly acknowledged advantages aid the process of reconciliation between the genders.

Vera was dedicated to providing peace and solace to all in this new setting. She was so friendly and receptive that, according to the narrator: 'But he (Oupa) found himself telling things differently to his white wife, uncensored and unedited, as he would to other whites eager for vicarious experiences' (N. Gordimer 1990, p. 14).

Sibongile and her spouse came back from exile after many years. In this renewed nation, she stands as the most likely candidate for the executive committee responsible for drafting the new constitution. Within this delicate setting, her husband worried about her safety due to her candour. She chose to speak the truth to enable reconciliation between them. "He feared that her frankness would be interpreted as aggression, that her sceptical and questioning attitude would be seen as disrespectful to the traditional style of political relations that had become established in the upper echelons of the movement during many years of exile" (Gordimer, 56). Sibongile does not shy away from the repercussions of these duties, which entail risks in a community where violence remains prevalent. In the same way, the economic empowerment of women involves enhancing their capability to obtain resources and to increase the income, assets, and spending they control.

In *Disgrace*, Lucy possesses her own piece of land and a farm that she tills. She also owns numerous belongings and runs a small operation caring for animals (dogs and goats). Her resolve to stay self-sufficient triggers the envy of Petrus and Pollux, who arrange the assault and rape. Lucy was very joyful and independent before the assault by the three black criminals.

Post-apartheid works of Nadine Gordimer and JM Coetzee place women prominently in the economic arena. Women are no longer depicted solely as caretakers of children and

household chores. The female protagonists in these writers are highly proactive and engage in the economic sector, often outpacing men.

II.2. Women's Economic Vitality

This part demonstrates that the enhancement of life and work circumstances in Coetzee's and Gordimer's novels contributes to driving the nation's economic sector. When individuals experience a healthier mental and social condition, it influences their economic output. Among these transformations the improvement in the characters' quality of life and the achievement of women's human rights.

The repercussions are numerous within the realms of human connections that were once limited by decree. The tenants' mailbox labels feature several African names, including a doctor, a university lecturer and a woman who has built a career through business opportunities. Jabulile and Steve were able to go to the cinema, eat out, and share hotel rooms together. When she gave birth to their daughter, it took place in a clinic that would previously not have admitted her. 'It is an ordinary existence, not a miracle' (Gordimer, 2012, p. 4).

This statement demonstrates how far South African society has changed. New prospects are arising for black women and men to enable them to close the gap. All limits on mobility have been removed to foster development. As noted earlier, the outcomes of the reconciliation process are massive. Unjust statutes have been revised, permitting women to work and select their professions, and location-based restrictions have been abolished.

Finally, quota seats have been eliminated. These transformations stem from a peaceful, negotiated revolution. By "revolution," it refers to major change achieved without violence. J.M Coetzee and Gordimer's novels portray post-apartheid South Africa as an emerging nation. Universities, formerly bastions of white-exclusive education, are now accessible to everyone, and citizens take pride in studying together with white peers in a common language. This eliminates a key instrument of colonial domination: linguistic control. Such transformations can be observed across the nation. It is accurate that societies ripped by strife experience a severe depletion of economic, political, and social resources, affecting relationships among groups and individuals. The changes are especially evident among women. Gordimer examines the liberation of women in post-apartheid South Africa. Vera Stark, a progressive attorney, endeavours to attain her freedom and significance within society.

Sibongile participates in the shift of societal transformation. The nation is adjusting to the political overhaul, and interpersonal dynamics are evolving. "There is a substantial shift in women's freedom as well as personal transformation concerning power relations between

women and men, as women navigate fresh changes and prospects irrespective of their race and generation.” (Gordimer 2012, p. 127).

Although the case is meant to stay confidential, an extraordinary mobilization erupts when David is accused by her boyfriend of raping Melanie. David Lurie’s whiteness does not prevent women from backing Melanie, who is perceived as a victim of male aggression. The most significant observation is the shift in attitude: white men are no longer beyond criticism; they are being held answerable for their crimes. At the same time, women are now regarded by society with the same esteem as men. The initial one is his ex-wife, Rosalind, who provides him some counsel

She informs him that the entire affair is widely known in full detail and that nobody is prepared to silence it, which she regards as foolish and unsightly. At 52, she urges him to rethink his sexual dependence, convinced that a younger woman could never develop affection for an older man such as himself. Rosalind proved immensely valuable to David when all others deserted him, and her backing enabled him to surmount the hardships of the situation.

The second individual he mentions is his daughter Lucy, born from his first marriage. She greeted her father with delight, yet she wished to understand the reasons for his dismissal. From this perspective, women's standing has progressed positively. The transition in South Africa enables women to reshape their lives by receiving opportunities both on a personal and political level. During apartheid, the people's emancipation was viewed as a male domain, but Gordimer portrays liberation through a female lens.

Some of the women Gordimer depicts break out of their conventional confines and thrive. Sibongile, for instance, serves as deputy director in a program that manages the repatriation of people from exile. She later joined the central executive of the post-apartheid movement. Vera also contributes to the team drafting the new constitution. Initially, women were excluded from political action. Men were expected to fight, while women remained at home with no defined role in the struggle. Gordimer showcases a circle of women such as Sibongile, who now lead the post-apartheid effort. (“Post-Apartheid and its representation,” p. 11).

In Gordimer’s *None to Accompany Me*, it is evident that the authorities have attempted to reconcile the diverse population. Through her characters, Vera Stark and Jabulile, Gordimer illustrates that a strong judicial, political, economic and cultural infrastructure is essential for rebuilding the South African state. Furthermore, weak and divided societies cannot produce strong and legitimate governments. Reconciliation and confidence-building are important in

creating functioning institutions that represent society at large. True democratisation cannot occur without a strong, well-established and broadly supported civil society. Many positive changes have occurred in the post-apartheid era, and these changes are noticeable and appreciable, as opposed to the former situation. As can be seen:

Business schools at universities enrol the greatest number of new students. They are no longer regarded as a dead end for those who are not white or who lack the influence of a businessman father to guide them into corporate directorships, banking or commerce. There are Black directors in mining cartels, shopping mall complexes and insurance firms. This is encouraging, and scholars clearly recognise that sharing lectures, libraries, computers, and cafeterias represents a straightforward aspect of transformation. (N. Gordimer 2012, p. 23)

This quotation indicates that business schools, once exclusively reserved for white businessmen, are now open to people of other races and to women, and those women hold senior positions in banks and enterprises, as well as in mining cartels and insurance firms. The changes in these key sectors have made all of them full participants in the country's economic activities.

3. ENDING THE IDEOLOGY OF DOMINATION.

South African women, historically side-lined, have, since the post-apartheid era, recognized their mental and physical capabilities. The figures crafted by authors Nadine Gordimer and J.M Coetzee underscore these women's continual rejection of unfair obstacles and their resolve to position themselves as individuals ready to face any societal challenges.

3.1. Existentialist Feminism: Women's Rejection of Self-Denial

Existential feminism is a philosophical current that merges Sartrean existentialism with a thorough critique of gender-based oppression. It was formulated by Simone de Beauvoir. This perspective stresses personal liberty and accountability when confronting societal constructs imposed on women. The idea of refusing to deny one's existence stems from de Beauvoir's tactics for women's transcendence. This notion is examined in Okky Madasari's novel *The Year of the Voiceless*, and it holds a central place in feminist literary criticism. Scholarly studies employ de Beauvoir's four strategies for transcendence. The categories presented are: (1) women in the workforce, (2) intellectuals, (3) agents of social change, and (4) those who reject the marginalized existence imposed on them by patriarchal society.

The fourth strategy aligns directly with 'women's refusal to deny their existence', which frames women's struggle against society. Key feminist writings investigate women's refusal to

accept the negation of their existence, portraying it as a rejection of objectification within patriarchal and colonial settings. In her seminal work *The Second Sex* (1949), Simone de Beauvoir powerfully contends that women have been cast as the nonessential “other” in these contexts, a condition she labels “dehumanisation.” Likewise, in *Fugitive Feminism* (2022), Akwugo Emejulu analyses the exclusion of Black women from the notion of humanity and their subsequent repudiation of it.

Drawing on Black feminist traditions, Emejulu calls for self-determined liberation. Existential feminism is a philosophy that combines the principles of Sartrean existentialism with a radical critique of gender-based oppression. It was developed by Simone de Beauvoir. This philosophical approach emphasizes individual freedom and responsibility in the face of social constructs imposed on women.

The concept of refusing to deny their existence originates from Simone de Beauvoir's approaches to women's transcendence. This notion is examined in Okky Madasari's novel *The Year of the Voiceless* and points to a central theme in feminist literary criticism. Scholarly studies employ Beauvoir's four transcendence strategies: The categories include: (1) women in the workforce, (2) women who become intellectuals, (3) agents of social change, and (4) women who reject their otherness (the marginalised condition imposed by patriarchal society). The fourth strategy directly aligns with “women's refusal to deny their existence,” which frames women's struggle against society.

Foundational feminist works investigate women's rejection of being denied existence, presented as a denial of objectification within patriarchal and colonial settings. In her landmark book *The Second Sex*, Simone de Beauvoir powerfully contends that women have been cast as the nonessential “other” within patriarchal and colonial frameworks, a condition she labels “dehumanization”. Similarly, Akwugo Emejulu's *Fugitive Feminism* (2022) investigates how black women are barred from the notion of humanity and how they subsequently repudiate it, invoking black feminist traditions to call for autonomous emancipation.

3.2. Confidence within a Reconciliation Context

It is an undeniable truth that women unequivocally oppose any denial of their being. A choice has been made to proclaim themselves within both customary institutions and contemporary society. Careful review of the pertinent scholarship shows that the Republic of South Africa, throughout its ongoing reconstruction and reconciliation efforts, has assigned women a prominent role. In J.M. Coetzee's novel *Disgrace*, the topic of women, regardless of

race, receives considerable focus. Lucy Lurie, a woman, owns material wealth and assets that provoke envy in everyone.

This situation, leads to victimization, marked by physical assault, sexual abuse, and robbery. Instead of succumbing to these acts, she chooses to take charge of her destiny and resist rather than flee. Notably, Lucy confronted her father, despite him expecting her to submit in the face of hardship. The female protagonist in Coetzee's work embodies courage, tolerance, forgiveness and reconciliation. In Nadine Gordimer's novels, such as *None to Accompany Me* and *No Time like the Present*, women are depicted as leading figures in the process of reconciliation. Jabulile and Vera Stark, the female characters in these works, demonstrate the intellectual, physical and moral capacity of women to promote peace in a context of hatred and division instigated by apartheid. These female characters reveal the intellectual, physical and moral capacity of women to lead and secure peace in a setting where apartheid sowed hatred and division. Double colonization constitutes a core idea in postcolonial feminist scholarship. The concept describes how women experienced subjugation both within the so-called colonized nations and through indigenous patriarchal systems.

CONCLUSION

The notion of double colonization in which women endure simultaneous oppression from indigenous and colonial systems is explored in this article. The analysis employs feminist theory, showing that women are not simply extensions of men; they have the physical, ethical, and intellectual ability to be autonomous and assume duties in South African society. This became evident in the post-apartheid reconciliation era, when women acted as unifying leaders and combatants. The female figures created by Nadine Gordimer and J. M. Coetzee in the works examined in this research command respect and admiration for their role in advancing sustainable development in their nation. Although she is a white woman, she worked for a foundation that advocated universal justice, aiming to restore land and property to their legitimate owners. Through her, the commitment of women to the shared cause became visible. Jabulile likewise has shown that women can match men in many arenas, thereby exposing the unfairness of assigning women a subordinate position. In reply, J. M. Coetzee has displayed his powerful literary skill. The figure of Lucy Lurie illustrates this dynamic. Although she is a white woman, she is portrayed as a formidable individual of immense wealth, a source of pride for both women and men.

BIBLIOGRAPHY

- AKWUGO, Emejulu, 2022, *Fugitive Feminism*, London, UK, Silver Press.
- BHABHA, Homi. 1990, "DissemiNation: Time, Narrative and the Margins of the Modern Nation" *Nation and Narration*, London: Routledge.
- BRADLEY, Harriet, 1996, "Fractured Identities: Changing Patterns of Inequality" *The Kelvingrove Review, Issue 15: Belonging and Inclusion*, Cambridge: Polity Press.
- BUTLER, Judith, 1990, *Gender Trouble: Feminism and the Subversion of Identity*, New York: Routledge.
- COETZEE, John. Maxwell, 1999, *House Gun*, Cape Town, South Africa: Farrar and Giroux.
- 1999, *Disgrace*, London, united Kingdom: Secker and Warburg.
- DE BEAUVOIR, Simone, 1949, *the Second Sex*, Paris: Edition Gallimard.
- GEUS, Raymond, 1981, *Concepts of a Critical Theory: Herbermas and the Frankfurt School*, Cambridge: United Kingdom University press
- GORDIMER, Nadine, 2012, *No Time like the Present*. New York: Farrar Strauss and Giroux
-, 1994, *None to Accompany Me*, New York: Farrar, Strauss and Giroux.
- JURGEN, Habermas, 1981, *The Theory of Communicative Action*, Boston: Beacon Press.
- KIRSTEN, Holst Petersen and Anna Rutherford, 1986, *Double Colonization: Colonial and Post-Colonial Women's Writings*, danemark dangaroo Press in mundelstrup.
- MADASARI, Okky, 2013, *The Year of the Voiceless*, Indonesia, Jakarta: PT Gramedia.
- MARY, Evans and Carolyn Williams, 2012, *Gender: Fundamental Concepts*, New York: Routledge.