

properly due to the intensity of the educational process and practical training. As a result, the psychological state of medical university students is worse due to missed meals, snacking, and poor nutrition.

3. Students in non-medical specialties generally have better nutrition. This is probably due to the relative freedom in managing their time and the ability to pay more attention to meal preparation and choosing healthy foods.

LIST OF REFERENCES

1. Карапетян, Л.В. Эмоционально-личностное благополучие: монография / Л. В. Карапетян, Г. А. Глотова. – Екатеринбург: Уральский ин-т ГПС МЧС России, 2017. – 210 с.
2. Food habits and nutritional assessment in a university population / F. Burriel, R. Urrea, C. Garcia [et al.] // Journal of Materials Science. – 2013. – Vol. 28, № 2. – P. 438-46.
3. Body Image Concern and Eating Disorder Symptoms Among Elite Icelandic Athletes / H. Kristjansdottir, P. Sigurardottir, S. Jonsdottir [et al.] // Journal of Materials Science. – 2019. – Vol. 16, № 15. – P. 1-11.
4. Проскуракова, Л. А. Гигиеническая оценка питания и здоровья студентов // Гигиена и санитария. – 2008. – № 3. – С. 51-54.
5. Ильчик, О. А. Русскоязычная адаптация методики «Шкала оценки пищевого поведения» / О. А. Ильчик, С.В. Сивуха, О. А. Скугаревский // Вестник ЮУрГУ. Серия «Психология». – 2019. – Т. 12, № 1. – С. 97-117.
6. Иванченко, М. Н. Проблемы питания студентов медицинского вуза / М. Н. Иванченко, А. С. Сеферова, С. Ш. Насруллаева // Бюллетень медицинских Интернет-конференций. – 2017. – Т. 7, № 1. – С. 292-294.

Сведения об авторах

С.А. Смирнова* – студент

В.Д. Приходько – студент

А.Ш. Мухаметьянова – студент

Л. Ю. Власова – ассистент кафедры

Information about the authors

S.A. Smirnova* – Student

V.D. Prikhodko – Student

A.Sh. Mukhametyanova – Student of the General Medicine

L. Y. Vlasova – Department assistant

*Автор ответственный за переписку

smirnovaag1703@mail.ru

УДК 615.89

СУЕВЕРИЯ В НАРОДНОЙ МЕДИЦИНЕ АНГЛИИ И РОССИИ

Снежко Татьяна Михайловна, Тимеева Лидия Владимировна, Мусина Олеся Ракибовна

Кафедра иностранных языков и межкультурной коммуникации

ФГБОУ ВО «Уральский государственный медицинский университет» Минздрава России

Екатеринбург, Россия

Аннотация

Введение. Постепенно в разных уголках земного шара формировалась народная медицина, продолжающая развитие и в настоящее время. В статье сравниваются отношение к средствам лечения альтернативной медицины жителей Англии и России. **Цель исследования** – выявить своеобразие феномена народной медицины в культурах Англии и России. **Материал и методы.** Авторами статьи был проведен социологический опрос среди русскоязычного населения по вопросам отношения к народной медицине. Для сопоставления использовались данные национального опроса в Англии, проводившийся по инициативе Бристольского, Саутгемптонского, Йоркского, университетов и университета Глазго в 2018 году. Для анализа результатов опросов были использованы сравнительный, корреляционный и регрессионный методы. **Результаты.** Объяснены сходства и различия суеверий народной медицины разных стран, по результатам социологического опроса выявлена актуальность альтернативных средств лечения в современном обществе. **Выводы.** Проблема применений средств народной медицины сохраняет актуальность в современном обществе. По результатам опросов, отношение к традиционным методам лечения в двух странах значительно различается: если в России наблюдается значительная распространенность, то в Англии, наоборот, из-за их недоступности значительной части общества. К тому же, в англоязычной культуре наблюдается смешение практик разных народов, в то время как в России наиболее популярны проверенные, национальные средства страны, что и влияет на значительную признанность среди населения.

Ключевые слова: суеверия, альтернативная медицина, английская народная медицина, российская народная медицина

SUPERSTITIONS IN ETHNOMEDICINE IN ENGLAND AND RUSSIA

Snezhko Tatyana Mikhailovna, Timeeva Lidia Vladimirovna, Musina Olesya Rakibovna

Abstract

Introduction. Gradually in different corners of the globe folk medicine was formed, which continues to develop nowadays. The article compares the attitude to the means of treatment of alternative medicine of the inhabitants of England and Russia. **The aim of the study** is to reveal the originality of the phenomenon of folk medicine in the cultures of England and Russia. **Material and methods.** The authors of the article conducted a sociological survey among the Russian-speaking population on the attitude to folk medicine. The data of the national survey in England, conducted at the initiative of Bristol, Southampton, York and Glasgow in 2018, were used for comparison. Comparative, correlation and regression methods were used to analyze the survey results. **Results.** Similarities and differences of folk medicine superstitions of different countries were explained, the results of the sociological survey revealed the relevance of alternative means of treatment in modern society. **Conclusion.** The problem of the use of traditional medicine remains relevant in modern society. According to the results of surveys, the attitude to traditional methods of treatment in the two countries differs significantly: if in Russia there is a significant prevalence, in England, on the contrary, due to their inaccessibility to a significant part of society. In addition, in English-speaking culture there is a mixture of practices of different peoples, while in Russia the most popular are proven, national remedies of the country, which affects the significant recognition among the population.

Keywords: superstitions, alternative medicine, English folk medicine, Russian folk medicine

INTRODUCTION

Superstitions form an important part of people's spiritual life. Many of them continue to be popular in our technological 21st century. Superstitions of folk medicine occupy a special place among them.

The paper compares the attitudes to folk medicine among the population of England and Russia. This analysis is interesting in its novelty: superstitions of folk medicine in different countries have not been compared before, as well as the attitudes of the population to this phenomenon. The approach provides a multilateral study of the uniqueness of the cultural code of each country, allows to reveal the relevance of alternative medicine means.

The aim of the study is to identify the uniqueness of the phenomenon of folk medicine in the cultures of England and Russia.

MATERIAL AND METHODS

The results of surveys among the population of England and Russia were used as research material. The survey for Russian citizens was conducted in electronic format on the basis of Google forms and included 6 closed (age, gender, place of residence, use of folk medicine, comparison of the effectiveness of alternative and official treatment methods) and 1 open (listing of practiced treatment methods) questions. Inclusion criteria: age from 14 to 65 years, residence in Russia. Exclusion criteria: residence in Russia for less than 5 years, unfamiliarity with the Russian language.

For comparison, we used the data of the national survey in England, conducted at the initiative of Bristol, Southampton, York, University of Bristol and University of Glasgow University in 2018. Ten questions were included in a weekly population survey conducted by Ipsos MORI. A nationally representative quota sample of adults (aged ≥ 15 years) was used. Questions focused on use of alternative medicine remedies within 12 months, reasons for non-use, opinion of the methods, and willingness to pay for this treatment.

Comparative, correlation, and regression methods were used to analyze the survey results, and comparisons were made.

RESULTS

1. Superstitions have developed throughout the history of mankind.

According to one theory, they occurred due to random coincidences of unrelated events which could be confirmed due to mass occurrence. Such random coincidences were firmly fixed in consciousness, and the facts of their fallacy were confidently displaced. Some of the superstitions originated from actions, rituals that once had practical application, but later retained only symbolic meaning. Many superstitions of folk medicine have a similar origin.

2. The prevalence and social significance of superstitions is explained primarily by the fact that it is one of the first and accessible ways of describing all incomprehensible phenomena. The

feeling of powerlessness before the mysterious and unknowable makes a person ignore the contradictions of direct experience. According to P.P. Blonsky superstitions play a huge role in «primitive science», being a perpetuation of some precedent forever and allowing to predict the future [1].

3. Superstitions of folk medicine are divided into several groups (fig. 1)

4. The original unity of the collective unconscious, according to C. Jung, common spiritual heritage (due to the similar way of life, trade and cultural ties and other reasons) can serve as explanations for the kinship of superstitions of different peoples. Both in Russia and in England there are many recipes against the most common, recognized since ancient times diseases, such as whooping cough, fever, toothache, runny nose, bleeding, barley, warts and some others.

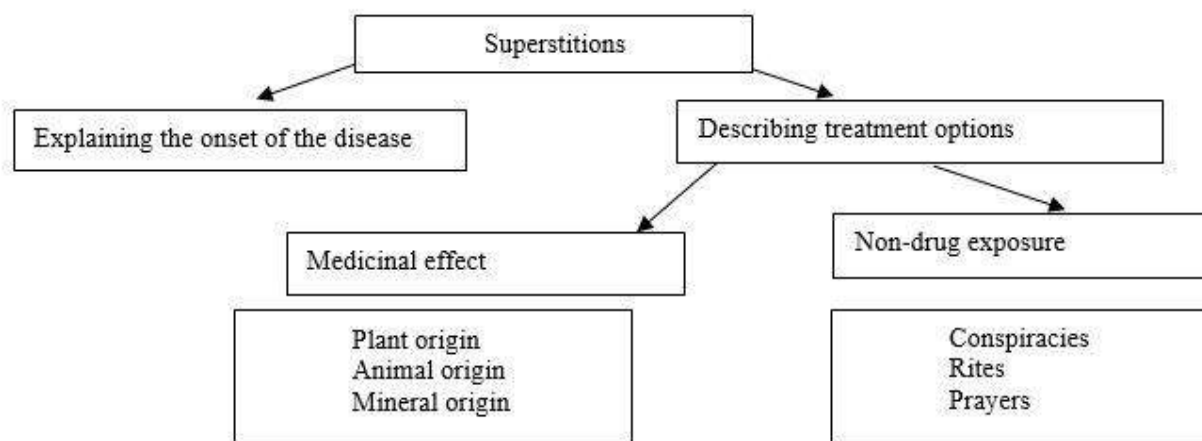


Fig. 1 Classification of superstitions of folk medicine

Each culture also has unique knowledge, sometimes specific to certain areas within the same country. The differences are due to local life styles.

While widespread superstitions can be explained even if they are not based on practical observations, local, unique beliefs are not. In these cases, superstition is a form of social tacit agreement, a tradition that does not require proof and explanation.

5. Some superstitions of folk medicine do have some therapeutic effect. With a competent approach, natural, chemically pure compositions can have a significant positive effect on the body. In addition, it was traditional medicine that became the basis for the formation of a scientific approach.

However, it should be remembered that folk ways of treatment should not replace rational, but only serve as a supplement, in consultation with the treating specialist. Unreasonable use of dubious means of folk medicine is inadmissible.

6. The authors conducted a sociological survey on the attitude to superstitions of folk medicine and their prevalence. 212 people took part in the survey. Such a choice is due to the interest in the issue of the position of folk medicine and attitudes to it among people of different age, sex and place of residence. A significant difference in the direction of the female gender does not allow to obtain a valid analysis of the questionnaires on this feature.

The results of the survey showed that the majority of respondents, regardless of their place of residence, selectively believe in omens, while slightly more than half used folk medicine remedies (fig. 2).

The most common remedies were products of animal origin (badger fat, goose fat), especially bee products (honey, propolis, wax, bee pommeranian was mentioned), phytotherapy (chamomile, celandine, calendula, plantain, mustard, oregano), incantations ("to calm the child", "for the sake of laughter"). At the same time, 41% of respondents under 30 years old (67 respondents) did not use folk medicine, and from 30 to 65 and above only 22% (11 respondents).

To the question: "In your opinion, what medicine is the most effective and safe?" 51.4% (110 respondents) believe that joint application of folk and official medicine, 45.8% (97 respondents) - official medicine, and 2.8% (6 respondents) - folk medicine.

7. A population-based survey in England found that "of the 4862 adults surveyed, 766 (16%) had seen an alternative medicine practitioner. People were most likely to visit for chiropractic care, acupuncture, and yoga, Pilates, reflexology, mindfulness or meditation. Women, people of higher socioeconomic status and people from southern England were more likely to have accessed these therapies. Most of the appointments were by self-referral (70%) and self-funding. Respondents were willing to pay varying amounts for practices; 22% would pay nothing. Almost two in five respondents felt that NHS funding and GP referral and/or approval would increase their use of alternative medicine."[3]

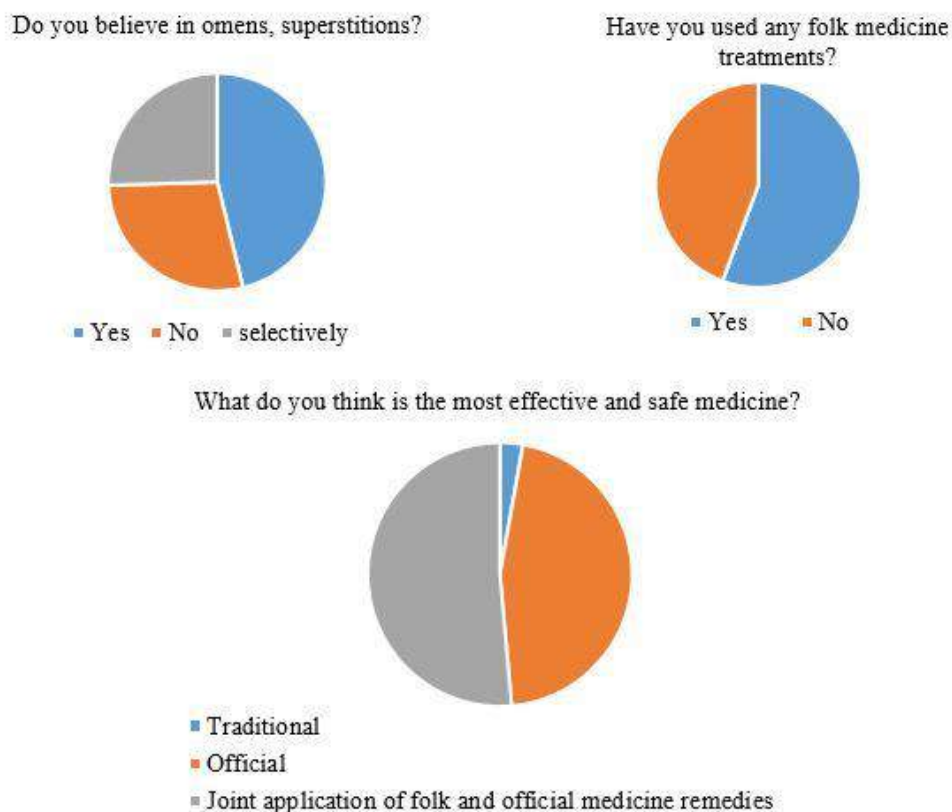


Fig. 2 Results of the sociological survey

RESULTS

According to the results of the survey of Russian residents it was found out that the majority of respondents believe in superstitions and use methods of folk medicine treatment. The regularity of using alternative methods of treatment from age is revealed. This can be explained by the distrust of older people in the means of official medicine due to lack of awareness, or by the ignorance of the younger generation of the variety of alternative medicine, lack of interest in the customs and traditions of their ancestors.

According to a national survey in England, "the use of alternative remedies varies according to gender, geographical location and socio-economic status. Most are self-funded; some are approved and/or referred by the GP, especially those of low socioeconomic status. Researchers, patients and commissioners should collaborate to examine the efficacy and cost-effectiveness of alternative medicine remedies and consider its availability in the National Health Service"[3]

Thus, the use of folk medicine is more widespread in Russia, with Russian people more often turning to national methods of treatment. A distinctive feature of England is the mixing of treatment methods of different nations (acupuncture-China, yoga-India), spreading not remedies but treatment practices. Perhaps because of this there is less prevalence and availability [4].

The obtained results can be used in further research on folk medicine in different countries, characterizing the features of alternative methods of treatment. The study also contains statistical data

that reveal public confidence in some folk medicine remedies, which in clinical practice can be used to draw up an individual treatment plan.

«These data serve as a valuable reminder to practitioners to ask patients about their use of alternative medicine and should be collected regularly to facilitate prioritization of the traditional medicine research agenda» [5]

CONCLUSION

Thus, Russian and English superstitions in the field of folk medicine, depending on their origin, can be similar and different, which in no way reduces the diversity of methods and their demand for a long time.

The effectiveness of some superstitions has been confirmed by science, while others serve as an illustration of the methods of treatment in folk medicine, forming a kind of cultural code of the nation. The use of folk medicine requires the advice of a specialist.

In the course of analyzing the results of surveys of the residents of the two countries it was found out that in Russia the most widespread methods of folk medicine treatment are the most common, especially among people of the older generation, the other factors have minimal influence (place of residence) or were not sufficiently studied due to the insufficient number of answers (in particular, male respondents). Among residents of England, the frequency of use varies depending on gender (female respondents were the most frequent users), geographical (southern England) and socioeconomic status (the most affluent strata of the population). As in Russia, independent use of folk medicine remedies is widespread. Significant divergence in the spread of certain practices is revealed.

LIST OF REFERENCES

1. Саенко, Ю. В. Психология и суеверия / Ю. В. Саенко. – Москва: Институт психологии РАН, 2006. – 344 с.
2. Голицына, О. Ю. Суеверия и предрассудки в русской медицинской культуре XVIII века / О. Ю. Голицына // Вестник Северного (Арктического) федерального университета. Серия: Гуманитарные и социальные науки. – 2009. – № 6. – С. 17-21.
3. Complementary medicine use, views, and experiences: a national survey in England/ D. Sharp, A. Lorenc, R. Morris [et al] // BJGR Open. – 2018. – Vol. 4, № 2. – P. bjpgopen18X101614
4. Radford, E. Encyclopedia of Superstitions / E. Radford, M. Radford. – New York : Philosophical Library, 1949. – 272 p.
5. Complementary and alternative medicine use in England: results from a national survey / K. J. Hunt, H. F. Coelho, B. Wider [et al] // Journal of Public Health. – 2004. – Vol. 2, № 26 – P. 152–157.

Сведения об авторах

Т.М. Снежко* – студент

Л.В. Тимеева – старший преподаватель

О.Р. Мусина – старший преподаватель

Information about the authors

T.M. Snezhko* – Student

L.V. Timeeva – Senior Lecturer

O.R. Musina – Senior Lecturer

*Автор, ответственный за переписку (Corresponding author):

tatyana_snezhko@inbox.ru

УДК: [616.212.5-007.5-06:616.21]-053.2

ИСКРИВЛЕНИЕ НОСОВОЙ ПЕРЕГОРОДКИ, КАК ФАКТОР РИСКА РАЗВИТИЯ ХРОНИЧЕСКОГО РИНИТА И ДРУГИХ СОПУТСТВУЮЩИХ ОТОРИНОЛАРИНГОЛОГИЧЕСКИХ ЗАБОЛЕВАНИЙ В ДЕТСКОМ ВОЗРАСТЕ

Суркова Екатерина Витальевна^{1,2}, Ялунин Николай Викторович¹, Пенькова Елена Анатольевна²

¹Кафедра анатомии, топографической анатомии и оперативной хирургии

²Кафедра иностранных языков и межкультурной коммуникации

ФГБОУ ВО «Уральский государственный медицинский университет» Минздрава России
Екатеринбург, Россия

Аннотация

Введение. Хронический вазомоторный ринит - одна из наиболее распространенных форм хронических неаллергических заболеваний верхних дыхательных путей. Хронический ринит является полиэтиологическим заболеванием. Одним из наиболее распространенных факторов риска развития хронического ринита является