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## HISTORY OF THE DEVELOPMENT OF THE RELIGIOUS DIRECTION OF PEDAGOGY: THE INFLUENCE OF SPIRITUAL AND MORAL UPBRINGING ON THE DEVELOPMENT OF SCHOOLCHILDREN'S PERSONALITY

### HISTORIA DEL DESARROLLO DE LA DIRECCIÓN RELIGIOSA DE LA PEDAGOGÍA: LA INFLUENCIA DE LA EDUCACIÓN ESPIRITUAL Y MORAL EN EL DESARROLLO DE LA PERSONALIDAD DE LOS ESCOLARES

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#### ABSTRACT

At present, pedagogical science emphasizes exploring the factors of the spiritual development of personality. A major gap in the current state of research into the problem of spiritual and moral upbringing is the lack of development of its pedagogical concepts. The study of such a complex and multifaceted issue as spiritual and moral upbringing calls for the consideration of this problem in its historical and pedagogical aspect. The goal of the present study is to analyze key concepts of the spiritual and moral upbringing of children introduced by representatives of religious pedagogy of the second half of the 19th – early 20th century. To fulfill the purpose of the study, articles were selected from Scopus and Web of Science and analyzed, after which the main directions of pedagogical thought of the period were identified using qualitative analysis. The study demonstrates that representatives of religious pedagogy defined the principles of spiritual and moral upbringing as the self-value and sovereignty of personality, integrity, and spiritual freedom. The value orientations of spiritual and moral upbringing in the framework of general education focused on the humanities were concretized by them through striving for a spiritual

ideal, a keen sense of truth and falsehood and good and evil, conscience, and dreams of righteousness.

#### Keywords:

Spiritual and Moral Upbringing, Religion, Orthodox Faith, Christian Ethics, National Traditions.

#### RESUMEN

En la actualidad, la ciencia pedagógica hace hincapié en la exploración de los factores del desarrollo espiritual de la personalidad. Una laguna importante en el estado actual de la investigación sobre el problema de la educación espiritual y moral es la falta de desarrollo de sus conceptos pedagógicos. El estudio de una cuestión tan compleja y polifacética como la educación espiritual y moral exige la consideración de este problema en su aspecto histórico y pedagógico. El objetivo del presente estudio es analizar los conceptos clave de la educación espiritual y moral de los niños introducidos por los representantes de la pedagogía religiosa de la segunda mitad del siglo XIX y principios del XX. Para cumplir el propósito del estudio, se seleccionaron artículos de Scopus y Web of Science y

se analizaron, tras lo cual se identificaron las principales orientaciones del pensamiento pedagógico del período mediante un análisis cualitativo. El estudio demuestra que los representantes de la pedagogía religiosa definieron los principios de la educación espiritual y moral como el autovalor y la soberanía de la personalidad, la integridad y la libertad espiritual. Las orientaciones de valor de la educación espiritual y moral en el marco de la educación general centrada en las humanidades fueron concretadas por ellos a través de la lucha por un ideal espiritual, un agudo sentido de la verdad y la falsedad y el bien y el mal, la conciencia y los sueños de rectitud.

#### Palabras clave:

Educación Espiritual y Moral, Religión, Fe Ortodoxa, Ética Cristiana, Tradiciones Nacionales.

## INTRODUCTION

The growing pragmatism of the cultural environment and the popularization of consumer psychology ideas in mass media have given rise to a negative trend of formal attitudes towards the spiritual growth of the individual. This has produced an illusion that by means of logically weighted schemes of educational influences and constructive systematic pedagogical interaction it is possible to build a personality with predetermined qualities, which contradicts the ideas of humanistic personality-oriented pedagogy. Justification of the historical experience of the spiritual and moral upbringing of children in Russia can help to overcome these negative trends.

Analysis of scientific literature reveals that in the middle of the 19th – early 20th century, educational institutions, reflecting the contradictory development of the state and society, sought to instill core values in students, which in their totality can be organized into the groups of traditional spiritual values (autocracy, orthodoxy, nationality) (Guseva, 2017), ethnic values (preservation and strengthening of patriarchal kinship traditions and customs) (Akhmetshin et al., 2019), pedagogical values (decent education and moral upbringing of the younger generation, development of the child, humanization of the educational process).

The priority among these were the so-called conservative values of the Christian moral ideal of human spirituality; civic values in the broadest sense; national-patriotic sentiments; and the primacy of the family, through which the interconnection of secular and religious worldviews of people was ensured. These very values were

asserted in the educational space of the Russian Empire. Consequently, the content of spiritual and moral upbringing (family, school, and public) contained a significant amount of moral and religious axioms.

Of particular note is the religious pedagogical movement, which was distinguished by its orientation on the church-religious cultural tradition and saw the spiritual and moral upbringing of children as a way of comprehending the meaning of human existence. The late 19th century and early 20th century saw plenty of prominent domestic pedagogues, including (Archbishop Eusebius, 2024; Liubavin, 2019; Radchenko, 2023), and other renowned figures (Belenchuk, 2017). The present study is devoted to their views on the spiritual and moral upbringing of children.

Thus, the goal of this study is to analyze the key concepts of spiritual and moral upbringing by representatives of religious direction in the pedagogy of the second half of the 19th – early 20th century.

## METHODOLOGY

Given the novelty of the studied phenomenon and the exploratory nature of the set research goal, the study employed a qualitative approach and relied on the analysis of literature on the topic of research.

In the first stage of the study, information sources necessary for the fulfillment of the research objective were selected through systematization. This included primary sources and articles on the problem under study published in journals indexed in Scopus and Web of Science.

In the second stage, through theoretical generalization of the content of the chosen information sources, we identified the distinctive features of the concepts of spiritual and moral upbringing offered by various representatives of religious pedagogy of the second half of the 19th – early 20th century.

The third stage consisted in summarizing the collected information and formalizing and presenting the research findings.

The main concepts of spiritual and moral upbringing by representatives of the religious direction in the pedagogy of the second half of the 19th – early 20th century were analyzed (Table 1).

Table 1: Key concepts of spiritual and moral upbringing by representatives of the religious direction in pedagogy of the second half of the 19th – early 20th century.

Figures	Key works on religious pedagogy	Distinctive features of the concept
Archbishop Eusebius (E.P. Orlinsky)	"O vospitanii detei v dukhe khristianskogo blagochestiia." ["On the upbringing of children in the spirit of Christian piety"] (1844)	Defines the concept, objectives, and content of spiritual and moral upbringing. Recognizes the principle of conformity with nature in the organization of upbringing
P.A. Shirinsky-Shikhmatov	"Pisma o vospitanii blagorodnoi devitsy i ee povedenii v obshchestve" ["Letters on the upbringing of a noble maiden and her behavior in society"] (1830-1834)	Describes the ideal of good spiritual and moral upbringing
N.I. Pirogov	"Voprosy zhizni" ["Questions of life"] (1856)	Points out the social value of spiritual and moral upbringing stemming from Christian revelation
P.G. Redkin	"Mozhno i dolzhno li vospityvat detei?" ["Can and should one educate one's children?"] (1857)	Provides scientific substantiation for spiritual and moral upbringing with religion at its core
K.D. Ushinsky	"O npravstvennom elemente v russkom vospitanii" ["On the moral element in Russian upbringing"] (1860), "Pisma o vospitanii naslednika russkogo prestola" ["Letters on the upbringing of the heir to the Russian throne"] (1866)	Defines the essence of spiritual and moral upbringing. Recognizes the imperative of the tradition of Orthodox faith in education and upbringing
P.D. Yurkevich	"Chteniia o vospitanii" ["Lectures on upbringing"] (1865), "Kurs obshchei pedagogiki s prilozheniiami" ["Course on general pedagogy with attachments"] (1869)	Formation of the child's spiritual world on the basis of Christian ethics
S.A. Rachinsky	"Zametki o selskikh shkolakh" ["Notes on rural schools"] (1883), "Iz zapisok selskogo uchitelia" ["From the notes of a rural teacher"] (1888)	Ways of integrating the school with the religious life of the people (Orthodox way of life)
S.I. Miropolsky	"Zadachi, plan i osnovy ustroistva nashei narodnoi shkoly" ["Objectives, plan and, foundations for the organization of our public school"] (1894-1895), "Uchebnik didaktiki" ["Textbook on didactics"] (1896-1902)	A public school has to a strong connection with the Church and be grounded in national traditions

Source: Prepared by authors

The results of our analysis show that spiritual and moral upbringing was considered by representatives of the religious pedagogy direction as integrated with aesthetic and labor education. Faith and religious feelings were identified as the foundation of this upbringing (Guseva, 2017).

A definition of the concept of spiritual and moral upbringing in the framework of religious pedagogy was provided by Archbishop Eusebius in his work "On the upbringing of children in the spirit of (Archbishop Eusebius (2024), which was later reprinted in great numbers. The objectives and content of upbringing were established by the author drawing on the Holy Scripture. The subject of the theory of upbringing was the enhancement of the person's physical and spiritual strength. The goal of upbringing, in turn, was to awaken the child's faculties, strengthen them by exercise, save the child from harm, and bring them into harmony for the realization of human destiny. Archbishop Eusebius further explained the concepts of human purpose, education, the science of education, general rules of education, the development of abilities, and self-education. The general rules are followed by the description of specific ones – on the modification of the body, spiritual qualities, the mind, bodily sensations, and moral upbringing and by an overview of the forms and methods of students' self-education (Archbishop Eusebius, 2024).

We also see relevance in Eusebius' reasoning that substantiates the recognition of the nature conformity principle in the organization of spiritual and moral upbringing.

Since the very infancy, nothing more than what is inherent in children can be demanded from them. It would be foolish to expect a child to achieve the constancy, discretion, and firmness that come with an adult's rich experience and maturity, both physical and moral. Children need to be allowed to be children but assisted in being good children, and with time they will become good adults. Upbringing should thus always be adapted to the personality traits and natural abilities of students (Archbishop Eusebius, 2024).

Furthermore, we find great value in the fact that Archbishop Eusebius anticipated G. Spencer's theory of natural consequences (Belenchuk, 2017). In particular, he reasoned that only love can educate, yet love is not only affection but also sternness. Therefore, punishments – the natural consequences of actions – are useful for pupils who are not influenced by the evidence of reason. In this case, it is not the educator determining the punishment, but the pupil punishing themselves. The author also cautioned against punishment that does not contribute to the realization of the educational goal but instead induces shame, fear, cruelty, and anger and suppresses honor (Archbishop Eusebius, 2024).

An interesting treatise on the spiritual and moral upbringing of a child in the family is P.A. Shirinsky-Shikhmatov's "Letters on the upbringing of a noble maiden and her behavior in society" (published in 1897-1901 in Moscow first in the religious magazine "Dushepoleznoe chtenie"

and then as a separate book) (Radchenko, 2023). In this work, the ideal of spiritual and moral upbringing aligned with the ideal of divine perfection and faith was defined by the foundation of family upbringing, which set specific characteristics of the real achievable educational ideal, whose basic values were: inner religiosity, ethical responsibility, versatile education, broad-mindedness, enacted striving for honesty, charity, virtue, gentleness, courtesy, temperance, courage, and patience in the face of life's disagreements (Liubavin, 2019).

Quite exemplary for the description of the categorical field of our research through the lens of religious pedagogy are the positions expressed by P.G. Redkin in "Can and should one educate one's children?" (Drigus, 2014), and N.I. Pirogov in "Questions of life" (1985). A common ground for both authors is a historical-culturological approach to defining the essence of spiritual and moral upbringing, which assumes a combination of traditionalism and innovation.

In the general spirit of his pedagogical beliefs, P.G. Redkin comes close to Archbishop Eusebius, the difference being that he endeavored to give spiritual and moral upbringing a scientific justification. Specifically, Redkin noted that true education comprehensively affects the person's body, feelings, freedom, and mind. In this, the foundation of spiritual and moral upbringing is religion. Along with theological ideas, Redkin pointed to the importance of the scientific foundations of spiritual and moral upbringing, in which he saw a universal significance for mankind (Pomelov, 2020). The scholar defined the subject and result of upbringing as self-upbringing, stressing that "the educator must constantly excite, strengthen, and amplify the conscious and free activity of the pupil for them to develop a bright mind and a strong will". (Drigus, 2014, p. 124)

The procedural side of spiritual and moral upbringing was viewed by Redkin as the sum of knowledge about the norms of morality and spiritual values and the development of skills for charitable deeds: "Let your children, parents, be brought up in the spirit of beauty, truth, and goodness! Let these divine ideas illuminate their entire path of life! But warm their minds and hearts in all the vicissitudes of fate! But let them see God in beauty, truth, and goodness, and worship God without making an idol for themselves or any likeness of God!". (Drigus, 2014, p. 125)

Pirogov's article directly raises the issues of public importance of spiritual and moral upbringing and spiritual constants. What Pirogov recognizes as the end result of spiritual and moral upbringing is the person's striving to be worthy in the eyes of posterity and their struggle with themselves to preserve and advance Evangelical spirituality (Boguslavskii, 2010). The foundation of spiritual and

moral upbringing is defined by Pirogov as the Christian revelation. The subject of such an upbringing is self-knowledge and firmness in the struggle of conscious will against instincts. In this, Pirogov somewhat resonates with representatives of the religious pedagogical movement. Deep humanism fills his statements that such a struggle presupposes the presence of the spirit, awareness of inner strength, and faith in self-knowledge.

According to Pirogov, spiritual and moral upbringing encompasses spirituality as the totality of the highest needs, interests, and value orientations of the person, which express their attitude to themselves and the world. Morality serves as a particular manifestation of deeply individualized spirituality. Therefore, it is only natural to prioritize moral upbringing over other types of upbringing: "Moral influence presents the chief objective of upbringing, much more important than the development of mind overall than filling the person's head with knowledge and explaining to each individual their personal interests" (Pirogov, 1985, p. 36). The objective of moral upbringing is to "to develop a yearning for goodness and, consequently, love for people". (Pirogov, 1985, p. 38)

In our time, there is reason in Pirogov's conviction that in the content of spiritual and moral upbringing, an all-permeating theme should be the notion that the concepts of good and evil are relative. Thus, much like Redkin, Pirogov was inclined to the theological interpretation of the essence of spiritual and moral upbringing, understood as the struggle of man with his dual nature. Pirogov also voiced his belief in the need to revive the philosophical understanding of life as the cornerstone of spiritual and moral upbringing. Defending the scientific approach to the organization of spiritual and moral upbringing, Pirogov defined personality as the subject of love and hate, and the key category of spiritual and moral upbringing as cordiality, a culture of the heart.

The methods of spiritual and moral upbringing offered by Pirogov include training in showing attention to one's inner world, fear of God to gain control of one's own thoughts, restraint of material desires, and preparation and exercise of confession to experience God's grace. The results of these methods of upbringing are described by Pirogov as the person's ability to analyze their own actions and thoughts; being guided by one's conscience in all activities; ability to distinguish between good and evil; ability to consciously choose higher spiritual desires and eschew mercantile needs. Pirogov stood for the idea of freedom of faith, the purity of spiritual Christian teaching, which was often jeopardized by false conclusions in books. Criticizing the state of instruction on God's law in the general educational institutions of his time, Pirogov brought up the problem of correlation between humility and a sense of freedom (Bezuglyi & Zavarukhin, 2020).



One of the greatest representatives of religious pedagogy in defining the essence of spiritual and moral upbringing is K.D. Ushinsky. In his view, recognition of the imperative of Orthodox faith in education and upbringing is a guarantor of national development and progress in the development of the state: "Christianity is and will always be the source of the revival of peoples, no matter what state their historical destiny has cast them into" (Ushinsky, 1974, p. 222). According to Ushinsky, spiritual and moral upbringing is a process of organized and deliberate external and internal (emotional and soulful) influence by the educator and parents on the spiritual and moral sphere of personality, which functions as the creative development of the person's spiritual image (satisfaction of the child's need for the improvement of their nature, soul, and body). This upbringing relies on a certain value system embedded in the content of education and brought to life by the position of the teacher.

The subject of spiritual and moral upbringing for Ushinsky is the moral law formed in the system of interrelations between the great mentors of mankind: nature, life, science, and the Christian religion. Reflecting on the education of the heir to the Russian throne, Ushinsky (1999), emphasized that above all "he should understand not only material but also spiritual needs" of the people (p. 82). This is what the educator saw as the path to the welfare of the country.

Turning to the study of the moral element in public upbringing, Ushinsky (1999), emphasized a peculiar "patriarchal morality", formed due to the influence of deep inner principles of everyday life, Slavic sensibility, and the Orthodox religion *"with its global historical significance, a religion that has become the flesh and blood of the people"* (p. 84). However, the educator stressed that patriarchal morality is effective only in the traditional cultural conditions in which it originated. The process of spiritual and moral upbringing of a person should begin with knowledge and be supported by faith in the appropriate ideals. Faith must not be blind, so the person should possess knowledge.

Ushinsky also pointed to the fact that a person's spirituality is molded by upbringing and science (Mambetova, 2021) and active efforts of the student in the learning process become the driving force behind their intellectual, ethical, aesthetic, spiritual, and moral maturation. These processes call for the teacher to master a wide range of scientifically grounded forms and methods of pedagogical influence, while the proper organization of the student's life and encouragement of their activity and independence facilitates the development of new, higher forms of consciousness, including spiritual.

Another scholar who considered spiritual and moral upbringing in the framework of religious pedagogy was P.D. Yurkevich. Analyzing his works, we highlight the following idea significant with regard to defining the essence of

spiritual and moral upbringing of a person: a person is inherently religious, hence religion should be one of the bases of their spiritual and moral upbringing (Moshchelkov, 2020).

Yurkevich saw spiritual and moral upbringing as a spiritual force behind the existence and improvement of mankind. The upbringing ideal was defined by him from the standpoint of humanistic Christian pedagogy relying on the "three principles of the pupil": peculiarities of the pupil's spirit; the need to fulfill their duty to the family, church, and the state; the identification of their calling (Poltoratskaia, 2020). In this respect, Yurkevich regarded the spirit as something more than consciousness, pointing to the importance of an active moral spirit. This understanding led Yurkevich to the pedagogical problem where he gave first priority to shaping the child's spiritual world on the foundations of Christian ethics. In his "Lectures on upbringing" (1865), he emphasized that the educator must respect the person in the person and nurture the uniqueness of the individual (Yurkevich, 2004).

The ideology of Christian pedagogy also permeates Yurkevich's advice on creating conditions for spiritual and moral upbringing at school. The child has to perceive school as a joy and a blessing, the whole school spirit should awaken a love and desire for the work of learning. The school should become a welcoming and sacred place for children, reigned by a moral atmosphere of freedom, joy, and enlightenment. Yurkevich (2004), thus put forward an alternative to the pragmatic educational process in the form of developing an emotionally rich moral and aesthetic perception of the truth, the good, and perfection (Ivanov, 2020). From the position of universal and Christian values, Yurkevich (2004), understood spiritual and moral upbringing as a process of self-improvement, self-purification, and approach to the spiritual good – inspiration (Ivanov, 2020).

The principal value components of spiritual and moral upbringing, according to Yurkevich (2004), are wisdom, valor, Christian qualities, and the desire and ability to act in line with moral obligation. Analysis of his pedagogical works shows the author's conviction that pedagogy provides a system of knowledge about the development of the child in the harmonious unity of the natural and biological and social and spiritual components.

Among the methods of spiritual and moral upbringing, Yurkevich (2004), proposed to use elements of conservative discipline based on the methods of mastering disciplinary rules and supervision, without violence or coercion, and the method of direct moral influence based on edification, reminder, advice, and request.

Analyzing the process of establishment and development of the ideas of spiritual and moral upbringing in the

framework of religious pedagogy, we should also focus on the work of a public education figure S.A. Rachinsky, a pedagogue and supporter of parochial schools (Zavarzina, 2021). Rachinsky believed that the school should fulfill a grand educational mission because it is the school that operates the essential means of upbringing and influences the soul of each child.

Rachinsky saw the spiritual experience that the national school should impart to children as religious and joyful, luminous and poetic, and vitally important. To this end, Rachinsky sought to find ways to unify the school with the religious life of the people (Orthodox existence), demanding that the teacher see in the student an integral, living, and richly gifted spirituality, seek in the child's personality the foundation of their ultimate development in life, and perceive the school as the center of national culture.

The final representative of the religious pedagogy movement in the second half of the 19th – beginning of the 20th century that we will cover in this study is S.I. Miropolsky, an adherent and active propagandist of the teachings of J. Comenius. Analyzing his pedagogical heritage, we find that his understanding of spiritual and moral upbringing proceeded from the fundamentals of Christian doctrine and that he was an advocate of the catechetical understanding of spirituality and morality. In his religious-pedagogical work at the Saint Petersburg Theological Academy, in the Most Holy Governing Synod, and educational press, Miropolsky actively developed the religious pedagogy direction with its central idea of Christian spirituality in the spirit of Orthodox Church attitudes.

Our examination of Miropolsky's publications gives us grounds to define the essence of the spiritual and moral upbringing of students in general education institutions with consideration of the ideas of Christian anthropology. Spiritual and moral upbringing is seen as the development of spiritual forces and abilities of children, their ability to live and act reasonably in the direction of increasing the welfare of human existence (Miropolskii, 2006). The subject of spiritual and moral upbringing for Miropolsky consists in active transformation of the world and charity. The Christian requirement of the activity of good, in his opinion, is embedded in the concept of "the sin of passivity", i.e., passive silent observation of evil. Accordingly, willful efforts and good deeds form the spirituality of man.

Miropolsky paid much attention to the goals, objectives, and means of spiritual and moral upbringing as an organizer of church Sunday schools. As a deeply religious man, he brought to the forefront of upbringing the use of the aesthetics of the Orthodox Church and church service. In Miropolsky's opinion, the teacher should make sure that children attend church as frequently as possible and enjoy the beauty of the decoration of the church interior and the service. Furthermore, he suggested that

children should be involved in church singing and reading (Miropolskii, 2006). The goal of spiritual and moral upbringing was defined by him as the development of children's active position in life by nurturing their best human qualities – sincerity, truthfulness, temperance, a sense of moral duty, benevolence, modesty, and diligence. The principles recommended by Miropolsky for shaping the spiritual and moral forces of children were the anthropological (as a man of God), theological (to prepare for charitable activities in everyday life), and formal principles (the educator's and the pupil's personalities should be flawless) (Miropolskii, 2006).

## CONCLUSIONS

Representatives of the religious pedagogical direction defined the principles of spiritual and moral upbringing as the self-value and sovereignty of the individual, integrity, and spiritual freedom. They also concretized the value orientations of spiritual and moral upbringing in the framework of humanities-oriented general education through the aspiration to a spiritual ideal, a keen sense of truth and falsehood and good and evil, conscience, and the dream of righteousness.

Further analysis is needed on the issues of implementation of the theoretical generalizations made by representatives of religious pedagogy in different types of schools in the second half of the 19th century.

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