Shumilova Iryna,
Doctor of Pedagogical Sciences,
Professor of the Department of
Management and Educational Technologies,
NUBiP of Ukraine, Kyiv

THE CATEGORIES OF «GUIDE» AND «GUIDANCE» ARE A MANAGERIAL PHENOMENON OF THE UKRAINIAN ETHNOS.

Today, socially important issues are brought to the forefront. The study of Guidance in education provides scholars with the opportunity to explore the biographies of Ukrainian guide – national guidance of education, culture and science.

We, the citizens of Ukraine, teachers, lecturers, educational managers – bear responsibility for our national education, for our youth, and for the future of life in Ukraine.

The categories of «guide» and «guidance» represent a managerial phenomenon of the Ukrainian ethnos. Researchers claim that Guidance is a unique mechanism of social regulation of societal and professional relations – and it is unparalleled in its essence.

For almost a quarter of a century, Ukrainian society has been waiting for significant changes in education. Laws, doctrines, resolutions, and reform decrees have been adopted, but unfortunately, they have not led to tangible results. What is needed are Guides – people who see the perspective and know the ways to achieve it.

The study of educational guidance allows scholars to explore the life stories of Ukraine's national guides – those who have shaped education, culture, art, politics, media, and science. These are people who represent Ukraine's national elite. The idea of national guidance belongs to them and is rooted in Ukraine's historical experience.

We learn about the guidance from our own history. Who is a guide?

A guide is a person of strong will, powerful and determined in their mission. A person who inspires, guides others, proposes new models of life, creates

conditions for human happiness, and establishes a system of value-based coordinates.

The concepts of «guide» and «guidance» correlate with the notions of «power», «governance», «management», «direction», «mentorship», «supervision» and so on…

The concepts of «guide» and «guidance» are autochthonous in character. Autochthony means belonging to a territory, thus – to the land, to the Ukrainian land.

These are terms of purely Ukrainian origin. In exploring the phenomenon of guidance, we highlight the philosophical and social imperatives at the roots of the idea of guidance in Ukrainian education.

Researchers Vasyl Kryzhko, Serhiy Nemchenko, Mykola Oksa, Mark Elkin and others use the English connotation of the term «guidance» – Guidance of Education. In the United States, the term guidance is unambiguously associated with a psychological support system [1].

On the initiative of Professor Vasyl Kryzhko, an attempt was made to investigate this term in English-language publications. The idea was accepted and confirmed in the scientific community [1].

In the monograph Genesis of Guidance in Education, a whole constellation of both European and Ukrainian leaders is presented. None of them managed to transform the educational system as a whole. According to the ideas of researcher H. Shchedrovitsky, they created «centaur–systems» – transitional systems that became the foundation for serious transformations of the national education system.

In the axiological context of Ukrainian society, we use terms such as «the executed society», «the turbulent society», for there is no unifying idea that could bring us together.

Guidance is precisely the social idea that could unite us not only in education but also in culture, art, history, politics, and other spheres.

Thus, guidance is identified with the English term guidance – to lead, to direct. In Ukrainian, we often use the words «hei», «haida», «nu». In English, «guide» means a conductor, leader, manager, as well as to guide, to lead.

Taras Shevchenko dedicated his historical-heroic poem «Haidamaky» precisely to the haidamaks. Borys Hrinchenko in his Dictionary of the Ukrainian Language gave the word haida the meaning «march forward» [3].

The word «haida» has no intellectual burden – its domain is emotional expression of will.

When comparing these words in English and Ukrainian, scholars have noted the frequent use of the interjection nu in procedures related to guidance.

In the 2017 Club of Rome Report, the phrase «Come on!» was often used in English – which can be interpreted as «Let's go!» – a call to action [1].

In research by T. Sergiovanni (Educational Guidance and School Governance), Mark E. Hanson (Educational Administration and Organizational Politics), Seymour Sarason (Political Guidance and the Possible Failures of Educational Reform), and Michael Fullan (Measuring the Depth of Educational Change), the concept of Guidance in education was first introduced and legitimized [4].

The socio-psychological service Guidance in the United States brings together the potential forces of society – family, school, community, church. It provides support for solving the problems of the self-made man – that is, a person who has made themselves. It is a program of mass social adaptation (primary socialization).

Among its situational synonyms are: conduct, direct, leader, chief, govern, instruction, manager – behavior, direct supervisor, principal, to govern, instruction, manager.

In the historical past of the Ukrainian ethnos, mentality, and language, there existed – and remains insufficiently researched – a layer of national identity development in which the autochthonous Ukrainian concepts of «Guide» and «Guidance» were formed.

National leadership was exercised by a «leading minority» – the elite, representatives of the intelligentsia, who formed the provid (council, government) and determined the directions of state and societal development.

The free people elected their Guides – chiefs, elders, commanders. The categories «provid» and «Guidance» were actively used in political, social, and literary vocabulary until the end of World War II. Later, these concepts became taboo because they were used by the OUN-UPA, which Soviet documents branded as «Ukrainian-German nationalists» [3].

In Ukrainian nationalism (in the struggle for freedom and the right to life), the issue of Guidance always received significant attention. The recognition of the role of the elite, of the leader, of the ruler – both in the process of national-liberation struggle and in social life during state-building – was crucial.

The book The Foundation of Ukrainian Nationalism contains abridged versions of the most significant works of Ukrainian nationalist ideologues: Mykola Mikhnovsky, Dmytro Dontsov, Mykola Stsiborsky, Yaroslav Orshan, Yuriy Lypa, Yaroslav Stetsko. They reflect on the question: «Is national liberation possible for Ukrainians?» [4].

The works of Yaroslav Stetsko – a prominent OUN figure – include Kyiv Against Moscow (where the author shares his geopolitical intuition, deep understanding of world political processes, and clear vision of ideological vectors of Ukraine's movement), The Ukrainian Liberation Concept, June 30, 1941 (about the long path of the Ukrainian nation's struggle), Two Revolutions (on the education of national heroes) [4].

Stepan Bandera (Perspectives of the Ukrainian Revolution, The Third World War and the Liberation Struggle, The Question of Nuclear War and the Liberation Revolution), Dmytro Myron-Orlyk (The Idea and Action of Ukraine), Stepan Lenkavsky (Ukrainian Nationalism) also wrote extensively on leadership.

Within the OUN training courses, «Guidance» was singled out as one of the most important disciplines [4].

Only a ruler, a leader who has proven in life their right and capacity for leadership, who has passed the test of leadership before past and present generations with honor – only such a person deserves the respect, gratitude, and bright memory of descendants.

Philosopher Mykola Shlemkevych defined the mental synthesis of Ukrainian society as follows: «From time immemorial, three creative forces have operated in the Ukrainian world, striving to organize and elevate the Ukrainian sociological mass, the people, to ever higher levels. These forces are Ukrainian autocracy (monarchy), Ukrainian democracy, and Ukrainian Guidance» [1].

And as Vyacheslav Lypynsky wrote: «…without a national aristocracy – without strong and authoritative Guidance and organizers of the nation in its difficult struggle for survival – there is and can be no nation. The vocation of the elite, the whole meaning of its existence, is to realize leadership, guidance, and governance of the political organization of society. This is the principal function of the political elite».

Thus, the implementation of the idea of leadership always requires unity and wise guidance. Every time Ukrainians have gained independence, they have thought it was forever. This is a great illusion, because independence must be defended every single day.

Guidance is a long-term process. And this process concerns not just individual persons, but the cohesion of the entire Ukrainian nation.

The task of the Guider is to prepare the lower varnas – the kshatriyas, vaishyas, and shudras – that is, a special kind of enlightenment, as well as the self-development of the individual, for the transition to the highest category of human existence – the varna of the Brahmins.

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Національний університет біоресурсів і природокористування України
Гуманітарно-педагогічний факультет
Кафедра управління та освітніх технологій

МАТЕРІАЛИ

МІЖНАРОДНОЇ НАУКОВО-ПРАКТИЧНОЇ КОНФЕРЕНЦІЇ

«Сталий розвиток суспільства в цифрову епоху: інновації, технології, провідництво та менеджмент в освіті»

«Sustainable Growth of Society in the Digital Era: Innovation, Technology, Guidance and Management of Education»

Національний університет біоресурсів і природокористування України,
кафедра управління та освітніх технологій
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Університет Патил Відьяпіт – Індія,
Навчально-реабілітаційний заклад вищої освіти «Кам'янець-Подільський державний інститут»,
Херсонським навчально-науковим інститутом Національного університету кораблебудування імені адмірала Макарова,
Поліський національний університет,
кафедра комп'ютерних технологій та системного моделювання

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Сталий розвиток суспільства в цифрову епоху: інновації, технології, провідництво та менеджмент в освіті / Матеріали міжнародної дистанційної науково-практичної конференції, м. Київ, 1 жовтня 2025 р. Київ : НУБіП України. 2025. 192 с.

Збірник наукових праць укладено за матеріалами Міжнародної дистанційної наукової конференції **«Сталий розвиток суспільства в цифрову епоху: інновації, технології, провідництво та менеджмент в освіті»,** яка відбулась 1 жовтня 2025 року в Національному університеті біоресурсів і природокористування України. В матеріалах збірника висвітлюються сучасні тенденції подальшого розвитку освіти в Україні й світі в епоху цифровізації, розв'язання нагальних проблем у соціокультурній та соціально-гуманітарній сферах шляхом синергетичної інтеграції інновацій, управління та технологій, освітнього менеджменту та провідництва.

Тези подано в авторській редакції. Автори тез відповідають за достовірність викладеного матеріалу, за правильність цитування джерел, посилання на них та інші відомості. Передруковувати опубліковані в збірнику наукових праць матеріали дозволяється тільки за згодою авторів.

Редакційна колегія:

Савицька І.М., канд. філос. наук, доц. декан факультету (голова);

Кубіцький С. О., канд пед. наук, проф. завідувач кафедри управління та освітніх технологій;

Гречаник Н. І., д-р пед. наук, проф.

Шумілова І. Ф., д-р пед. наук, доц.;

Базелюк В.Г., канд. пед. наук, доц.

Відповідальна за випуск – Гречаник Н.І., д-р пед. наук, проф.

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