



## ON THE RELATIONSHIP OF GLOBALISM AND LITERATURE

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<b>Received:</b> January 3 <sup>rd</sup> 2024 <b>Accepted:</b> February 28 <sup>th</sup> 2024	The article examines globalization, its nature, specific features, the impact of globalization on world, including Uzbek literature, based on this, the future of literature, paper and internet literature, translation, promotion of youth and healthy literature, and a number of modern issues of world literature.
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**GLOBALISM AND LITERATURE.** The development of technology, general progress, scientific discoveries had a significant impact on the literature of this period. When the British started building a railway in India in the 19th century, the Brahmins protested, saying that it was an intrusion into our spiritual world. Nevertheless, the general progress in the world cannot be stopped. The state of the world has changed accordingly. There have also been serious changes in the artistic-aesthetic perception of the universe. In Europe, realism and critical realism were replaced by modernism and postmodernism. Eyes, Spanish esthete and faydasufi O. Gasset, by the way, turned 180 S. From the image of events to the image of the human soul (spirit). Realism, critical realism, aestheticism, modernism, and postmodernism flows have replaced each other and have been leavening each other since the second half of the 19th century. Finally, today the mood of the world is in a different mood. The breath of many isms can be felt in it. Nevertheless, the general mood that swept the world in the next few decades is called globalism. Globalism is not a literary movement. But it has a serious impact on literary trends. Under the influence of this, great changes have occurred in the literary-aesthetic perception of the world. As a result, will literature die? In general, worrying, right now, questions about what will happen to our world and our life tomorrow have arisen. The reasons and solutions for these can be found by understanding the era humanity has entered today. The common horse of the era is globalism.

So what is globalism? Derived from the Latin word globe, which means sphere, it is a global process of economic, political, cultural, religious interaction. In it, the world economic system will change. Market relations, division of labor, international relations, cultural relations, and worldviews undergo serious evolution as a result of mutual integration. Currently, political and economic globalization are different. Historians see globalism as an era of capitalism, while culturologists (culturalists) say that it is the result of orientalization of culture. Sources this word first appeared K. Marx's. In his letter to Engels (1850), he testifies about the meeting: "Now there really is a world market. Globalization took place with the addition of California and Japan to the world market [1. Internet Materials]."

The main part. In the world where globalism has taken hold, literature cannot be calm by singing the mood of its neighborhood. Uzbek poet wrote "My voice is left between two rivers" (Abdulla Oripov). Now, the area that interests man and affects his life is between the two poles (the Arctic and the Antarctic). Today, the artist is condemned and forced to sing about the problems of the whole world. He does not do this on purpose, but naturally. Because today the world has become a political, economic, cultural, ecological and psychologically integrated arena. As a result, the pace of changes in human artistic thinking is accelerating at unprecedented levels. "Isms" in literature are being updated frequently accordingly. Because the moods in society are changing. The mood of the society demands the updating of literature. Renewal changes literary directions, which means that new problems arise in front of it.

The problems of modern literature are related to the problems of the world that has changed and is rapidly changing. At the world congress held in Moscow, the famous writer Journalist N. Boltyanskaya asks Aitmatov the following question: "One of the important issues of forum writers is the problem of world literature. What do you think is the main problem of modern world literature?". Ch. Aitmatov: "It is very difficult to answer this question. Every writer with a pen in his hand thinks that he is aiming at the most important part of human life, the heart. In my opinion, man is on the verge of great trials. These trials are related to worldly conflicts, wars, and the like. How can a person perform in tests? Perhaps this is the most important issue (in the literature - U. H.). But it's a very difficult matter..." he answers. M. Peshkova asked the writer: "What will your lecture be about?" to the question of Ch. Aitmatov answers: "Ecology and speech. Such a phrase is wonderful, huh! Does ecology depend on words? It depends. In my view, everything on earth - good and evil - is primarily a word. The word is, first of all, our thoughts, intentions, actions, actions, etc. If we look at it from the point of view of ecology, the ecology of the earth largely depends on how a person behaves" [4. <http://echo.msk.ru>] (Translation is ours - U. Hamdam).

Therefore, the writer Chingiz Aitmatov sees the problems of modern world literature in how a person behaves in a rapidly changing world. That is, the primary thing here is attitude. The question of how a modern person looks at and reacts to the global events happening around him will decide not only the fate of the world, but also of literature.

At such a time, "does literature have a future?" the question arises. Literary critic T., who participated in a literary conversation. Ventslova exclaims: "In short, French poetry is dead". At the time, Bulat Okudjava said the same thing about Russian poetry. Such assumptions and predictions have always been made. For example, in the 90s, the Uzbek writer Sh. Kholmiraev also wrote "Is literature dying?" ["Literature and art of Uzbekistan" gas. 1996] came out with an article. Of course, at the end of the article, the writer comes to the optimistic conclusion that literature will not die. The fact is that from time to time the society (in the period of spiritual crises) falls into such moods. This, of course, happens in connection with the economic, political and psychological developments in the country. Predictions that Uzbek literature, in particular, Uzbek poetry died after the generation of the 70s of the 20th century, were also untrue. However, today we are facing a completely renewed Uzbek literature of the Independence period, which has drunk water from the roots and breathed the mood of the time. So what's the secret? Based on changes. When the breeze of renewal blows in the society, artists who correctly understand the direction of the breeze and reflect it in their works always fall to the center of the field. But times are constantly changing and changing. Each era creates its creator. It cannot be ignored. Only the creator who correctly understood the hadith of all times and was able to transfer them to his works with high artistry will have the status of a classic.

The air of change has given rise to internet literature. The Internet has become widespread since the beginning of the 21st century. Gradually, Internet literature appeared, which in a certain sense began to take the place of traditional, paper-based literature. Newspapers and magazines that have been published continuously for 100-120 years have started to be closed in many major countries of the world. (Nowadays, there are still newspapers that come out 3 or 5 times a day and sell like hot cakes). Revolutionary changes took place in people's interests and needs. As a result, attention to literature and art decreased for a certain period of time. But these events did not happen suddenly, on the contrary, its buds appeared in the second half of the last century in the midst of changes in people's worldview. In particular, in France, which experienced these developments, after the 70s of the last century, it was said that "poetry is dead". Similar recognitions came to the territory of the former Union in the last decade of the 20th century and at the beginning of the new (21st) century. For example, such a picture appeared on Internet literature portals, which partially reflected the world's mood towards literature: a cemetery, with the inscription "Stihi RU" on the tombstone, flowers, vodka and snacks. But this picture does not fully cover all the different moods in the world. Because the universe is wide and it breathes in the arms of various information and various moods. If literature withers in some parts of the world, it can recover its stature, write leaves and bear fruit in some places. Nevertheless, today we are experiencing a period when a general literary crisis has affected the modern world. That is why the Uzbek poetess of the 20th and 21st centuries, Zebo Mirzo, writes: "Flower circles are not mine, My house is my chest". The meaning of these verses is drawn as a main line to the poetry of the 20th and 21st centuries. That is, a person (poet) entered from the outside to the inside and from there began to observe the surroundings. Before that, the poet's gaze was directed to the general work there. Such was the general situation not only in the disintegrated territory of the former Union, but also in the countries of the whole world. In Europe, the "inward march" happened a little earlier (the First and especially after the Second World War). The phenomenon of modernism was born because of this. We mentioned above the Spanish esthete and philosopher X.O. Gasset: It is because of this reason that by the 20th century, man "turned the pupil of the eye 180° and turned it inward". This opinion of his can sufficiently reveal the essence of the fundamental changes in the entire world literature.

On the one hand, the demand for literature in paper form is decreasing, and on the other hand, it is observed that literature is becoming more popular on the Internet. Among the literary genres promoted through social networks, poetry is the leader. For example, the Russian poetess A. Astakhova has 100,000 followers on Instagram. Subscribers are advocating that poets organize shows just like artists. Through this, they travel around the cities, gather audiences and read their poems live. One of them is the young poet Serafima Ananasova. He reads poetry in about 30 cities a year. To do this, he promotes his work on the Internet. This situation is also observed in the field of Uzbek poetry. Women's poetry in particular is gaining popularity on the Internet.

The question of modern literature and translation. Translation is a very important issue for the modern world. Because translation is one of the most effective and long-lasting forms of communication, it is not only a meeting of one person with another person, but also of an entire nation with another nation. It is a fact that in today's information age, in the age of intensified and accelerated integration, it is increasingly understood that without intercultural dialogue, one cannot calmly take a step forward. World literature is also alive with translation. Not just any translation, but only the translation of the heart of the nation, the inner image of the nation, is justified. "In the heart of every person lives a small image of his people", said A. Freytag. And in the work of creative intellectuals, who are considered the flower of the nation (that is, in their creations), this image is especially fully manifested with all its facets. This image, first of all, embodies the unchanging, stable nature of the nation, the unique core characteristics of each nation. It is necessary to introduce this identity through translation. Such acquaintance is impossible without translation into other languages, without perfect knowledge of foreign languages. After all, "Language is a universal tool" (Avaz O'tar). Here's why translation is becoming a matter of life and death today. Otherwise, the nation, deprived of its essence, will become a faceless nation, will be dragged into the cruel vortex of globalism, and will gradually lose its roots and identity and

become a bunch of people without a name and glory. No nation can afford such a fate. Therefore, there is only one way to express one's identity to the world through words - a high-level alternative to the original literary translation. Yes, translation is important. It is so important that it either makes or breaks the fate of the work. Nowadays, many problems have appeared in front of world literature and translation. In particular, translator and journalist Irina Kuznetsova said at a roundtable discussion held in Moscow: "French poems are pouring into the editorial office. They are mainly poems of Rimbaud, Verlaine, Mallarmé. Poems from the second half of the 20th century are rarely sent. Even if they send it, it's terrible! No one can translate them, after all! The fact is that in the 1950s and 1960s, another revolution took place in French literature. In my opinion, this is how modern poetry began in France. The new generation rebelled against the legacy of Surrealism, which "symbolized reality from head to toe." The aesthetics of surrealism was called "romantic-lyrical cancer" by Francis Ponge. So, the innovators exaggerated by saying that they will rid the meaning of lyric poetry: not only did they throw rhymes and poetic movements into the garbage heap, but they almost despised all the tools of poetry. There was no room for poetry in their style. A French critic called this period the "ice age", if I am not mistaken. Finally, the "melting" of the near one has begun. The poems of "Ice Age" consisted of two or three words that were not even grammatically connected. In the late 70s, when French poets came to us (Russia), we asked: "What is behind each of your words?" We have to fill the void behind them with something, after all!.. Because, for example, behind the Chinese and Japanese poems there are many associations that are born in the heart of an enlightened person by reading them. Here, you will remember the scene after the war". In response to this opinion, another participant of the forum, Evgeny Bunimovich, expresses the following opinion: "Modern French poetry should be translated by modern translators. I don't agree that only the Japanese have a rich cultural context. For an educated Frenchman, there is much behind his context that may not be apparent when we translate it into Russian in simple terms. Because there is no such context in Russian..." Mark Freidkin, another participant of the roundtable, says: "Let's say my interest is in the XIX and the first half of the XX century. 30-year-olds should be translated by 30-year-olds and even younger people. Especially when today's poetry is entering a completely different, completely new form. I sometimes go online to see how they write in English. It should be said that poems on the Internet are not in harmony with the traditional views of the fireplace. Although they offer me a large fee for this, I do not translate them. It's not because they're rude or can't write. No, they're just writing in a different language, the artistic techniques they use are unfamiliar to me. Poetry intended for a different audience is" [4. . <http://echo.msk.ru>] (Translator U. Hamdam).

It is clear from this discussion that there is a lot to say in the translation and the translator. A translator cannot translate everyone. A translator can only admire and translate a work that is in accordance with his spirit, his worldview, his taste and his direction. Moreover, both the creator and the reader of two nations can understand completely different meanings under the same set of words. In order for them to fall in harmony with each other, there should be many common aspects between the living conditions, conditions and experiences of the representatives of the two nations. Promotion of youth and healthy literature. Yes, the world is changing rapidly. How does the literature behave in the field of similar evolutions? Can it affect the development of the world? World-renowned academic scientist Yuri Borev emphasized the lack of a path to guide the world: "The crisis that engulfed the human population is clearly manifested in the fact that the world, which has experienced two wars and other disasters, remains extremely dangerous and prone to terror. For the first time in the history of mankind, the new era that has come to the field after the Cold War does not have any formula about existence. A massive black hole has appeared in front of us. Therefore, there is no strategy in the authorities, only practical decisions to solve the growing problem," he writes. In this sense, in front of the world, which is changing and coming out in a thousand shades, both the West, which breaks the sword with a cold mind, and the East, which guides the lost soul with its wisdom, hesitate. How does literature behave in the same place? Will he sink into the mire of obscenity, violence, oppression, and other topics and try to drag humanity after himself, or will he take off his hat and cut it in half - will he give a layer of damage to the eyes of humanity, which is being covered by darkness? After all, today's world is not the previous world, it is a world that needs protection more than ever. So, today hopeful literature, bright art is as necessary for humanity as water and air.

Psychologists say that a life-loving person sees half a cup of water and says, "The cup is half full," while a depressed person looks at the same cup and says, "It's half empty." Because in the first case, a person sees the water in the bowl, and in the second case, the bowl is empty. Where does optimism or depression come from? If we take into account how a person is affected by life (positive or negative), his worldview is gradually formed, and it becomes clear that an optimistic or depressed mood is born not only on the biological basis of a person, but also on the basis of the environment in which he lives. That is, the human brain is like a camera: every day it clicks and takes pictures of fragments of the surrounding reality. And the pictures collected in the brain are the factors that make his vision of the world, and the vision, in turn, a person's worldview and mood, whether he is an optimist or a pessimist. So, what to photograph determines the level of that person's attitude to life - the scale of optimism or depression. Level and scale, in turn, give meaning to human life. The contribution of the story is that literature, being a reflection of life, a model of reality, leads the reader to light or darkness, and inoculates his mind and heart with one or another content-mood, it is an undeniable fact. Therefore, it is necessary for literature to help the creator, in general, to be able to stand on the side of the first of the two ancient forces (goodness and evil) that are fighting.

A person is born with the desire to lose. The origin of life is hidden in the light and warmth that entered the mother planet as sunlight. Therefore, the desire for light is the strongest need placed in the essence of creation. Literary's quest for clarity, in fact, draws water from this root. It seems that succumbing to darkness, evil, and corruption, and ultimately promoting them, is an act contrary to authenticity, health, essence, and material nature. After all, the light was brought

to overcome the darkness encountered in its path. In fact, the universe was created based on the darkness of the infinite universe. Just as darkness bursts out of its bosom and light flows out of it, original literature also gives voice to light, life, humanity needs a support - a hand that keeps its face from hitting the ground when it falls, and a leg that allows it to move forward when it stands up. Since it is so, only Light, Pro-Life, Optimistic and Strong Literature can accomplish this difficult but honorable Task! Today, humanity needs such literature more than ever.

Summary. Therefore, from time to time, based on the time and its needs, critics and intellectuals should research and find out what works of art are most needed, report what they have found, and in turn, the public should take into account what was said, for example, publish more, include them in textbooks, it would be appropriate to promote it. After all, the development of the country and society depends not only on the quality and level of the works read, but also on the level of relevance to the spiritual and spiritual needs of that time. Nobel laureate Mario Vargas Losa said, "Today's civilization has been humanized and saved thanks to literature, thanks to the thoughts, aspirations and desires that literature has awakened, thanks to the experiences raised in the mind during the journey to the kingdom of imagination. The artistic fabric created by the people of literature did not go without a trace like water soaked in sand, rather, it melted the stony hearts like wax. If there were no good books, monkeys would have cried to the present state of mankind, lip-smackers deprived of independent thought would fly away, unity of mind would be lost, mute mood would be widespread, and the sense of self-awareness - the leading factor of development would disappear" [3. 153] writes. After all, not writing about the light when the world is covered by darkness, not glorifying the damage is tantamount to committing a crime in front of humanity.

The forces that have been fighting since time immemorial - Goodness and Evil, Light and Darkness - will largely depend on each person. Literature, hopeful literature can be a reliable helper in choosing the right path for modern people, especially young people, who are standing in front of this difficult choice like heroes of fairy tales.

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