

GLOBALIZATION AND INTERLITERARY DIALOGUE

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In the article are considered the main trends in realization of interliterary dialogue in the conditions of the world globalization process. The major problems of development of literature in multicultural environment are analyzed. The author comes to the conclusion, that an analysis of the diversity of natural cultural linkages "painting" literary process in Russia is a requirement of an adequate study of interliterary dialogue in the globalized world.

Keywords: globalization, interliterary dialogue, multiculturalism, national identification, world literary process

Globalization as a term appeared not so long ago, but as a concept it refers to the ancient ages. Alexander the Great, Roman emperors and Ottoman sultans wanted to implement the globalization by the sword and only partially by the culture. Both Jesus Christ and the Prophet Mohammed can be surely considered as globalizers who sought to unite humanity with the help of spiritual, religious and moral principle. In the history of humanity all major ambitious conquerors up to Hitler can be called the globalists. According to the logic of the conquerors all of them supposedly wanted to unite the people and thereby improve their living standards. But it is rather controversial subject how close to the truth were the motives prompting the conquerors to wars.

Modern process of globalization is based on achieving a high level of science and technology. Corresponding Member of the Russian Academy of Sciences, Professor of Moscow State University Anatoly Gromyko, writes in his article "Globalization and global governance" the following: "We live in a world of major transformations. Global events intrude into people's lives. Means of communication have made the inhabitants of different continents close neighbors" [6,17]. Famous Azerbaijani writer philosopher Firuz Mustafa in his thorough monograph "Globalization and Culture" characterizes the process of contemporary globalization and notices that "in today's scientific usage, more precisely in the terminology of the most frequently used words and phrases are such words as 'globalization',

'globalizing world' ... Now the world is just "in our palm", a usual mobile phone connects us with any point of the world at any time "[12].

But, unfortunately, globalization does not bring only positive results for all the people on the earth. Hard world market hasn't risen yet to the level of the rules and regulations which are based on universal humanitarian purposes. "The first place in the world trade and economy takes the pursuit of profit" [6,19]. Speaking about the current process of globalization the UN Secretary General Kofi Annan gave the wise advice: "We must put people at the center of our activity. Only then we'll know that globalization becomes universal and allows everybody to take the advantage of its opportunities"[9,185].

Unfortunately, in the modern world there is a real risk of globalization's conversion of evil to the mankind. Globalization often takes the form of a tough struggle in the economic, political and cultural spheres of life. In the cruel, globalizing world the dialogue of literatures of different nations has become extremely necessary in recent times and in our opinion is able to play a crucial role in the development, expansion and understanding between the earthlings, mitigating the heat of negative emotions accumulated in the fight for transnational economic benefits, in other words for creature comforts. Paraphrasing the famous words of the great writer and philosopher Fyodor Dostoevsky "Beauty will save the world" we can suppose that the dialogue of cultures in particular the dialogue of literatures of different peoples

of the world will save our Earth from chaos, violence and destruction.

Comparative literature as a study of multilevel connections and relationships between different literatures was germinated at the beginning of the ancient civilizations, in the days of Plato, Aristotle, and as the philosophical and methodological concept finally formed in the 19th century and had a very long way in its development. However, in the new historical conditions the task of comparative literature is not only a comparison typologically similar phenomena in different national literatures. It is also the search for general trends in a single world literary process. As Professor Igor Shaitanov says, the basis of modern comparative studies make well-known concepts - globalization, intertext and cultural dialogue [13,130].

Modern information world dictates new requirements for many spheres of human life. Culture and literature of different countries changes radically under the influence of globalization processes. In the context of globalization blur the lines between national literatures and new multicultural literary phenomena appear.

Globalization is "a great dream of mankind" [4,8]. It supposes the processes of rapprochement and unification of countries, which exist in a unique cultural space of national cultures, stand at different levels of development and have their own distinctive traditions and customs. Interaction of literature becomes a catalyst for the birth of universal literature, and globalization plays the role of a universal manifestation of commonality, the unity of spiritual efforts of different nations, and as the enrichment of world culture by wealth of national cultures, which incorporates the achievements of other nations, but at the same time preserving their identity and originality. Are all these processes are progressive? Of course, the orientation of the national literature on human values is an integration to global artistic experience and opens up the great possibilities of knowing and understanding the literature of other nations, and also distant nations, which are very different in the way of life, customs, traditions.

In general we can say that they have great difference in culture. Along with a sense of belonging to the global cultural space, and participation in the formation of a unified global system of values – the positive effects, unfortunately, we must note also the negative consequences of globalization. Among them become possible the leveling of national differences, loss and destruction of the traditional national cultural identity. However, the focus of the national literature on human values is the inevitable historical process of globalization and in the contemporary world it is both good and evil threat. Famous methodological tenet of Soviet times "everything international is born through national" hasn't lost its relevance today. Deprived of the national colors but in general the national basis, any work of art is doomed to failure, and very often such creations were branded by abusive notion - cosmopolitanism during many years.

Well-known literary theorist, philosopher and esthetician, professor Yuri Borev rightly notes: "The trend of world's globalization is the result of a real necessary processes of unification of human activity, but globalization of the literary process can threat by the suppression of the national artistic traditions and the displacement of serious fiction literature by popular literature"[4,11].

The model of globalized world supposes a radical change of world perception. The concept of humanity as a single entity is intended to reflect a fundamentally different view of the world, devoid of the opposition "own" - "alien" based on the principles of economic and political integration and cultural unity. If the purpose of a world economic and political integration seems utopian and can't be achieved at least in the near future, in the field of culture and in particular in the field of literature the globalization is gaining more and more new frontiers.

Academician Dmitry Likhachev in the 80s of the last century clearly defined the fundamental role of national cultures and attitudes to them: "One of the most important factors of cultural progress is the development of cultural values of the past and the cultures of all ethnic groups and the ability to protect them and con-

ceive their aesthetic value. All history of human culture is the history of not only the creation of new cultures, but also the discovery of old cultural values. And this development of understanding of other cultures merges with the history of humanity. This is the development of tolerance in the best sense of this word, peace, respect to the individual and other nations" [8,649].

To the factors contributing the spread of globalization refer shortening the distance between cultures through an overall information space, the dominance of unified mass culture and the dominance of multiculturalism values. The united global information space made possible by scientific and technical progress is probably the most powerful factor in the globalization. Universal access to the Internet leads to reduction or disappearance of information barriers between people of different countries and promotes the development of a sense of belonging to the world community. The spread of mass culture without doubt contributes to the acceleration of globalization processes, though it "is fraught with leveling of national cultures and the expansion of a joint, homogenized culture" [5,121]. Multiculturalism supposes the coexistence of varied ethnic cultures in one society. The concepts "globalization" and "multiculturalism" are seen as inseparable linked, and very often multiculturalism is understood as the realization of the processes of globalization in the field of culture.

In recent years all over the world along with the trend of globalization there is an opposite trend – the preservation of national identity, as one of the most important cultural values. The aspiration to national identity leads to a sharply negative attitude to multiculturalism, which is based on the imposition of alien cultural values according to opinion of some people. The dangerous consequence of the policy of multiculturalism seems to be the leveling the unique identity of different cultures. The concept of multiculturalism itself is progressive idea, but extremely obsessive broadcast of these ideas naturally causes a sharp reaction of abruption.

Another one consequence of globalization are processes of "national disintegration" [10], which on the one hand lead to a loss of national identity, and on the other hand resist the global cultural integration into a single unit. This trend is most alarming. Many modern people there don't have a sense of belonging to the world community, global peace and at the same time the features of national identity are lost by them.

Instead of the terms "globalization" and "multiculturalism" a key concept in the new cultural paradigm probably should be a "dialogue." Dialogue means communication of equal partners, whose positions are perceived as equivalent. When we speak about the dialogue of literatures it is important consider that instead of a one-sided "donor" influence which is expressed in the form of assimilation of traditions and borrowings comes equal interaction, cross-fertilization, the interpenetration of two different literatures. As notes V. Amineva, "the dialogue of literatures makes for these literatures hermeneutic situation, where take place the self-knowledge and understanding of another things" [1, 814]. Highlighting principle of cultural diversity is opposed to the principle of unification and depersonalization of national literatures.

Rapidly developing changed world with an ever-growing variety of cultures on the background of their unification into a single cultural space requires a change of cultural paradigm that takes into account all the factors that affect the literary process.

Careful preservation of national traditions doesn't contradict the policy of integration into the global culture. Integration doesn't suppose a merger or acquisition. On the contrary it creates the preconditions for finding some universal constants that make up the language of culture which everyone can understand. The famous philosopher, professor Vladislav Kelle writes that globalization "opens more opportunities for mutual acquaintance and rapprochement of cultures, excluding their confrontation and antagonistic relationships" [7,70].

It's very important to realize that the national literature will be able to fully and mutu-

ally develop only in the context of the global literary process. By the way, the Azerbaijani literature gives many positive examples of literary dialogue with other literatures. Since the 7th and up to the 11th century Azerbaijani classical poets created a lot of works in Arabic and since the 11th century in the Persian language. Such luminaries as Barakaveyh Zanjany, Ismail Yassarogly, Mansour Tebrizi, Khatib Tebrizi, Masud Namdar, Ustad Abubakr Hosrovogly, Gatran Tabrizi, Abul ala Ganjevi, Mehseti Khanum Ganjevi, Feleki Shirvani, Mudzhireddin Beylagan, Izzaddin Shirvani, Khagani Shirvani, Nizami Ganjevi, Imadeddin Nasimi Muhammad Fuzuli and many others left large creative heritage in Arabic, Persian and Turkish languages. Famous Azerbaijani scientists academicians Bakir Nabiyevev and Teymur Karimli gave clear and convincing characteristic to this phenomena: "The uniqueness of Azerbaijani literature is that it was created in three languages: Arabic, Persian and Turkish. This can be regarded since ancient times as openness of the national character, national perception of other languages, cultures and evidence of its communication skills." [3,6].

To this we can only add that almost all the classical Azerbaijani literature is a model of dialogue between literatures. It has been always carried a great mission in the field of expansion of mutual enrichment and in the field of the development of intercultural relations. Azerbaijani classical writers, in general, give us such a bright and wise advices that cultural diversity should be seen as a factor of unity and not division, based on the fact that diversity enriches culture and doesn't deprive her uniqueness.

In contemporary global process of one of the conditions for the adoption of this idea is cultivation of tolerance in different spheres of human life and the achievement of openness with respect to all members of the globalized community. Key concepts in new conditions must be a partnership, cooperation, unification on the basis of universal human values. The new system of values is essentially humanistic because the main value in it proclaims the human person in all the variety of manifestations

and as key concepts put forward "human rights", "freedom of expression" and "tolerance".

Formation of a united planetary civilization is associated with the threat of escalation of relationships in the international community, the implementation of a rigid model of globalization taken by lots of her supporters for non-alternative option. However, this model of globalization has more disadvantages than advantages. Guided by the desire to transform the multi-polar world to a unipolar, adherents of rigid (American) model of globalization don't take into account the interests of other members of the international community. That situation leads to the spread of anti-globalization sentiment. Antiglobalists reasonably have a fear to lose their cultural identity and to be melted in the world pot of global processes. "In these circumstances there is a need to rethink the role and value of multiculturalism, which in ideal situation has the main aim to ensure the absence of conflict in multicultural societies" [11, 61].

In contrast to the scenario of forming a unified global world develop local processes of globalization and one of these centers becomes Russia. By virtue of its geopolitical situation, the historical role of Russia can't remain aloof from global integration trends, most notably seen in the field of culture.

Rich multi-ethnic population of the Russian Federation contributed to the origin of unique multi-cultural and multi-religious community. The most vivid the multicultural component is represented in Moscow, where nowadays live representatives of many nationalities. Famous Muslim religious figure and orientalist Farid Asadullin notes that "Modern Moscow is a multi-layered social formation, which contains the imprint of different ages and is also the source of the time-tested spiritual values. Moscow has always been the center of attraction of dozens of nations belonging to the Arab-Muslim areal. Unlike other European capitals where the phenomena of Islam in its and social, religious and cultural manifestations globally appeared only in the second half of the 20th

century Moscow as the capital of a multinational state originally was a multi-ethnic and multi-confessional, first of all the Slavic-Turkic and Christian-Muslim "[2,30,32].

Of course, historically composited multi-ethnic population of the Russian state was reflected many-sided in the culture.

The dialectical combination of global and original began to determine the specificity of Russian literature and literature in Russian language at the modern stage of its development. A study of a unique literary process, which participants are both Russian and literature in Russian supposes fixed attention to all components and factors forming the main trends of this process. In particular, the multinational component of Russian culture is the actual subject of study of culture experts and literary critics.

Speaking about the development of literature in multinational Russian environment we should take into account the interrelated phenomena that define the uniqueness of the processes of globalization in this sphere. First, the multi-ethnic culture of Russia in many aspects is reflected in the works of contemporary Russian writers. Second, the active participants of the literary process are the writers representing the peoples of the former Soviet republics, historically involved in Russian culture. Being carriers of especial national cultural traditions they are at the same time Russian writers because they create their works in Russian. We should also pay attention to the translated into Russian works of writers of the former Soviet Union, which continue to be perceived as an integral part of Russian culture.

Leading figures of the Moscow Azerbaijani literary environment Chingiz Huseynov, Rustam Ibrahimbekov, Alla Akhundova, Abdul Huseynov, Tofiq Melikli, İlham Badalbeyli, Emerald Kuliyeu, Sultan Merzili, Maya Badalbeyli, Samid Agayev, Abuzar Bagirov, Nasib Nabioğlu, Alish Avaz, Yaver Hasan, Azer Mursaliyev, Rustam Arifdzhanov, Afaq Shikhli, Valekh Salekh, Leila Shekili, Nilufer Shikhli are active participants in the dialogue of Azerbaijani and Russian literature. Many of these Azeri writers are Muscovites and bilinguals,

who write both in Russian and Azerbaijani languages, playing the role of builders of "cultural bridges" among Azerbaijani and Russian literatures.

Thus, the development of modern Russian literature is undergoing a complex ethnic and cultural influences caused by globalization. The analysis of all the variety of national cultural relationships describing literary process in Russia is a necessary condition for an adequate study of the dialogue of literatures in the globalizing world. While globalization processes take place in our world, "It is time for the world leaders that be should stop telling the same thing pointing at themselves and the people of their countries:" We are perfect people, we are the people of God, follow us, otherwise... ". It is time to understand that the people live different lives and their lives resist the influence of any "leaders". The call for fair organization of world affairs should be heard: "The people of God" are all the Earthlings and not their individual groups"![6,21].

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QLOBALLAŞMA VƏ ƏDƏBİYYATLARIN DİALOQU

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Məqalədə, dünyada gedən qloballaşma prosesi şəraitində ədəbiyyatlar arasındakı dialoqun əsas amilləri nəzərdən keçirilir, çoxmillətli ədəbi mühitdə ədəbiyyatın mühüm inkişaf problemləri araşdırılır. Belə nəticə çıxarılır ki, Rusiyadakı ədəbi prosesi rəngarəngləşdirən çoxşaxəli milli-mədəni qarşılıqlı əlaqələrin obyektiv öyrənilməsi, küresəlləşən dünyada ədəbiyyatlar arasındakı dialoqun qiymətləndirilməsinin vacib şərtlərindəndir.

Açar sözlər: qloballaşma(küresəlləşmə), ədəbiyyatların dialoqu, multikulturalizm, milli mənləyin təyini, dünya ədəbi prosesi

ГЛОБАЛИЗАЦИЯ И ДИАЛОГ ЛИТЕРАТУР

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В статье рассматриваются основные тенденции реализации диалога литератур в условиях мирового глобализационного процесса. Проанализированы важнейшие проблемы развития литературы в многонациональной литературной среде. Сделан вывод о том, что анализ всего многообразия национальных культурных взаимосвязей, окрашивающих литературный процесс в России, является необходимым условием адекватного изучения диалога литератур в глобализирующемся мире.

Ключевые слова: глобализация, диалог литератур, мультикультурализм, национальная идентификация, мировой литературный процесс