Development of the Theory and Practice of Social Work in Western Europe and the USA in the XIX-XX Centuries

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Abstract:

The article describes the development of the theory and practice of social work in Western Europe and the USA in the mid-XIX-XX centuries. A brilliant theory of the scientific worldview was developed in the 50s of the twentieth century. The closest interpretation of O. Comte's "positive philosophy" was given by V. Soloviev. V. Soloviev wrote that "the personality of O. Comte evokes compassion rather than fear".

Keywords: theory of social work, practice of social work, scientific worldview, field of social work, professional training, scientific knowledge, social conflicts.

Introduction. At the end of the XIX-XX centuries, the issue of professional training of people providing assistance to those in need became acute. A group of people formed who said that women should not do social work. Proponents of the "male characters only" profession emphasized the need to know the client's personality in order to effectively work with those in need. However, at the end of the XIX-XX centuries in the United States, women also began to play a large role in the study of the theory of social work and the organization of professional training of social workers.

In European countries, the importance of scientific knowledge about the world and society as a whole is increasing.

By the end of the XIX century, all these processes only intensified in Europe and the USA. It is worth noting that the large number of potentially low-skilled workers and the shortage of jobs led to their relatively low wages in almost all European countries at the time, causing intense social conflicts that could threaten the existing political system.

Research results.

The socialist Blank and his comrades, on the contrary, believed that the main task in organizing social protection should be performed by the state. Other scientists tried to classify and systematize those in need by age, financial status, gender, financial situation, level of ability to work, and so on. This issue is discussed in detail in the works of the famous German philosopher and psychologist G. Münsterberg. They tried to scientifically define the category of "those in need" based on their income and prospects. There is also debate about the appropriate level of social support, as some researchers believe that if it is provided in "excessive" amounts, it can lead to increased social dependency. Ways to prevent poverty were also considered, and many saw them in the implementation of basic targeted government social policies and government intervention.

The relationship between employee and employer is also highly controversial. The famous Italian psychiatrist and forensic expert C. Lomborzo expressed the opinion that some categories of criminals and immigrants have congenital mental anomalies. Liberal scholars have blamed external social conditions for centuries. However, they pointed out not only the inability to earn enough money to live, but also the negative impact on the environment, low levels of provision and much more:

✓ personal and psychological characteristics;

✓ physical condition, that is, the level of profitability;

✓ specific "ideology" and other close social environment;

✓ general living conditions of the social group to which those in need belong, and so on.

Determining all these factors should help determine an individual approach to the object of social support and specific forms of support. At the end of the XIX-XX centuries, the issue of professional training of people providing assistance to those in need became acute. It is worth noting that at first there was a very heated debate about the gender of the social worker. This was even discussed separately at a congress held in Milan in 1905. Proponents of masculinity in the profession emphasized the need to know the client's personality and environment in order to work effectively with those in need. The "ladies" felt that they did not have such information and noted that it was difficult for them to obtain detailed information about life in the slums. However, a different opinion soon prevailed. There are certain qualities that women have and they have expressed the opinion that clarity of perception is better than in men, and the ability to empathize and console is predominant.

This position was strongly defended by social workers, especially feminists, among whom were many philanthropists. They viewed this approach as another form of gender discrimination and demanded the right of women to become social workers.

However, at the end of the XIX-XX centuries in the United States, women began to play a greater role in the study of the theory of social work and in organizing the professional training of social workers. D. Adams and M. Richmond became Nobel Peace Prize laureates (1939). In the impoverishment of a person, he believed that his social environment plays a large role, and tried to transfer the English experience called "settlements" to America.

Its essence was as follows: a group of rich and educated patrons of the arts temporarily moved to live in poor neighborhoods. The following goals are expected to be achieved:

➢ to familiarize philanthropists with the real situation of workers and the needs of the poor;

➢ develop the most effective methods of social assistance based on the experimental data obtained;

➢ provision is made for the implementation of social work through direct support for those in need at their place of residence, including material support and the implementation of individual social and educational "retraining" programs.

A basis was created for reaching out to these people in need, their real needs were comprehensively studied, specific assistance measures were taken, and the situation was constantly monitored. M. Richmond made a great contribution to the development of the theory of social work in the last years of the XIX and early XX centuries. He always defended the superiority of an individual approach to the problem of helping those in need. Following the old Puritan traditions of New England, somewhat strengthened by the liberal sentimentalism of the late XIX century, M. Richmond considered poverty a kind of psychological disease and believed that it should not be cured by nationwide social reforms or the creation of a single state charitable organization, but individual measures were taken for each needy. M. Richmond introduced the following sequence of social work with each client: collecting facts about his condition and lifestyle, social diagnostics, that is, selection of funds, social therapy, that is, direct work.

Social therapy is implemented in two ways: direct and indirect. The first involves a conversation with the client, establishing a close connection with him, giving recommendations on further actions and, if necessary, providing any specific support - from getting a job to paying a small allowance. The indirect method assumes the client's close circle, his family, as a very strong factor influencing a person to perform a certain job. Interestingly, M. Richmond emphasized the need for nationwide measures to support women abandoned by their husbands or children, who are considered needy groups. Thanks to his support, the first National School of Applied Philanthropy (now one of the faculties of Columbia University) was opened in the United States in 1898 to train social workers.

Similar theoretical changes were made at the end of the XIX-XX centuries, and in a number of European countries, for example, in Germany, the feminist A. Solomon was widely known; she created social schools for women in 1908, although she trained state and municipal employees and supported priority of an individual approach. It should be noted that this happened in Protestant countries of Europe (England, Sweden, Germany, Holland) and in Russia at the end of the XIX-XX centuries. The first educational institutions for the professional training of social workers appeared. In traditionally Catholic countries (with the exception of France), such educational institutions appeared only a few decades later.

Let's return to the practice of social work in the historical period under review; as noted, in 1834, radical reforms in this area were implemented in England (the most advanced country of that time). In particular, the aforementioned law on compulsory financial support for those who cannot provide for themselves was repealed.

Analysis and discussion of the research results.

The state really tried to be more rational and selective in determining the circle of people who should be helped. A number of districts were formed in the country, in which special councils, consisting of justices of the peace and elected citizens (including women), were supposed to identify these individuals and select appropriate persons to support them. Control over the activities of district councils was carried out by the central body of care for the poor, which had a semi-state, semi-public character. Later, at the end of the XIX and beginning of the XX centuries, a special Ministry of Social Services was created in England. With the help of such measures, it was possible to slightly reduce the number of people receiving various types of social assistance. In 1863 they made up 5% of the population.

At the same time, measures to combat begging in England were somewhat strengthened. This revived the practice of forcing able-bodied paupers of both sexes into workhouses or sending them to newly created colonies. At the same time, non-governmental charity (both from religious and secular organizations) has increased significantly in the country. Such sentiments were reflected in

the statement of Prince Albert (the husband of Queen Victoria, who ruled England for almost the entire second half of the XIX century; the phrases "Victorian era" and "Victorian traditions" appeared in his honor). It should be noted that in the late 50s of the XIX century, when these words were uttered, the opinion of a member of the royal house was like a law for a significant part of the English aristocracy. At some point in the second half, private philanthropy in England developed more than in other European countries.

It should be noted that in the second half of the 19th century, when individualism was most pronounced in Europe, society's view of helping all those in need (especially after breaking the law) was not widespread.

Assistance, as a rule, is a moral, not a social duty of each state. It was during this period that many semi-religious, purely secular charitable societies appeared in the country, which tried to see their activities taking into account elements of a scientific approach to helping the poor. In 1878, the Salvation Army was created here, a semi-religious organization designed to "save religion" and provide material assistance to the poor.[1] The actual impact of the activities of these public benefactors can be assessed vaguely. On the one hand, they support those in need, often save them from hunger, give them work, and provide for the sick and elderly. However, there is other evidence that at the end of the 19th century, the famous American writer Jack London, carried away by socialist ideas and being an American individualist at heart, conducted an interesting sociological experiment in the capital of England. Wandering and almost penniless, he went to the poorest areas of the city and tried to stay there for a few days. The writer wrote about his impressions in the documentary book "Salvation". The writer's main conclusions were as follows:

The main reasons for the impoverishment of some of the townspeople lie both in the unjust social structure and in the habits of submission to the existing order and the lack of personal initiative in finding work among the British. They were opposed by enterprising and self-confident Americans. This situation can only be corrected gradually and only by providing well-paid work to those who need it, since a daily gross wage for unskilled work is not a good incentive to seek it. Charities are ineffective and many are accustomed to professional begging. In the second case, the author gave a personal example of a Salvation Army hostel. After spending the evening and having some breakfast, they tried to set aside a few hours for preaching in the church.

The writer's refusal to go to church due to the need to find a job later led to a ban on visiting this shelter. At the same time, in London they found out that the hostel has regular customers who stay there for the night and eat every day. They spent half the day in church, then begged on the streets, got drunk and returned to the shelter. Perhaps such harsh statements by the writer were partly explained by his socialist beliefs. However, the Salvation Army has also been criticized by writers. The situation was different in the German Empire. Here, despite the existence of a whole network of public, municipal (local) and religious charitable organizations, the state exercised strict control over social "support" at the national level, and this was done through various types of compulsory state social insurance measures.

In 1880-1890, on the initiative of Chancellor Bismarck, a number of laws were adopted in Germany:

✓ labor medical insurance;

✓ accident insurance;

✓ pension insurance of employees;

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✓ disability insurance.

There is no doubt that one of the main motivations for passing these laws was to reduce the influence of Bismarck's growing German Social Democracy. Insurance payments were relatively small. At the same time, the holding of these events shows that in the context of the Industrial Revolution, the state had a role to play in supporting those in need, not only municipal authorities, but also the secular and religious benefactors of wealthy England, and the United States could still afford it.

During World War I, social welfare improved in Germany. During this period, when the number of people in need of help increased sharply, England was forced to "overtake" Germany by creating state social support structures.

In the last quarter of the 19th century, a similar "state" approach to social support was observed in France and especially in the newly formed Kingdom of Italy. In France, which had a strong tradition of state and municipal assistance, during this period Charitable Orders were established in each municipality, including villages, whose task was to organize social support in their residences; In 1893, a law was passed here providing free medical care to the poor.

As for Italy, it was finally united under the rule of one monarch in 1861-1870. Previously divided into a number of independent classes, social support was at a low level and was mainly provided by medieval religious organizations. There were almost no traditions of secular charity and municipal support, so the state had to act as the organizer and coordinator of any social support.

Conclusion.

Thus, the first professional training programs for social workers appeared in Amsterdam at the end of the XIX century, then in Berlin, London and in the USA at the beginning of the XX century at a professional level. When making a social diagnosis and choosing methods and tools of social work, they are guided not by general ethical criteria, but by a scientifically based professional approach.

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