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EXPLORING THEORIES,
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Section: History and Cultural Studies

NATIONAL-CULTURAL REVIVAL IN THE SLOVAK LANDS IN THE FIRST HALF OF THE XIX-TH CENTURY

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The Slovak national movement in the first half of the 19th century found itself in a difficult situation. On the one hand, it had to resist the growth of Magyarization tendencies, and on the other, its forces were scattered.

Slovak cultural life was concentrated in various regional associations of patriotic intelligentsia. In 1810, on the initiative of B. Tablic, the “Scientific Society of the Banská Oblast” was established, which until 1832 conducted local history and ethnographic research, studied folk traditions, collected ancient manuscripts, literary monuments, icons, paintings, etc. The society led the struggle to raise the cultural level of the Slovak population, against superstition and ignorance, and to spread agronomic and medical knowledge among the common people.

The activities of the “Malogoth Scientific Society” (1808-1842) gained even greater importance. The range of scientific interests of its members was extremely wide – philosophy, history, pedagogy, sociology, geography, natural sciences, etc. The society published a yearbook, the authority of which is evidenced by numerous reviews of its publications in individual Austrian, Czech, and German publications.

At the same time, such authoritative Slovaks as the poet Jan Kollar (1793-1852), philologist Pavel Šafárik (1795-1861) and others opposed the process of creating and improving the Slovak literary language. All of them were sincerely convinced that the rejection of the Czech language would have negative consequences for the creation of Czech-Slovak unity and would weaken the position of Slovaks in the Habsburg monarchy. Thus, the ideology of “Slavic reciprocity” arose, substantiated by the outstanding Slovak poet, preacher of the evangelical community in Pest, professor of archaeology at the University of Vienna J. Kollar. He created the concept of a “single Czechoslovak tribe”. Substantiation of the main ideas of the theory of the spiritual unity of all Slavs and their rapprochement in the sphere of culture J. Kollar formulated it in the poem "Daughter of Glory" (1824) and in the treatise "On Literary Reciprocity between Slavic Tribes and Dialects" (1836).

The first all-Slovak center of patriotic intelligentsia was the “Society of Lovers of the Slovak Language and Literature” (1834-1844), which emerged in Pest. In their activities, as well as on the pages of the literary almanac “Zorya”, the members of the society sought to find a compromise between the confessional currents of the national movement, trying to bring the two linguistic traditions closer together, publishing

articles in both “Bernolačka” and “Biblical” languages.

An outstanding figure of the Slovak national Renaissance is Pavel Šafárik - the author of "History of the Slavic language and literature in all dialects" (1826). The scientist proved the Indo-European origin of the Slavs and showed their significant contribution to the development of world culture, and for the first time singled out the Slovak language as an independent one. After moving to Prague in 1833, P. Šafárik wrote a two-volume study "Slavic Antiquities" (1837), in which he concluded that individual Slavic languages merged no later than the middle of the 1st millennium AD. It was from this period that he began the history of the Slavs. As one of the most significant evidence of the high level of development of Slavic languages, P. Šafárik cited the fact of borrowing many Slovak words from the Hungarian language. However, the results of P.'s scientific research Šafárik did not confirm the concepts of linguistic and tribal unity of Czechs and Slovaks, but on the contrary, they attested to the originality of Slovaks and their language. However, while recognizing Slovak national identity, the scientist tried to “Slovakize” the Czech language, remaining on the position of linguistic and literary unity of Czechs and Slovaks.

The idea of creating a single all-Slovak cultural organization was implemented in the secret society of radicals “Reciprocity” (1837-1840), headed by the lawyer A. Verkhovsky. However, in 1843-1844. an event occurred that caused alarm in national circles for the fate of the Slovak language. The Hungarian National Assembly passed laws according to which the Hungarian language was to become the sole language of legislation, government institutions, official business life and education in the lands of the Crown of St. Stephen. Soon the Slovak gymnasium in Levoča was closed, the department of Czechoslovak language and literature in the Bratislava Lyceum was liquidated and the scientific societies were dissolved.

One of the significant events of the Slovak National Renaissance was the founding in 1844 of the supra-confessional Slovak society “Tatryn”. It is connected with the activities of the third generation of Slovak “awakeners”, which was headed by the famous poet, philosopher, historian, and linguist L. Štur (1815-1856). The national-cultural movement of Slovaks of this period included M. Hodža (1811-1878), J. Hurban (1817-1888), J. Kral, J. Frantsycs from the “radical opposition” of 1845-1848, and others.

L. Štur, relying on what had been done before him and on the support of the younger generation of patriots, gave a new interpretation to the concept of “Slavic reciprocity”. His concept of the development of Slavism and the Slovak people replaced Kollar’s theory of the “four-member structure” of the Slavic people with the “Czechoslovak tribe” within it. A. Kollar’s ideas, which had played an important role in the formation of the national consciousness of Slovaks and other Slavs in previous decades, in the 1940s no longer corresponded to the process of forming Slavic nations and the interests of the national liberation movement. Štur’s concept of “renewal of Slavism” was based on the dialectical understanding of “unity in diversity”, and qualified the Slovaks as a separate, original people.

Based on this reference, L. Štur laid the foundations of a supra-confessional literary language, which began to develop not evangelical or Catholic, but Slovak

national culture. He founded the first Slovak political newspaper "Slovak People's News", which began to be published in 1845. L. Štur turned this newspaper into an instrument of propaganda for enlightenment and the development of the national consciousness of Slovaks. With the help of his like-minded people, he formulated the anti-feudal program of the movement, which contained not only national, but also socio-economic demands.

The program that L. Štur presented at the meeting of the State Assembly (autumn 1847) included demands for the introduction of Slovak language in primary schools and teacher seminaries in the Slovak lands, as well as in higher educational institutions of the Kingdom of Hungary, where theologians, lawyers, and surveyors were trained. In the socio-economic sphere, L. Štur advocated the elimination of the privileges of the nobility and the liberation of peasants for ransom.

The basis of the unified Slovak literary language was laid by L. Štur on the Middle Slovak dialect, as the most widespread among Slovaks. He also set out its grammatical norms in the works "The Science of the Slovak Language" and "The Slovak Dialect and the Necessity of Writing in This Dialect". All of L. Štur's public scientific and educational activities were permeated with a single goal – to expand the education and culture of the Slovak people, to introduce the variant of the Slovak literary language he had developed. He not only consistently defended its right to exist, but also fought against accusations of separatism that were leveled at him by Czech public figures.

In the late 1840s, the national demands of the Slovaks grew into demands for recognition of their identity as a nation. The consistent implementation of these demands led to the decentralization of multinational Hungary, which the Hungarian political elite could not allow. As early as 1847, a Slovak national program was prepared, which provided for the elimination of the privileges of the nobility and the release of peasants for ransom, the reform of the political system of the Hungarian Kingdom, the development of a constitution, the adoption of democratic laws on the introduction of universal suffrage, and the development of an education system in the Slovak language.

Thus, the national-cultural revival of the Slovak people was a movement that was not confined to its own ethnic environment. The Slovak national-cultural revival was an integral part of the general European movement for the preservation of its ethnic identity and the revival of national culture. Patriotic figures of Slovak science and culture could not remain aloof from this general process, and it was they who led the cultural-national movement.

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