



## Chapter II. HISTORICAL AND PHILOSOPHICAL ASPECTS OF PEDAGOGICAL RESEARCH

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### EDUCATION OF PATRIOTIC AND CIVIC VALUES IN STUDENTS THROUGH THE LITERATURE OF WESTERN UKRAINE

**Abstract.** The article analyzes and characterizes the national idea, which is the basis of the upbringing and education of the individual (representatives are writers of Western Ukraine representing the state-building movement, children's writers, and writer-pedagogues). This idea is key in the work of the majority of Ukrainian writers of the western region, as well as in the creative journalistic and scientific heritage of public and educational figures, political and public activists, women and youth movement figures, religious figures of the UGCC, artists, and doctors who have directly contributed to the educational process in Western Ukraine of the studied period. They worked as teachers, edited magazines, published educational literature, compiled teaching aids, textbooks, methodological recommendations, educational projects, etc. They established themselves as publicists. Without creating special literary works, they conveyed pedagogical ideas to the general public through contributions to the periodicals of that time. It is noted that Ukrainian periodicals of Western Ukraine became a platform for the dissemination of educational ideas, a platform where pedagogical innovations were produced, current problems of education and upbringing were discussed, foreign experience was analyzed, etc. It is emphasized that this phenomenon, when the issues of education and training were actively discussed by teachers, writers, social activists, spiritual leaders, politicians, artists, etc., provoked such a phenomenon as the pedagogy of public life, when Ukrainians mobilized their efforts around the problem of national education of children and youth. Writers-pedagogues were at the forefront of this phenomenon.

Writers-pedagogues and public figures of Western Ukraine of that period well understood that the establishment and development of a national school were impossible without resolving a number of issues in the field of education, the most important of which was the preparation of a new generation of Ukrainians.

**Keywords:** education, patriotism, Western Ukraine, writers-educators, educational process.



## ВИХОВАННЯ ПАТРІОТИЧНИХ І ГРОМАДЯНСЬКИХ ЦІННОСТЕЙ У СТУДЕНТІВ ЗАСОБАМИ ЛІТЕРАТУРИ ЗАХІДНОЇ УКРАЇНИ

**Анотація.** У статті проаналізовано та схарактеризовано національну ідею, яка є основою виховання та навчання особистості (репрезентантами є письменники Західної України, що представляють державницький напрямок, дитячі письменники та письменники-педагоги). Ця ідея є ключовою у творчості більшості українських письменників західного регіону, а також у творчій публіцистичній та науковій спадщині громадських та освітніх діячів, політичних та громадських активістів, діячів жіночого та молодіжного руху, релігійних діячів УГКЦ, митців, лікарів, які безпосередньо сприяли освітньому процесу в Західній Україні досліджуваного періоду, працюючи вчителями, редагуючи журнали, видаючи навчальну літературу, укладаючи навчальні посібники, підручники, методичні рекомендації, освітні проекти тощо. Вони відбулися як публіцисти. Не створюючи спеціальних літературних творів, вони доносили педагогічні ідеї до широкого загалу через виступи в періодичних виданнях того часу. Зазначено, що українські періодичні видання Західної України стали платформою для поширення освітніх ідей, майданчиком, де продукувалися педагогічні інновації, обговорювалися актуальні проблеми освіти та виховання, аналізувався зарубіжний досвід тощо. Наголошено, що це явище, коли питання освіти та навчання активно обговорювали вчителі, письменники, громадські діячі, духовні лідери, політики, митці тощо, спровокувало таке явище, як педагогіка громадського життя, коли українці мобілізували свої зусилля навколо проблеми національного виховання дітей та молоді. У фарватері цього явища були письменники-педагоги. Письменники-педагоги та громадські діячі Західної України того періоду добре розуміли, що становлення та розвитку національної школи неможливі без розв'язання низки питань у сфері освіти, найважливішим з яких є підготовка нового покоління українців.

**Ключові слова:** виховання, патріотизм, Західна Україна, письменники-педагоги, освітній процес.

### INTRODUCTION

**The problem formulation.** Although an important condition of the struggle for national independence at the end of the 19th and the beginning of the 20-th centuries. the western Ukrainian intelligentsia saw in education, but it had no opportunities to significantly influence the development of schooling. The difficulty was that, according to Polish researchers, in the 1930-s, the Ukrainian intelligentsia comprised only about 1% (15,000 people) of the entire working population of Western Ukraine, and the same figure among Poles reached 5%. One (if not the main) reason for the small number of Ukrainian intelligentsia was the policy of the Polish government aimed at eliminating the national culture, church, and schooling of Ukrainians. And yet, despite the obstacles, Western Ukrainian representatives of the intelligentsia throughout the interwar twenty years purposefully fought for the preservation and development of their national school (Zavhorodna, 2007).

At the beginning of the 20th century the foundations of education were interpreted by various theorists not only from the standpoint of philosophical or cultural studies. Above all, the situation of society was taken into account, as well as various branches of science: biology, psychology, sociology, philosophy, cultural studies, religious studies, etc. These theories convince us that only in the knowledge of true human nature can one acquire the basis for the formation of personality and find the most effective methods of upbringing. That is why an important trend in the development of pedagogical science in this period was determined by its development on the foundation of psychology. Therefore, in the majority of works about children and for children, Western Ukrainian writers trace character traits, emphasize the actions of heroes, distinguish characteristic features, actualize the cult of the national hero, outline an ideal that will serve as a model for the formation of the national character of a young Ukrainian.

### THE AIM AND RESEARCH TASKS

The purpose of the article: the literary heritage of writers-pedagogues of the researched period who worked in schools in Halychyna, Bukovyna, Volhynia and Zakarpattia is a source of information about the development of schooling and the position of the teacher in the specified historical period. The development of educational affairs of the studied period required proactive, dedicated people who would take the leadership of this process into their own hands, and means that would ensure the fulfillment of the assigned tasks.

### RESEARCH RESULTS

That is why Western Ukrainian educators and writers criticized the goal of educating the growing generation of Ukrainians. We will analyze the creative work of some significant Ukrainian writers, usually educators and public-enlightenment figures, whose legacy is little known at first, but these personalities significantly contributed to the development of the national Ukrainian school, pedagogical thought in Western Ukraine of the studied period.

First of all, we update the literary heritage of one of the first "awakeners" of Ukrainianism in Galicia, Luka Dankevych (or Luka z Rakov (1791-1867)), whose works can rightly be classified as pedagogical. The life activity of Luka Dankevich (Dankevych) is a clear example of an ascetic of the Ukrainian cause, an active public and spiritual figure, an educator, a philanthropist, whose tireless work had a significant impact on the formation of the spirituality of a number of generations of Ukrainians in the region. For illustration, we will cite separate episodes from his life. In 1848-1849, he was the head of the Russian Council in Strya; In 1864, in Kolomyia, where he moved, he begins the construction of a new church, for its decoration he invites the well-known artist (painter) Kornyl Ustyanovich and the Transcarpathian carver Yurk Morozenko (Katria Hrynevychyeva, 1941); creates not only the Russian Literary Society, but also a bursary for poor gifted rural children. The author reported that the draft charter of Bursa and the Fraternity was submitted to government officials and the consistory, and hoped that the adoption of these documents would make it possible to expand it, which would serve the development of secular education for talented children and youth.



We can call him the leader of the educational movement in Skolivshchyna. This is evidenced by the correspondence of the activist with the writer and teacher A.Mohylnytskyi, who from June 15, 1841 to March 24, 1844, worked in Hitar and sought to establish a Dyakiv school there, despite obstacles and misunderstandings on the part of local residents (the residents of Boikiv were firmly convinced that education unnecessary, since the "scholarly" young men will be taken into military service. He informed the then district school supervisor Luka Dankevych about this and asked for advice. In a reply letter dated March 27, 1842, he, in particular, supported the idea of organizing a Dyak school and noted that it was necessary "to slowly spread this generally useful institution", for this purpose it is necessary to convince the local residents with arguments.

It should be noted that the compilers of the eight-volume "History of Ukrainian Literature" rightly praised the work of L.Dankevych, but he was unjustifiably called a "Hutsul writer". We do not agree with this thesis, because by nominating L.Dankevych as a "Hutsul writer", the authors, firstly, narrow his work to the regional local level, and secondly, L.Dankevych's works are written in a non-Hutsul dialect, which is characteristic of Hutsul writers, such as: P.Shekeryk-Donykiv, thirdly, by origin, the place of long-term work, the place of creation of most of the literary heritage, L.Dankevych is closely connected with Boykivshchyna, and therefore Pokuttya; fourthly, the vocabulary, imagery of his works, his works on the Ukrainian language, the folkloric nature of the texts, and other artistic features are convincing: this is not a Hutsul writer, but an artist of the all-Ukrainian dimension, organically connected with Galicia, fifthly, L.Dankevych actively cooperated with Galician periodicals of the time: "Wreath to the Ruthenians on Obzhynky", magazines "Herald of the Ruthenians", "Zorya Halytska", "Voice of the People", "News", with the collection "Halychyanin", etc.

To sum up, let us quote the words of the Ukrainian scientist O.Ogonovskyi, who in his work "History of Russian Literature" noted: L.Dankevych is one of the first Galician "patriots who tried to wake up their countrymen from an age-old slumber to a new enlightened and national life" (Kornienko, 1998). I.Franko gave a high assessment of L.Dankevych's literary work, in particular in the article "Ivan Gushalevich", analyzing the newspaper "Novyny", he emphasized: "The fiction part is represented only by poems – the best are Luke from Rakov (Dankevych)."

By the way, individual poetic works of L. Dankevych were folklorized: how folk songs are popular in Boykiv region and Kolomyi region "Hutsuls in Paris in 1814." (another name is "Nema like our Kolomyia"), "Kolomyia", etc. In the work "Hutsuls in Paris 1814" the poet highlights the international events of March 1814, when Austrian, English, and Russian troops entered Paris after Napoleon's defeat at Lipsk (Leipzig). Among the Austrian troops in the capital of France was the Kolomyia regiment, formed from Hutsuls and Pokutians: "Tyamish, brother, like a proud Frenchman from Lipsk / We chased like some coward? / How we chased after them all the way to their capital...?". The image of the native land □ Hutsul region – is one of the central ones in the work. This is evidence of the great moral stability of the Hutsuls, who do not under any circumstances reassess their worldview values: they do not even allow the thought of remaining in this world that is foreign to them, because they see true happiness only in their native land, in their native mountains. And that's why in contrast to Paris – "Yes, Bigme, Kolomyia is better!" (Dankevych, 2001). Such poems, written in the spirit of Kolomyia, were easily memorized and sung, so they spread among Galicians and were soon perceived as folk songs. At that time, they served as an important educational factor in the formation of high moral values and patriotic feelings in youth.

His poems "Carol" and "On May 3 (15) (1848)" (the date of the abolition of feudalism in Austria) are equally patriotically charged. Writing the poem "Carol" in 1848, L.Dankevych had a noble charitable goal – first of all, to help the Main Russian Council in Lviv to raise funds during the Christmas holidays for the organization of its own printing house, other current affairs, to promote the revival of folk traditions, to celebrate the abolition of the lordship.

In our opinion, the story of fairy tales (almost fifty fables) is one of the most valuable in the creative heritage of L.Dankevych. Following O.Ogonovskyi, we consider these works "an important monument of the time when the first science was presented to the enlightened minors in Galician Rus' in fairy tales and fables", they are a kind of literary manuals for pedagogy. It is not by chance that Kamenyar placed the works of the Galician fairy tale writer in the same row as the classics of Ukrainian literature: "Ukrainian literature... in the field of fairy tales is proud of works of first-class value, such as "The Lord and the Dog" by Hulak-Artemovsky, the beautiful "Proverbs" by Hrebinka, the fables of Hlibov ... and in Galicia – Dankevych" (Franko, T. 41. P. 34-48).

Fables "The Wolf and the Ram", "The Bee and the Fly", "The Dog and the Cat", "Geese", "The crow sat on the white chimney", "The sheep and the owner", "The wise bull" and a number of others, which during the writer's lifetime gained great popularity because they ridiculed human flaws, have not lost their relevance even today. From this point of view, we consider it appropriate to introduce modern youth more widely to these works, which in a concise form are recommendations for choosing the correct life trajectory of the growing generation under today's conditions.

The language of fables was quite understandable for readers, these works taught diligence, decency, mercy, condemned hypocrisy, sycophancy, apostasy ("Geese"), gluttony ("The Wolf and the Ram"), stubbornness, imprudence ("The Creeping Fly"), nurtured feelings gratitude to those who have done you good ("Wise Bull"). We believe that L.Dankevych's appeal to the fable genre was not accidental: he was a priest and an educator, so preaching, moralizing through apt poetic works of instructive content is a rather successful pedagogical tool of Luka Dankevych.

The anti-alcohol theme occupies a prominent place in L.Dankevych's literary work. He is one of the first in Ukrainian writing to express health-preserving topics in literature. He can be called a pioneer of anti-alcohol literature. And this is not accidental, because in the first half of the 19th century. it was religious figures who led the anti-alcohol (anti-



corruption) propaganda among Ukrainians. L. Dankevich is an expressive representative of the spiritual stratum, an active member of it, who waged a persistent struggle against drunkenness not only in his daily pastoral work, but also through the means of literary works. The writer chose a genre – drama, which at that time was popular among the people, as amateur bands willingly gave stage life to such works. For amateur performances, he created a poetic drama play "Conversation about Vodka". According to Ya. Holovatskyi, the compiler of the collection "Wreath to the Ruthenians on Obzhynky", "the verse play was presented in villages and towns at wedding ceremonies, christenings, etc.", the audience perceived it "with extreme attention". In an accessible form, the author confirms the opinion in the minds of readers and viewers: "vodka" is from "Satan" (note that in Hutsul and Boyki folklore there are proverbs, anecdotes, legends that vodka was not invented by people, but by Satan).

Such cautionary poems had a deep emotional impact on the listener and reader, and encouraged them to think about the evil caused by drunkenness. Even more expressive pictures of the consequences of alcoholism (wretched life, diseases, physical exhaustion that balances on the edge of family survival, death of a child from hunger, spiritual death of a mother in whose arms the child is dying) are expressed in the triptych "The Mad Drunkard". The tragedy is intensified by the description of the return home of the drunkard owner – the head of the family, the author describes him as a rabid beast, there is nothing human left in him. Such a denouement (the mother passes away; the drunkard owner hanged himself from a pine tree) ends with the fact that lightning ignited the inn, and the innkeeper went up in smoke with it. Luka Dankevich, with such an artistic technique (the use of tragic pictures), confirmed in people's minds the idea that drunkenness is a terrible evil, a sin, it leaves an imprint on everyone (both on the drunkard – the guilty; and on the children, mothers – the innocent victims), and also brings evil (punishes) to the wine dealers, those who produce and sell vodka, who profit from human grief.

The anti-alcohol theme initiated by L. Dankevich was developed in the works of A. Voloshyn, Y. Shkrumelyak, I. Frank, Y. Fedkovich, S. Parfanovych, and others. writers of later literary periods.

Ukrainian writers, teachers, priests, public figures, enlightened people, doctors, "gradual" farmers, and conscious youth during the studied period actively published artistic, journalistic, and scientific works devoted to the problems of protecting the health of children and adults. As evidenced by the results of the analysis of the source base, in particular the materials of Western Ukrainian periodicals, more than 50 Ukrainian periodicals of Western Ukraine, such as: "Dilo", "We are young", "Ukrainian Youth", "Revival", "Native School", illustrated calendars "Enlightenment", "Women's Will", "Women's Fate", "New Time", "World of Youth", "Farmer", "New Village", "New Dawn", "Beskid", "Sokol news", "Hlyborob youth", "Our friend", "News from Lugu", "Teacher's word", "Bukovyna", "Plastovy path", "Plastun-scout", "Plastun-youth", "Catholic action", "Youth" and others – widely raised this issue.

We hereby testify to the emergence of such an original phenomenon in Ukrainian literature and Ukrainian pedagogy as anti-alcohol fiction and journalistic literature, professional and amateur, when all conscious Ukrainians joined the anti-alcohol movement. Ukrainian writers and teachers create special works, the purpose of which was to form health care skills in children and adults, anti-alcohol education, etc. Following the example of such authoritative authors as A. Voloshyn, K. Malyska, S. Parfanovych, Maryka Pidhiryanka, Yu. Shkrumelyak, I. Franko, Yu. Fedkovich and dozens of others, ordinary Ukrainians try themselves in the literary field in this topic, less or less more gifted, they act as amateur poets and novelists, playwrights, authors of "anti-alcohol skits".

Wall and pocket calendars "Enlightenment", "Renaissance", magazine "We are young", "Bukovyna", "Ukrainian Youth", "Women's destiny", "Women's will" and others. became a public educational, ideological and literary platform on which the idea of the anti-alcohol struggle of Ukrainians crystallized, dozens of hitherto nameless authors from the people made their debuts, whose names and works soon spread throughout Western Ukraine and became an important factor in out-of-school public anti-alcohol education, encouraged people to think about social, material, the physical and spiritual consequences of drunkenness, ridiculed drunkards, affirmed the idea of health care, informed about the scale of the anti-alcohol movement in Galicia, through the mouths of moral authorities (A. Sheptytskyi, other spiritual and public leaders of the region, well-known writers, teachers, public, political, educational figures, doctors, scientists, etc.) and ordinary conscious Ukrainians were urged not to drink alcohol, to get rid of tobacco smoking, in order to preserve the gene pool of Ukrainianness.

Humorous anti-alcohol literature occupies a special place in this non-professional, but such sincere, topical literature. Editors of some periodicals, such as A. Lototskyi magazines (for example, "Rohatynets"), Olena Kysilevska ("Women's Destiny", "Women's Destiny", Sofia Parfanovych and Yu. Kamenetskyi ("Renaissance"), "We are young", "A child's world", published humorous columns, for example, "What Yavdokh's godfather tells", which highlighted the importance of anti-alcohol education in an accessible form; the author with the journalistic name "Reporter" in the article "Vesela bochka", as well as translations into Ukrainian of works of art on the relevant subject, such as, for example, the classics of French literature by A. Barbus and the writer from Belarus Ya. Havrushka (magazine "Renaissance"), motivated readers – children, youth and adults – be conscious, progressive, sober Ukrainians. The same function was played by the included aphorisms ("Every worthlessness seeks night and secrets, but tobacco appears shamelessly in broad daylight", "Alcohol and smoke preserve a bitch, but destroy a living life", "Alcohol – the worst traveling companion", "Tobacco is not a gold mine for the state; on the contrary, it is a triple well from which contagion, disease and death are drawn" (Alcoholic aphorisms. Renaissance, 1932), illustrations by artists for works of anti-alcohol content and common slogans, which were usually placed in children's magazines and publications "Enlightenment", "Native school", "Silsky





gospodar" , in women's magazines. For example, before Christmas and Easter, leaflets from the "Native School" were distributed en masse with the slogans: "Let's celebrate without alcohol!", "For general sobriety!" and so on. In 1932 alone, 122,000 of them were sold, and thematic works were also published.

The February issues of Ukrainian public periodicals were entirely "anti-alcohol" (February is the month of the struggle for sobriety – M.B.), this time became "stellar" for anti-alcohol literature. For this purpose, contests were organized for artistic works of health-preserving content, thus Ukrainians deliberately dictated the demand for anti-alcohol literature, cultivated, distributed and popularized it in every way, covering the entire population: works were written for children, youth, adults, women, and men. For example, the editors of the magazine "Revival" (issue dated July 1, 1931) announced a competition for a dramatic work (drama, comedy), the content of which is the harmfulness of "alcohol consumption and the usefulness of anti-alcoholism" (Competition for a dramatic work (drama, comedy), the content of which is the harmfulness of alcohol use and the usefulness of anti-alcoholism, 1931).

Such literature was quite in demand: it came to life on the stages of amateur and professional theaters, which played an enlightening and educational function during the period under study. Poetic and prose works for children, youth and adults, for family reading, works included in textbooks (readers, textbooks), collections of poetry, dramatic works, as well as hundreds of journalistic works – all this represents a cultural and educational phenomenon – anti-alcohol literature, which carried out large-scale educational and campaigning work in the anti-alcohol direction. According to the authoritative researcher of public associations of Western Ukraine of the late 19th and early 20-th centuries. B. Savchuk, until 1939 the "Renaissance" society, which was in the fairway of the movement for health protection, published about 1,070,000 copies of various anti-alcohol literature.

### CONCLUSION AND PROSPECTS FOR FURTHER RESEARCH

According to the journal "Renaissance", during the 1930-s, Galicia rose to one of the first places in Eastern Europe in terms of anti-alcohol propaganda. The reason for this was the fact that in 1931-1937 Ukrainian magazines published more than 2,000 articles with relevant content, dozens of them had thematic "anti-alcohol" pages. These periodicals started a new direction in the development of Ukrainian literature of the interwar period of the 20-th century – "health-preserving journalism", which can be qualified as a factor of anti-alcohol, health-preserving education, a means of self-education, reading culture. The magazines "Renaissance", "Women's fate", "We are young", "Ukrainian youth", "Khliborob youth" and dozens of others have proven a high scientific, cognitive, pedagogical, artistic and aesthetic level, a combination of professionalism, informational and cognitive, literary and artistic, the pedagogical component, focused on issues of health care for children, youth and adults, emphasized the importance of health-preserving behavior both for one's own well-being and for the "good of the nation", spread the concept of layered physical education, abstaining from alcohol consumption ("abstinence"), gave clear recommendations for maintaining health, preventing diseases, healthy nutrition, cleanliness, etc., available for children, youth and adults, separately for mothers.

The article analyzes and characterizes the national idea, which is the basis of the upbringing and education of the individual (representatives are writers representing the statist trend, children's writers, and writer-pedagogues). At the same time, it has quite clear parameters and a number of features that, evolving and transforming over the centuries, affirmed the longevity, continuity, heredity of the development of Ukrainian literature, its cultural and artistic identity and integrity. Given this postulate, in the context of our study, we note the expediency of studying the contribution to the Ukrainian artistic word not only of well-known literary centers, but also of individual regions. This approach not only in scientific and artistic terms, but also from ideological and ideological points of view testifies to the unity and unity of Ukrainian literature, and regional diversity.

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