

MORAL AND ETHICAL EDUCATION OF YOUTH IN SCIENTIFIC AND PEDAGOGICAL HERITAGE OF SLOBOZHANSCHINA SCHOLARS (the second half of 19th – early 20th century)

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The article reveals the issue of moral and ethical education of youth, which found a reflection in the pedagogical heritage of the founders of medical and pharmaceutical education in Slobozhanshchina in the second half of 19th – early 20th century. The author uses general theoretical, comparative, historical retrospective, biographical research methods, as well as the historical actualisation. The article proves that medical scholars and naturalists advocated the idea of the need to develop moral consciousness, moral feelings and beliefs, and to develop habits of moral behaviour of the younger generation and workers of the health care industry. The ideas of the Slobozhanshchina scholars are useful nowadays. They can be used by the health researchers for highlighting the moral traits of the personality in the context of an educational ideal as well as legal regulation of professional and ethical sphere of physicians and pharmacists. These ideas are important for engaging students in charitable activities. Further research is required in the field of Kharkiv University scientific society's activities in finding the ways of formation of future professionals' moral personality.

Keywords: moral and ethical education; spirituality; medical and pharmaceutical education; Slobozhanshchina scholars; healthcare.

Introduction

During the transformation of modern society, the issue of spirituality is becoming of special significance. The need to define the nature and the ways of the formation of moral and ethical culture in the younger generation is important. Under these conditions, the attention is directed at the recommendations to improve the overall morale of young people and to the professional and ethical features of the personality of a future professional. The challenges of the 21-st century actualise the need to study scientific and educational heritage of the educators of previous years on the formation of moral qualities of the individual.

That is why the **objective** of the article is to identify educational concepts and practical measures to address the problem of moral and ethical education of the youth, which found a reflection in scientific and pedagogical works of the Slobozhanshchina scholars, the founders of the medical and pharmaceutical education in Ukraine in the second half of the 19th – early 20th century.

It should be noted that Slobozhanshchina (Sloboda Ukraine) is a historical region. This name derives from the word “sloboda”, which means free settlement without taxes obligations. Slobozhanshchina developed and flourished in the 17th and 18th centuries. The territory of historic Slobozhanshchina corresponds to the territory of the present-day Kharkiv region and parts of the Sumy, Donetsk and Luhansk regions, as well as parts of the Belgorod and Kursk regions of Russia.

Current research on moral and ethical education of youth in the educational heritage of the founders of the medical and pharmaceutical education in Ukraine in the second half of the 19th – early 20th century is focused on the characteristics of the features of medical and pharmaceutical science and education at the time of the imperial era (Bakirov, 2004); determining the theoretical foundations of spiritual and moral education of children and the youth (Vorozhbit, 2011); specification of objectives, content and methods, forms and means of educational activities, taking into account the experience of Slobozhanshchina scholars (Lutaieva, 2014; Lutaieva, 2015; Kolisnyk-Humeniuk, 2011).

Methods

The methodological basis of the study is made on cultural and anthropological principles. Under these principles, all historical and pedagogical processes take into account the human factor. The synergistic principle was used to explain scientific ideas not just concerning pedagogical facts, but also a variety of non-linear relationships between the spheres of scientific knowledge. To implement the task, we used general scientific and empirical research methods. The comparative method was also important for us. It allowed defining the conditions under which, during the studied period, the approaches to the characteristics of the nature of moral and ethical education were determined. Besides, it allowed matching and comparing the value orientations, pedagogical ideas of some medical scientists, and naturalists of Slobozhanshchina, made it possible to describe the experience of their implementation in the process of moral and ethical education of the youth with the projection at the period of the present. The historical retrospective method allowed to describe the content and directions of the moral and ethical education that are specific for the educational

heritage of the founders of medical and pharmaceutical education in Ukraine during the second half of 19th – early 20th century. Due to the use of the biographical method, it became possible to reveal the moral influence of the medical scientists and naturalists on the formation of the personality of a doctor and pharmacist; the influence of the society on their choice of educational ideals, rules and norms of behaviour. The historical actualisation method allowed focusing on the approaches of the founders of medical and pharmaceutical education in Ukraine to the issue of moral and ethical education of young people, having special scientific and practical value for the present.

The practical value of the research is to introduce new documents and literature into the scientific circulation, which were used in the research, but had not been used by historians before. The result of the research will let understand the meaning and features of the moral and ethical upbringing in the context of education, training of the healthcare professionals, realise possible directions of scientific, pedagogical and educational activities of modern medical and pharmaceutical higher education institutions.

Results

The research problem lies in outlining the conditions of the cultural orientations of teachers and researchers of Slobozhanshchina during the studied period. In the second half of the 19th century, in Ukraine, the social stratification of society influenced social parameters of public education. State ideology was focused on the formation of conscious citizenship among young people within the Orthodox doctrine. However, the needs of economic development promoted widespread interest in secular education. University cities, including Kharkiv, became the main channels of broadcasting particular educational ideals associated with features of European culture. Modern philosophical idealism, romantic nationalism and populism became common in intellectual circles.

Under these conditions, in the early second half of the 19th century, different approaches to understanding the category of moral and ethical education appeared. Among them was civil, moral and religious education (Vorozhbit, 2011). Note that the idea of moral renewal of society was of interest both for the members of the government and the clergy, and the general public, intellectuals and scientists.

Scientific research shows that the Slobozhanshchina scholars, adopting the foundations of Medical and Pharmaceutical education in Ukraine, shared the views of Nikolay Pirogov on moral and ethical education of the specialist, including the desire of an individual to be worthy in the eyes of future generations. An Honoured Professor of the hospital surgical clinic at Kharkiv University Ivan Zarubin drew the attention to the significance of the famous Pirogov's work "Voprosy zhyzny", 1985, which raised the issue of the educational ideal. Zarubin agreed with the honoured physician that humanity, sacrifice for the common good and the homeland should regulate the activities of the teacher (Zarubin, 1882).

It is an important issue to highlight that revealing the moral personality traits through the concept of "spirituality", Slobozhanshchina scholars invested not only a religious meaning into it. This concept was used to indicate the ability to overcome selfishness and the attempts to serve the truth and beauty.

A well-known specialist in the field of sanitation and hygiene, Professor Irinarkh Skvortsov devoted a number of publications to the problem of moral education. Articles were published in the journal "Russkaya shkola" ("Russian School") that was recognised in the Russian Empire as a pedagogical journal for the school and family. Naturally, the scientist concentrated on the nature of moral education, explaining to readers the fundamental things in a popular form.

According to Skvortsov (1903a), the objective of the people's education is the preparation for reasonable self-work (p. 86). In its turn, moral education was recognised by the scientist as the most difficult of all areas of educational work. Using the concept of "morality", he understood it as a set of personal qualities and the ability to maintain social relations. The readers' attention was attracted to the fact that it is important to provide moral assessment of internal motives of personality's actions, to shape the will that allows a person to refrain from some actions and perform other actions, be aware of their implications for the human community (p. 87).

Skvortsov in several publications (1901; 1903a; 1903b) analysed possible approaches to education. In this context, he touched the issue of the preparation of specialists, who at the professional level had to take care of the spiritual life of the society. Taking into account the traditions, the scientist considered reasonable the foundation of theological and ethical faculties at universities. However, he specified that it should affirm a scientific approach to the study of religion and ethics and their role in the life of different peoples and states (Skvortsov, 1901, p. 34).

In general, at all levels of education, according to Skvortsov, it is important to take care of the younger generation, mastering the concept of good and evil, the useful and harmful. Finally, the scientist insisted on the need for the personality to develop one's own observation, involving independent thinking to assess life

experiences, human relationships, events (Skvortsov, 1901, p. 57). Skvortsov considered readiness for good deeds, active and controlled initiative to be important features of youth (Skvortsov, 1901, p. 90).

Skvortsov was interested in the works of an Honorary member of Kharkiv Medical Society Illia Mechnikov, which had philosophical and ethical character. He criticised the idea of a famous biologist on the need to change the attitude to the elderly in society. In contrary to such a statement, Skvortsov defended the opinion, that it is more important to care about mothers and children for the human welfare (Lutaieva, 2015, p. 93). The ideas, stated by the scientist were ahead of time and were more understandable for modern educators, who knew the provisions of Andragogics.

Let us pay attention to the fact that Ilya Mechnikov in his speeches (abstracts of which were quoted by Skvortsov), and later also in the pages of “Etyudy optimizma” (“Sketches of Optimism”) assigned a certain role to moral and ethical education of youth. For the scientist, the connection between the formation of the capacity for optimistic perception of life and active longevity was obvious. I. Mechnikov recommended teachers to remember that the meaning of life could be developed; to direct the education process towards an optimistic outlook. We believe that I. Mechnikov’s recommendations resonate with today’s educators’ and psychologists’ view on the role of the formation of positive thinking and inspiring beliefs in the education of the individual (Romanovskyi, Mykhailychenko, & Hren, 2011, p. 90). Nowadays it is proven that the efficiency of formation of human moral sense (the sense of dignity, duty, responsibility, conscience, etc.) should be associated with the study of the human psyche, psycho-social nature of the personality. Being formed in the childhood and youth, the psychosocial core is the inner essence of a man, which determines the character, motivation, matching one’s own interests with the public ones, forming the basis of beliefs, values, ideology (Romanovskyi & Mykhailychenko & Hren, 2011, p. 114). The Ukrainian psychologist Zelins’ka (2014), studying the peculiarities of personality’s development in adolescence, draws the attention to the ability of young people to consciously set goals in accordance with their own vital needs, to have individual, own philosophy of life (p. 42). In our opinion, the I. Mechnikov’s idea about the importance of creating an optimistic outlook of the younger generation and gaining the faith in longevity can be regarded as a condition of harmonious personality.

An outstanding Ukrainian physiologist, the professor of Kharkiv University, the founder of the private Kharkiv Women’s Medical Institute (1910) Vasyl Danilevskyi (1852-1939) paid the attention to the problem of the professional and ethical aspects of a future doctor’s personality. In his famous book “Vrach, ego prizvanie i obrazovanie” (“The Doctor, His Vocation and Education”), he wrote: “The title of a doctor requires a harmonious combination of knowledge and empathy, intelligence and moral duty; always and everywhere he/she should be an active proponent of light, truth and goodness” (Danilevskyi, 1921, p. 56). The scientist believed that a doctor had to acquire a certain outlook to treat patients taking into account the rules of science and ethics, in order to ensure their welfare.

The discussion of the scientists on the formation of moral and ethical culture of professional healthcare was on the agenda of meetings of the Kharkiv Medical Society, founded in 1861. The analysis of the sources shows that during the meetings of the Society, the issues related to the concepts of professional honour and dignity, professional duty of a medical officer were discussed. The essence of medical ethics was seen in the context of originality of the doctor’s activity, determined by its professional features and various moral and legal aspects.

In the context of medical ethics, it is necessary to take into account the contents of the so-called faculty promise of future doctors. It should be noted that the text of the faculty promise was assigned as an addition to medical Russian Empire statute (Article 596). In the Senate decision (decision of the Criminal Cassation Department of the Senate, 1887, № 23), the faculty promise was explained as a moral obligation (Dembo & Valter, 1926, p. 26). Among the documents of the State Archives of Kharkiv region there are the diplomas that were issued to graduates of the Medical Faculty of the Imperial Kharkiv University. Their backs contain the text of the relevant faculty promise. Typical are the words of promise “throughout all the life not to tarnish the honour of the state”, “to keep holy and not to use family secrets for the evil”, “to continue studying medical science and to promote its prosperity”, “to be fair to the colleagues – doctors and not to offend their personality”, “if the benefit of the patient would require, to tell the truth” (Derzhavnyi arkhiv Kharkivskoi oblasti, p. 42).

The analysis of publications of “Harkovskiy meditsinskiy zhurnal” (“Kharkiv Medical Journal”), the study of the protocols of the meetings of the society demonstrates the interest of scientists in the essence of medical ethics. Thus, the issues of medical confidentiality were raised at M. Pirogov’s congresses of the doctors, in the writers’ publications, in the publications of the representatives of the scientists’ corporation. Scientific research shows that L. Rokhlin’s report, made at the meeting of the Kharkiv Medical Society

(Rohlin, 1916), stated that there arose an ethical dilemma among the physicians. This dilemma was, on one hand, in the need for the doctors to respect medical confidentiality, and on the other hand – the requirement not to disrupt social order. The speaker suggested considering the promise an oath, the performance of which had to be firmly implemented. According to the scientist and physician, there could be exclusions in law regulations. In general, the author suggested such approaches to the interpretation of the content of the faculty promise concerning medical confidentiality:

1. The doctor's duty is to keep patients secrets.
2. Punishment should be established for the disclosure of a patient's secret.
3. Physicians should be provided with the right to refuse to give testimony in court.
4. The legislation should include a clear and precise definition of medical confidentiality. The cases for doctors' mandatory announcement of the secrets should be regulated. It is necessary to limit these cases by the obligation of providing information only about epidemic diseases and the most serious crimes.
5. The obligation to keep the patient's secret has to be distributed among all medical and pharmacy staff.
6. Execution of scientific, medical, police and healthcare functions does not presuppose medical confidentiality if a patient was informed in advance about the role of a doctor (Rohlin, 1916, p. 110).

Rokhlin's ideas about the interdependence of medical ethics and self-improvement in terms of professional activity and the need for legal regulation of ethical aspects regarding the issue are of importance nowadays. The faculty promise made future doctors to consider the principle of collegiality in medicine. Modern researchers understand the concept of "collegiality" as the attention to a colleague personality, striving to assist him/her in solving professional problems and, if necessary, to point out his/her mistakes and to judge his/her immoral, or even criminal acts, not hiding them (Kolisnyk-Humeniuk, 2011, p. 26).

An example of the principle of collegiality in scientific and educational activities of representatives of the Kharkiv Medical Society was the reaction of scientists to the so-called "Beilis Affair" (1913). The resolution of the society, accepted on the issue, pointed out that racial and religious intolerance, and the shift from objective scientific methods of research should be considered unacceptable (Lutaieva T., 2014, p. 90). This position of the scholars regarding the resonance case in the Russian Empire had a great influence on the formation of moral qualities of medical students of Kharkiv University.

Members of the scientific community of Kharkiv Medical Society, evaluating representatives of their corporations usually paid attention to the moral character of the individual. Analysing the life and scientific and educational activities of their colleagues, they were involved in the search for the educational ideal. As an example, we can consider Braunstein's speech on the death of the Head of the Association, the Professor of Hospital Therapeutic Clinic of the University, Alexander Kuznetsov. In the speech it was stated: "You, all your life, have been teaching young and old doctors the most complex, the most delicate, the noblest science – medical ethics. You have been teaching it not in the classroom, not in the hospital, not in the medical community, but throughout all your life by your soul and character, your attitude to patients and companions, your correctness and delicacy" (Hronika i melkie izvestiya, 1910, p. 82).

Kharkiv Medical Society drew the attention of the public to the scientists who provided the examples of successful formation of moral qualities of future specialists and young teachers. Thus, at a public meeting of the Society, honouring the memory of Professor of Hospital Therapeutic Clinic of Kharkiv University F. Openhovskiy, the examples of a "spiritual connection" between the scientist and his students were discussed (Protokol, 1914, p. 15). S. Ehrlich pointed to the teacher's tact and the respect to young people and in the process of teaching. Openhovskiy's behaviour helped overcome the scepticism towards the latest trends in the development of medicine.

During the festive meeting of the Kharkiv Medical Society (1892) the report "The Moral Influence of V. Frankovskiy in the Field of Medical Practice" was delivered on the occasion of the 50th anniversary of the scientist's professional activity. V. Frankovskiy was an honorary member of the Society. The majority of Kharkiv University professors, the students of Kharkiv higher educational establishments were present at the meeting. The attention was paid to the provisions of medical ethics. The speaker elaborated on the essential features of moral and ethical impact of the personality of the hero of the day on future professionals in the health sector. The following moral and ethical characteristics of a personality, which are important for healthcare industry were named: hard work; selflessness; unselfishness; the ability to seek the truth in knowledge, and the justice in human relations; evangelical love for people; the ability to respond to one's personal grief, and others (Protocol Torzhestvennogo zasedaniya, 1892, p. 50).

We believe that the characteristics of V. Frankovskiy's virtues took place in the context of an educational ideal, outlined by M. Pirogov and his followers. The example of the doctor's activity really helped to make individual choices between good and evil on the basis of universal interests. The celebration of the anniversary was accompanied by the announcement of proposals that would contribute to honouring

V. Frankovskiy. The offer of Kharkiv City Council was also announced: to make the hero of the day an honorary citizen of Kharkiv; to call the Department of Infectious Diseases of Kharkiv Children's Hospital after its first curator V. Frankovskiy (Protokol Torzhestvennogo zasedaniya, 1892, p. 57-59).

The call to help the needy as a sign of high morality was a characteristic feature of progressive educators and scientists of Kharkiv University in the second half of 19th – early 20th century. At the initiative of the founder of Kharkiv Physical and Chemical School, the Professor N. Beketov, the “Society for Helping the Needy Students of Kharkiv University” began to operate in 1871. The Society gave students a one-time financial aid (up to 25 rubles – with no return) and ensured the maintenance of some students throughout the whole studying (with the obligation to repay after employment). The Foundation was formed on the basis of membership fees and donations. Among the donors were such founders of medical and pharmaceutical education in Ukraine as Professors A. Kuznetsov, G. Lahermark, L. Hirschman and others (Bakirov, 2004, p. 150).

We have established that under the initiative of the Professor of General Pathology of Kharkiv University A. Repryev, the Society for Assistance of not Wealthy Ill Students was founded. Prior to organisational measures, there was an academic's letter, published in Kharkiv newspaper “Utro” (1908). The letter described difficult conditions of distressed students who were unfortunate to fall ill with no means not only for treatment, but also but also for existence. The idea to help the students was supported by the public. Later, A. Repryev gathered stakeholders. Thus, a special commission was created in order to develop project regulations (Hronika, 1908, p. 468).

The membership fee for a student was 1 ruble. The established amount was three times smaller than for the other members of the Society. But for students it was also significant. We know that in the early 20th century the fee for private lessons and tutoring ranged from 5 to 25 rubles per month (on average, 10-15 rubles). One hour sessions amounted 1-1.5 rubles (Byuro chastnogo studencheskogo truda, 1901, pp. 40-42).

A. Repryev attempted to organise the activities of the Society on the principle of collegiality and initiative. Here is the list of tasks of the “Society for Helping the Needy Students of Kharkiv University”:

1. The Society aims to assist in recovering, maintaining and strengthening the health of insufficiently secured university students of Kharkiv.

2. The tasks of the Society consist in:

– giving support in improving the nutrition for students, arranging, delivering food to the place of residence, etc;

– helping students with poor health find part-time work;

– providing financial assistance for the patients;

– organising patients' free medical consultation and examination by experts;

– providing hospital treatment;

– facilitating sanatorium treatment for tuberculosis patients;

– helping to provide ill students with physical methods of treatment;

– improving hygienic conditions of living during summer (Hronika i melkie izvestiya, 1908, p. 469).

The Society supported the students having weak health in earning money for living and learning on their own. This idea contributed to the development of moral consciousness, dignity and skills of active independent activity.

It is necessary to note that the private initiative of the professors of Kharkiv University and the Women's Medical Institute during World War I is a good example of moral education of future professionals, in particular, doctors. The Council of University made a decision to deduct 3% from a monthly salary, while The Women's Medical Institute staff deducted 5% of monthly salary for the needs of the war (Hronika i melkie izvestiya, 1914, p. 214).

The publication of reports on the activities of the Kharkiv Medical Fund also had a moral and educational impact on medical students. The study of official documents indicates numerous examples of financial support for the needy family members of doctors affected by war. At the head of the Committee of the named institution was known for his charity activities ophthalmologist Professor L. Hirschman. The famous scientists in the field of medicine M. Melnikov-Razvedenkov, N. Kuznetsov, K. Heorhiivskiy, N. Danilevskiy were the members of the Committee in 1914 (Protokol zasedaniya obschego sobraniya, 1915, pp. 14-16).

Discussion and conclusions

The scientific research has proved that theoretical ideas and practical measures of Slobozhanshchina scholars were useful for the moral and ethical education of youth, professional development of the specialists in the healthcare industry. The authors have analysed creative and scientific activities of Slobozhanshchina scholars, the representatives of Medical and Physical-Mathematical Faculties of Kharkiv University, Kharkiv Private Women's Medical Institute, and honorary members of Kharkiv scientific societies, including the Kharkiv Medical Society.

Scientists, doctors and naturalists were convinced that moral consciousness, beliefs and behaviour could be developed in the young generation of healthcare field professionals. Slobozhanshchina scholars (I. Zarubin, I. Skvortsov, V. Danilevskiy, I. Mechnikov, L. Rokhlin, A. Repryev, Ye. Braunstein and others) were involved in the process of rethinking the educational ideal in the direction of democracy and human values, tried to distance themselves from imperial nationalism. They had to take into account the realities of their time, when the concepts of "spirituality", "morality" had religious undertones. In scientific works they used the symbolic expressions "evangelical love", "spiritual connection between a student and a teacher", etc. Some representatives of the community of scientists and physicians (e.g., I. Skvortsov) considered useful to study religious and moral principles of life of different peoples and states in the universities. However, scientists' beliefs about moral and ethical education went beyond the pedagogical idealism and value orientation, they were related to the organic process of scientific thought. I. Mechnikov's idea on the necessity of forming optimism and faith in longevity in young generation is considered vital for the development of principles of moral and ethical education.

Slobozhanshchina scholars outlined the importance of following ethical principles in the professional career of future doctors. Life scenarios of well-known personalities in the field of healthcare (M. Pirogov, A. Kuznetsov, V. Frankovskiy, F. Openhovskiy and others) were a good example for young generation to follow. High moral qualities (humanity, generosity, tact, etc.) of the well-known doctors were promoted in popular scientific journals, scientific societies, at festive meetings, obituaries.

In moral education, the formation of will was considered of great importance, as this moral quality allows an individual to be aware of the consequences of one's actions for the humanity. Active lifestyle, adherence to the principle of cooperation and collaboration were developed by means of students' involvement in the charitable activities (for example, membership in the "Society for Helping the Needy Students of Kharkiv University", "Kharkiv Medical Fund"). The cases of neglecting medical ethics were judged in public by the members of Slobozhanshchina Scientific Community. Thus, the educational ideas of Slobozhanshchina scholars may be useful for the healthcare nowadays in terms of highlighting moral traits of physicians and pharmacists; clear legal regulation of professional and ethical issues in medicine; engaging students in charitable activities; adhering to the principles of collegiality. Practical measures of Slobozhanshchina scholars in the field of popularisation of moral and ethical education included publications in scientific literature; speeches regarding moral and ethical guidance at the official meetings of scientific societies, as well as festive meetings; membership in scientific societies; charity, and so on.

In our future research we intend to concentrate on the issues of gender inequality in the scientific and professional works of Slobozhanshchina scholars.

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