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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

**THE PROBLEM OF HUMAN AND SOCIETY IN
JOHN MAXWELL COETZEE'S CREATIVITY**

Speciality: 5718.01 – World Literature (English Literature)

Field of science: Philology

Applicant: **Sabriyya Yusif Ismizade**

Baku – 2023

The work was performed at Department of Literature of Foreign Countries of the Azerbaijan University of Languages.

Scientific supervisor: Doctor of Philological Sciences, Professor
Aynur Zakir Sabitova

Official opponents: Doctor of Philological Sciences, Professor
Naila Mammadhuseyn Sadigova

Doctor of Philosophy in Philology,
Associate Professor
Leyli Aliheydar Aliyeva

Doctor of Philosophy in Philology,
Associate Professor
Saadat Khalid Abdurahmanova

Dissertation council ED 2.12 of Supreme Attestation Commission under the President of the Republic of Azerbaijan operating at Azerbaijan University of Languages.

Chairman of the
Dissertation council:  Doctor of Philological Sciences,
Professor
Azad Yahya Mammadov

Scientific secretary of the
Dissertation council:  Doctor of Philosophy in Philology,
Associate Professor
Irada Nadir Sardarova

Chairman of the scientific
seminar:  Doctor of Philological Sciences,
Professor
Shahin Hamid Khalilli

THE GENERAL CHARACTER OF THE RESEARCH

Actuality of the subject and the degree of research. With the independence of our country breakthrough rate of development that has been observed in all spheres of life has certainly affected Science and Education as well. Aiming at integrating our republic to Europe through successful foreign policy gave a new and powerful impetus to the teaching and research of Western literature and culture. In this sense, it is no coincidence that Western literature in Azerbaijan has stepped into a new level of quality in recent decades, especially in the systematic study of the works of the leading British writers and poets. Thus, thanks to the newly developing relations, the promotion of Science and Education has reached a higher quality of education and science standards in our country, which, in its turn, encouraged the analysis and evaluation of literary studies based on the Western research models. In this context, the study of the works of modern Western literature geniuses in our country based on new research and analysis standards is of particular and paramount importance. As it is known, one of the most prominent figures in the modern Western literature - 2003 Nobel Prize Laureate, the first author twice awarded Booker Prize, John Maxwell Coetzee aims at exposing the apartheid regime that has dominated in his native land for decades in his works. Thus, it is undeniable that the study of Coetzee's works will be of huge relevance to the scientific growth of our country, which has a rich history of liberation for many decades. Coetzee's works are of great interest to our literary research in terms of highlighting the problem of Human and Society along with the fragility of the human personality, and the manifestation of his infinite power, as well as analyzing the potential for reaching the breaking point of human identity or exploiting self-regulation mechanisms during repression. The investigation of Coetzee's works is of great relevance for the country's literary studies, both in terms of our colonial past and the embrace and analysis of universal ideas.

Although the geography of Coetzee's poetic creativity covers dozens of countries on the various continents, a systematic and comprehensive study of his work was not relevant in the country's

literary criticism. So, the level of development of topics that J.M.Coetzee has raised in his work and which directly covers the human and social problems of the United Kingdom¹, US², South Africa³, Canada, Australia⁴, Germany⁵, the Netherlands⁶, Spain⁷, Belgium⁸, Switzerland⁹, Poland¹⁰, China, India¹¹, Jordan and the continents like Europe, Asia, Australia, South America, etc., is characterized by a fairly high level in the most diverse countries of the continent. In contrast, Coetzee's work began to appear in the post-Soviet countries only at the beginning of the new century. Since the beginning of the 21st century in Russia, Coetzee's creativity has become the target of analysis of both dissertation and monographic

¹ McCrum, R. The voice of Africa // *The Guardian*. – 2003, 5 October; Riding, A. Coetzee, Writer of Apartheid As Bleak Mirror, Wins Nobel // *The New York Times*. – 2003, 3 October, and other.

² Gallagher, S. A Story of South Africa. J.M.Coetzee's Fiction in Context / S.Gallagher. – Harvard University Press: Cambridge, Mass, – 1991. – p. 274; Meskell L., Weiss L. Coetzee on South Africa's Past: Remembering in the Time of Forgetting / *American Anthropologist*, Vol. 108, No. 1, March 2006, – p. 88-99, and other.

³ Gordimer, N. The Idea of Gardening // *The New York Review of Books* – 1984, February; Marais, M. Very morbid phenomena: “Liberal Funk”, the “Lucy-syndrome” and J.M.Coetzee's Disgrace // *Scrutiny* 2. Issues in English Studies in Southern Africa, – 2008, 31 May. – p. 32-38 and other.

⁴ Wright, D. Fiction as Foe: The Novels of J.M. Coetzee // *The International Fiction Review*, – 1989. № 16.2, – p. 112-118; Leigh, J. Book of a Lifetime: Life and Times of Michael K, J.M.Coetzee / *The Independent*. – 8 may 2008.

⁵ Horstmann, U. J.M.Coetzee: Vorhaltungen / U.Horstmann. – Frankfurt: Peter Lang, – 2005. – 148 p.

⁶ Nijeholt, J.L. Eco-criticism in *The Life & Times of Michael K* and *The Conservationist* / J.L.Nijeholt. – Utrecht University, – June 2014, – 43 p.

⁷ Lopez, M.J. Acts of Visitation: The Narrative of J.M.Coetzee / M.J.Lopez. – Rodopi. Amsterdam-New York, – 2011. – 374 p.

⁸ Craps, S. J.M.Coetzee's Waiting for the Barbarians and the Ethics of Testimony // *English Studies* – February 2007. Vol. 88, № 1, – p. 59-66.

⁹ Silvani, R. Political Bodies and the Body Politic in J. M. Coetzee's Novels, (Transcultural Anglophone Studies) // LIT Verlag, – 2011. – 184p.

¹⁰ Stolarek, J. Problems of multiculturalism and multi-ethnicity in the Republic of South Africa in John Maxwell Coetzee's selected works.

¹¹ Nirmala, S. The idea of othering in J.M.Coetzee's *Waiting for the barbarians* // *New Academia*, – Oct. 2013. Vol. II Issue IV, – p. 9-14 and other.

studies, as well as more limited research.¹² The fact that Coetzee's work has not been the subject of systematic research to this day in Azerbaijan, studying Coetzee's creativity is an important issue for our literary criticism. On the other hand, the universal aspect of human and society problem that this genius writer touches on almost throughout his work makes it even more relevant to the thesis presented. So, actually, in the history of its own independence, the discrimination and prejudice faced by Azerbaijan and its ordinary citizens is almost parallel to the social pressures faced by Coetzee heroes. The difficulties faced by Coetzee's heroes cannot be considered unusual for Azerbaijan citizen who has experienced discrimination in the post-Soviet space. In this sense, the problem of human and society that constitutes ideological and spiritual core of Coetzee's creativity is important. In this sense, the search for solutions to the problem of human and society that constitute ideological and spiritual core of Coetzee's work is relevant for Azerbaijani literature.

It is known that *“modern literary criticism is not enough to study and evaluate the features of literary and artistic thought, at some point, it also combines psychology, philosophy, sociology, history, politology, and science of culture by creating symbiosis and becoming a form of independent world (secularism)”*.¹³ In this context, the assessment of the human and society problem from the psychological, sociological, historical, political, philosophical, and other aspects of

¹² Kurbak, M.S. Historical views and creative activity of J.M. Coetzee: / abstract. diss. Ph.D. history Sciences / – Moscow, 2012. – 22 pp.; Pavlova, O.A. Categories “History” and “Memory” in the context of post-colonial discourse (On the example of the work of J.M. Coetzee and K. Ishiguro): / author's abstract. diss. Ph.D. Philol. Sciences / – Moscow, 2011. – 26 p.; Grigorieva, K.A. J.M. Coetzee, South African: autobiography “Childhood” // Izv. Sarat. un-ta. New ser. Philology. Journalism, – 2011. T. 11, Issue. 1, – 93-98 pp.; Grigorieva, K.A. Autobiographical trilogy of J. M. Coetzee: genre originality: / diss. Ph.D. Philol. Sciences / – Saratov, 2012. – 194 p.; Strukova, E.A. The image of a creative personality in the works of English-language postcolonial writers J.M. Coetzee and S. Rushdie: / abstract. diss. Ph.D. Philol. Sciences / – Moscow, 2016. – 18 p.

¹³ Guliyev, G.H. 20th century concepts of literary studies / G.H. Guliyev. - Baku: Bakhtiyar-4 KM, - 2012. - 344 p.

the present study (on the basis of dissertation research) reveals its importance in the light of the challenges facing modern literary criticism. Human and his place in society, his choice to be himself and his moral struggle in this way, the rebellion of a “small man” against the mass, the deprivation created by discrimination-constitute “a node” of megaproblem chain in human and society problem of Coetzee’s work, which is still actual today as it was in the past.

Object and subject of research. The object of the study is the work of John Maxwell Coetzee - one of the most prominent figures in the modern world literature, Nobel and Booker Prize winner.

The subject of the research is the issues included in the series of problems in the writer's works, such as problem of human and society and the resistance of the "small man" to society, the struggle for the privilege of "difference", the severity of the choice to be himself and so on.

Aims and duties of research. The aim of this dissertation is to provide a comprehensive systematic study of human and society problem in Coetzee’s creativity-living legend of British novel, which is considered the genius of modern world literature. In order to achieve this goal it is necessary to carry out the following tasks:

– To identify the ideological and spiritual foundation problem of moral strength and the potential of revitalization against society in Coetzee’s work, “the great” tragedy of “the small” man in a novel: to carry out a comparative analysis of the heavy burden of diversity in society;

– To investigate the mechanisms of the allegorical manifestation of despotism in the novel of “Life and Times of Michael K”, to analyze the presentation features of the conflict between human and society in author’s descriptive power through its “indirect”, metaphorical expression. To identify traces of Kafka’s allegory in the “Life and times of Michael K” novel with identifying parallels between Coetzee’s narration and allegorical expression of his genius predecessor (Kafka).

– To identify the mental causes of the “small” man's compassion and self-seeking dilemma and to find out the moral and ethical factors underlying Michael K’s escape from society;

– To carry out an existential-humanistic analysis of human and society problems in Coetzee's "Elizabeth Costello" novel;

– To determine the thoughts that are reflected in Coetzee's work and express the mechanisms of human reaction to the invasion of society. Specifically, to analyze the author's views in the "Waiting for the barbarians" novel on the basis of moral and ethical consequences of totalitarian expansion with the apartheid regime of the country;

– To analyze the way in which Coetzee's creativity reflects the point of human weakness and retribution against public pressure. To evaluate the author's views on resistance to public pressure against "complexity of white skin" and the background of unpaid debt.

– To determine the influence of multicultural ideology on the acute contradiction of apartheid reality in the formation of Coetzee's creative personality. To analyze the allegorical expression of oppression and despotism in his "Waiting for the barbarians" novel which can be regarded as a manifestation of totalitarianism. To evaluate the facts that constitute the ideological sources of the totalitarian state in Coetzee's novel, specifically, to appreciate the African manifestation of British "unity".

– To estimate the factors that contribute to a person's strength and weakness against social pressure based on Coetzee's "Waiting for the barbarians" novel. To look over the writer's views on the "anatomy" of slavery. To analyze the psychological effects of fear as an attributing factor.

– To analyze comparatively of putting the Human and Society problem in the novel of "Waiting for the barbarians" by J.M.Coetzee with the soluble variant of the same problem in the works of "Waiting for the barbarians" by C.Cavafy and the "The Desert of the Tartars" by D.Buzzati: to identify similar and distinctive ideas with the aforementioned predecessors.

– To identify the fear of "other" syndrome and ideopsychological basis of the thoughts about the etiology of human aggression towards "Diversity" in "Waiting for the barbarians" novel by Coetzee; to analyze the essence of "othering" concept as one of

the main postulate of postcolonial idea-philosophical thought and, in particular the influence of Coetzee's creativity to the literary idea.

– To investigate the nuance that shows diversity as the form of objection to the society and the very optimal way of “self-discovery” based on the fact being Coetzee's alter-ego on the protagonist in the “Waiting for the barbarians” novel;

– To investigate the messages of Pontius Pilate in the Magistrate character and the prophet Jesus on the context that characterizes the heaviness of the culpability complex on the background of “Biblical allusions” in “Waiting for the Barbarians” novel by Coetzee.

– To evaluate the problems of literary loneliness, personality, deformation and the anatomy of post-traumatic psycho-emotional disorders in Coetzee's creativity; In particular, to explore his thoughts about the elegy of the “post-fall” life or the eternal haughtiness of human spirit in “Disgrace” novel.

– To analyze the perceptions of new social realities in “Disgrace” novel that belongs to Coetzee's post-apartheid creativity; To explore mental roots of the author's views on the “whiteness” load phenomenon; To investigate human escape from the reality as a decisive stage in “Disgrace” novel and the mental roots of Byron syndrome as complication of personality degradation that being observed on the protagonist. To evaluate the synthesis of women's freedom restriction with the revanchism of “blackness”.

– To explore the reflection of the human loneliness tragedy “In the heart of the Country” and the mental consequences of the violence; To observe the parallel realities in the protagonist “Magda's realism” created by the real or unreal confusion; To analyze the anatomy of the transition from masochism to the depressive psychosis or the misled love tragedy.

Methods of research. Comparative-historical, typological methods were used in the study.

Thesis given to the defence:

– The inner potential that making the resistance possible against the society of the “small man” is being disclosed in “Life and Times of Michael K” novel by Coetzee; the anatomy of the struggle

to maintain the individuality of a “distinctive” person in the society is being observed in the novel.

– Coetzee, a master of metaphor and indirect narration was able to succeed in conveying actual problems in the allegorical narration from the novel that was written in the apartheid period and at that time, he was impressed by Kafka for whose creativity he confessed to feel admiration.

– Coetzee had revealed the position of human beings with the language of his alter-ego on the issues such as existence, life and ideas exchange by targeting a few aspects of the human and society problems in the “Elizabeth Costello” novel.

– Coetzee had expressed his shape and complex over the repression and segregation policies against the Black by the apartheid regime in homeland through his career life.

– In the novel of “Waiting for the Barbarians” Coetzee, has explained the anatomy of brainwashing operations and psycho-emotional pressure mechanisms that were following by totalitarian regimes to bring people into a state of mass psychosis

– Though Coetzee was more or less affected by C.Cavafy’s identical work (“Waiting for the Barbarians”) and D.Buzzati’s work “The Tartar Steppe” in his novel “Waiting for the Barbarians”, he succeeded to perform a completely new powerful novel with a heavy dramatic effect exposing despotic regimes.

– It is possible to define the perception of the concept “Othering” which is one of the main postulates of postcolonial ideas and philosophical thoughts in Coetzee’s works. So, this has led to the explanation of the writer's views about “othering” fear syndrome and the etiology of aggression against human divergence.

– An analysis of the gravity of the sin complex on the background of “Bible” allusions allows determining the author’s religious and philosophical views.

– A great role is given to an analysis of the problems of human eternal loneliness, personality deformation and psycho-emotional recovery after post-traumatic stress disorder in Coetzee’s works; in particular, the elegy of human’s return to life after his moral collapse is presented in the writer’s novel “Disgrace” as well as the problem

of literary haughtiness of the human spirit, Byron's syndrome, etc. related issues are widely investigated in the novel.

– The problems of the post-apartheid phase of postcolonial feminism are highlighted in the novel “Disgrace” and the issue of synthesis of the restriction of women's freedom with the “darkness” revanchism is analyzed with relentless objectivity in the context of the realities of postapartheid.

– A reflection of the tragedy of human loneliness or the mental consequences of violence finds complete analytical solution in the Coetzee’s novel “In the Heart of the Country”; the chronology of the psychological discovery of “escape from reality” is followed referring to the “parallel reality” moment formed by the confluence of reality and unreality as well as an anatomy of the transition from masochism to depressive psychosis or a problem of a love tragedy that “misleads its address” is investigated. The author succeeds in demonstrating the terrible scale of the psychological consequences of racial confrontation in the society based on the real and unreal relationships between the two heroes.

The scientific novelty of research. The scientific novelty of the research presented is conditioned by the fact that it is the first research work aimed for the first time at studying one of the most prominent representatives of modern world literature J.M.Coetzee’s work in the Azerbaijani literary studies. Another important aspect to increase the scientific significance of the research work is that it is aimed at systematically analyzing the ethical-moral, mental, ideological aspects of human and society relationships not only in Azerbaijani literary studies but also in modern literary studies as a whole, for the first time in Coetzee’s work.

The theoretical and practical significance of the research. One of the most important aspects conditioning theoretical significance of the research is the fact that one of the most prominent representatives of the modern world literature Coetzee’s work has become a target of systematic analysis in Azerbaijani literary studies for the first time in the thesis. It is undeniable that this scientific study will contribute to the emergence of next-generation research which is based on the analysis of other aspects of Coetzee’s work

and thereby form further theoretical significance. On the other hand, the dissertation work, for the first time, is based on the problem set regarding human and society, on analyzing its solution mainly in Coetzee's work, on important scientific significance of the presented research concerning particular form, research standard for study of analytical solutions proposed in modern literature, particularly in the English writers' work. In this regard, the dissertation can be used both as a valid model of analysis and assessed as a subject of comparison within the framework of the analysis of human and society problems in the work activities of other representatives of modern English literature.

As to the practical significance of the research work, the scientific results and generalizations obtained during the research can be used in teaching such basic and elective subjects as "World Literature", "Modern English Literature", "Postcolonial Literature" and so on, as well as in teaching-related subjects taught at the master's level. The scientific results and generalizations obtained during the dissertation work are not only limited to the use in scientific researches conducted at the doctoral level but also can be involved in the use in dissertation studies at the master's level.

Approbation and application. The main theoretical provisions and practical proposals of the thesis (dissertation work) are reflected in the scientific press, in the theses of scientific-practical and international conferences. 11 articles and 6 theses were published in various collections concerning dissertation work. An article and 2 theses were published abroad.

Name of the organization where the dissertation work has been performed. The thesis (dissertation work) has been performed in the Department of Literature of Foreign Countries of the Azerbaijan University of Languages.

The total volume of the dissertation with a sign including a separate volume of the structural units of the dissertation. The thesis consists of an introduction, three chapters, a conclusion and a list of references. Introduction consists of 9 pages, 16006 signs; Chapter I – 35 pages, 68317 signs; Chapter II – 44 pages, 86688 signs, Chapter III – 45 pages, 86915 signs; Conclusion – 4 pages,

5909 signs. The total volume of the dissertation consists of 263835 signs, excluding the list of used literature.

THE MAIN CONTENT OF THE RESEARCH

The **“Introduction”** part of the dissertation justifies the relevance of the topic, identifies the object and subject of the research, aims and objectives, identifies the scientific novelty, methodology, theoretical and practical significance of the research, presents the provisions for the defense, the approbation of research work and information about the structure of the research.

The first semi-chapter of Chapter I of the thesis entitled **“Setting the problem of human moral strength and the potential of resistance to society in Coetzee’s creativity”** is called **“The great tragedy of “little man”: the heavy burden of difference in society in the novel “Life and Times of Michael K.”** The novel **“Life and Times of Michael K.”** as an allegorical expression of despotism: a systematic analysis of the problems of “metamorphosis of “small human beings” is presented. Coetzee's novel "Life and Times of Michael K." appeared in 1983 and won the first Booker Prize was written during the years of the apartheid era. *“Although Coetzee did not consider himself to be “the screaming voice of society”, he believed that there was a great justice outside the law which was at the heart of lawmaking”*.¹⁴ As noted by R.Silvani, this belief as the most effective way of dissatisfaction and objection against the apartheid regime tended Coetzee to write.¹⁵ Coetzee admits that¹⁶ he sometimes concerns about the questions of whether there is political “top layer” or not, whether politicized top layer career is too much or not. In this sense, enlightening the problem of “human and society” passing with “red line” in all his novels that is

¹⁴ Marques, I. *Transnational Discourses on Class, Gender, and Cultural Identity / I.Marques.* – Purdue University Press, – 2012. – 220 p.

¹⁵ Silvani, R. *Political Bodies and the Body Politic in J. M. Coetzee's Novels, (Transcultural Anglophone Studies) // LIT Verlag,* – 2011. – 184p.

¹⁶ Morpher, T. *An Interview with J.M.Coetzee // Social Dynamics,* – 1984. Vol. 10, № 1, – p. 62-65

characteristic for Coetzee's work and its presentation in an allegorical way¹⁷ in the novel "Life and Times of Michael K." is fully understandable. In the novel, Coetzee explores this problem in new aspects: such as insurgency of "a small man" to the society invasion, his struggle to protect the right "to be himself" and moral and psychological apotheosis of "silent protest", investigates aspects of not to hesitate to perform the privilege of difference. In this novel, Coetzee as the master of tone, semitone, metaphorical transition, allegory also appears as a master of the paroemia, indirect, and maneuvers designed to influence human consciousness on the existing social problems in the novels. Coetzee reveals the secret of his hero's inner world by putting him in real situations. At the same time, the disclosure of those secrets is logically exposing the secrets of society. With his peculiar and inevitable narration which is at the same time a kind of Kafka style, Coetzee deepens the social and political problems of daily life and examines the issues of existentialism in the context of human-community unity and conflict from a wide range. Coetzee's *prose narration also brings with it different poetry and depth. J.Lee, awarding Coetzee's narration with epithets such as Borocco-inspired, colorful, seductive, hyperreal, as well as fantastic, tragicomic and magnificent, noted that the tragic revolt of "a simple, actually emotionally-minded man" who refuses to confront the powerful authorities was described with great skill*¹⁸.

"The allegorical exposure of tyranny: metamorphoses of "little man" in the novel "The Life and Times of Michael K."" states that what makes the character of Michael K. even more attractive is his inability to realize the magnificence of his inner strength and the principle of his resistance until the end. Thus, Michael K., even refusing to eat in the camp and "pushing the food bottle with his stick, saying that he does not eat such food", if so, did

¹⁷ Ansari, J. The Political Discourse in J. M. Coetzee's Life and Times of Michael K / J.Ansari, M.Gupta // Galaxy, International Multidisciplinary Research Journal, – March, 2016. Vol. 5, Issue 2, – p. 27-38; Corbett, B. Life and Times of Michael K. By J.M.Coetzee / The Viking Press. – New York, 1984.

¹⁸ Leigh, J. Book of a Lifetime: Life and Times of Michael K, J.M.Coetzee / The Independent. – 8 may 2008.

not know whether he can eat even worse food or not. Interestingly, Michael could not digest prison food from the very first day of his camp life. The only reason that Michael who ate plant roots, insect bushes refused to eat camp food was that he could no longer eat the prison food as the camp health worker could appropriately evaluate (*"his body does not accept this meal. Maybe he can only eat the bread of freedom"*). There is no doubt that Coetzee used here the food as a certain allegorical symbol and demonstrated the inner power of his main hero with the unique mastery based on this contrast. The grandeur of Coetzee's narration, the symbolic transitions aimed at exposing apartheid despotism of the allegorical expression style are not limited to this point. Despite some of the ideas that Coetzee focused on more political and moral problems than esthetic aspects in his works,¹⁹ it cannot be denied that Coetzee's narration has a unique aesthetics, distinctive symbolic and allegorical models. Even many researchers²⁰ rightly note that Beckett and especially Kafka had an exceptional effect on Coetzee's work activity. Interestingly, the writer himself acknowledges this.²¹ It cannot be denied that there are some "submissions" not only to Kafka's²² novel "The Castle", but also to work "The Trial" in Coetzee's work. Reminiscence-based reminders in Coetzee's novels, quasi-referral "submissions" (e.g. a quality of the main hero's latest replica of the novel "The Trial" by Kafka with the same expression of the protagonist of the Coetzee's novel "Disgrace": "Like a dog!"), allusions do not form any doubt that the latter was influenced by the work activity of his predecessor. Coetzee's Michael K. compares himself to a worm. Michael, who refuses to speak about his troubles to people, confesses in his decision: *"I am like a worm, – Michael thought. – In some sense, a worm can also be considered a gardener.*

¹⁹ Shapiro, J. The Critic's Teeth // The New York Times. – 2001, 16 September

²⁰ Kaplan, B.A. Landscapes of Holocaust Postmemory / Routledge . Taylor and Francis Group, – 2010. – 272 p.

²¹ Contemporary Fiction Views / J. M. Coetzee & the Pursuit of Happiness. – Nov. 28, 2012.

²² Lehmann-Haupt, C. Books of The Times // The New York Times. – 1983, 6 December.

Grub also digs up the soil, but it does not speak and lives quietly".²³ And what does a worm or a grub do on the asphalt?". The end of the work also gives good news about the beginning of a new life, creates the hope that the dreams that have been destroyed can come to life again, the hope that the land where the "worm – gardener" gave his life, new soul will be transformed into a well-irrigated, cultivated garden. Michael hopes that the time will come, and he will be able to enjoy the fruits of his sufferings by looking at his garden with satisfaction and experience a sense of ownership.

In "**Michael K.'s Compassion Dilemma: Mental Reasons for Voluntary Social Isolation**", it is noted that Michael K.'s physical defects appear as a continuation of his psychological portrait. "*The baby's lip was twisted like a snail's foot and widely opened with its left nostril. The nurse-midwife hid Michael from his mother's eye for a moment, then pulled his small mouth with her finger and thanked God when she saw that his palate was entire*"²⁴. N.Gordimer who drew attention²⁵ to the use of allegory as "the expression of haughty, arrogant disgust or interpreter of the state of shock" in Coetzee's novels also draws attention to the symbolism of the "harelip" of Michael K. D.Attridge also emphasized that the defects of Michael's lip were, in fact, an "allegorical indicator" of the difficulties and deprivations that certain segments of the population faced.²⁶ B.J.Eckstein claims that the reaction formed by Michael's speech due to the lip defect who has been unable to express a clear and fluent speech allegorically expresses the attitude of the apartheid regime to the black community.²⁷ It is interesting that while the allegorical form solution of harelip has received a large number of supporters,

²³Coetzee, C.M. *Life and times of Michael K.* / C.M. Coetzee, eng. trans. ed. U. Nasibbeyli. - Baku: Law, - 2014. - p. 237

²⁴ Ibid, p.5

²⁵ Gordimer, N. *The Idea of Gardening* // *The New York Review of Books* – 1984, 2 February

²⁶ Vilarino, M.B. *Apartheid in J.M.Coetzee's Boyhood, Life & Times of Michael K and Disgrace* / Universidade da Coruna, – 2015. – 59 p.

²⁷ Eckstein, B.J. *The Language of Fiction in a World of Pain: Reading Politics as Paradox* / B.J.Eckstein. – Philadelphia: University of Pennsylvania Press, – 1990. – 185 p.

this approach has been met with protests from both some researchers and Coetzee himself.²⁸ Coetzee does not characterize a wrong, i.e. defective speech of purely phonetic articulator form due to his hero's lip defect. First of all, Michael K. is characterized by his silent protest, unconditional manifestation, and silent scream. Michael K.'s self-contradictory protest against injustice in society is, in fact, a way of struggle that is characteristic of Coetzee's heroes.

In the chapter **“Existential-humanistic analysis of the problem of man and society in Coetzee’s novel “Elizabeth Castello”**”, it is noted that the problems like - human suffering as an existential being, its place in life, its desire, the meaning of life, etc. are objectively portrayed in the novel “Elizabeth Castello” written in 2003. The author is not only “laughing” at humanity but also he is criticizing himself through which he is trying to deliver the message to the reader that a writer is "making a joke” with the reader, and also the invisible being is his "toy." Like in his other novels, the writer tries to emphasize that it impossible to avoid a feeling of guilt which applies to all humanity and mankind. The novel is an autobiographical novel and Elizabeth Castello is a female alter-ego of the of the writer. Through the story of a fictional writer, Coetzee describes the modern man's place, position, and craving to be understood in the society. Coetzee tries to find the answer to the simple questions like “who is the man?”, “why is the man needed in this world?”-which do not have just single answers. The novel consists of eight eclectic essays and is divided into eight chapters. Elizabeth Castello is a typical Coetzee's image who characterizes physical and metaphysical weariness of an old woman. She makes travel all over the world, attending various meetings useless for herself and for everybody else. She participates in the literary award ceremony, in the lectures to entertain rich people, also takes part in seminars against evil forces, and engaging in polemics with people who do not understand her. Castello's thoughts are based on the works of the great Kafka. Coetzee does not forget about the “human” problem that is the literary problem of literature putting forward

²⁸ Bohm, A. Coercion to Speak in J. M. Coetzee's Life & Times of Michael K // The International Fiction Review, – 2000. Volume 27, Numbers 1 and 2

questions like “What is creativity?”, "What's the fate of the writer and what does his creativity serve?". In spite of the fact that Coetzee raises the problem about protecting the animals and surrounding environment, in reality he tries to find the solution to the issues related to human being. The writer and his female alter-ego Elizabeth confess their love towards all the creatures all over the world and towards their environment as well. In this regard, the heroine of the writer calls people to be united with the foundations of nature, but is always misunderstood as it is in a real life. At first glance, under the animal related polemics which can cause irritation, the writer expresses his attitude towards the cataclysms that occur in humankind. The Devil's image of evil is the driving force behind two world wars and countless civil wars in the 20th century. That is why the writer can't understand the writer Paul Austin for his evil preaching writings. According to Castello a creative man glorifies beauty and the “good” itself is a beauty. He considers Paul's works to be disappointing and says that even if these kind of things have happened over the history they shouldn't be revealed. The writer mentioned the book which tells about Hitler's negative doings like the emergence of genie hiding in chirag. Saying “*Evil, all of it, an evil universe invented by an evil god*”²⁹ – Castello calls everybody to keep silence in order not to wake him up and not to talk about him. According to Coetzee, the writer is the "secretary of the invisible" medium, a man who conveys the words of the supreme power, and in this regard, it is not true to seek meaning in his writings.

In the first paragraph of chapter II, called “**Man's response to social pressure in J.M. Coetzee's works: moral and ethical consequences of totalitarian expansion**”, the problem of “**Human helplessness and “revenge of helplessness” in J.M. Coetzee's work against social pressure**” is investigated. As an intelligent citizen, sensitive creator Coetzee having been lived among the burden of racial segregation, social injustice, national discrimination for many decades since he opened his eyes and realized himself tried to share the burden of responsibility with the feeling of

²⁹ Coetzee, J.M. Elizabeth Costello: [Electronic resource] / URL: <https://unotices.com/book.php?id=41947&page=1>

“embarrassment” for being white and for the cruelty and injustice that was taking place in his country.

In the paragraph **"Anatomy of slavery in J.M. Coetzee's "Waiting for the Barbarians": fear as a factor instilling personality"** it is noted that one of the most painful aspects of the problem of man and society solved in Coetzee's work is the issue of the state "machine" of the personality, its helplessness and lack of discretion in the face of ideological dominance; it is related to points such as the fact that he is deprived of the opportunity to protest against the background of the trampling of his rights and freedoms. Dominic Head rightly points out that Coetzee has always been at the "front line" of the colonial theme throughout his work, and he has never stepped out of his own place and acted as a herald of pan-European humanist ideas. This situation was observed both during apartheid and post-apartheid period³⁰. In other words, Coetzee did not conform to the pan-European liberalism that propagated humanist ideas and declared his individual humanist views. "The main problem of Coetzee's heroes, the main issue for which they are fighting, is related to the extent to which the boundaries of individual freedom related to the inner world of the personality can interfere with the boundaries of the ruling ideology in the society, which is considered in terms of the standards of consensus in the society as a whole".³¹

The section called **"Setting the problem of human and society in "Waiting for the Barbarians" by J.M.Coetzee (based on C.Cavafy's "Waiting for the Barbarians" and D.Buzzati's "The Tatar Steppe")** reveals the analytical parameters inherent in the concept of "migratory plot" have common feature with the Coetzee's works from the point of "Mythical Enemy Expectations" as a problematic issues. The poem "Waiting for the Barbarians" written by C.Cavafy in 1904, the novel "The Tartar Steppe" written by D.Buzzati in 1940 and finally the novel "Waiting for the

³⁰ Head, D. The Cambridge Introduction to J.M.Coetzee / D.Head. – Cambridge University Press, – 2009. – 131 p.

³¹ Kwai-yick, H. Ideology in the novels of J.M.Coetzee / H. Kwai-yick. – Open Dissertation Press, – 2017. – 149 p.

Barbarians” written by Coetzee in 1980 are nothing more than diversity of unique representation arising from the specificity of creative understanding in the context of different peripheral problems, the presentation of different ethnic backgrounds, different time interval of the same plotline. The mainline, main (non-peripheral) plot line in all three works is intended to be the idea of the mythical enemy expectations of a human being(s) and the fear, hysteria, or inertia arisen from this expectation that leads to paralyzing the real life in one way or another. The expectation of the barbarians' attack and the response to that attack differ fundamentally from that of the similar situation in Coetzee's novel, which introduced the name of the poem on the title. In other words, the sarcastic interpretation of the social and political situation related to the collapse of the ancient culture by genius Greek essentially differs from the problem of human and society in Coetzee's novel – *paranoia*. If we read about apathetic expectations of society and irony full of bitter regret about the inert approach, the declaration of acceptance of the enemy's ruling power in the future at the background of confession of defeat “between the lines” of the first work, we face with other competitor analysis of the human-society problem in Coetzee's novel. Here, the expectation of an enemy attack is also a leading leitmotif. Although the plotline and the author's messages addressed to the reader are given referring to this idea line, we can observe the fundamentally different attitude of society as well as a description and analysis of the completely different pattern of human behavior in that society. As you can see, the Empire lives in constant fear, under the threat of enemy attack. Unlike Cavafy's Empire, everything and everyone here are ready for war and counterattack. The fact that Coetzee was greatly impacted by D. Buzzati's novel “The Tartar Steppe” was unanimously acknowledged by almost all researchers of the writer's heritage.³²

³² Edelstein, M. *The Life and Times of John C. J. M. Coetzee. Waiting for the Barbarians. Novels.* / M. Edelstein. – St. Petersburg, “Amphora”, – 2004. – 463 p.; Alekhnovich, A.S. *Parabolic novel by J.M. Coetzee “Waiting for the Barbarians”: the design of existential consciousness”* // - Moscow: Moscow Publishing House. *humanist un-ta. Thesaurus analysis of world culture*, – 2011. *Sat. scientific works*

The state of readiness to attack off the mythical enemy army as the main background of events described in the novel “The Tartar Steppe” evaluated by Borges as “*a magical mystery which decoding is possible neither by psychology nor rhetoric*”³³ as well as Coetzee’s novel “Waiting for the Barbarians” are considered as a plot frame, a foundation of narration. First of all, we would like to note the following related to human and society that are characteristic for both novels, similar and different aspects concerning problems of humanity and existence: both novels directly begin with a scene of the garrison - military life description. We read in Buzzati’s work: “*Drogo was now observing a piece of the Northern world, its part - a dead plain where no one had passed. Enemies never crossed the border of that side. There have never been fights there. Nothing ever happened there*”.³⁴ We can hear a similar confession from the Magistrate's speech in the novel “Waiting for the Barbarians”: “*According to rumors, barbarian tribes are armed. A war would be inevitable unless the empire took action. I have never faced such situations before. My observations show that rumors spread about barbarians cause anxiety every thirty-forty years*”.³⁵ As it turns out, the actual existence of an enemy that can cross the border is not confirmed, but merely the artificial “feeding” of the enemy’s image which keeps people in a spiritual tension occurs. However, the difference is that this mythological enemy image is used as a tool causing mass psychosis in Coetzee’s Empire. Buzzati touches on different points starting from the dichotomy of the real life (city) with life imitation (garrison life ready to repel the attack from the Tartar Steppe) up to the aspects related to the problems of human and society, human and his life, his ideas pursued. There is no such

Vol. 21, – p. 64-74; Alekhovich, A.S. Genre originality of the novel by J.M. Coetzee “Waiting for the Barbarians” // Knowledge. Understanding. Skill. Philology, – 2010. No. 5.

³³ Kaspe, I. Border fortress Buzzati: [Electronic resource] / 1999. URL: http://www.ng.ru/ng_exlibris/1999-10-07/buccati.html

³⁴ Buzzati, D. Tatar Desert: [Electronic resource] / URL: <http://www.lib.ru/INPROZ/BUCCATI/desert.txt>

³⁵ Coetzee, J.M. While waiting for the barbarians / J.M. Coetzee, eng. trans. ed. U. Nasibbeyli. - Baku: Law Publishing House, - 2014. - pp. 17-18

dichotomy in Coetzee's novel: the whole life is concentrated on the expectation of a barbarian attack, on the preparation of that infallible event. The Barbarian footprint is sought everywhere, at every traumatic event. People turn to the barbaric myth as a way to escape from their own, to escape from the torture of being confronted with reality while deepening to the real roots of the problems. Nevertheless, mainly that expectation moment constitutes one of the common features of Buzzati's and Coetzee's novels, perhaps the most striking parallel aspect. Another aspect that draws both novels is that the novel heroes live in a state of will paralysis, even when they are offered the opportunity to be free and to radically change their lives, they refused.

In the paragraph **"On the syndrome of fear of the "other" and the etymology of human aggression against "difference"** in the novel "Waiting for the Barbarians" by J.M. Coetzee, it is noted that the development of aggression as the opposite of this weakness is the fear of what is different from oneself, helplessness in the face of fear caused by childhood, and the opposite of this helplessness. is a characteristic feature for psychology. "Others" are already lower creatures for the citizens of the Empire in the novel. A creature that can be beaten with torture tools that are not even used against animals and people can even enjoy this cruel scene. Coetzee describing the barbaric torture scene from the Magistrate's speech writes: *"No anger or bloodthirstiness or the same expression of interest is being read on the face of laughs, everyone around. This interest is so severe that it seems as if all the organs, except the eyes condemned to suppress this perilous feeling of hunger, have stopped their activity. The soldiers torturing the prisoners began to be tired slowly. One of them put his hand around his waist and breathed heavily, smiling and winking to the crowd."*³⁶ As can be seen, such aggressive curiosity and non-tolerant behavior in front of "others" are completely contrary to the principles of modern Western multiculturalism and the principle of "presumption of difference" which guardian it was. However, Europe and Western civilizations have also experienced the stage of

³⁶ Kutzee, C.M. Barbarları gözləyərkən / C.M.Kutzee, ing. tərc. ed. Ü.Nəsibbəyli. – Bakı: Qanun Nəşriyyatı, – 2014. – s.181

overcoming “others' fear” and “rejection of the othering” syndromes as described in the novel “Waiting for the Barbarians” until reaching the only possible interpersonal relationship level for that tolerant and multicultural community.

It is mentioned in the section entitled **“The characterization of the gravity of the sin complex on the background of “Bible” allusions in the novel “Waiting for the Barbarians”** that the author of the novel "The Childhood of Jesus" (2013) has been extensively used "Bible" allusions in his many works throughout all his work activity. Even the Noble speech of the writer is also distinguished by the richness of the "Bible" submissions.³⁷ As the Magistrate's image demonstrates dynamic development throughout the novel and, at some point, is differentiated as of its ambivalent nature, it may not be considered accidental to trace the contrast of "Bible" allusions in its formation. So, the Magistrate, who has internal conflicts with his conformism at the first stage of the events described in the work, reveals a more accurate position in the next stage. Thus, provides some kind of ambivalence of “Bible” allusions herein. Though the “echoes” of Pontius Pilate's “decisive mission” in the magistrate’s behaviour, the bitter consequences of his conformism and the consciousness factor it formed was exaggerated in the first phase, the Magistrate “revealed” as an image in the course of events, was formed based on the "submissions" to the image of the Prophet Jesus more or less and this fact cannot be unnoticed. It is interesting that just as Pontius Pilate's Magistrate who is a person acting like a governor and a court (judge), Coetzee's Magistrate is also a person who is at the top of the ruling hierarchy representing both the judge’ and the Empire’s interests. It is well known that the image of the Pontius Pilate had, in fact, a vile lifestyle and turned a blind eye to many injustices in the territory of the Jewish state in exchange for a bribe.³⁸ The magistrate lives a quiet life, ignores many truths who can also be distinguished by his particular weakness against women, who

³⁷Edelstein, M. The Life and Times of John C. J. M. Coetzee. Waiting for the barbarians. Novels. / M. Edelstein. – St. Petersburg, “Amphora”, – 2004. – 463 p.

³⁸ Elnitsky, L.A. Pontius Pilate in history and in Christian legend // Prometheus. M.: Mol. Guard, - 1972. T.9, - p. 316-319.

is animated as an old, but the appetizing, sensual, joke-maker man at the beginning of Coetzee's work. The main point that leads to the parallelism with Pontius Pilate is the desire of the Magistrate, who is eager to live a quiet life, to turn a blind eye to the horrors happened due to the Empire interests, to wrap his ears against the screams spread around and the screams of a man. Another analogy that draws attention to the point of parallelism with Pontius Pilate is that Coetzee's Magistrate has a special sensitivity to the "hand washing" ritual. It should be mentioned that as it is known from "Bible" texts, Pontius Pilate implemented a hand-washing ritual after his decision to crucify the Prophet Jesus. While Magistrate drew his attention to how Colonel Coll and the officers who tortured barbarians get inside people, how "they eat after that", he repeatedly drew attention to the moment whether hand washing and cleansing rituals have been implemented or not. Dawn Grieve noted that Magistrate has important parallelism with the concept put forward in the scene of the Prophet Jesus's "humiliation" before his disciples and with a ritual of washing feet of a barbarous young woman by an old judge. The ritual to massage and wash barbaric young woman's feet with the utmost caution and care by the old judge appears as an apology of Empire Magistrate from the "primitive" barbarians who is the carrier of civilization.³⁹

First of all, Chapter III entitled **"About the perception of problems of "anatomy" of human eternal loneliness, personality deformation and psycho-emotional recovery after post-traumatic stress disorder in Coetzee's creativity"** explores the problem of **"J.M. Coetzee's novel "Disgrace" – "elegy" of life after "falling"**. Coetzee's novel "Disgrace" got a *Booker Prize award in 1999* is noteworthy because it was both the first creative experiment of the post-apartheid era and the acute nature of the problems posed in the work. The work reflects the country realities with relentless objectivity, i.e. the processes that happened at the beginning of the painful path to obtain the long-awaited national consensus following the collapse of apartheid, as well as the situation of the impossibility

³⁹ Grieve, D. *Confrontation And Identity In The Fiction Of J.M.Coetzee / D.Grieve.* – Edith Cowan University, – 1999. – 217 p.

of joining the apathetic reaction of the white population with the endless anger of the black-skin people crushed in the atmosphere of revanchism at a common point. The novel written in quite pessimistic notes reflects Coetzee's view of the political and social situation in his country of that time with complete nudity. It is no coincidence that this serious human tragedy – the chronology of the painful path such as the collapse of personality, correction after the collapse and self-recovery and psycho-emotional “anatomy” is considered in the relation with antique elegies in a figurative sense in his work. The idea that the hero consciously accepts as his life leitmotif and constantly repeats himself “*Call no man happy until he is dead*” became a kind of constitution of his life. The creation of an allusion background by the hero of the novel with Sophocles’s immortal tragedy helps to explain the novel's aim. So, David Lurie feels isolated after the “reconstruction” work continued at the university where he works, the gap between him and his colleagues is further deepened. *“Because he has no respect for the material 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. Nevertheless, he fulfils to the letter his obligations toward them, their parents, and the state”*.⁴⁰ His relationship with women was only for a few hours, simple for both parties and without any responsibility. David Lurie compares his relationship with women to Emma Bovary in the novel “Madame Bovary” by Flaubert, the one who is a “spiritless” person, who became accustomed to seeing everything as it was and realizing that life could no longer be changed.

It is noted in the context of analysis “As a decisive stage of escape from reality – moral “downfall” of a man” that David Lurie has been implicated by Byron's syndrome in his later life, i.e. post-“recession” period. The following gives a basis for telling that he was impressed by the magic of this heroic image because he mentally appealed to Byron’s work activity very frequently. Being unaware of the “disgrace” awaiting him, David lives and continues “to live the life

⁴⁰ http://royallib.com/read/Coetzee_J/Disgrace.html#0.

he has to live” every year, he bears no responsibility. This life is so “good” for him that he refuses to change anything even though he is fifty-two years old. The girl with whom he came home was not only thirty years younger than he was but even was a student under his care. He “dresses” a romantic image for all his acts, takes a poetic attitude to his “disgrace”, calls love the god of inspiration of music and wine and poet's, indirectly “justifies” his actions. In his conversations with Melani, he speaks of English classical poetry, gave examples from Byron, Blake, Wordsworth: *“Wine, music: a ritual that men and women play out with each other... But in my experience poetry speak to you either at first sight or not at all. A flash of revelation and a flash of response. Like lightning. Like falling in love”*.⁴¹

It is defined within the context of analysis of **“A painful way of self-healing: a life turning point of “the humiliated and abused”** that it is no coincidence that Lurie, who has lived together with his daughter after the moral “breakdown” at a farm, who looked at his life through the prism of certain parallels, chose his way of healing through the treatment of dogs, preferring this path of moral recovery in a situation that at first glance seems non-selective, is normal. The researchers point out that there is a certain symbolic parallelism between the situation of street dogs subjected to harassment and pressure and the condition of the black skin people from apartheid regime⁴², as well as Lurie’s way of liberating them from his arrogance by serving those dogs.

The post-apartheid phase of postcolonial feminism is widely analyzed in the analysis of **“The post-apartheid phase of postcolonial feminism: a synthesis of the restriction of women's freedom with the “darkness” revanchism”** and an issue of a synthesis of the restriction of women's freedom with the “darkness” revanchism is analyzed on the background of new realities of postapartheid SAR community. David Lurie’s daughter Lucy is not only a victim of gender discrimination also a victim of “anti-racial segregation” characteristic for postapartheid country. The

⁴¹ http://royallib.com/read/Coetzee_J/Disgrace.html#0

⁴² Dailey, V. A Review and Commentary on Disgrace by J. M. Coetzee // English Literary File, – 2010. Vol. 2, – p. 7-8.

diametrically opposed view of postcolonial feminism, that is, not the eurocentric arrogance, but the revanchism factor of the “black skin people” plays a crucial role in her situation. Lucy is subjected to violence and discrimination. However, she is proud of her chosen life and looks for a worthy place in the “black skin” community. The most depressing works in the history of world literature devoted to “colonial racism and desperate violence”

In the paragraph **"On the reflection of the tragedy of human loneliness or the mental consequences of violence in the novel "In the Heart of the Country" by J.M. Coetzee"**, the novel "In the Heart of the Country", which is considered "one of the most depressing works dedicated to colonial racism and rampant violence"⁴³ in the history of world literature is analyzed. The main thing that gives the work a special place in Coetzee's work activity is its narrative model, also inviting readers to differentiate between real and unreal by employing their imagination and analytical ability. As researchers also emphasized, the narrative model proposed by the writer is characterized by strong psychologism that directly reflects the peculiarities of psychological problems from the latent stage to the clear transitional phase.⁴⁴ N.P.Izotova who investigated the psycho-narrative of Coetzee's works also drew her attention to it. “Actually, psychonarrative written in the language of the main heroic woman represents a psychological auto narrative, the main features of which are subjectivity and the effect of recognition.⁴⁵ The novel consists of sections numbered with 266 numbers and revives in the memory of main hero Magda. The boundary between reality and imagination is lost throughout the whole work, it is impossible to determine whether the events are real or the product of the hero's

⁴³ Book Review: In the Heart of the Country, by J.M.Coetzee: [Electronic resource] / URL: <http://inverarity.livejournal.com/105213.html>

⁴⁴ Lopez, M.J. Acts of Visitation: The Narrative of J.M.Coetzee / M.J.Lopez. – Rodopi. Amsterdam-New York, – 2011. – 374 p.; Heister, H. Mirror Neurons and Literature: Empathy and the Sympathetic Imagination in the Coetzee's fiction // Media Tropes Journal, – 2014. Vol IV, № 2, – p. 98-113

⁴⁵ Izotova, N.P. Psychonarrative linguistics in the novels of J.M. Coetzee: study parameters // Science and Education a New Dimension. Philology, – 2015. III (9), Issue: 44, – p. 45-4

imagination. The work describes the lifestyle of a human living in the African deserts and presents her as a victim of her circumstances. Magda is a victim of the society in which she lives. She has repeatedly mentioned this, linking the existence of “old maids” like her to the lives they live in, and the influence of her country “life” on her life. In his article dedicated to the analysis of the novel, A. Broyard rightly evaluates Coetzee as “a master of hysteria”, he characterizes Magda as a person who has no corner to shelter in, even though the animals that live in the farm where Magda lives have their place to play.⁴⁶ Magda exists as a shadow, a phantom on her father's farm: she exists and does not exist she doesn't exist while existing. This point also appears as a synthesis of something real and unreal.

The following scientific provisions are summarized in the “**Conclusion**” part of the dissertation:

– J.M. Coetzee, the writer who has spent most of his life in apartheid regime gave an important role to the issues related to human and society problem, mass pressure on "small human", a great revolt against the injustice of the masses, brainwashing accompanied by a human personality's “paralysis”, problems of social, psychological and spiritual consequences of mass psychosis state, etc.

– The problem of severity of a person's difference from the mass due to human difference, that is, his skin color, physical characteristics, intellectual level, way of thinking, and even natural mental ability in general, even for his different way of thinking about the social processes, his civil position crosses “the red line” in Coetzee's work, all these are analyzed from different aspects in novels “Waiting for the Barbarians”, “Life and Times of Michael K.”, “In the Heart of the Country”, “Disgrace”, “Elizabeth Castello” and other works written in the different periods of writer's work activity.

– Michael's physical defect and some insufficiencies in his intellectual level in the novel "Life and Times of Michael K." are used as an additional symbolic pass for highlighting the life trouble

⁴⁶ Broyard, A. One Critic's Fiction // The New York Times. – 1977, 18 September

problem of "small man" during SAR apartheid regime by the author. By using allegorical narrative mechanisms, the writer succeeded to convey to the reader the important points of human-society conflict through these indirect narrative mechanisms that were banned from speaking publicly during the apartheid regime. However, influence from Cavafy's "The Trial", "The Castle" also has a place in the novel.

– The following issues are investigated in Coetzee's novel "Life and Times of Michael K.": interference of society to human's life, protection of the moral purity of the person in the face of their anti-identity activities, being true to their ideals; the author expresses the belief that the optimum self-care mechanism of "small human" for this massive psychosis situation is the voluntary isolation from society who has not been adjusted to revolutionary changes. Coetzee's "small man" tries to survive both from aggressive interference of compassion and segregation.

– Human and society problem is analyzed from an extrinsic humanistic point of view in Coetzee's novel "Elizabeth Castello". The main hero of the novel expressing the author's alter ego reveals the writer's attitude to the issues related to the most diverse aspects of human and social confrontation expresses the position on literature, history, attitude to animals, and humanitarian activities in general.

– Deep psychological aspects of human inability to act in the face of public pressure and the moment of retribution of helplessness have been investigated, the complexity of the whiteness and the weight of the unpaid debt expressed in the speeches of characters of these and other heroes throughout the writer's work have been widely analyzed. Coetzee gave a great place to the points of highlighting the importance of psychological development and personality deformations that have led to the acute conflict between multicultural community values and the apartheid regime's oppression in his work activity.

– The counter-action against human and societal pressure, the moral and ethical implications of totalitarianism and the psychologically driven phenomenon formed by social pressure are analyzed in the novel "Waiting for the Barbarians" and the brainwashing mechanisms used for manipulation of the oppressed

human population are revealed in an allegorical manner. The author who follows the anatomy of slavery evaluates fear as a human identifying factor. The novel, which can be regarded as a manifestation of totalitarianism, presents an allegorical interpretation of the African manifestation of British – English “supremacy”.

– The problem of human and society in the novel "Waiting for the Barbarians" is investigated based on the comparison of C. Cavafy's novel "Waiting for the Barbarians" and D. Buzzati's novel "The Tartar Steppe". It is defined that the people of the totalitarian regime in all three works are politically managed by "othering" fear syndrome and psychological redirection. It became clear that totalitarian regimes knowing aggression etiology against difference very well became to use a human's fear in the face of uncertainty in such a way as to control that human.

– The analysis of the novel gives evidence that the concept "Othering" which is one of the main postulates of the postcolonial idea - philosophical thought is applied to the prism of local apartheid reality in Coetzee's work activity. The author considers difference, voluntary self-isolation from society as a form of protest to society as well as the forced removal as the most optimal way of human self – “discovery”.

– He also considers the gravity of the sin complex on the background of "Bible" allusions in the novel "Waiting for the Barbarians", specifically in the face of the Magistrate's image in the form of allegorical narration created by Pontius Pilate's, the Prophet Jesus's “submissions”.

– The following problems have found their comprehensive insight into Coetzee's work activity: “anatomy” of human's eternal loneliness, personality deformation and psycho-emotional recovery after post-traumatic stress disorder. Especially, the "elegy" of human's further life after moral collapse was described in the writer's novel “Disgrace”, the author's view about eternal immortality of the human spirit was described, the consequences of escape from reality as a decisive stage in the moral degradation of man and the interpretation of the country realities of Byron's syndrome characteristic for English literature is presented.

– The post-apartheid novel "Disgrace" reveals new aspects of "whiteness" loads in the light of new realities and provides a detailed analysis of the suffering and the spiritual pains as a painful way to self-return to the "point" of life of the "humiliated and abused".

– Postapartheid stage of postcolonial feminism is widely analyzed in the novel "Disgrace", the issue of synthesis of restriction of women's freedom with "black skin" revanchism is analyzed on the background of new SAR community realities.

– Human loneliness tragedy and mental consequences of violence are widely analyzed in J.M. Coetzee's novel "In the Heart of the Country". The chronology of the man's "breaking off" from his surroundings is followed on the background of real and unreal. The history of one illness is being investigated at the background of the main hero Magda's "parallel reality". The love tragedy "wrongly addressed" and its psychological consequences are described in the novel where the anatomy of transition from masochism to depressive psychosis is analyzed.

The main provisions of the research work have been found in the author's following articles and theses published:

1. Ismizadeh, S.Y. John Coetzee's novels as a symbol of loneliness // - Baku: ASU, Language and Literature, - 2015. No. 4, - pp. 243-246.
2. Ismizadeh, S.Y. The Anatomy of Slavery in Waiting for the Barbarians by J.M. Coetzee. // - Baku: "Mutercim", Actual problems of humanities study, - 2016. No. 1, - pp. 157-162.
3. Ismizadeh, S.Y. Setting the problem of man and society in J.M. Coetzee's novel "Waiting for the Barbarians" (based on a comparison with K. Cavafy's "Waiting for the Barbarians" and D.Buzzati's "The Tatar Steppe") // - Baku: Baku State University, Language and Literature. International scientific-theoretical journal, - 2016. No. 1(97), - p.233-236.
4. Ismizadeh, S.Y. About the tragedy of loneliness or the consequences of violence in Coetzee's novel "In the Heart of the Country" // - Baku: ANAS, Literary Relations, - 2016. Toplu X, - p. 78-83.

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The defense will be held on 13 November 2023 at 12⁰⁰ at the meeting of the Dissertation council ED 2.12 of Supreme Attestation Commission under the President of the Republic of Azerbaijan operating at Azerbaijan University of Languages.

Address: AZ 1014, Baku, Rashid Behbudov Street, 134.

Dissertation is accessible at the Azerbaijan University of Languages Library.

Electronic version of the abstract is available on the official website of the Azerbaijan University of Languages.

Abstract was sent to the required addresses on 04 October 2023.

A handwritten signature in purple ink, appearing to be 'U. H. K.', is located at the bottom of the page.

Signed for print: 04.10.2023

Paper format: 60x84 1/16

Volume: 47317 characters

Number of hard copies: 20