Introduction. One of the most interesting and not yet fully studied pages of the history of medical education in the late XIX – 30’s of the XX century is the development of public medical education, the participation of students, public figures, educators, farmers, clergy in the public medical movement, the so-called informal education. Under modern conditions, there is relevant historical experience of Ukrainian medical, cultural, educational, children’s and youth, charitable and other public organizations of Galicia in the late XIX – 30’s of the XX century, which created effective forms, means of mass medical education and mobilized the national potential of Ukrainians to solve vital tasks related to its health.

It was Ukrainian public institutions that most actively contributed to the development of Ukrainian medical education, the largest representative of which was the medical faculty established at the Ukrainian Secret University in Lviv (USU). However, this
system was organically complemented by informal medical education, which was received not only by medical students outside the educational institutions (Jan Kazimierz University in Lviv and USU), but also by young female activists, seminaries students, housewives, teachers, priests, nuns of Order of the Sisters of Mary and Order of the Basilian Sisters and others who joined the medical community volunteer movement.

Formation of the medical education system in the Western Ukrainian lands was studied by L. Klos [6]. Basic tendencies and specific characteristics of the development of multilevel medical education in the Western Ukrainian regions in the second part of the XVIII – the 30th of the XX century are analysed in the work. Analysis of sense of education in educational institutions of professional training of middle-level physicians (surgeons, midwives, nurses, medical assistants) and doctors takes a central place in the research. Considerable attention is paid to learning of educational institutions and forms of medical education of Ukrainian doctors in the making of alternative educational institutions and forms of medical education [6, p. 21–22]. However, the researcher did not study in depth the issues related to the development of Ukrainian informal public medical education.

Despite the fact that scientists (J. Hanitkevych, A. Lupienko, V. Trach and other authors) are actively studying the activities of Ukrainian medical societies in Galicia and some personalities representing the medical movement in the late XIX – the 30s of the XX century, the scientific problem raised in the title of the article has not been deeply studied.

The aim is to analyze the development of Ukrainian informal public medical education in Galicia in the late XIX – the 30s of the XX century.

The study uses a number of scientific methods: chronological, historical, specific search, content analysis – provide selection, analysis of the source base, allow to identify general trends, directions of development, achievements of Ukrainian informal public medical education in Galicia in the late XIX – 30s of the XX century; extrapolation and actualization – focus on creative thinking, adaptation and use of this historical experience under the current conditions.

Theoretical framework. In Galicia, which was a part of Austria-Hungary, at the end of the XIX century a system of massive public medical education was formed, covering all areas of public medical care [10, p. 14].

In the fairway of the Ukrainian public medical movement there were professional societies – Ukrainian Medical Society (UMS), Ukrainian Hygienic Society (UHS), Medical Community, People’s Hospital, as well as a number of public societies – anti-alcohol and anti-nicotine society “Vidrodzhennia”, “Soiuz ukrainok”, “Silskyi hospodar”, “Prosvita”, Ukrainian Pedagogical Society “Ridna Shkola” and other institutions engaged in medical education, in particular, created courses and organized other forms of informal public medical education. Youth and children’s organizations – “Plast”, “Sokil”, “Sich”, “Luh”, the Ukrainian Sports Union, etc., joined the public “hygienic”, “anti-alcohol”, “physical” education movement. Physical and spiritual recovery was facilitated by the work in the field of medical care of such societies as the Catholic Action of Ukrainian Youth (CAUY), “Orly”, Marian Sister of Mary and Order of the Basilian Sisters and other institutions engaged in medical education, in particular, created courses and organized other forms of informal public medical education. Youth and children’s organizations – “Plast”, “Sokil”, “Sich”, “Luh”, the Ukrainian Sports Union, etc., joined the public “hygienic”, “anti-alcohol”, “physical” education movement. Physical and spiritual recovery was facilitated by the work in the field of medical care of such societies as the Catholic Action of Ukrainian Youth (CAUY), “Orly”, Marian Sister of Mary and Order of the Basilian Sisters and other institutions engaged in medical education, in particular, created courses and organized other forms of informal public medical education. Youth and children’s organizations – “Plast”, “Sokil”, “Sich”, “Luh”, the Ukrainian Sports Union, etc., joined the public “hygienic”, “anti-alcohol”, “physical” education movement. Physical and spiritual recovery was facilitated by the work in the field of medical care of such societies as the Catholic Action of Ukrainian Youth (CAUY), “Orly”, Marian Sister of Mary and Order of the Basilian Sisters and other institutions engaged in medical education, in particular, created courses and organized other forms of informal public medical education. Youth and children’s organizations – “Plast”, “Sokil”, “Sich”, “Luh”, the Ukrainian Sports Union, etc., joined the public “hygienic”, “anti-alcohol”, “physical” education movement. Physical and spiritual recovery was facilitated by the work in the field of medical care of such societies as the Catholic Action of Ukrainian Youth (CAUY), “Orly”, Marian Sister of Mary and Order of the Basilian Sisters and other institutions engaged in medical education, in particular, created courses and organized other forms of informal public medical education. Youth and children’s organizations – “Plast”, “Sokil”, “Sich”, “Luh”, the Ukrainian Sports Union, etc., joined the public “hygienic”, “anti-alcohol”, “physical” education movement. Physical and spiritual recovery was facilitated by the work in the field of medical care of such societies as the Catholic Action of Ukrainian Youth (CAUY), “Orly”, Marian Sister of Mary and Order of the Basilian Sisters and other institutions engaged in medical education, in particular, created courses and organized other forms of informal public medical education. Youth and children’s organizations – “Plast”, “Sokil”, “Sich”, “Luh”, the Ukrainian Sports Union, etc., joined the public “hygienic”, “anti-alcohol”, “physical” education movement. Physical and spiritual recovery was facilitated by the work in the field of medical care of such societies as the Catholic Action of Ukrainian Youth (CAUY), “Orly”, Marian Sister of Mary and Order of the Basilian Sisters and other institutions engaged in medical education, in particular, created courses and organized other forms of informal public medical education. Youth and children’s organizations – “Plast”, “Sokil”, “Sich”, “Luh”, the Ukrainian Sports Union, etc., joined the public “hygienic”, “anti-alcohol”, “physical” education movement.
played an important role in disseminating knowledge among Ukrainians in Galicia, became a kind of medical encyclopedia for the population of the region (for example, Ye. Ozarkevych published about 100 works on various topics) [1, 7].

In 1912, the first popular science medical journal in Ukrainian language began to be published in Lviv – “Zdorovlie” – a body of the UMS (editor of the monthly – Ye. Ozarkevych, administrator of the journal – D. Berezhnytskiy), which became an important form and means of medical education. I. Horbachevskyi, S. Drymalyk, S. Vitoshynskyi, P. Turyanskyi, P. Franko and others were published here. The journal contained materials of scientific and methodological and practical significance; published news on world medicine, interesting facts and events from the life of medical organizations of different countries, raised issues of health and morbidity of different peoples, development of medicine, disease prevention, control of epidemics, improvement of sanitary and epidemiological condition, etc. In its columns, Ukrainian scientists and doctors published articles on health care, promoted a healthy lifestyle, anti-alcohol control, and raised the issue of studying hygiene as a subject in schools, and so on. The editor Ye. Ozarkevych presented articles on general, social, school hygiene, occupational hygiene, food hygiene, homeopathy, etc., published fragments of the Latin-German-Ukrainian dictionary. The magazine became popular among the population, had more than 400 subscribers in Lviv and Galicia. Its publication was interrupted by the First World War [4]. Thus, the journal “Zdorovlie” became the first medical periodical Ukrainian-language scientific publication.

The same means of informal education was the magazine “Vidrodzhennia”, whose editor-in-chief was Sofia Parfanovych – a doctor, teacher, writer, public activist, organizer of the anti-alcohol society “Vidrodzhennia”, and an active member of the “Prosvita” society, UPT “Ridna Shkola”, “Silskyi hospodar”. Her dozens of articles were published in almost all Ukrainian magazines at the time, as well as works “Man and Woman” (1930–1935); “Vegetables, spring and soft drinks” (1932); voluminous 572-page edition of “Women’s Hygiene” (1939), etc became a kind of manuals on hygiene education, healthy eating, sex education, etc. [2–4].

Of particular note is the experience of the Medical Community (1910–1944), whose members worked selflessly and charitably in the field of public health, conducted active anti-alcohol and anti-nicotine activities, and promoted the basics of hygienic knowledge among the rural population, worked for free in the “People’s Hospital”, which provided medical services to low-income Ukrainians, etc.

Students, together with doctors belonging to the UHS, organized “anti-tuberculosis” and sanitation courses, “ambulance” courses, created a kind of educational centers for adults, so-called adult universities, summer traveling schools, as many of those participants who attended such lecture halls, which soon became public sanitary and hygienic educators, gave lectures in their villages [1].

A number of scientific student societies worked in this field: “Akademichnyi kruzhek”, “Druzhnii lykhvir” of Lviv University, “Osnova” of Lviv Polytechnic, “Torhivelnyk”, Society of Book Adherents, Society of Education Adherents, Society of Scientific Lectures named after Petro Mohyla in Lviv, “Vatra” and others.

The Medical Community Society, which was usually attended by Ukrainian students studying at the USU Medical Faculty, has become a forge of training specialists to work in the field of public medical care for Ukrainians.

For example, in 1912 the “Medical Community” organized “Samaritan courses” on their own, which were widespread in Europe; medical students “gave a series of lectures on first aid”, paying special attention to medical care for the wounded; in addition to theoretical information, organized practical exercises: formed practical skills in students to apply bandages, artificial respiration, etc. These courses lasted several weeks, had a large number of participants (about 80, mostly women), were popular and recognized by the public [1, p. 63].

The following phenomenon testifies to how deeply Ukrainian students understood the importance of medical education among Ukrainians, as well as the importance of raising their own professional level: for self-improvement, self-development, improvement of professional skills and so on within the “Medical Community” practiced “pre-rigorous courses” in chemistry, anatomy, they taught undergraduate students and thus prepared young colleagues for rigors (basic exams in high school and to achieve a scientific degree (doctorate). – Authors) [2].

During 1927–1928, 40 popular lectures on “anti-tuberculosis content” were organized by the cultural and educational commission. At the same time, 15 abstracts were prepared for publication. During 1928–1929, “medical students Mihotskyi, Kozhynskyi, Klyufas, Voronka read 120 essays on medical topics” [5].

Since the mid-1920s, the Medical Community has been systematically providing medical education to the adult population of the region [1, p. 70].
Not only doctors but also teachers, clergy, public figures, and “progressive peasants” joined this movement. Here are some examples: teacher D. Batyuk mastered medicine on his own, bought the necessary professional literature, subscribed to medical journals, bought a microscope, studied folk medicine, so he was keen on herbs, all this – to provide medical advice to farmers in the area of veterinary medicine [2–4]; teacher and writer, public figure, activist of the Union of Ukrainian Women O. Duchyminska often provided medical services to peasants and their children, was on duty at night with the sick, this is how she understood her responsibilities [3]; educators (I. Blazhkevych, O. Horytsvit, etc.) directed their work in the field of public medical care and explanatory-consultative activities, the purpose of which was to combat superstitions, divination, belief in “dream books”, omens, fortune tellers, etc. [7, 10]. Agronomist M. Dyachenko, an active member of the “Silskyi hospodar” from Bodnariv, near Kalush, provided first aid to local peasants, built a good medical library, knew pharmacology and made various drops and ointments [2, 3]. A priest from the Komarnyky village of Turka district Vasyl-Salamon Shchasnyi created a pharmacy at his own expense, where locals could buy homeopathic medicines for a small fee. He has been involved in this business for over 30 years. The daughter of the priest Z. Shukhevych, O. Shukhevych from the village of Tyshkivtsi, Horodenka district, set up a small hospital for the study of anatomy, human physiology, general pathology, acteriology, basics of antiseptics and disinfection, biochemistry, endocrinology, genetics, infectious diseases, basics of hygiene, maternity and childhood care, patient care, emergency aid) and practical component, which provided practical training in a hospital (“Narodna Lichnytsia”), where highly qualified doctors passed the experience to young medical staff – mostly high school students or graduates of gymnasiums and public schools, nuns, girls and young women. After successfully passing the final exam, the cadets received certificates of public hygienists and could begin their professional activities as nurses in hospitals and clinics. By 1939, there were two courses conducted, which were completed by about 100 participants [10].

These women and girls were actively involved in social work, became public advocates of health, effectively helped in the field of healthcare of Ukrainians; visited sick people at home, counseled the population, gave various professional advice to those in need of medical care, distributed free medicine, discovered new patients or suspects of tuberculosis, carried out explanatory work with them, referred to a doctor or X-ray examination, etc. [7, p. 212].

Conclusions and Prospects for Research. The driving force of Ukrainian medical movement during the studied period were medical and public figures, educators, students, conscious peasantry, activists of the women’s movement, united in the Ukrainian Hygienic Society, People’s Hospital, Ukrainian Medical Society, Medical Community and other institutions. They focused their efforts on the fight against infectious diseases and their prevention; development of consulting activities; hygienic education and enlightenment of Ukrainians; medical care of women with children, etc. At the end of the XIX – the 30s of the XX century in Galicia, Ukrainian doctors, scientists, students, public educators, clergy, farmers, women, and teachers became devotees of social work in the field of informal public medical education of the local population. They proposed effective forms and methods of medical education, which are also relevant today.

List of literature
1. Беч Л. З. Начерк історії Медичної Громади / Л. З. Беч // 25-ліття Українського Лікарського Товариства і Медичної Громади. – Львів, 1935. – С. 59–77.

2. Білавич І. Внесок українських лікарів у розвиток вітчизняної науки та медичної опіки дітей і дорослих (кінець XIX – початок XX ст.) / І. Білавич // Людино-знавчі студії. Педагогіка. – 2015. – Вип. 31. – С. 25–33.
3. Білавич І. В. Жінки-медики в культурно-освітньому розвитку українських земель Галичини наприкінці ХІХ – на початку ХХ сторіччя / І. В. Білавич // Гірська школа Українських Карпат. – 2016. – № 14. – С. 32–35.
4. Ганіткевич Я. Українська медицина Львова до початку Другої світової війни [Електронний ресурс] / Я. Ганіткевич. – Режим доступу : ntsh.org/.../ukrayinska-medycyna-Lvova-do-pochatku-drugoyi-svitovoi-svitovoi-viiny.
5. З діяльності «Медичного Громади» // Студентський шлях. – 1933. – Ч. 10–12. – С. 324–325.
6. Клос Л. Є. Розвиток медичної освіти на західноукраїнських землях (друга половина XVIII – 30-ті роки XX ст.) : автореф. дис. на здобуття наук. ступеня канд. пед. наук / Л. Є. Клос. – К., 2002. – 20 с.

References
1. Bech, L.Z. (1935). Nacherk istorii Medychnoi Hromady [Essay on the history of the Medical Community]. 25-littia Ukrainskoho Likarskoho Tovarystva i Medychnoi Hromady – 25th anniversary of the Ukrainian Medical Society and Medical Community. Lviv [in Ukrainian].
2. Білавич, І. (2015). Vnesok ukrainskykh likariv v rozvytok vitchyznianoi nauky ta medychnoi opiky ditei i doroslykh (kinets XIX – pochatku XX st.) [Contribution of Ukrainian doctors to development of native science and medical guardianship of children and adults (late 19th – early 20th century)]. Liudynoznavchi studii. Pedahohika – Anthropological Studies. Pedagogy, 31, 25-33 [in Ukrainian].
3. Білавич, І. (2016). Zhinky-mediky v kulturno-osvitnomu rozvytku ukrainstva Halychyny naprykintsi XIX – na pochatku XX storichnia [Women physicians in the cultural and educational development of Ukrainians in Galicia in the late nineteenth - early twentieth century]. Hirska shkola Ukrainskykh Karpat – Mountain School of the Ukrainian Carpathians, 14, 32–35 [in Ukrainian].
4. Hatynkевич, Ya. (2006). Ukrainska medysyna Lvova do pochatku Drohiu svitovoi viiny. NTSh [Ukrainian medicine in Lviv before the Second World War]. Retrieved from: http://ntsh.org/content/ukrayinska-medycyna-Lvovapo-pochatku-drugoyi-svitovoi-viiny [in Ukrainian].
5. Z diaľnosty «Medychnoi Hromady» [From the activities of the «Medical Community»]. Studentskyi shliakh – Student Way, 1933, 10-12, 324-325 [in Ukrainian].
6. Klos, L.Ie. (2002). Rozvytok medychnoi osvity na zakhidnoukrainskykh zemliakh (druga polovyna XVIII – 30-ti roky XX st.) [The development of medical education in the Western Ukrainian regions (the second part of the 18th - the 30th of the 20th century)]. Avtoreferat na zdobuttia naukovoho stupenya kandydata medychnych nauk za spetsialnistiu 13.00.04 – teoriia i metodyka profesionoi osvity. Instytut pedahohiki i psycholohii profesionoi osvity APN Ukrainy. Kyiv [in Ukrainian].
7. Осінчук, Р. (1975). На стійці народного здоров’я. Українське гігієнічне Товариство в Львові / Р Осінчук // Матеріали до історії української медицини / [гол. ред. В. Плющ]. – Ньо-Йорк ; Мюнхен : Українське Лікарське Товариство Північної Америки, 1975. – Т. 1. – С. 191–224.
8. Як працюють наші дівчата. Помічниця у лікарки // Світ молоді. – 1936. – Ч. 1. – С.7–8.
9. Як працюють наші дівчата. Доглядачка хорих (за-кінчення) // Світ молоді. – 1937. – Ч. 3. – С. 10–11.
10. The contribution of doctors, members of the Shevchenko Scientific Society in Lviv to the development of Ukrainian education, science and literature (late XIX – early XX century) / H. V. Bilavych, М. A. Bahriy, І. V. Bilavych [et al.] // Медична освіта. – 2020. – № 2. – С. 14–18. DOI https://doi.org/10.11603/me.2414-5998.2020.2.11140.