

**CURRENT ISSUES OF INCLUSIVE TOURISM
INTRODUCTION IN UKRAINE AND OTHER
COUNTRIES**

Poznań

Current issues of inclusive tourism introduction in Ukraine and other countries: collective monograph

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Chapter 1 THE HISTORY OF SOCIAL ASSISTANCE TO PEOPLE WITH DISABILITIES

The social service delivery system for people with disabilities: a historical perspective

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Abstract. For the functioning of the system of providing social services to people with disabilities, it is necessary to consider the history of the establishment of social services in the territory of our country, even when it was not. That is, the period of becoming a socially conscious nation that cares for and respects each other's rights and opportunities is the goal. The historical stages of the formation of social service delivery processes are considered and described. The process of development of social relations and solutions of problems that arose during the formation of this system is reflected.

Keywords: social relations; social services; disabled people; historical stages; the social protection; difficult life circumstances

In solving acute social problems, increasing importance, along with the improvement state system of protection of the population, acquires the revival of forms and methods of philanthropy of different organizations, public associations and individuals. Charity is, first of all, expression focused attention to people who, for various reasons, can not provide at least minimum conditions of proper existence under the specific circumstances of the public everyday life, as well as providing them with a feasible Help in preserving and organizing their life, maintaining their material, social and psychological state.

Ancient Slavs, including the Proto-Ukrainians, who are known from historical sources from the VI century A. C., have lived, as we know, generic communities.

Naturally, they have fixed certain stereotypes of joint and individual behavior. These processes formed historically early forms of social relations, adopting a protective function in the system of kind as home, fundamental. It is important to note that before the emergence of class society, this function was originally inherent to all human communities. Slavic tribes is no exception. Mechanisms of relations over time complicated and acquired ethnic coloring, internal specificity.

The main occupations of the ancient Slavs were farming and cattle, which demanded the performance of labor-intensive work group and even collective efforts. That is why in everyday life of the Slavs of such great importance the community became an organ of local peasant self-government. His competence belonged to the land redistribution, taxation, litigation, and the question of assistance to needy. The Tribal community was united by mutual responsibility of relatives in material assistance, protection and revenge for the wrongs and insults inflicted by anyone. This mutual obligation was due to both the collective character of production and family ties between members of the genus.

With the collapse of tribal links, dating from the beginning of the IX century, the ancient Slavs began to unite in the territorial, or as they were called, the neighboring communities, which covered several families and owned a certain territory. Unity of such community maintained a wide range of domestic and economic ties that focused their supremacy on everyday social (more precisely-life) problems settlement (Furman, 2018).

In his article A. Stopchak said: «History of social protection began with the charity of individual communities, manifestations of compassion. Support from citizens is usually not wore a systemic nature» (Stopchak, 2010).

Everyday practice of human protection in the system of an ancient family, whose vital activities subordinated to public norms, found the reflection in specific forms of assistance and mutual assistance, four of which were fundamental:

- cult forms of help and support. They are in ritual form «helped» Slavic community «to build a» philosophy of care, and the imitation of them, acts in their

sample forms rules altruistic (altruism as unselfish concern for the welfare of others) the acts of a group of people united by certain interests.

Mages actively formed stereotypes of behavior – in the ancient tradition of priests, soothsayers, sorcerers. They played the role of certain subject regulators of mass, group relations. And they usually acted under the conditions of economic, social or personal crisis, when it was necessary to solve some urgent problem, performing sacred and social functions:

- community generic forms of assistance and protection within the genus, family, settlement. They are associated with Vedrussian generic space, in which was laid a tradition of caring for the weak and infirm. Moreover, the forms of support for the old were different. If the family did not come to help, the community took care of them. The named form remained until the end of the XIX century;

- economic forms of assistance and mutual assistance. They are based on «all mutual assistance», and in the economic sense – a form of exchange, originated in the primitive community with the appearance in it of distribution of labor and personal property. Early forms aid and mutual aid initially had ritual character and until nineteenth century persisted in the form of popular holidays.

Kind of archaic model aid are tools, that simultaneously were and form of joint activities and form of aid poor peasants, included in themselves a joint processing land, transportation of hay, bread, manure, construction huts, mills (mostly for conditions treat aides master).

Another type of economic assistance is the joint use of working cattle, when the cultivation of the land was carried out by «hired oxen». Consequently, the social ties that really supported the preservation of the life of the Ukrainian settlements, important for all members of the ancient community, became the basis for the emergence and development of the Christian model of assistance and support to all who clearly needed them.

Common features of different peoples, as known, is the ability to compassion and empathy, willingness to respond to someone else's trouble, to come to the aid of the like. Written references of western travelers of antiquity indicate exceptional

hospitality, mercy, kindness, sensitive attitude to the prisoners of our ancient ancestors. Slavs also cared about compatriots who got into trouble. Benevolence, humanity, openness of the Slavic soul were formed under the influence of special geographical and natural conditions, among which it is possible to distinguish the vastness of the plains and forest-steppe spaces, a temperate climate, the constant need for collective protection from the militant Polovtsians and other neighboring peoples. The spirituality and culture of the Slavs also developed rapidly thanks to the resolute activity of the enlighteners Cyril and Methodius, who in 898 created for them a single book-written speech. It turned out to be one of the determining factors in the formation and development of Slavic civilization, that special spiritualization of everyday life of our ancestors, who are characterized by goodwill, sympathy, trustfulness and love for their native land (Borovskij, 1982).

In X-XII centuries in Ukraine-Rus there is a change of model of the help and support needing. This is mainly due to the transformation of the socio-economic situation and the development of the cultural space of everyday life of the Slavs. At the beginning of the IX century, the collapse of the primitive communal system ended here, and therefore tribal ties and relations were destroyed. The latter were replaced by territorial, political and military, tribal alliances arose, on the basis of which the state – Kievan Rus was eventually created. The ruling social group of the young state became the Prince and his vigilantes. In 988, Christianity in the orthodox version is recognized as the official state religion, and therefore there is a new influential organization – the Church.

The Christianization of the Slavic world had a decisive impact on all spheres of life of the then society, on social relations, which naturally affected the nature, forms of assistance and support of a people. From this time the Christian concept of help, which is based on the philosophy of love for one's neighbor, began to form. «Thou shalt love thy neighbor as thyself» - this formula becomes a moral law, which determines the high human essence of the person's act. On the other hand, it reflects the social act of unification of different populations, thus becoming an indicator of belonging to a certain community.

Of course, the main objects of assistance are the sick, the poor, the orphans. There are legislative acts regulating relations in the field of support and assistance to various categories of the population. Among the oldest sources of law are the Church statutes of princes Volodymyr the Great and his son Yaroslav the Wise, containing the norms of marriage and family relations. There are also new subjects of assistance Prince, Church, parish, monasteries, approved and its main directions-princely and Church-monastery support, parish charity, alms (Sokhan, 1991-1998).

Prince Volodymyr, introducing Christianity in Kievan Rus, he deeply perceived the canonical provisions addressed to the soul of man, urging the public to worry about their neighbor, to be merciful. Vladimir, according to the chronicle, imbued with the spirit of Christian teachings, ordered «every old man and the poor to come to the Prince's court, take food and drink, and money from the Treasury». And since the infirm and sick could not get to his court, the Prince ordered to make carts, where they put bread, meat, fish, vegetables, honey in barrels, kvass and carried around the city. Such needy people were given everything for proper support of life.

In order to develop charity, to give it an organized character, Prince Volodymyr in 996 issues a Charter (law), in which, according to religious instructions, he entrusts the clergy and Church structures with guardianship and supervision of hospitals, baths, shelters for the lonely, establishes a «tithe» for charitable institutions. His example was followed by other representatives of the princely power and the clergy, and therefore charitable activities acquired in Kievan Rus more directed and organized nature, has reached a systematic (Zhukovskiy, 1993).

A worthy successor of the works of his father Vladimir, including the help and support of the disadvantaged, was the Grand Prince of Kiev Yaroslav, nicknamed by the people for his extraordinary mind Wise. He founded an orphan school, where about 300 young men studied on his maintenance. «Russian Truth», the first written Russian code of laws, was the most famous author of the book. Its structure covers 37 chapters and, in addition to articles of a criminal nature, has articles of a social orientation, which was an unusual step for the then European States (Hrushevskiy, 1991-1998).

A. Stopchak also believes that «the first social law, which proposed a social program, was the «Russian Truth» and the initiative for the introduction of certain types of social assistance belonged to the princes» (Stopchak, 2010).

In general, the laws of Yaroslav were very humane for the times, after all, solved the urgent problem in question. «Russian Truth» was the first Slavic code of laws, resembled modern social programs. Subsequent sets of laws were largely modeled on the «Russian Truth», asserting the foundations of social policy in the Principality.

Grandson of Yaroslav the Wise Volodimir II Monomakh – Grand prince of Kiev – left the first kind of moral instruction, addressed to the younger generation. It is filled with sincerity and Christian humanity. And yet the help of princes and other worthy people was by no means systematic and comprehensive. In the annals almost no recorded forms of its manifestations in extreme situations – during famine, (epidemics), floods, although in the medieval period of development of Kievan Rus more than 40 years falls on the «hungry years» (Sokhan, 1991-1998).

For many centuries, social assistance in Ukraine-Rus was largely concentrated in churches and monasteries. Since orthodoxy was instilled in Kievan Rus initially had neither its own institutions, nor a system of financing, nor priests, their formation is engaged in the state. The type of relationship between church and state in was borrowed in Byzantium. Financial support of the church is carried out by deductions from the princely income.

Having a higher culture of life, monasteries constitute a multifunctional system in which there is a special type of self-help to a person associated with the most important areas of his life communication, education, cohabitation in society, treatment, housekeeping. Therefore, in many ways, the traditional functions of monastic life are perceived by the population of Kievan Rus as a discovery. Therefore, the monasteries strengthened economically, turn in a sense into centers of charitable social activities. They perform four main functions: treatment, provision of the poor (mainly in the form of one-time assistance with natural products-alms), literacy, control. Accordingly, special forms of support are created for each of the functions of the monasteries, which indicates the lack of specialization in their activities in any one

form of assistance, which is characteristic of the Church institutions of the West (Temko, 2001).

The work of S. Verkhratsky «History of medicine» provides an opportunity to see a certain historical pattern of social protection in Ukraine. Its author first of all offers to consider the brotherhood – the religious and national organization of the Ukrainian prosperous petty bourgeoisie, which in the XV–XVIII centuries played an important role in life of our people, in its struggle against national oppression by the Polish nobles, against subsequent attempts of Catholicism. Their duty was to carry out religious charitable activities. In addition, they were called to provide the Church with people who could rule the Church, that is, they could read and write, help the impoverished and sick members of their parish. Education in fraternal schools provided only instruction in reading and writing, but for those times it was a matter of great importance (Verkhratskyi, 1991).

In Ukraine, in the XVI and especially in the XVII centuries, certain successes were achieved. Primitive brothels, where, of course, medical care was not, in the XVI century called hospitals. For example, in 1522 at Onufriivsky monastery the brotherhood arranged hospital for which received the considerable material help from the Moscow Tsar Fedir Ivanovych. In the suburbs of L'viv, four more small hospitals were opened at Ukrainian churches. Fraternal hospitals were maintained by means of parishioners.

When the Zaporizhzhya Sich became a place of concentration of several thousand people, when after the campaigns of the Zaporozhzhya Cossacks there were many wounded, some of whom remained permanently disabled, the Sich was forced to build its own hospital at the Trahtemyr monastery above the river Dnipro. Thanks to the large funds provided by the Sich, this monastery became one of the most famous in Ukraine. It with the Cossack hospital more than once plundered and destroyed, but the Sich quickly restored it. However, in 1678 the poles completely destroyed it.

Among the Zaporozhian Cossacks popular was folk medicine. Many of them were known in herbal medicine. During the campaigns, battles among the Cossacks was determined by persons who were instructed to treat the sick and wounded for a

reward from the treasure. According to the French engineer and researcher Boplan, who visited the Sich, the Cossacks used very peculiar and effective means of medical self-help and mutual aid. Many Cossacks, the so-called characterizers, possessed the secrets of therapeutic suggestion. Such healers, often self-taught, maintained relations with certified doctors, who on their own initiative treated local residents and passed them knowledge of medicine, sanitation, personal hygiene.

All monasteries willingly took care of the Zaporozhian Cossacks as had from it material profit in the form of precious decoration of churches and big contributions. Monks treated and cared for the sick in hospitals.

With the destruction of the Sich Cossacks hospital at Mezhygirskiy monastery was supposed to turn in a wheelchair accessible public house. However, the latter was arranged in the Kirilliv monastery in Kiev, and a military hospital was opened in Mezhyhirya (Yavornytskyi, 1990).

The history of social services reaches personal philanthropy, which has always been inherent in people as a manifestation of natural empathy and the desire to support their authority in this way. However, the manifestations of charity were an adequate response to public needs. From the first steps of civilization, when the family, the household acquired the characteristics of the main production unit of socialization, naturally laid the care of the disabled on other family members or families. Those who were left helpless outside the family, or the whole family was stranded, could count on the help of the community. Protection of the needy was carried out in the form of personal and public charity when it came to the survival of a person or family.

The monks of the Kiev-Pechersk monastery were particularly generous. Theodosius of Pechersk built a special house near the monastery, where beggars and cripples were kept. In this historical era, the attention of society to the Affairs of charity and donations is fair to put in the millennial time dimension in the first place. A distinctive feature of the charity of this period was the «blind» distribution of alms. Moreover, the beggars were not asked about anything, because it was forbidden by the teachings of the Holy fathers.

Naturally, the aid was given mainly in the form of vital products, because the money turnover was almost not developed. However, despite the lack of information about the real needs of the petitioner, alms achieved its goal. A hungry man did not take building materials, and a burned man, if he was not hungry, did not ask for bread. In any case, the help was varied and answered the real need-the urgent need of life.

So, in the XIV– first half of the XVII centuries, secular approaches to support and help those in need begin to unfold. Later it was called a private charity, which was manifested in helping the hungry, as well as in the treatment of the poor. Both former statesmen and clerics were engaged in such activities. If for civil servants, medical care was a reward for loyalty, courage and the like, then in the new tradition, it was born, it was presented as a charitable action – as the idea of Christian service to one's neighbor. For example, the landowner Uliana Osoryina in hungry years shared the fate of her peasants, and also cared for the sick and infirm. Such charity researchers call «Christian social work». Presumably, the main profile of such charity of this period is associated with the support of the poor and the treatment of the sick. However, no less important, it was the redemption of captives. And here there are grounds to speak not about single actions of individual benefactors, but about a mass phenomenon (Horilyi, 2004).

The chronicle of the Ukrainian fraternities of Orthodox public associations records numerous facts of the creation of hospitals and other charitable institutions.

The basis of the social system, which was established in the Dnieper after the revolution of 1648, was equality. Everyone could enter the Zaporozhian army, enjoy Cossack rights and freedoms. According to D. Yavornytsky, «Zaporozhian community reached the full ideal of equality, not known in the ancient world, neither in the middle ages, nor in the new centuries». Between the various social strata there were no sharply specified limits, much less opposition.

The defining burden of social assistance in rural areas was borne by the community. In the XVI-XVIII centuries, the community, while maintaining certain continuity with the Kievan Rus association, played the role of class organization of the peasantry, which regulated all aspects of its daily life. At the same time, it was, on the one hand, a certain relic of the medieval system, and on the other – a democratic

organization that rallied the peasants in the struggle for their rights, for proper social protection.

In this form of public self-government, an important role was played by public councils, courts, courts, customary law, simple procedural rules, including the election and appointment of officials. Their functions included consideration of social issues. In General, the community was responsible for all its members, especially for the poor, beggars, vagrants. According to the Charter, it was obliged to support the poor, and the manor court should take care of providing them with a certain income, giving cash to purchase the most necessary.

Therefore, it was the leaders of the community who had to organize a shelter for the poor (in a special house or free huts). The elders, as well as impoverished families of villagers, were helped with food on the eve of holidays, before Easter and Christmas. They were forbidden to beg in other villages, because it negatively affected the reputation of the community. At the same time, charity was stimulated. Our ancestors believed that for giving to the poor, the offended is given in heaven, and in earthly life it will be better to host.

In contrast to Russia, where the Church relied on secular power, in Ukraine it did not depend on the powers, and remained «a matter of community». In the eighteenth century it assumed the character of a democratic institution. Materially, the Church lives mainly at the expense of parishioners involved in resolving issues related to the use of donations, the appointment of priests, Ministers, their payment. Therefore, the Ukrainian Church gradually turned into a spiritual center, which combined a Church, a school and a hospital. On temple days, public dinners were held near churches, giving gifts to beggars, cripples, orphans (Nychkalo, 2010).

State and purely private forms of guardianship in Russia developed for almost two centuries (from the XVIII to the second half of the XIX centuries) and developed in several directions. First, an administrative system of assistance to the needy was formed, which covered certain territorial institutions of assistance and support, state preventive (precautionary) and protective measures against various segments of the population, a certain legislative framework regulating relations between different

actors, groups and the state. Subsequently, in the development of the administrative support system, there was a trend of institutional assistance, that is, through different departments – public and private organizations of protection and guardianship.

From the article by O. Simkina we see that «the laying of the foundations of the state social security system on the Ukrainian lands that joined them occurred during the reign of Peter the First. He instructed the state governments to begin «construction of hospitals, almshouse, homes care»» (Simkina, 2010).

The administrative system of assistance to the needy is rapidly being formed in the period of destruction of old state ties and economic relations. During the reign of Peter the First, public administration goes through three main stages.

At the first stage (writ system) the problems of guardianship were connected with withdrawal of monastic lands and reforming of activity of Monastic order. The order took into account all the possessions of monasteries and spiritual lords, divided them into two categories: the income of some went to the needs of the monastery, the second-to the state Treasury. Social needs are financed by residual. Nevertheless, financial assistance is constantly provided to the pious beggars.

Peter's reforms at the beginning of the XVIII century significantly change the system of protection and assistance to the needy. In society the approach to the person changes. If the middle ages is characterized by the denial of the value of the individual, the priority values of collectivism, which establishes the economic means (or the monastic community ownership of land, or under the auspices of state authorities), in the epoch of the formation of absolutism the value of man is considered in terms of its labor value (as working cattle). That's why when Peter is intensifying policy against professional begging, the enhanced role of the state in social protection, expand activities aimed at seizure of monastic lands, limiting the influence of the Church on the masses and strengthening state management.

The policy of secularization of monastic possessions was practically focused on not only material, but also organizational control of the Church, in connection with which, in fact, there is a decree on the regulation of the life of monasteries. In the «Spiritual regulations» (1725) for the first time before the clergy put the question of

alms as a public evil, ordered to eradicate this custom. The task of the clergy is to identify those aspects of alms that provoke the growth of professional begging, and those that benefit society. New directions of activity of Church in the field of public charity are planned, first of all it is construction at churches of rooms or houses for a lodging for the night of pilgrims and hospitals where it was ordered to collect old and deprived of health which cannot support themselves, contain. Therefore, the state is beginning to realize its crucial role and significant mission in the elimination of professional begging and the prevention of this phenomenon, the creation of a system of protection and assistance to those in need. It was necessary to build the specified houses in each province at the expense of Zemstvo deductions from local government. In instructions magistrates (organs of urban governance in Russia from 1720 year) stated (1724, §33) about the need training young children not only prosperous, but and poor parents. Schools should be organized under the churches, and magistrates are called upon to provide not only education, but also guardianship of children. They were entrusted with the task of appointing guardians, and were entrusted with the control of their activities and supervision of the process of their education. Section 34 of the regulations emphasized that the guardianship of the poor and elderly citizens rests directly with the magistrates. For this purpose they should be established in the city almshouses, and not live on alms from the citizens. With regard to professional begging in §32 it was said that «gulyan» way of life leads to the Commission of various crimes-theft, robbery. To prevent this, people of this way of life should be forced to engage in crafts, various works, art. So, during the reign of Peter I formed a fairly extensive system of social protection, which includes: a) the Central authorities - first Patriarchal and Monastic orders from 1712 – the Holy Synod, and from 1724-the Chamber office. In General, the institutions of guardianship of this period can be divided into two groups-social control and social assistance. To the first it is appropriate to carry shelters, to the second-hospital (Verhovskij, 1916).

The adoption of a new administrative Code of laws on the province by Catherine II (1775) provided for the organization of a special organ – orders of public charity. In each province such an order was created under the chairmanship of the civil Governor.

It covered both institutions of support and institutions of control: public schools, hospitals, orphanages, pharmacies, almshouses; homes for the terminally ill, for the mentally ill, labor and the like.

The purpose of the created orders was to expand its financial base through a wide commercial activity, holding brick, tile factories, shops, Inns, etc. The search for a proper system of funding public charity orders continued until 1810, when they came under the jurisdiction of the Ministry of police and later the Ministry of the interior. These ministries stimulated the orders to increase and accumulate funds, allowing them to conduct economic and property. In any case, as of 1862, there was a certain structure of aid institutions, which included medical institutions (hospitals, homes for the mentally ill), institutions of charity (almshouses, invalid homes for the terminally ill), educational institutions (educational and orphanages, schools for children of clerical employees), institutes of boarders, local charitable societies.

The public guardianship of the time was greatly developed by three basic principles:

- independence of local charities;
- introduction to the management of the local population;
- providing the population with more or less sufficient funds.

However, this system is small and significant drawbacks-orders developed activities at its discretion, the occupation was not mandatory for all those in need, but only selective. Orders could not meet the needs of the population, not only because of the lack of funds and imperfection of the administrative and economic system, but also because of the poor reputation of institutions of public guardianship, where there was formalism and various abuses (Citkilova, 1996).

The researchers argue that «the doctrine of social protection, which was based on the principles of self-help, family support and charity, began to form a new one, which declared the responsibility of the whole society for the welfare of its members» (Hovorukha,2006).

The failure of state and Church institutions to meet the needs of the population in social support and assistance caused in the XVIII century the development of

institutions of private charity, well-known institutions of support and protection, charitable societies. The form of assistance in the early stages of this period was traditional for the Christian culture of charity – donation. The problem of lack of funds required the formation of societies, organizations that would allow combining the resources of benefactors and directing them to the most urgent needs. Thus appears the Council of the Imperial Humane society (1816), which concentrates the funds of the individual altars. The funds combined in this way made it possible to solve urgent problems – to develop support institutions, open new institutions and the like.

At the same time the named Rada stimulated activity of «Charitable society» which was founded in 1812 by Olexandr I. the Program of this society defined, except the directions of activity already traditional (for example, care of poor and sick), the help to victims of accidents on streets, the maintenance of special hospitals for victims of infectious diseases, guardianship over disabled people, education of deaf-mutes. The Society's assistance was both permanent and temporary. Depending on this, the corresponding institutions were formed. The capital of the Society was constantly increasing. The world-famous Masonic lodges were also engaged in philanthropic activities. Charity was considered one of the most important virtues of «Free masons» (Furman, 2018).

In a certain historical period the state approaches to the solution of problems of disability, and also social pathology – professional begging, alcoholism, prostitution, child neglect are formed.

At first, state participation in overcoming the problems associated with the disability of the participants of the Imperial wars, was the organization of shelters for them. Assistance was provided mainly material or individual medical, when a special order for the noble people was intended for a specially designated doctor. But the creation of Peter and a huge at the time of the regular army and their continuous wars of conquest (to them massively and primarily attached and Ukrainian Cossacks) dramatically increased the number of people with disabilities, including those with severe forms, and required new forms of assistance to them. The solution was found typical for the king-reformer-to use the monasteries for the care of officers and soldiers

who did not have their own home, they were tonsured as monks. In order to secure for the disabled military vacancies of monks, the king forbade a special decree to take the veil in the monks of men of other States. Bread and money were also provided from the monastic income, differentiated, that is, depending on the rank of the warrior.

Catherine II freed the monasteries from the maintenance of military invalids. However, funds were withdrawn from Church and monastery revenues for the maintenance of war invalids, their wives and children. With these funds, she founded disabled homes in Moscow and St. Petersburg. Their network was expanded during the reign of Olexandr I.

In 1814, a Patriotic society was formed, one of the tasks of which was the care of sick and wounded soldiers, and a special Committee, which was engaged in the care of wounded generals, officers and their families. If they were able to perform civil service, they were given more or less high positions in the civil service. Appointed to a position did not lose pension. Crippled staff officers and chief officers were allowed to give free medicines in pharmacies. The lower ranks were paid «all the way» the salary they received in their regiments (in peacetime). Consequently, the state seeks and finds new forms of assistance and support on the basis of legislative regulation, and not by destroying the monastic system of charity.

At the same time, attempts are made to use the work of military invalids under care through the creation of invalid companies (1796). They had the military regulations and the military perform their specific job function feasible. However, the effectiveness of this type was not confirmed and in 1823 they were disbanded.

Obviously, the changes related to guardianship not only disabled veterans. Even under the reign of Peter I and organized the first homes for the mentally ill. During the reign of Catherine II, they have already become a mandatory element of the guardianship system in the provinces. At the beginning of the XIX century, the beginning of the guardianship of the blind and deaf-mute. In particular, in 1806, Alexander invited to St. Petersburg a French scientist, the author of methods of teaching the blind, V. Gayui, who founded here the same year the first institution for the blind. In 1846, the first almshouse for blind women was opened in Moscow. Deaf-

mentals began to be engaged since 1806. Only at the end of the XIX century, this activity becomes systematic and is issued in a certain direction of public guardianship.

The formation of new institutions of guardianship was carried out mainly by the destruction of the former parish and monastic systems of assistance (Holostova, 2018).

After the official abolition of serfdom (1861) in Russia there was a reorganization of the administrative system and public administration. In this regard, the management of social protection of the population is changing. The functions of supervision over public guardianship remain with the Ministry of internal Affairs, although in most provinces it was carried out by Zemstvo and city institutions, which became the legal successors of orders of public guardianship on the ground.

At the same time, new categories of disabled persons of public care are identified – illegitimate infants and foundlings, persons in need of General and outpatient treatment, lepers, chronically ill, insane, unemployed, members of soldiers families. The Council began the important work on the prevention of impoverishment. With this purpose was created a debt-charities aid funds for Emeritus professors offices. In addition, Zemstvo institutions issued one-time assistance for various holidays (Christmas, Easter), paid for the education of children in high schools. They were also engaged in public Affairs, in the implementation of which it is necessary to allocate two stages:

- first decade after the abolition of serfdom;
- since the beginning of XX century.

In 1917, the Ministry of state guardianship was established as part of the Provisional government of Russia. It would seem that the idea of many generations of the population of the Russian Empire about the state regulation of problems of the social sphere was realized. A special meeting at the Ministry highlighted the following main areas of current work: to create a temporary legislation of public guardianship, to introduce a special tax on guardianship, to organize local self-government bodies, to create a separate Agency that would take over the functions of the liquidated institutions of empresses Maria Feodorivna, Alexandra Feodorivna and others. At a special meeting, the objects of compulsory guardianship in Russia were identified. To

these, first of all, belonged persons who were in a state of extreme need, and therefore were unable to maintain their existence on their own, with the help of relatives or other sources, namely:

- children of different categories of the population who have got to helpless situation;
- cripples and the elderly, the disabled, extremely slanted by age;
- chronically ill.

However hopes in many respects appeared vain: the new state governing body didn't show any essentially new approaches in the field of public guardianship, didn't manage to prove positively for some months of the existence-to October revolution in Russia (Firsov, 2007).

The then Russian Empire, including the territory of Ukraine – a country predominantly peasant, so rural and volost guardianship played an important role in the organization of public assistance. The elderly, the crippled, those who could not afford to earn a living by their own labor, were cared for by relatives, and if they were not, then by the peasant community. Rural authorities – the chiefs and elders of the parish – in accordance with article 698 and 699 of the Charter of the public charity belonged to supervise the institutions of guardianship, if they were, and also to ensure that members of rural societies did not engage in begging for their laziness or bad faith.

Practical forms of peasant guardianship were dominated by other types of public assistance, the most common – alternate feeding of the needy at home. Such archaic form of people's guardianship as alms remained quite widespread. Special institutions of social assistance in rural areas were few because of the scarcity of available funds. In addition, the elderly and the poor preferred to beg, than to be deprived of freedom, living in closed institutions depending on someone's will.

Custody of the children, however, was organized better. In particular, there were nurseries-shelters, so that children do not distract the attention of parents during busy working days of the year. Such institutions were assisted by individual guardians and the community in the form of food, firewood, transportation services, and sometimes certain sums of money. In addition, rural communities provided assistance to those in

need by exempting them from individual payments, distributing them among their members and assisting them in carrying out field work (Sokhan, 1991-1998).

It is quite natural that the peasantry liberated from serfdom, having not received land plots sufficient for existence, moves in search of work to the cities. City guardianship institutions were a fairly extensive network of public assistance and support.

There was no uniform scheme of public guardianship in the cities. However, there are reasons to highlight certain common features of the guardianship of citizens: the distribution of cash assistance, payment for treatment, activities to localize the problems of social pathology, custody of orphans. Note that various initiatives in the field of social care, which arose in individual cities, quickly spread to other parts of the Empire. The initiative came from below, and was later consolidated in the form of resolutions and decrees of the Ministry of internal Affairs and the Ministry of Finance. The formation of urban structures burns occurred by combining around public and private programs to localize certain negative social phenomena (Horilyi, 2004).

The then Orthodox Church sought to independently manage the course of its capital, including real estate. At the same time, she could not do without the voluntary activities of parishioners in the field of social assistance and support. It was at the expense of their donations that the main charitable capitals were formed and the needs of the Church were met.

In General, parish charity was carried out in the following main forms, as material, medical and educational assistance. Material assistance included the distribution of clothing and food, the payment of tuition fees, the maintenance of beggars in almshouses, housing, and the provision of cheap Lunches. Medical basically consisted in paying for the services of doctors and free provision of medicines to patients. In popular education, a significant place belonged to parochial schools, which were partially funded from parish revenues, although most of the funds came from the Synod.

So, after the reform of 1861, there was a reorganization of the management of The Department of the institutions of the Empress Maria. The St. Petersburg and

Moscow boards of Trustees and the General Council of women's educational institutions combine to create the Board of Trustees of the Empress Maria Institutions. Already in 1881, it was in charge of 459 educational and charitable institutions, where more than 20 thousand people studied.

In 1881, the guardianship for the blind was opened, which subsequently joined (together with its institutions) to those of the Empress Maria. It had offices in 29 territories and 7 committees. Its main purpose is to provide assistance to the blind, prepare them for working life, develop a network of medical care institutions. The structure of Guardianship occupied schools for the blind, institutions for adult education, shelters for the young blind, hostels for blind workers and workers, shelters for the elderly and unable to work.

In 1898, the guardianship of Empress Maria Feodorivna for the deaf and dumb was created. Its purpose is to open workshops, houses of industry, cheap apartments for this category; to care for the aged and crippled; to open schools, workshops, shelters for minors; and to train teachers for these specialized schools. From 1897 to 1907, the number of schools for the deaf and dumb increased from 19 to 60. They trained 2777 people, while the real need was in 150 thousand places, of which 40 thousand – for school-age children.

Thus, at the beginning of the XX century in Russia was created quite flexible and differentiated system of state and public guardianship, which is constantly improved. At the end of the XIX century it included 14,854 charitable institutions (societies and institutions). Conventionally, they can be divided into two groups: the first-institutions belonging to ministries and departments that were focused only on charitable causes, and the second-agencies that did not have a special charitable purpose. The first included the Office of the Empress Maria's institutions, the Russian red cross society, the Imperial humane society, and the guardianship of the houses of industry and labor houses. The second group included a number of institutions – The Department of Orthodox confession and military clergy, the Ministry of internal Affairs, the Ministry of justice, the Ministry of public education, etc.

However, this system had flaws. This concerns the vagueness in the definition of those categories of the population that really need public care (Lafarg, 1995).

In the state created by the Russian Bolsheviks, public organizations exist only nominally do not participate in the aid system. This approach has led to the fact that public guardianship, covering various spheres, is reduced only to the formulation and solution of social security problems. There is a narrowing of the ideological framework of assistance, many types of social patronage, which arose through evolution, in the social everyday are not updated and eventually disappear.

With revolutions and civil war, Ukraine has emerged economically weakened, with irreparable loss of life. During this historically difficult period, the Ukrainian red cross society was organized. It was attended by representatives of the Union of cities and health organizations of the Union of Zemstvos. It is worth noting that during the famine of 1921-1923, the Society organized hundreds of free canteens, provided farmers with millions of food rations (Zhukovskiy, 1993).

Researches by T. Semygina indicate that «the formation of social policy as an object of scientific knowledge has occurred in the twentieth century, when it became the state system of social protection of the population. Scientific understanding of the role of the state in ensuring the welfare of citizens, and therefore in social policy, was due to the integration of different approaches, grounded in philosophical and political theories» (Semygina, 2007).

In the first decade of Soviet power, full social security for all workers with all types of disability was legislated, as well as protection against unemployment for the first time in the world. To give due credit to the authorities that the declared social rights were practically realized, although, of course, the level of social security could not be high, which was due to both internal and external factors of the formation of a new socio-economic system.

Created after the October revolution, a new structure, first the Ministry, and later the national commissariat of state guardianship, carries out the abolition of existing aid agencies with the redistribution of funds and property for the needs of the state. So, already on November 19, 1917, charitable institutions and societies for the disabled

were liquidated, and by the end of January 1918, the entire previous system of guardianship was destroyed. Instead of the abolished departments, the NCSG created departments that were supposed to support the problems of social assistance to a certain category of people in need (Department for the protection of motherhood and childhood, guardianship of minors, etc.). By the decision of NCSG similar departments of social support are formed in other state institutions and organizations. Independent Executive committees are formed to help and support a certain category of people in need, in particular the Committee of the «Union of crippled warriors».

Purposeful administrative support of the needy as a means of carrying out the state social policy begins to be carried out since April, 1918 when the national commissariat of social security (NCSS) is formed. Therefore, a purely class approach to the provision of various types of assistance is beginning to take shape. The new legislation established the main types of social security that the working population could count on: medical care, benefits and pensions (in connection with old age, disability, pregnancy, childbirth, disability in the workplace, etc.).

Thus the administrative system of the Soviet social security was gradually formed. An attempt is made to delimit the powers of the NCSS by other commissariats. Until the middle of 1918, the NCSS developed its activities in the following areas: protection of mother and baby; work in orphanages; activities to provide for minors accused of illegal actions; distribution of food rations; provision of crippled soldiers; medical care. However, at this time it was not possible to avoid duplication of certain functions by different state structures. Therefore, in 1920, the functions and powers of different departments were differentiated. The functions of the national commissariat of labor include «the establishment of General norms of pensions and benefits», to the national commissariat of health all medical institutions that previously belonged to the NCSS have departed (Babkina, 1971).

In the mid-20-ies of the twentieth century, the main object of the activities of the NHS becomes the peasantry. And it is natural, after all peasants according to census of 1926 made 82% of the population of the USSR and at the same time there was a mass famine which began in 1921 and in Ukraine till 1923. In the summer of 1921, starved

about 30 million people-in Ukraine-5.6 million), and died of hunger about 5 million people.

The main direction of the work of the NCSS with regard to peasants is connected with the organization of peasant social mutual aid, which was legalized in May 1921. Active activity in this social dimension has been unfolding since 1922, when peasant committees of public mutual assistance began to be established in the villages, which were entrusted with the functions of self-sufficiency and patronage of the needy.

The most common forms of activities of these committees were: to provide individual help to the red army, the disabled (financial aid, loans, labor support); social mutual help (social work, spare parts warehouses, schools and hospitals, homes for the disabled); legal aid (protection of the interests of the poor for taxation, the allotment of meadows, forest). The committees were to see that the lands of the red army, the disabled, the orphans and the poor were cultivated, and then to organize Sundays, to be responsible for solving other economic problems of the orphans, the disabled, the poor, for preventing their exploitation by the kulaks or any other class (Zhukovskyi, 1993).

In 1925, the Soviet national commissar of the USSR adopted «Regulations on the provision of social insurance for disabled workers and family members who died or were absent for unknown reasons, disabled workers». According to it, disabled workers and employees were entitled to pensions in the event of disability or old age, provided they reached the age of at least 50 years and had 8 or more years of work experience. At that time there was all-Russian Union of societies of invalids, all-Russian society of the blind, national Association of the deaf. Their main task was social welfare of disabled people in various forms. Disabled persons were employed through the organization of cooperatives, where they were involved in feasible socially useful work.

In 1931, the NCSS formed a Council for the employment of persons with disabilities, the disposal of which should be sent specially booked at industrial enterprises jobs in the amount of up to 2% of their total number. Similar councils are

created in regions, districts, cities. Planned indicators for the distribution of disabled people across enterprises began to be introduced.

With the beginning of the war of 1941-1945 a number of decrees concerning social security of families of veterans were issued. The first of them is dated June 1941, regulating the order of payment of monetary aid to families of veterans. The decree of 1942 made a clarification in this order, and in 1943 adopted a resolution of the Soviet people's Commissar of the USSR «on benefits for families of servicemen killed and missing on the fronts of the Patriotic war».

Another set of problems at that time was social assistance and social rehabilitation of the wounded. In the autumn of 1941 committees of the help on service of sick and wounded fighters of red Army are created. In 1942, the State defense committee organized homes for the disabled of the great Patriotic war (later converted into labor boarding schools). In them crippled warriors prepared for further labor activity, received this or that specialty, passed retraining. At the same time, the problems of child protection and care of orphans acquire new features and dimensions at this time (Horilyi, 2004).

In 1949. NCSS renamed on the Ministry of social security, and in the late 50's begins a new stage of development of social security in the USSR. In 1961, the regulation on the Ministry of social security was changed, as a result of which its functions were significantly expanded. This Ministry is responsible for the following functions: payment of pensions; organization of medical and labor examination; employment and vocational training of disabled people; material and household services for pensioners, large and single mothers; provision of prosthetic and orthopedic assistance.

It is obvious that the most important sphere of activity of social service of the population was material support which was carried out in three main directions – the state social security, the state social insurance, social security of collective farmers. Free medical care was extended to all citizens of the USSR, although in different regions and places it was not of the same quality. In addition, in the 70s, the following basic principles of social security in the USSR were declared: universality, diversity of

services and social assistance, attraction of state and public funds. As stated by many researchers, the Bolshevik model of government was unviable, uncompetitive. Therefore, despite the declared state guarantees of assistance and support for the socially vulnerable population, the level of social assistance in many cases remained purely symbolic.

The social policy of the Soviet Union was aimed at improving the material and cultural standard of living of all groups of the population, including families with children, the elderly, disabled, temporarily disabled workers. The country's entry into the period of so-called developed socialism was characterized by the acceleration of the processes of improving the pension system, as well as other types and forms of social insurance and social security of the population.

The law «On state pension provision for members of collective farms», adopted in 1964, was directed to the implementation of state social security for all social groups of society. The implementation of new social reforms contributed to the growth of total family income (Citkilova, 1996).

The Declaration of the sovereignty of Ukraine set before it as a new state the task of reforming the social security system, creating an effective model of social protection of the population and conditions for the development of civil society. It was in the 1990s that various state social services began to be actively established in the country, primarily territorial centers for the service of lonely elderly and disabled people, which arose in almost every district. Almost none of the employees of social services had a thorough professional education and appropriate socio-psychological competence.

At the same time, charity and volunteerism are being revived during this period of the start-up state. There is a development of public organizations and self-help groups: clubs and day centers are created for children with disabilities and their parents, for people with mental health problems, for drug addicts and the like. These non-governmental institutions needed the advice of specialists in the organization of correctional, adaptation work of staff. In addition, in the mid-1990s, there was a trend

towards the establishment of non-state social services in communities. So, in independent Ukraine there was an objective need for training of social workers.

The Ukrainian-British-Portuguese TEMPUS-TACIS project «Social work in Ukraine» played an important role in the development of social work as a discipline and science. Thanks to a grant from the European Union to the School of social work of the Kyiv-Mohyla Academy, officially established in September 1994 and headed by V. Poltavets, came well-known foreign experts who taught students and shared experiences with Ukrainian colleagues. International scientific and practical conferences, internships of students and teachers abroad were held. Since the project was supported at the government level, it allowed to introduce a new specialty in the list of MES of Ukraine.

At the same time, it is worth noting the effectiveness of Western funds, which sought to actively approve professional approaches in the social sphere. Thus, the Ukrainian-Dutch TACIS project of the European Union «Social protection in Ukraine», which was implemented in 1996-1998 on the basis of the Ministry of labor and social policy, among other things provided for the development of appropriate specialized education. The same project supported the development of postgraduate education-refresher courses for senior staff of the social protection system.

In 1997-2000, Ukraine had a Ukrainian-Swedish project aimed at creating a model for training basic level social workers. Therefore, Ukraine created a multi-layered system of training of social workers. But in the absence of a national professional public organization that would deal with the issues of education standards, the content of social work training in different institutions differed significantly. In particular, the lion's share of such content was transferred from pedagogical specialties, which led to the spread of a simplified approach to the allocation of goals and objectives, and consequently, forms, methods, means, tools and technologies of vocational training.

It is worth noting that in the late 1990s, the first Russian-language professional literature appeared: textbooks, manuals, monographs, as well as scientific and popular scientific periodicals. Thus, since 1997 the journal «Social policy and social work» was

published, then the journal «Practical psychology and social work» appeared. Departmental publications of the Ministry of labor and social policy of Ukraine, which have a long history, such as: «Ukraine: aspects of labor», «Social protection», continue to be published, as well as new ones, for example, the journal «Social work in Ukraine: theory and practice». So, at the end of the twentieth century in Ukraine, the first, actually propaedeutic, model of professional training of social workers on three educational and qualification levels (bachelor, specialist, master) received a certain completion, had both the necessary software and educational, and purely educational and methodical (Andrushchenko, 2002).

In the early 90-ies of the last century in independent Ukraine, social work begins to form as a professional activity. This process is accompanied by the creation of a network of social institutions and institutions of a new type. The impetus for this was the economic crisis and the rapid growth of social problems in society. This resulted in a sharp decline in the standard of living of the vast majority of the population, forced migration, the worsening crime situation, the decline in fertility and a significant increase in mortality rate, the disintegration of the family institution, the increase in prostitution and professional beggary, child neglect, morbidity, especially child and adolescent.

It is natural that the government of independent Ukraine continued and deepened reforms that were far from complete, and most of them continue to this day. In recent decades, new-both state and non-state services, institutions, organizations that provide various social services have appeared. In particular, a network of state social departments of Ukraine was established in 1999. The Ministry of labor and social policy, which covers such institutions and institutions, heads and coordinates its activities, that is, implements most of the state measures for the social protection of the needy:

- state employment service (network of employment centers);
- network of regional and city administrations and district social protection departments;
- territorial service centers for pensioners and single disabled citizens;

- department of social assistance;
- children's homes-boarding schools;
- residential homes for the elderly and disabled;
- special boarding houses;
- psycho-neurological boarding schools;
- boarding houses for veterans;
- prosthetic and orthopedic plants;
- institutions of special education.

The next, purely social, Department is the State Committee for family and youth Affairs, which includes the Ukrainian state center of social services for youth (UNCSSY), similar regional, city and district centers of social services.

The Ministry of education and science of Ukraine is engaged in boarding schools for orphans, as well as specialized boarding schools for children with different problems and diseases that cause difficulties for students in learning. At the same time, the Ministry of internal Affairs has within its structure specialized receivers-distributors for minors, temporary accommodation rooms and shelters for them, services for minors, subordinated to district and city state administrations. Later there were also non-state shelters. For example, as of July 1, 1998. in Ukraine, there were 68 shelters of all types, as well as 21 rooms for temporary stay of children (Lukashevych, 2011).

The system of social services in Ukraine is an important segment of social protection of certain groups of the population, first of all lonely elderly people and disabled people. The principles and procedure for the appointment and calculation of pensions remained largely Soviet. Therefore, there are grounds to state that significant changes have taken place over the past decade. In addition to traditional boarding houses, that is, stationary institutions, at the turn of the century began to appear so-called territorial centers-semi-stationary and non-stationary institutions. In addition, under the influence of Western specialists in social work, a variety of European and American projects, as well as with the advent of social work in Ukraine as a professional activity, fundamentally new social services for the country were

developed and new social services began to be provided. Thus, the above-mentioned territorial centers and offices of social assistance, dominant over the past decade in the provision of services to older people through the state social protection organs. These centers accept pensioners and disabled people of groups I and II, regardless of age, as well as single disabled and other socially unprotected citizens.

In small towns and in rural areas, there is almost no integrated service system. Therefore, only certain types of assistance are provided to those in need by basic level social workers (Polishchuk, 2010).

The social protection of the population is a complex of economic, social and legal measures and a set of institutions that provide all citizens of the country with more or less equal opportunities to maintain a certain standard of living.

The system of social protection of the population covers three subjects: the state and its social institutions, legal entities and citizens. Some of the activities concern all members of society, and the rest are addressed to individual social groups. The first group of measures includes the provision of opportunities for each person to adequately use their abilities and income, the definition of the official subsistence minimum, consumer protection, income indexation, the second-of certain groups of the population, in particular the unemployed, pensioners, disabled people, veterans of labor and military service, families with children, orphans, internally displaced persons and refugees, ATO participants.

Recent events in Ukraine have demonstrated the strengths of civil society, which has contributed to the development of a strong volunteer movement.

The law of Ukraine «on state social assistance to disabled persons from childhood and disabled children» defines the right of this group of children to material support, namely, to receive monthly cash assistance, the amount of which is set as a percentage of the subsistence minimum of persons who have lost their ability to work.

State social assistance is provided to disabled persons from childhood and disabled children under the age of 18. One of the parents, adoptive parent, guardian or Trustee who takes care of a disabled child of the specified age, receives an allowance and does not work, does not study (except by correspondence), does not serve, does

not hold elected office and actually takes care of a disabled child should apply for help. The allowance for the care of a disabled child under the age of 18 years is also assigned to one of the parents, adoptive parents, guardian, Trustee who are on leave to care for the child until the age of three years, on leave due to pregnancy and childbirth, on leave without pay, if the disabled child requires home care. Single mother (single father) allowance for the care of a disabled child is assigned regardless of the fact of work, study, service. To get help, you need to contact the Department of social protection of the population at the place of residence (registration). State social assistance is assigned in the following amounts: disabled people from childhood group I - 100% of the subsistence minimum for persons who have lost their ability to work, group II – 80%, group III – 60%, for children with disabilities under the age of 18 years – 70% of the subsistence minimum.

The allowance for the care of a disabled child of subgroup A is established in the amount of: at the age of 6 years – the subsistence minimum for children under 6 years, from 6 to 18 years – the subsistence minimum for children of this age. The allowance for the care of other disabled children is set at:

- for a disabled child under 6 years – 50% of the subsistence minimum for children under 6 years;
- from 6 to 18 years-also 50% of the subsistence minimum for children of this age.

State social assistance to disabled persons from childhood is assigned for the duration of disability, established by the bodies of medical and social expertise.

For children with disabilities, this allowance is established for the period specified in the medical report, but not more than a month after the disabled child reaches 18 years of age. Despite the extremely difficult economic and financial situation in which Ukraine found itself, the Government, taking anti-crisis measures, has not reduced benefits for vulnerable categories of citizens.

Urgency of the exploration. For the development and functioning of an effective system of social services, there is a need for a detailed study of the historical experience of the formation of this system. After all, the reflection of all modern processes and

phenomena can be found in a certain historical stage of the formation of public relations and social services. Therefore, an effective process of development and quality functioning of the system of social services should be based on the study of the formation of this system, when it was not yet, in order to clearly understand the achievements of the past and avoid mistakes in the future.

Analysis of recent sources and publications. The history of the formation of the system of providing social services to people with disabilities is considered by such scientists as A. Furman, M. Pidgurskaya. K. Dunic, A., Gorely, T. Semigina and Stopcock etc.

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