

ПОМІЖ МІСТИКОЮ І ПОЛІТИКОЮ

(Дмитро Донцов на тлі української політичної історії 1-ї половини ХХ ст.)

І

Кожна нація переживає свої періоди піднесення і спаду. Кожний такий період виявляють талановиті і напружені будівною енергією духу постаті, незалежно від того, чи їх діяльність була успішною, чи ні. Загальна тенденція часу, його настрої і способи мислення можуть не сприйняти геніальної особистості. Проте це не означає, що та Особистість помилялася, а її ідеї не можуть служити Майбутньому. Так у Афінах отруїли Сократа, у Римі відрубали голову Ціцерону, зі Флоренції вигнали Данте, у Іспанії забули Колумба, у Англії — Шекспіра, у Франції гільйотинували ціле суцвіття визначних людей під час Великої революції...

Українська нація пережила дивовижне культурне і суспільне піднесення у період від 90-х рр. ХІХ ст. і до Другої світової війни. Причому вибух цей був таким раптовим, особливо від початку революції 1917 р., відбувався у таких несприятливих умовах ворожих окупацій і руїн, що розібратися у пріоритетності його ідейних течій важко. Одним з феноменів часу стала поява українського вольового націоналізму у вихорі революції. Одним з найбільших його речників і натхненників був ще й дотепер широко засуджуваний і не збагнений в Україні Дмитро Донцов (1883-1973). Натомість постать ця і своїми думками, і своїми вчинками висвітлює і робить набагато зрозумілішими проблеми та характеристики складної доби. Навіть попри власну долю вигнання з рідної землі у часи запанування на ній чужих ідей та влад.

Поява Дмитра Донцова в українській політиці і культурі початку ХХ ст. була настільки несподіваною, наскільки й потрібною. Український суспільний рух ХІХ ст. був одним із найінертніших і найменш ефективних національних рухів у всій Середньо-Східній Європі (типологія суспільно-політичних явищ у цьому регіоні досить виразна). У той час, як більшість недержавних народів — чехи, серби, угорці, румуни, болгари, хорвати, словаки, литвини, латвійці, фіни, естонці — швидко і успішно переростали в модерні нації, розбудовуючи свої багатопластові і поліфункціональні модерні культури, здобували державність у завзятому протистоянні ворогові, провідні українські громадські і політичні середовища самі себе ще тільки переконували, що вони представляють справжню націю і повинні змагати до самостійності. І то переконували невпевнено. Дві глобальні фатальні ознаки тяжіли тоді над українським рухом: він був ментально надламаний психологією безвольного, роздвоєного малоросійства (у

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Scott C. Dulebohn



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