

Health-saving technologies as a need and lifestyle of Ukrainians

Halyna V. Bilavych¹, Natalia V. Sultanova², Uliana Z. Borys³, Inna M. Tkachivska¹, Nadiya O. Fedchyshyn⁴, Larysa Ya. Fedoniuk⁴, Borys P. Savchuk¹

¹VASYL STEFANYK PRECARPATHIAN NATIONAL UNIVERSITY, IVANO-FRANKIVSK, UKRAINE

²SEPARATE STRUCTURAL SUBDIVISION OF HIGHER EDUCATION INSTITUTION "OPEN INTERNATIONAL UNIVERSITY OF HUMAN DEVELOPMENT "UKRAINE" MYKOLAIV INSTITUTE OF HUMAN DEVELOPMENT, MYKOLAIV, UKRAINE

³KOLOMYIA PEDAGOGICAL PROFESSIONAL COLLEGE OF THE IVANO-FRANKIVSK REGION, KOLOMYIA, UKRAINE

⁴I. HORBACHEVSKY TERNOPIL NATIONAL MEDICAL UNIVERSITY, TERNOPIL, UKRAINE

ABSTRACT

Aim: The article analyzes the health-saving technologies of Ukrainians in Eastern Galicia (the end of the XIX century – 1939).

Materials and Methods: In the investigation a number of scientific methods are used: chronological, historical, specific-search, content analysis, providing selection, analysis of the source base, allowing to identify general trends, directions of development, achievements and gaps in the movement for the health of children and adults in Galicia; sources of Ukrainian and Polish authors of different generations in the field of health protection and preservation, physical education and sports, education and upbringing were used, their views and research results were presented.

Conclusions: A component of the health-saving philosophy of Ukrainians (children, youth and adults) of Eastern Galicia in the late XIX – 30s of the XX century was the idea of physical education. Through traveling and camping, playing sports, improving children, youth and adults in places of active recreation («dwellings,» «half-dwellings,» «cuttings,» etc.), the philosophy of health conservation took a leading position in the interwar period of the XX century. The physical education movement had particular successes when a wide circle of Ukrainian youth joined it. There was an original Plast method of physical education of a Ukrainian – physically, spiritually, morally, mentally healthy person, for whom health preservation is a way and philosophy of life, a vital need. All this actualizes the problem of health-oriented public initiatives, which should be creatively used in the current challenges in Ukraine.

KEY WORDS: health-saving technologies, pupils, adults, national education, physical development, public association, plast methods, physical education, Galicia, the end of the XIX century – 1939, medical students

Wiad Lek. 2024;77(4):834-840. doi: 10.36740/WLek202404132 DOI

INTRODUCTION

The health of any nation is a significant indicator not only of the state social and economic development, but also of its medicine development level, cultural and educational level of its citizens, the attitude to their own health-saving. The problem of children, youth and adults health in Ukraine under the conditions of the russian-Ukrainian war has become so urgent that today we are talking about it as a global threat to the entire Ukrainian nation, the loss of its gene pool, when its best sons and daughters die in the war, hundreds of children die from russian terror, millions of Ukrainian citizens became internally displaced persons or were forced to emigrate. In addition, the problem of health-saving is actualized by such phenomena as the strengthening of the socio-economic crisis, the death of civilians as a result of terrorist actions of russia, the spread of infectious

and chronic diseases, unfavorable demographic trends (negative natural population growth, demographic aging, increased drug dependence and abuse of alcohol, tobacco smoking, etc.), sedentary lifestyle of children and youth, etc. All this slows down the realization of the state-building potential of Ukraine, increases the risks of losing the gene pool of the Ukrainian nation. One way out of this situation is to assert the idea of health care (physical education). Therefore, under modern conditions, the historical experience of the activities of Ukrainian cultural, educational, youth, sports, philanthropic, and other public organizations of Eastern Galicia in the late XIX – 30s of the XX century, who developed effective forms, original mechanisms, means of mass enlightenment aimed at the formation of children, youth and adults health skills. Ukrainians used world experience, in particular European and Pol-

ish. Therefore, the accumulation of significant world and national experience in the functioning of the children and adults' health-saving system and its insufficient study and application in modern conditions, in particular in the formation among citizens, especially youth, ideas, knowledge, beliefs about the need to adhere to a healthy lifestyle, the importance of physical education (physical education and sports. – authors), active lifestyle, motor activity, the need to establish mass education and promotion of health-saving knowledge among children and adults and ineffective activities in this direction of state authorities, teachers, medical and social workers, especially in rural areas – all this actualizes the problem of health-saving technologies and public initiatives, which should be creatively used in the conditions of modern challenges in Ukraine.

AIM

The article analyzes the health-saving technologies of Ukrainians in Eastern Galicia (the end of the XIX century – 1939).

MATERIALS AND METHODS

In the investigation a number of scientific methods are used: chronological, historical, specific-search, content analysis, providing selection, analysis of the source base, allowing to identify general trends, directions of development, achievements and gaps in the movement for the health of children and adults in Galicia; sources of Ukrainian and Polish authors of different generations in the field of health protection and preservation, physical education and sports, education and upbringing were used, their views and research results were presented.

REVIEW AND DISCUSSION

In the path of development of the movement for health care, the ideas of physical education were Ukrainian public children's and youth societies, sports organizations, religious institutions, and others. Plast has played an extremely important role in shaping a healthy lifestyle for children and youth. This was due to his cornerstones, which aimed to eradicate the defects of the Ukrainian national character and the formation of values of health as a prerequisite for a full life, productive work, and performance of «public duties». According to O. Tysovsky, health promotion should have become «the basis of activity in Plast» as only a healthy person always has «a lot of energy for life, passion and desire to work» [1].

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a healthy person always has «a lot of energy for life, passion and desire to work» [1].

In the phenomenon of the Plast way of life, physical and spiritual existence were inextricably linked, merged, the ideologists of the Plast idea always emphasized this: Plast education for Ukrainians, A. Richynsky noted, «triple important» because it «not only hardens young people physically and spiritually, not only provides ... cadres of trained wrestlers, but also serves as a good tool for directing the negative aspects of our national character» [2]. Paragraph 12 of the Plast Law obliged to take care of one's own physical health, in particular through abstinence from alcohol and tobacco, as «a Scout respects and nurtures health as a value of the public and as a prerequisite for his ability to work; he does not use any poisons – does not drink alcohol and does not smoke tobacco; in general, it does not do anything that could undermine its young forces or stop their development» [1]. There have been discussions about alcohol consumption in Plast for some time. Due to the «folk character», some figures advocated the possibility of its «moderate» use by young people [3]. However, the position of «complete abstinence» won. These principles were substantiated by a special normative act called «Alcohol Abstinence» adopted in 1925 by the Military-Industrial Complex. It argued that Scouts do not drink alcohol because it is harmful to health, «to exercise willpower», to cultivate the qualities of leaders, to promote thrift in the Ukrainian environment, and is necessary to «stand out in a group of others». Scouts undertook to abstain themselves, «spread it among others» and refrain from participating in parties where they drank alcohol or tobacco; it was the «complete abstinence» from alcohol and smoking that was supposed to give Scouts special «value and significance» in the eyes of the public. It was a kind of social marker [3, p. 160].

The actualization of these tasks was facilitated by the aggravation of social problems associated with high mortality, injuries, and the need to maintain health, in particular, due to unsatisfactory sanitary and hygienic conditions of Ukrainian children, excessive alcohol consumption, which threatened the preservation of the national gene pool. This was constantly emphasized by Ukrainian doctors and public figures, organizing educational events with the participation of youth and adults, as well as speaking to a large readership from the pages of periodicals [4].

According to sources [3, 4], the leading forms and means of anti-alcohol education in Plast were the conversations of educators and «read», which Scouts prepared and delivered at the «meeting». On the pages of Plast publications («Young Life», «Ukrainian Plast»,

«Yunak-Scout»), foreign experience and examples were popularized when a person achieved great success by refusing to drink. Anti-alcohol centers conducted active public educational work among the local population: they organized «reads», «questionnaires», chambers, courses, explaining the harm of using «strong drinks», etc. Particular attention was paid to the personal example of the educator [3]. Anti-alcohol and «anti-nicotine education» were closely combined with social and patriotic, physical, moral and ethical, economic. There is reason to believe that the creation of appropriate pedagogical conditions for the successful development of the movement for the health of the growing individual, organically fits into the cornerstones of the ideology: self-improvement and the desire for maximum self-realization of personal potential throughout life. Scouts of Plast (such as the Plast kurin` (a group created by 3-7 smaller groups named hurtok) contributed significantly to the spread of the idea of abstinence among Ukrainian students, students, and the activities of the anti-alcohol society «Renaissance».

The second component of the formation of a healthy lifestyle in Plast was the inculcation of knowledge in health and hygiene. Work in this direction has already begun at the level of innovation. In particular, the textbooks by L. Bachynskyi and O. Vakhnianyn obliged to give «wolf cubs» and «foxes» an idea of proper breathing, treatment of burns, bandaging, stopping nosebleeds, preventing sunstroke, etc., as well as to develop appropriate skills [5]. Knowledge of a healthy lifestyle was associated with the formation of appropriate norms of behavior and habits: children who want to «live in Plast way» must get used to cleanliness, avoid harsh words, do not envy anyone, enjoy life, be polite and cheerful. Continuity, purposefulness, systematic education of a healthy lifestyle in Plast testifies to its continuation in the power of young people who committed to have a high level of knowledge in the field of health and promote them in their social environment. It is about gaining knowledge about the structure of the human body, the basics of occupational hygiene and clothing, the symptoms, ways of spreading infectious diseases and means of preventing them, etc. [3]. Plast «skills» in the field of health included the acquisition of knowledge and skills of youth in hygiene, animal husbandry, dairy, veterinary medicine (see «Friends of the Beasts»), etc.

Special literature for educators directed to the realization of these tasks, in particular popular science editions of A. Korchak-Chepurovsky «Life and health of human», I. Kurovets «Health of the house, bowery, village», A. Gonchariva-Goncharenko «General hygiene» and others. Having mastered the knowledge of the «dangers of

unruly, unhealthy living» and the dangers of alcohol and nicotine, young members of Plast undertook to hold ten-minute «talks» on «nurturing health and strength»: about habits that impair vision and the rules of its preservation; the benefits of solar, air and water treatments, hardening, their possible negative consequences, etc. [3]. Requirements for knowledge of a healthy lifestyle, the basics of hygiene, and first aid were put forward and constantly deepened. At the same time, they were based on the advice outlined in O. Tysovsky's textbook «Life in the Plast» [1]. They were formulated in the form of questions and answers, which determined the actions to assist in various «emergencies» (when receiving sunstroke in the field, at the first signs of frostbite during a winter walk, fainting at worship, scalding with boiling water, dislocations, sprains, nosebleeds, etc). Using the tools at hand, the Scout had not only quick and skillful actions to alleviate the disaster, but also morally and psychologically support the victim [1].

Travel and camping – «alpha and omega» of scouting, its «beginning» and «final stage», it is the direction and form and method of formation education, they have become separate educational «subsystems» with their methods and means of forming physical, spiritual, moral qualities of the individual that correspond to the idea of «Plast Ideal» [1, 6]. The success of the camp was ensured by the theoretical knowledge of children and youth acquired during the formation of «tests» and exams of «skills», in particular, the ability to build a «tents», to equip them; cooking, lighting, cartography, orienteering, signaling, «pionirka» (training which is connected to the knitting of knots), knitting, «rescuing» (first aid, hygiene), etc.

Some of the material in the periodical «Ukrainian Youth» – Catholic Association of Ukrainian Youth «Eagles» – was devoted to the problems of travel and camping, it contained practical recommendations for those who set out on a journey, advised on how to pack a shoulder bag to take with you. the way how to «camp», how «cheap» for young people to relax in the mountains, combining recreation with educational work, arranging «lectures», concerts for the peasantry, etc. [5, 7, 8]. It is worth noting the «Nine Commandments of Traveling Scouts» – a unique monument of Ukrainian pedagogical thought, which emphasized: that travel is not for racing, but for «learning about God's nature» [9]. Therefore, their participants must «consider [study] the customs and characteristics of the population, which preserves the millennial traditions». The «commandments», in particular, required: «Do not despise nature. Do not pluck flowers without hosen ... Do not scatter around any paper, any waste from vegetables. The resting place of the platoon should look the same when leaving, as well as at its entrance» [9].

The educational process in the camps was based on certain organizational and pedagogical principles: taking into account the principles of pedagogical science (age and gender differentiation of requirements, comprehensive approach, accessibility, systematic and consistent implementation of tasks, connection with practice, taking into account individual characteristics, etc.). Separate girls' and boys' camps contributed to the formation of their participants' skills and abilities inherent in different sexes: boys learned to cook, wash, etc.; the girls «harvested the forest», pitched tents, guarded the camp, and so on. [5].

Thus, the pedagogical phenomenon of travel in Plast and camping is that it became a practical school for the formation of competencies in the field of health, from all spheres of formation, the educational system that ensures harmonious comprehensive development of personality: not only physical education but also the community-patriotic education, moral and religious, aesthetic, environmental, labor education. Travel and camping have become a real philosophy of the Ukrainian health care and physical education system, as evidenced, among other things, by the titles of articles published in the periodical «Ukrainian Youth»: Rodan «Camp life – a seasoning for tough competition», «Camp – a forge of health and physical fitness», V. Malanchuk «Camp - a fairy tale of our days», and others [1, 7-9].

After the banning of Plast in 1930, the Catholic Association of Ukrainian Youth «Eagles» took over the baton of physical education and Plast's method of health care. Based on the study of the journal, it can be stated: most of the publications were devoted to health issues; Top topics – travel and camping, promotion of healthy lifestyles, the idea of physical education, physical development, and sports (much attention is paid to the promotion of vulture as a promising area of physical development in mountain conditions), medical education in the context of physical education, literary creativity, promoting social medical care, activities of summer traveling student schools as a form of public education on relevant topics, anti-alcohol advocacy, practical medical guidelines and daily advice on health, promotion of success in sports and physical education, spiritual development, and more. So, even though the children's association of the Catholic Association of Ukrainian Youth «Eagles» had a «religious-Catholic» orientation, however (this is evident from the topics of publications in the periodical «Ukrainian Youth» (1933–1939)) it is quite correct can be called the «Catholic Plast». The first hurtky were established in 1933, but only on March 20, 1937, it was officially registered in the Lviv Voivodship as the companionship «Eagles – Catholic Association of Ukrainian Youth», on April 24 A. Melnyk was elected as the Main Council [10-12].

Health issues were the focus of the Mariiske companionship. They promoted the ideas of «healthy education», the cult of spiritual, mental, moral, and physical health, conducted anti-alcohol propaganda. School companionships operated not only in educational institutions established at monasteries by the Ukrainian Greek Catholic Church [10, 12] but also in the Ukrainian Hungarian People's Party «Ridna shkola». Mariiskyi movement was gaining popularity in Galicia, for example, in 1939 in the Galician metropolitanate Ukrainian Greek Catholic Church actively worked almost 250 branches of mariiske companionship (20,000 people), which were divided into: Mariiski society for youth secondary and higher education; Mariiski hurtky for children; Mariiski unions of helpers». So, according to statistics – Mariiske youth society as for 1936 had 314 centers, numbering about 22 thousand people, in 1939 in 189 hurtkakh of the Catholic Association of Ukrainian Youth «Eagles», of which 25 were women, there were 4979 persons [12], as well as the fact that the Catholic Association of Ukrainian Youth «Eagles» and mariiski society united different age groups of children and youth, adults, we can say that in this social structure, as in Plast, there was a formation of a healthy lifestyle throughout life.

A special place in the activities of «kaumivtsiv» is occupied by travel and camping thanks to the two labor camps in the vicinity of Princely Halych, which had a public and educational purpose, which was a combination of leisure and work, where physical labor was considered an important factor in personal education. philosophy of camping Catholic Association of Ukrainian Youth «Eagles».

In addition to travel and camping, the means and form of health care in Galicia was the rehabilitation of children and adults in «homes», «semi-villages», «zhyvtsiakh» and other public institutions that performed health and medical functions [13-16]. Ukrainian public (usually caste) societies have made a significant contribution to the organization of recreation for their members, as well as ensuring health (usually for urban children) in mountainous areas. The construction of the «houses» took place under difficult financial difficulties and required, among other things, efforts aimed at overcoming numerous obstacles, including the legal order. Noteworthy is the «feat in the eyes of citizenship» carried out by the Mutual Aid of Ukrainian Teachers: the construction of a house in Vorokhta in 1914-1928 and in Cherche in 1929-1935, which marked a bright page in the history of public health guardianship of Ukrainians in the region. «Organized teaching» (self-reliant) managed to collect for the «construction» of two «due to» great sacrifice» housing over 200 000 zł. [11, 17].

Although the «homes» did not offer special medical treatment, they helped «persons» in the early stages of the disease, physically exhausted, wanting to strengthen the body and relax, as well as healthy people looking for comfort in the mountains, hygienic breaks, and in the society. These health-improving and medical institutions also became important centers of Ukrainian culture: in the summer they organized self-education courses for teachers and numerous various «lectures» and friendly meetings [17, 18].

According to researchers, similar projects to build their own homes have long been nurtured by the Teachers' Community, but the small number of society and the dispersion of its local organizations have hindered this (in Rozhanka (Carpathians)). The Society of Writers and Journalists for 10 years through the press actively called on the public to help build a sanatorium in Yamnytsya, but it was not successful: fundraising could not be completed [3, 17].

In the article «Zhyvets Cherche» [19], published in the diary «Dilo» (July 5, 1930), I. Kurovets describes his journey on June 29, 1930, to «Ukrainian Zhyvets Cherche», «to see him clearly and to know his value». Here are some «assessments» of a well-known doctor and public figure to find out the direction of «zhyvtsia»; we can quote: «A useful assessment of the personal value of Cherchansk waters and hogs was given by Dr. Panchyshyn, Associate Professor Dr. Sabatovsky, balneologist and others»; «Patients who have been there praising the waters of Cherche in various ailments»; «At the entrance from the hills to Cherche, it gives a nice impression of a clean small town, which shows beautiful private institutions, pavilions, and then a brick church, a large storey Narodny dim, which houses local cultural and economic societies»; «I am very impressed by the private pavilions and all the front houses that are clean and beautiful»; «In front of the main building is a large square, sidewalks and flower beds, kept in order. There is a lack of greenery, and even cramps and trees ...»; «Noise, laughter, and merriment can be heard everywhere». The author of the publication notes that famous Galicians are recovering here, including priests, Teofil Okunevsky and others, who «seek health and praise the waters of Cherchany», and emphasizes the great professionalism of «solid» «institution doctor Dr. Chaplinsky» who «takes good care of the health of patients» [20].

As a scientist, I. Kurovets, who personally became convinced of the «healing power» of the «cuttings» in Cherche («tasted water from all sources, drank about 8-10 glasses»), warns against «wild treatment», emphasizes that it is necessary to consume medicinal water «only according to the doctor's instructions» and

gives recommendations for the implementation of sanatorium and medical care [20]. Recommendations of I. Kurovets about the perspective development of the «cuttings» proved the almost 80-year existence of the sanatorium, which is actively developing today, and the recommendations of I. Kurovets about the construction of a «pavilion» for sick (wealthy) Jews, which will entail additional investments [20], and his other «assessments» should also be «taken into account» by today's organizers of sanatorium and recreation in the Carpathians.

A separate page in the history of the formation and development of health protection was inscribed by Ukrainian institutions, the Greek Catholic clergy, especially metropolitan A. Sheptytsky, is primarily about creating a system of medical care and rehabilitation of children by organizing summer holidays, in particular in summer «half-dwellings» in Korshev, Milovanny (Stanislavivshchyna), where they organized summer rehabilitation of preschoolers and pupils [21]. According to sources [6, 10-12, 20-24], for 34 years (since the creation of these institutions), about 100-140 children each summer gained strength, health and learned the peculiarities of rural life and work in Mylovannya and Korshev. Educational, pedagogical and recreational purpose of children staying in summer «dwellings», camps, wandering ideologists of Catholic Association of Ukrainian Youth «Orly», «Plast», TVO, Ukrainian National Society for Child Protection and Youth Care, Ukrainian Pedagogical Association «Ridna Shkola», sports societies, other public organisations considered not only in «ruddy faces of children and increased body weight», but also in «national upbringing» of urban children, the development of their motor activity and health care in general. [6, 10-12, 20-24].

A completely new direction in the movement for a healthy lifestyle was the system of public health education for children, youth and adults, medical examination, the development of physical culture and sports (physical education), etc. So, in May 1931 (according to some reports, 1930 [25]) a special «sports and medical council» (consultation) was created in Lviv, which worked 3-4 times a week. Thanks to the ascetic work of doctors (I. Mryts, S. Kotsyuba, S. Korenets, B. Makarushka) for the first time in the history of the development of the physical education workouts and public medical care, a professional preventive examination of sports and other public societies members was carried out («Sokil-Batko», Ukrainian Sich Rifleman, Catholic Association of Ukrainian Youth «Orly» etc.), moreover, systematically and constantly at the direction of school doctors or teachers of the workouts (physical culture), doctors provided various kinds of professional assistance [25]. Doctors «consultants» participated in sports competitions [25]. This reflects the only exploration we found «Doctors in the Ukrainian physical education movement»

by R. Kopach, a public figure in Galicia, an activist of the Plast movement, an organizer of Plast huts [25]. The author notes that the leaders of the Ukrainian movement for health protection, in particular prof. I. Bobersky, drew attention to the achievements of other European peoples in the field of physical education and indicated the way of development of «our physical education movement» [25].

We believe that the merit of doctors and students of medicine is to promote the idea of health protection, by their own example. They and the leaders or activists of the Ukrainian physical education movement led to the upbringing of a healthy lifestyle, the involvement of not only youth, but also adolescents, and especially girls, in physical education [2].


CONCLUSIONS

The component of the philosophy of health-saving of Ukrainians was the idea of physical education. Through traveling and camping, sports, recreation for children, youth and adults in places of active recreation («dwellings», «half-dwellings», «cuttings», etc.) it took a leading position especially in the interwar period of the XX century. The physical education movement had special successes in the 1930s, when an ever wider circle of Ukrainian youth joined it, and the adult population showed no longer a biased attitude to it, but a sincere and conscious interest and admiration. «Plastuny», «sokoly», athletes, medical students, «kaumivtsi» served as an example to follow and convinced the nationals of the need to lead a healthy lifestyle («a healthy unit is a healthy nation», in a healthy

body is a healthy mind, where strength, there will flies”). Ukrainian youth led the movement for a healthy lifestyle. «Plast» played an extremely important role: in the Ukrainian scouting, there was an original Plast method of physical education of an Ukrainian - physically, spiritually, morally, mentally healthy person, for whom health-saving is a way and philosophy of life, vital needs, which were aimed at eradicating the blemishes of the Ukrainian national character and the formation of value ideas about health as a prerequisite necessary for a full life, productive work and the performance of public duties. At Catholic Association of Ukrainian Youth «Orly» and «Plast» there was a formation of a healthy lifestyle throughout the life of the individual. Health problems were the focus of Mari societies, which had a distinct religious orientation. Effective means and form of health-saving in Galicia was the rehabilitation of children and adults in «dwellings», «half-dwellings», «cuttings» and other public institutions that performed health and medical functions. Ukrainian public (usually professional) societies significantly contributed to the organization of recreation for their members, as well as the provision of recreation (usually urban children) in the highlands. Ukrainian social activists became a kind of public enlighteners, conducting «national awareness» among the urban and rural population, joined the youth of the city and village to work in the field of health protection, creating real oases of physical education, where mass and professional sports were harmoniously combined, great attention was paid not only to physical, but also to the general and cultural-aesthetic, spiritual development of the individual, anti-alcohol and anti-nicotine propaganda, active motor activity, etc.

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The research is part of the work the I. Horbachevsky Ternopil National Medical University “Development of Foreign Language Communicative Competence of Students in the Medical University” (state registration number 0122U000033).

CONFLICT OF INTEREST




The Authors declare no conflict of interest



CORRESPONDING AUTHOR


Larysa Ya. Fedoniuk



Ternopil National Medical University
1 Maidan Voli, 46001 Ternopil, Ukraine
e-mail: fedonyuklj@tdmu.edu.ua



ORCID AND CONTRIBUTIONSHIP



Halyna V. Bilavych: 0000-0002-1555-0932   


Natalia V. Sultanova: 0000-0003-3510-4662  

Uliana Z. Borys: 0000-0002-2670-8061 

Inna M. Tkachivska: 0000-0002-8995-2483  

Nadiya O. Fedchyshyn: 0000-0002-0909-4424  

Larysa Ya. Fedoniuk: 0000-0003-4910-6888  

Borys P. Savchuk: 0000-0003-2256-0845 

 – Work concept and design,  – Data collection and analysis,  – Responsibility for statistical analysis,  – Writing the article,  – Critical review,  – Final approval of the article

RECEIVED: 10.11.2023

ACCEPTED: 21.03.2024

