

ДО ПИТАННЯ ПРО ФОРМУВАННЯ НАЦІЇ за творчим спадком Н.Я.Григоріва

Термін нація існує багато століть. В Стародавньому Римі богиня народження називалася Нацією. Латинське слово *нація* полісемантичне. Ним позначають походження чи народження рід, плем'я, народ, націю, породу, поганців, чужаків. В науковій літературі існує декілька трактувань нації.

Для одних нація – це щось одвічне, біологічне, для других – тільки історичне і соціальне, для третіх – щось містичне, недоступне для пізнання, для четвертих – ірраціональне, що завдає поступальному розвитку людства. В результаті з'явилися різні підходи до визначення нації. Істориками трактується її як політичну історію, етносознавці – народів, політологи – визначають націю як один із базових суб'єктів політичного життя, етнологи – визначають націю як неполітизовану етнічність. Психологи досліджують ментальність і специфіку психіки націй, а культурологи – особливості культури кожної нації.

Феномен нації залишається в центрі уваги і в сучасній науці і політичній практиці. Однак в досі як і в роки напад цієї термін трактується неоднозначно. Існує цілий ряд визначень і теорій. В словнику американської спадщини англійської мови нація трактується як населення визначеної території, яке має спільні звичаї, походження, історію і часто мову. Автори Міжнародного видання американської енциклопедії визначають що нація – це велика кількість людей, які вважають себе спільністю. Вони часто мають одну або кілька спільних ознак: мову, культуру, релігію, політичні і інші інститути, історію і віру у спільність долі. Вони звичайно займають суцільну територію. Всесвітньо відомий Вебстерівський міжнародний словник англійської мови трактує націю як спільність людей, яка складається з однієї або кількох національностей, має більш чи менш визначену територію і уряд.

Можна наводити ще цілий ряд визначень терміна нація, які є в світовій науці. Однак ми повинні зауважити, що нація – динамічний організм і дане раз і назавжди визначення суперечить законам діалектики. Крім того, по-різному слід трактувати націю в період становлення та в період її зрілості.

В сучасній етнологічній літературі існує дві основні концепції нації: західна – статична, модель і скінда – етнічна. Статична модель декларує пріоритет громадянських прав для всього політичного населення в межах кожної держави. Етнічна модель проголошує етнічні прерогативи на певній державній території для певної етнічної спільноти.

Помітля держава і нація впродовж всього життя була в центрі уваги відомого українського вченого, громадського і політичного діяча, політолога і соціолога Никифора Яковича Григоріва (псевдонім). Наш Г. Никифор Якович народився 1890 року в місті Буртах Чернігівського повіту Н.Я. Григоріва цікава і неординарна особистість. Він був активним учасником української революції і визвольних змагань.

В 1917 році – міністром освіти уряду Української Народної Республіки, членом Центрального Комітету Української партії соціалістів-революціонерів. Після поразки української революції Н.Григорів залишив Україну. Разом з М.Ю.Шановалом в еміграції в Чехословаччині створили Український громадський комітет, Інститут громадознавства, соціології та інших установи. Працював професором соціології, був директором музею архіву. Підсумком його діяльності стала праця «Націографія». В своєму щоденнику 1928 року Н.Григорів записав:

Прочитав сьогодні Дорошенкову історіографію і задріжати бере чоловік: слід лишатися після нас. Хоч би закінчив націографію та теорію держави. Почуваючи, що не даром просидів на еміграції. Досягти своєї мети. Никифору Яковичу вдалося, однак його роботи не стали здобутком для української науки, по причині досить прозаїчних: вони ніколи не були опубліковані і знаходяться в особистому фонді Н.Я.Григоріва в Центральному державному архіві вищих органів влади і управління України і недоступні широкому загалу.

Робота «Націографія» написана на підставі значення широкого спектра документів, монографій сучасників і попередників. Н.Григорів в процесі дослідження піддає аналізу відомі йому теорії і полемізує з багатьма вченими, відзначає позитивні і негативні на його думку моменти у концепціях націй П.Сорокіна, С.Рудницького, О.Бауера, Є.Ренана, К.Реннера, С.Маміні, В.Хвостова, В.Старосельського, В.Липинського та інших. Основна увага вченого сконцентрована на концепції В.Старосельського, якій Н.Григорів в своїй роботі приділяв найбільшу увагу.

Як відомо, слово нація до XIX ст. на заході вживалося у значенні: нація – держава, а в XIX ст. воно почало вживатися для позначення етнічних спільнот, тобто у значенні: нація – етнос. Існує

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WJ Hussar

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Naukovopraktichni Pidkhodi Do Formuvannia Viiskovoi Distsiplini V Zbroinikh Silakh Ukraini Book Review: Unveiling the Magic of Language

In an electronic digital era where connections and knowledge reign supreme, the enchanting power of language has become more apparent than ever. Its ability to stir emotions, provoke thought, and instigate transformation is actually remarkable. This extraordinary book, aptly titled "**Naukovopraktichni Pidkhodi Do Formuvannia Viiskovoi Distsiplini V Zbroinikh Silakh Ukraini**," written by a very acclaimed author, immerses readers in a captivating exploration of the significance of language and its profound impact on our existence. Throughout this critique, we will delve into the book's central themes, evaluate its unique writing style, and assess its overall influence on its readership.

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