



**Čo prinieslo sociálnej práci 100 rokov?
Minulé a súčasné podoby sociálnej práce**

8. ročník Košických dní sociálnej práce

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Vladimír Lichner (SK), Františka Petriková (SK), Eva Žiaková (SK) Aplikačné kontexty starostlivosti o seba u adolescentov.....	92
Katarína Šišanská (SR), Lenka Jiříčková (SR) Syndróm vyhorenia u terénnych sociálnych pracovníkov	100
Hryhoriy Vasianovych (UA), Mykhailo Nahirniak (UA) Esthetic needs in the professional activity of social worker.....	109
Jana Vrt'ová (SR), Ladislav Vaska (SR), Vladimír Lábath (SR) Supervízia a jej podoby z pohľadu historických reflexií	113
Andrea Vašková (SK), Soňa Lovašová (SK) Sociálna práca vo virtuálnom prostredí.....	127
Lenka Olšavská (SK), Soňa Lovašová (SK) Terénna sociálna práca s rizikovým klientom	134
Michaela Jombíková Janáková (SK) Prvá republika verzus doba tekutá v kontexte systému starostlivosti o rizikového užívateľa alkoholu.....	139

Esthetic needs in the professional activity of social worker

Estetické potreby v profesionálnych činnostiach sociálneho pracovníka

Hryhoriy Vasianovych (UA), Mykhailo Nahirniak (UA)

Abstract

The article argues that a social worker, who is a direct subject of social work, performs a variety of roles and functions. His professional work is aimed at helping those in need (adults and children). There is an opinion that the social worker is able to perform his purpose productively in the conditions of satisfying his various needs, among which spiritual needs are the main, is grounded. They are based on aesthetic needs, namely: knowledge and self-knowledge of the aesthetic, the beautiful, the sublime and the tragic; creation of aesthetic environment; establishing humane relations between the subjects of interaction; formation of sensual intimacy, communication; mutual aesthetic activity; acquiring knowledge and understanding of works of art, etc.

Keywords: Social worker. Professional activity. Need. Esthetic. Esthetic needs.

Abstrakt

V článku sa uvádza, že sociálny pracovník, ktorý je priamym predmetom sociálnej práce, vykonáva rôzne úlohy a funkcie. Jeho profesionálna práca je zameraná na pomoc tým, ktorí to potrebujú (dospelí a deti). Základom je názor, že sociálny pracovník je schopný produktívne plniť svoj účel v podmienkach uspokojovania svojich rôznych potrieb, medzi ktorými sú hlavné duchovné potreby. Sú založené na estetických potrebách, konkrétne: poznanie a sebazpoznanie estetiky, krásne, vznešené a tragické; vytvorenie estetického prostredia; nadviazanie humánnych vzťahov medzi subjektmi interakcie; formovanie zmyslovej intimity, komunikácia; vzájomná estetická aktivita; získanie vedomostí a porozumenia umeleckým dielam atď.

Kľúčové slová: Sociálny pracovník. Odborná činnosť. Potreba. Estetické. Estetické potreby.

Social work is organized and carried out mainly by professionally trained employees. Their activities are nowadays increasingly demanded and diverse, and they must meet the requirements and nature of the work being done. In the world practice, social workers are called all those who are engaged in providing any social and domestic assistance, even without special training.

In Ukraine, the social worker unit first appeared in 1990 in connection with the creation of a new social protection system. Until now, many functions have been performed by teachers, physicians, union workers, cultural and educational workers (Karpenko 2008, p. 851). Instead, the fact that the profession of social worker is largely different from these professions is becoming increasingly apparent today (Vasianovych & Logvinenko 2018, p. 152-154).

The main functions of the social worker are: analytical-gnostic; diagnostic; prognostic; organizational; communicative; security-protection; mediation; socio-therapeutic; correctional and rehabilitation; preventive and other. The fulfillment of all these functions is based on the fundamental knowledge, skills and experience, which are acquired in the walls of the educational establishment and improved in the process of practical professional activity. The training is carried out on the basis of the State branch standard of specialty social work and in accordance with other normative legal documents of Ukraine.

Let us name at least two painful problems that a social worker regularly encounters in his or her activity: a) catastrophic impoverishment of the majority of the population, which means that the number of drug addicted, homeless children and adults is increasing; the number of divorces increases, which has a very negative impact on the fate of children, etc.; b) the wounds of war become more painful, the number of suicides among the participants of the fighting in

the east of Ukraine increases. In order to help people who need it, to ensure their normal, dignified life, a social worker has a great deal to know and be able to do, and most importantly, he must have a kind, sensitive soul who is able to perceive other people's problems as his own, understand the needs of his clients, their interests, desires, expectations and more. He must fill his heart with good, love and spiritual values. Therefore, he is obliged to meet the needs that make his own life beautiful and sublime, capable of expressing humanism, human charity, tolerance.

Today, the fact that a person's needs are one of the main drivers of his life is convinced. Almost unanimous interpretation of psychologists, art critics (G. Bez, I. Beh, L. Vygotsky, G. Hoffman, Y. Goretzky, V. James, I. Derida, I. Kulka, A. Maslou, Z. Freud, E. Fromm, etc.), needs are the basis of the motivational sphere of the individual. They reflect the dynamically-active states of the individual, expressing their dependence on specific conditions of existence, and engendering activities aimed at removing that dependence. An important feature of needs is that they are passive-active. On the one hand, they are given to the person by the conditions of his biosocial existence and are associated with the occurrence of deficits in normal life - social or biological. On the other hand, needs determine the activity aimed at eliminating this deficit. The peculiarity of neuro-psychological stress is that it contains the need for its weakening as a prerequisite for relieving tension. Other important properties of needs are: a) subjectivity; b) subjective-objective; and c) social and personal character (Maslou, 2006, p. 60-69).

However, characterizing the system of human needs, some scholars for some reason “forget” to isolate the spiritual needs, and they are the main ones for the individual. The spiritual aspect of needs is represented primarily by aesthetic needs. Let's look at them in more detail.

Questions about the nature of the aesthetic need of human have arisen since ancient times, and were somehow presented in early aesthetic concepts and theories. However, because of the poor development of aesthetic knowledge of those times, they were usually included in the field of more general questions about the functions of art and the nature of artistic creativity (Kulka,, 2014). This, for example, is characteristic of the aesthetics of antiquity and the Middle Ages. The separation of questions about the nature of aesthetic needs and the nature of aesthetic interests in European aesthetics really only began after the Renaissance. This was facilitated by the interest and increased interest in man and his capabilities, as well as the development of various sciences that were naturally related to human development studies.

Interesting searches for the specifics of aesthetic need have been offered by many Enlightenment philosophers. A characteristic feature of their theory is the identification or merging of human needs with its basic properties - the desire for knowledge of the world, as well as the moral quest for good, social equality and the common good. This assertion of the inseparable connection of man with his aesthetic needs, intended to awaken art to combat feudal relations, was undoubtedly fruitful both for the practice of art of that time and for the development of aesthetics in general. A considerable number of the provisions of the Enlightenment theorists on aesthetic activity and needs have not lost their significance in our time. The most comprehensive and deep for his time the specificity of aesthetic need was justified by I. Kant, who linked it to the need for free, harmonious functioning, therefore, under conditions of freedom (Kant 2000, p. 270). According to the philosopher, the game of abilities and abilities of knowledge of man is in his mind, feelings and will. Influencing human sensuality, the play of higher cognitive abilities evokes an aesthetic sense of pleasure that is distinct from the sense of purely utilitarian, related to personal needs. Compared to this, the aesthetic pleasure called I. Kant as more significant, and as having a social character.

I. Kant's ideas were analyzed by G. Hegel, who gave them a systematic look, and especially fundamentally developed the problem of personality needs in art. The philosopher argued that the individual realizes self-knowledge by satisfying aesthetic needs. By perceiving works of

art, one attains freedom of spirit, self-affirmation. "The general need for art comes from the desire of the mind to spiritually grasp the inner and outer worlds, presenting it as an object in which it learns its own "I". She satisfies this need for spiritual freedom, on the one hand, by being internally aware of what exists, and on the other, by externally embodying it for-self-being, and doubling herself, making her visible and recognizable. for himself and for others what exists within him. This is the free reason of man, from which comes both art and any action and knowledge", wrote G. Hegel (Hegel 1968, p. 38).

Irrational philosophy (A. Schopenhauer, F. Nietzsche, Z. Freud, etc.) believed that the aesthetic needs of man exist spontaneously, and the determining ones are not spiritual (aesthetic), but volitional, physiological (sexual). They allegedly completely subordinate the intellect and consciousness of man.

Existentialists connect the aesthetic needs of man with the basic life aspirations of people who can best be realized in artistic creation.

Guided by these and other theoretical propositions, the social worker in his professional activity should be well aware of the need for: a) cognition and self-knowledge of the aesthetic, the beautiful, the sublime and the tragic; b) creation of aesthetic environment; c) establishing humane relations; d) formation of sensual intimacy, communication; e) mutual aesthetic activity; e) acquiring knowledge and understanding of works of art, etc.

The knowledge and self-knowledge of the aesthetic, the beautiful, the sublime and the tragic are conditioned primarily by the fact that the social worker must awaken in his (usually socially neglected, with special needs people) beauty and meaning of human life. With his daily, honest work, he must "lead" such people out of a state of fear of life, their doom, tragedy, instill in them an optimistic perception of the world, etc.

Of course, this should be facilitated by the creation of an aesthetic environment. There are two aspects here: 1) aesthetic environment created for the social worker. 2) an aesthetic environment that creates a social worker for his clients. Both are important and should maximally contribute to the formation of aesthetic feelings, ideas, worldview, adequate experience of situations of real reality and works of art.

Under these conditions, it is possible to establish humane, aesthetically colored subject-subject relations. Creating humane relationships between people has always been a big problem. Today, this creates new difficulties as human indifference, greediness, aggressiveness gain incredible momentum. Therefore, the words of the brilliant Ivan Frank are written for the modern social worker: "Be humane and let your humanity float from the source of pure love". Love is a category not only ethical but also aesthetic, because it is a manifestation of the human in a person, a manifestation of the most wonderful feelings.

On the basis of love affirms a sense of closeness, trust, spiritual understanding, mutual respect and help. These feelings are transformed into a deep belief that even in the most difficult conditions of life there is always a choice and a way out, there are opportunities for self-realization and self-affirmation. It is natural that the most embossed self-affirmation occurs in the joint interaction, creative activity. Aristotle repeatedly emphasized: "The statue adorns the appearance, the man - the activity". The professional activity of a social worker is a creative activity, and in its meaning, in its essence, it is doomed to be aesthetically attractive, therefore, to bring joy, confidence to oneself, to the soul, spiritually.

Based on the above, we can draw the following conclusions:

1. The role, functions of professional activity of social worker in modern conditions are gaining in value and importance. Improvement of this activity is caused by challenges of social and personal development of the person, and this in turn requires a significant increase in the status of a social worker, quite another, attentive to him attitude from the state.

2. The professional activity of a social worker determines the need to acquire aesthetic knowledge, aesthetic needs, the realization of which will positively affect the process

of communication with his clients, the real creation of humane subject relations, mutual assistance and self-affirmation.

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