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THE "WORLD PERSON" MODEL IN LITERARY CRITICISM (GLOBALIZATION AS A PART OF THE "MANGURTIZATION POLICY" THAT THE WEST WANTS TO IMPLEMENT IN THE EAST)

Ulduz Farhad Kahramanova
Doctor of Philosophy in Philology,
Azerbaijan State Pedagogical University,
Acting Associate Professor at the Department of "Literature"
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Annotation: The research work analyzed the issue of images in literature today, where the image of the hero is deprived of nationality in accordance with the principles of the modernist literary movement and transformed into a "man of the world". Theoretical analyses show that "In a globalizing world, humanity is confronted with nationality, nationality is labeled as a "relic of the past", and humanity is given the status of a "globalized world". However, the path to humanity passes through nationality. The researcher proves that respect for national values is a human quality. A work that does not have national qualities is also devoid of human qualities. Scientific analyses show that a "global man of the world" model is created in works created under the influence of globalization.

Keywords: model of man of the world, globalized world, image that moves away from national qualities

Abstract:

Global processes intensified at the end of the 20th century. Naturally, this process did not remain without its impact on literature and culture. Globalization is to present the Western model to humanity as an exemplary model. With globalization, the Eastern person is distanced from the culture to which he belongs, laying the foundation for the "world citizen" mechanism. In fact, the main goal under the name of the "world citizen" mechanism was to cultivate a Western model of man. Thus, in a globalized world, a person cannot be a citizen of his own country, a national citizen who is a representative of his nation. In a globalized world, the model of a world citizen, not a national citizen, is taken as the basis. Of course, this is a false idea. The truth is that any person who is attached to his people, his lineage, and his national-spiritual values cannot renounce human national-spiritual values.

In a globalized world, both individual and mass struggle for the preservation of national identity is dangerous. Globalization turns an Eastern person into a "world person" by distancing him from his national identity. In the modern era, the "world person" model of globalization has been formed. Being a "world person" essentially meant moving away from nationality. Forgetting one's own identity means becoming a "world citizen."

Factors influencing globalization: national-moral value system and attachment to one's national roots, customs and traditions. In this globalized world, attachment to national customs and traditions is today promoted under the name of a conservative person.

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Global processes intensified at the end of the 20th century. Naturally, this process did not remain without its impact on literature and culture. Globalization is to present the Western model to humanity as an exemplary model. By globalization, the Eastern person is distanced from the culture to which he belongs, laying the foundation for the "world citizen" mechanism. In fact, the main goal of the "world citizen" mechanism was to cultivate a Western model of man. Thus, in a globalized world, a person cannot be a citizen of his own country, a national citizen who is a representative of his nation. In a globalized world, the model of a world citizen, not a national citizen, is taken as the basis. Naturally, this is a false idea. The truth is that any person who is attached to his people, his lineage, and his national-spiritual values cannot renounce human, national-spiritual values.

In a globalized world, both individual and mass struggle for the preservation of national identity is dangerous. Because national identity is an expression of an individual's belonging to a certain nation. This is the preservation of national uniqueness, national-spiritual values, and the history to which one belongs. Globalization turns the Eastern person away from his national identity and into a "worldly person". In the modern era, the "worldly person" model of globalization has been formed. Being a "worldly person" essentially meant distancing oneself from nationality. Forgetting one's identity means becoming a "world citizen."

Factors affecting globalization: national-moral value system and attachment to national roots, traditions to which one belongs. In this globalized world, attachment to national traditions is today introduced under the name of a conservative human brand. This also makes factors such as national identity, national character, and national ideology disappear in literature. In the new globalized world, it would be better if the “world citizen” model preserved the unity and balance of the idea of nationality and globalization. That is, it is appropriate to synthesize the “world citizen” model from the aspect of the unity of the idea of nationality and globalization.

In literature today, the image of the hero is an image that is deprived of nationality and turned into a “man of the world” in accordance with the principles of the modernist literary movement. “In a globalized world, nationality and humanity are put face to face, nationality is labeled as a “relic of the past” and humanity is given the status of a “globalized world””. (U.Q.) However, the path to humanity passes through nationality. Respect for national values is a human quality. A work that does not have national qualities is also devoid of human qualities. In works created under the influence of globalization, a “global world person” model is emerging. People of this type are also people who have lost their national identity. People who have lost their national identity are also people who experience social, moral, and psychological conditions such as self-doubt and alienation.

Thus, a gallery of images that distance themselves from nationality is emerging in literature under the influence of globalization. These images are also images that experience the problem of national self-awareness. Therefore, globalization has weakened the factors based on nationality, thereby confronting a person with “mankurtization”. Because mankurtization begins with distancing oneself from one’s national past and national identity. With “mankurtization”, a person is distanced from understanding and comprehending the concepts of homeland, nation, and national bigotry. Globalization instills “freedom”. That is, under the name of individual freedom, it distances a person from his own existence.

Therefore, globalization is a tendency towards the West. This can tear the Eastern person from his national identity and destroy the harmony of the national spirit and identity. It is known that protecting national-spiritual values is stronger in the Eastern world. In the West, national-spiritual values are at the level of a national-spiritual crisis. This attachment to the system of national-spiritual values, attachment to the national past increases the West's jealousy of the East, especially the Muslim world. This jealousy is manifested in both the secret and open

struggle of Western countries against the countries of the East. In the globalizing world, the "world man" model is presented as far from the national model. It would be better if the "world man" model of the globalizing world were built on people who are able to combine traditional national values with modernist values.

Globalization is actually a policy of chauvinism that the West wants to impose on the East. Because globalists are trying to mold the world into the same mold. This mold is to gradually eliminate the uniqueness of each nation by distancing itself from its nationality, language, religion, and any spiritual values. Therefore, this mold is a policy of chauvinism that the West wants to impose on the East. Westernizing the shades of nationality that are connected to the national character of each nation is an integral part of the policy of chauvinism. Therefore, the “World Man Model” is actually an integral part of the “policy of chauvinism” that the Western world wants to impose on the Eastern world. Simply put, this “policy of chauvinism,” that is, the “contribution of the West to the East,” is carried out under the name of the “World Man Model.” The real gift that the East gives to the West is to benefit from the cultural and spiritual experiences of the East. Only Eastern people, with their unique history, genetics, and commitment to national identity and spiritual values, can challenge the "worldly man" model and the "cold man" put forward by the West. Because in the East, traditionalism plays a more important role, while in the West, modernity plays a more important role.

Globalization was a policy that negatively affected morality. The globalized world is a Western bias. "The integral part of the "policy of alienation" that the Western world wants to impose on the Eastern world is people who have distanced themselves from national-cultural values and are alienated from national self-awareness. The Western model of the "World Man" is also a vegetarian person. This vegetarian thought is precisely the Western thought. Vegetarianism itself is the promotion of the Western lifestyle and culture. If globalization does not want to be a policy of alienation, then it should be implemented in the context of Western and Eastern values.

The essence of globalization is to distance oneself from the past in order to enter contemporary culture. However, everything that is related to history, roots, spiritual values, and traditions becomes the national character of the Turks and is passed down from generation to generation. The sense of national spiritual self-awareness is a factor that shapes human personality. The globalizing world has degraded the national character by exerting political pressure on the national ideology, statehood, and the spirit of nationalism. Thus, in a globalized world, the national character has taken a back seat in the artistic works of 1995-2015. went to the plan. For example: The “feminist” view of women and traditional values created a conflict, and a gallery of women who distanced themselves from national identity emerged under the framework of “modern women”. In other words, the “feminism” in the “world woman model” created in the global world was the decline of femininity.

Thus, the global world human model created by the globalizing world weakened the national shades in character. Thus, the tendency towards Western thinking and lifestyle had a special impact on the “World Man” model. It even got to the point that in the globalizing world, “national shades” were sought in character more than national character. (In the works of art of 1995-2015) Because in the globalizing world, the characters who tended towards the West had a problem of national-moral decline in character. Thus, the tendency towards the West of the characters meant that they moved away from ethnic-national roots in order to meet the demands of the global world.

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