

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

Термін нація існує багато століть. В Стародавньому Римі богиня народження називалася Нациєю. Латинське слово 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 ролів напад цей термін трактується неодноразово. 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 Вебстеровський 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 – етатична, модель і скінда – етнічна. Етатична 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 лютого року в місті Буртах Чернігівського повіту Н.Я. Григоріва цікава і неординарна особистість. Він був активним учасником української революції і визвольних змагань.

рр міністром освіти уряду Української Народної Республіки, членом Центрального Комітету Української партії соціалістів-революціонерів. Після поразки української революції Н.Григоріва 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 березня року Н.Григоріва записав:

Прочитав сьогодні Дорошенкову історіографію і задріжів бере чоловік слід лишиє а 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.Григоріва 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.Григоріва 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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