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Slavonic interliterary agreements and differences : (précis)

In: Dorovský, Ivan. *Slovanské meziliterární shody a rozdíly*. Vyd. 1. V
Brně: Masarykova univerzita, 2004, pp. 147-148

ISBN 8021035307

Stable URL (handle): <https://hdl.handle.net/11222.digilib/123496>

Access Date: 20. 02. 2024

Version: 20220831

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SLAVONIC INTERLITERARY AGREEMENTS AND DIFFERENCES

(précis)

This book contains 18 studies divided into three separate sections, which combine to create an entire volume; they relate to the author's treatise entitled *The Balkans and the Mediterranean* (1997). Within the work the author has developed several methodological and theoretical approaches. In each essay he emphasises the place and importance of the Balkan region within European and world culture (its ancient heritage, the origin of Slavonic script and Slavonic writing, the Greater Moravian Empire, the Preslav and Ohrid literary schools, 'bogomilstvo', the Byzantine-Slavonic general cultural society, the Dubrovnik renaissance, etc), and refers to the way in which the linguistic works of Josef Dobrovsky and the seminal linguistic, literary science and cultural works of Krste Misirkov are still alive and current. In this study, written in Macedonian, the author points out the hitherto whitespace in Macedonian-Russian links and the relationship between the Russian language and the Macedonian dialect, nationality and folk literature.

In the eleven studies that create the theoretical core of the book, the author continues to expand, develop, correct, widen and concretise the theories of the Slovak theorist and methodologist Dionýz Ďurišin on inter-literary societies and his philosophy of world literature and approach to literary comparison. The author is also concerned with the systematic, theoretical and contextual characteristics of cultural societies.

It discusses in particular the changes in relationship between the recipient and the work and also certain national literature, seeing within it a degree of ethnocentrism and universalism; it discusses today's existence of national literature, which currently causes so many problems, and also Slavonic and European interliterary society. It analyses and defines bilingualism and the benefits and pitfalls of biliteralism and dual identity. It appears that one of the basic questions pertaining to the future national political, cultural and literary development will be a national and so-called European identity, which does not at present exist. It is natural that in the commentaries on bilingual and dual identity authors that the text is used as a basis, i.e. the language of the work. Literature by exiles and emigrants, which was written and is still being written in Europe, Latin America, Africa and numerous Asian countries, is closely linked to this concept.

It is often said that the last decades of the twentieth century and the time up to and including the present day has been a post-modern, global, multicultural and post-materialistic period. The emerging Europe-wide economic and political union tables several questions related to a future national self-identity, whilst preserving and promoting the development of national literature, culture and mentality. At the same time neither certain European literatures nor, for example, literature of India as a whole, know the concept of national literature in our hitherto eurocentric approach. In several studies the author monitors some typologically consistent features and differences between Czech and Slovak, Bulgarian and Macedonian and Balkan Slavonic linguistic literary and cultural development. Their commentaries are based on both a diachronic and synchronic viewpoint. It examines, amongst other things, a philological, denominational and denominationally philological interliterary society and highlights the particularity of the Yugoslavian interliterary society which contains, amongst other things, elements of western Slavonic and eastern Slavonic culture.

The final three studies discuss certain peculiarities in Serbian, Croatian and Slovenian post-modern literature in the final decade of the twentieth century.