

The Artistic Heritage of Spanish Writers of the First Half of the 20th Century

Tursunqulov Sanjar Dilmurod ugli

Samarkand State Institute of Foreign Languages

Dr. D. Carlos Martín Peñasco

Universidad de Cádiz. España

Abstract. *Each text and each movement has its own style. Literary type is a product of written speech that does not have elements characteristic of poetry, such as weight and rhyme. Prose as a form of written speech appeared later than poetry, as in the literature of European nations, as well as in the literature of Eastern nations. If the prose speech was quiet and lofty, like the poetic speech, when it first appeared, by the first quarter of the 20th century, it began to be devoid of excess luxury, and it increasingly obeyed the rules of realistic imagery. Artistic simplicity, naturalness, tendency to approach real life became the main criteria of Nasr. At the same time, writers did not forget that prose is a form of artistic speech. Based on their own creative style and the nature of the work being written, they chose the necessary rhythm (tone) and effectively used and are using image tools.*

Key words: *Literary type, dialogic event, concentration, plot, poetry, genre, prose*

Introduction

At the beginning of the 20th century, some representatives of Spanish culture even sought to "Hispanicize" all of Europe. In particular, Miguel de Unamuno, although "Hispanicization" may seem like a lofty goal to some, emphasized that the goal of preserving the heroic spirit and high level of culture in Spain should have a place not only in Europe, but also in the whole world.

Barokha's literary work is not focused on Spain as a country and a state, since the writer evaluated everything through the prism of human nature. Most likely, that is why he followed Asorin in favor of anarchism, although he understood the utopian nature of his ideas. The writer believed that the government and the state can in no way ensure human freedom through ethical restrictions and morality, freedom is born and strengthened in the human soul.

Barokha generally supported the desire of the "generation of 1898" to make maximum creative efforts in order to see the revival of Spain and its people in the future. In the work "Lonely Hours" (1918), he drew attention to the fact that Spain should improve its health, become more intelligent, because this will lead to the restoration of justice in society, the culture of the country should always be versatile, unique and rich, strive for perfection, a full expression of national flavor .

At the same time, despite the ambitious plans to expand national culture to other countries, the writers of the generation of 1898 focused mainly on internal aspects, on the formation of new worldview meanings. In general, the writers of the "generation of 1898" understood that Spanish culture is much broader than the administrative-territorial borders of the country, various ethnic and historical definitions. Therefore, Spanish culture is understood in a deep sense in society as the basis of the unification of Spanish existence with nature on a planetary scale .

Their literary work was aimed at revising national history, at historically assessing the necessary conditions for the emergence of the tragic situation that led to the collapse of the Spanish Empire. R. Carr, having studied their literary works, noted that the writers of the generation of 1898 managed to resist many destructive phenomena in society, but later they presented their protest as a result of the influence of tradition .

At the end of the second part of the trilogy, the novel "Weeds", the example of Manuel's conversation with Jesus, a thick friend, a printing press worker, reveals this idea of the author: La corte es ciudad de contrastes; presenta luz fuerte al lado de sombra oscura; vida refinada, casi europea, en el centro, vida africana, de aduar, en los suburbios. Hace unos años, not muchos, cerca de la ronda de Segovia y del

Campillo de Gil Imón, existed una casa de sospechoso aspecto y de muy buena fama, a juzgar por el rumor public .

Conclusion

Barokha saw life not as an ordinary series of tragic days, but as the life of an individual with destructive feelings of hopelessness. It can be called otherwise life for the sake of life.

Barokha was convinced that Catholicism was taking anti-life positions. He believed that a person is free to move away from creative activity and do "earthly" things, preserving the energy of the creator and creating a family. The writer sought to create the ideal of a new person who is able to overcome life's difficulties and get maximum pleasure, but he himself was different, and the ideal appeared as unviable. Barokha believed that Spain suppresses creative people who are not like the rest and who, in their desire to gain freedom, can be above morality and even immoral. The heroes of his literary works tend to a simple submissive life, preferring family life in Madrid. Barokha believed that vicious and immoral people quite often, after a series of hardships and vigorous activity, choose the side of the law and good and high morality.

It is impossible to accept life through personal struggle, strong-willed qualities and noble aspirations due to the following factors: 1) the absence of an ultimate goal – life does not have a peak to which one could strive throughout the journey; 2) few people have the necessary firm will – there are rarely heroes who can overcome all the hardships of life; 3) this lifestyle conflicts with ethics, since one should live in such a way that don't hurt the others .

The results of Barokha's philosophical reflections are presented in his work "The Tree of Science" in 1911. In this book, the hero Andres Hurtado goes through serious trials, overcomes spiritual and moral upheavals. The work presents a deep analysis of the inner evolution of the hero in the conditions of overcoming the vicissitudes of fate and upheavals in society. The writer shows by the example of the hero's family what the moral and ideological crisis of the Spanish middle class turned out to be, since in 1898 ordinary teachers and small trading businesses took on many tragic blows of fate in the country .

Barokha presented the specifics of social relations in Spain at the turn of the XIX – XX centuries, criticizing everyone, including workers. The main character of the literary work gradually realizes the futility of revolutionary ideas and ideals that previously seemed clear, clear and correct to him, so he avoids further struggle.

In essence, Barokha writes that the problem of Spain is of an individual nature, so each person is called upon to cope with it independently. Andres does not pretend to find solutions to problems for the whole country, he is engaged in settling his own everyday circumstances. Hurtado is not a hero, he is presented as an ordinary person who just lives with his ideas about a better fate for his country and himself, but he is not a visionary and cannot solve the problems of a large number of people alone. When his younger brother Luisito died, the hero is even more convinced of the fatality and meanness of life.

Barokha in his literary works showed the death of innocent children as a symbol of the fragility of positive ideas about life .

Andres' dialogue with Iturries is a dispute between people who hold different views on life and everything that happens around them. Both share the opinion that it is necessary to accept life with all its features, in which there is no justice and a high final goal. The characters have a lot in common, but are limited in their knowledge and faith. Andres is a supporter of the triumph of science and the power of reason, and Iturries insists that even such negative manifestations as saving lies and illusions are important in life, allowing to soften the blows of fate and somehow interpret the inexplicable.

The journey of the main character of Barokha's literary work from their capital to the province opens up to the reader the reality of the Spanish world. Alcolea, to which the hero went, is a representation of Spain in miniature, it is a kind of "microcosm" of a people constrained by political and economic destruction. The aristocracy of Alcolea lives with memories of its former greatness, the middle class does not refuse any meanness in trying to at least temporarily improve its bleak socio-economic situation. The workers are characterized by complete passivity and total indifference to everything around them, they were enslaved by exploiters. In an attempt to save Andres moves to Madrid, where he starts a family, but after the

death of his wife, everything in his life begins anew, unable to withstand the trials of fate, he commits suicide.

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