



Prospective/ Prospective/ Prospectiva

Social Work in Latin America: Contributions and projections in a global crisis

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Le présent article présente quelques apports épistémiques pertinents pour le travail social latino-américain qui sont proches du domaine de l'animation, et qui à leur tour, sont des approches qui apportent la fondement critique pour penser l'avenir des deux professions, dans le cadre de la mission partagée avec la construction d'une société égalitaire qui assume un programme social émancipateur. Ces apports, dont l'exercice est situé dans le contexte latino-américain, présentent une critique du capitalisme et une appréciation des savoirs populaires et ancestraux. D'une part, la tradition marxiste brésilienne et, de l'autre, les constructions développées par l'éducation populaire et la recherche-action participative dans des pays comme la Colombie, le Pérou et le Brésil. On reconnaît ensuite que ces perspectives orientent une lecture analytique sur la crise sociétale actuelle et son intégration analytique avec les postulats du postdéveloppement et de l'épistémologie féministe.

Mots-clés : animation, travail social, éducation populaire, recherche-action.

This article presents some epistemic contributions relevant to Latin American social work that are close to the field of sociocultural community development, and which, in turn, are approaches that contribute to the critical foundation for thinking about the future of both professions, within the framework of shared mission with the construction of an egalitarian society that assumes an emancipatory social program. These contributions, situated from the exercise in the Latin American context, present a critique of capitalism and an assessment of popular and ancestral knowledge: on the one hand, the marxist tradition of brazilian social work, and on the other, the constructions developed by popular education and participatory action research in countries such as Colombia, Peru and Brazil. It is recognized that these perspectives guide an analytical reading of the current societal crisis and its analytical integration with postulates of post-development and feminist epistemology.

Keywords: sociocultural community development, social work, popular education, action research.

El presente artículo presenta algunos aportes epistémicos relevantes para el trabajo social latinoamericano que son cercanos al campo de la animación, y que a su vez, son planteamientos que aportan a la fundamentación crítica para pensar el futuro de ambas profesiones, en el marco de la misión compartida con la construcción de una sociedad igualitaria que asume un programa social emancipador. Estos aportes, situados desde el ejercicio en el contexto latinoamericano, presentan una crítica al capitalismo y una valoración de los saberes populares y ancestrales. De un lado, la tradición marxista brasileña, y del otro, las construcciones desarrolladas por la educación popular y la investigación acción participativa en países como Colombia, Perú y Brasil. Enseguida, se reconocen que estas perspectivas orientan una lectura analítica sobre la actual crisis societal y su integración analítica con postulados del postdesarrollo y la epistemología feminista.

Palabras clave : animación, trabajo social, educación popular, investigación-acción.

Introduction

Social Work is a profession committed to guaranteeing human rights and social justice (FITS, 2014)¹. The theoretical–political trends that guide the training and professional practice of social work in each country are heterogeneous and may be conflicting. In Latin America, there is a critical horizon in the profession focused on human empowerment; this horizon contradicts the position of social work in the country.

For example, in Colombia, the professional code of ethics expresses the social and political sense of the profession aimed at “empowering processes of social transformation” (Article 4, National Council of Social Work, 2015). Meanwhile, in Costa Rica, the code mentions respect for dignity and defense of human rights with the commitment to ensure well-being and autonomy (College of Social Workers, 2021). In Uruguay, the code of ethics aims “To promote solidarity and equality links between subjects that favor participation and critical reflection in processes of change and social transformation in situations of exploitation, domination, discrimination, and social exclusion” (Asociación de Asistentes Sociales, n.d.). In Brazil, the commitment to social transformation is clear. Here, the fundamental principles are “the recognition of freedom as a central ethical value [...] the uncompromising defense of human rights [...] and the defense of democracy as socialization of political participation and socially produced wealth” (CEFESS, 1993, p.23).

With the construction of a more just and violence-free reality, this critical and committed trend, ethically and politically built in the profession since the 1960s, adopts a dual position toward sociocultural animation. On the one hand, it shares the dimension related to searching for “changing attitudes in individuals and groups by making them participate, consciously and committedly, in developing actions and processes of popular dynamization, aimed at community development and improvement of the quality of life” (Wichman, p.4, 2009). On the other hand, it distances itself from the concept of the notion of leisure and free time, which, in the contexts of the global north, is part of a basic quality of everyday reality, while in the global south, this notion is configured as a privilege of minorities (Waichman, 2015). This means that the use of sociocultural animation methodologies in Latin America, as well as the creation of their own methodologies, has primarily been a function of the confrontation with dictatorships, armed conflict, and other struggles to overcome latent inequality.

In this sense, the objective of this article is to concisely present Latin American epistemic contributions that are related to the field of animation, constituting relevant critical foundations for thinking about the future of Social Work committed to building an egalitarian society that works toward citizens’ emancipation. These contributions focus on bringing professionals closer to the people, based on a critique of capitalism and a valuation of popular and ancestral knowledge.

They constitute the basis for understanding the current societal crisis, where it is recognized that the forms of social organization are destructive of all forms of life, of the human being and of nature. Within the framework of this complexity of elements required to overcome this crisis, this study presents some theoretical comprehensions that inspire the counter currents toward the formation of a society that guarantees existence. Finally, the challenges of appropriating this debate in training and professional practice are presented to identify alternative paths and possible strategies for the Social Work of the future.

1. <https://www.ifsw.org/what-is-social-work/global-definition-of-social-work/definicion-global-del-trabajo-social/>.

Some significant Latin American epistemic contributions common to Social Work and Sociocultural Animation

Marxist tradition in Latin America

Social Work in Latin America resembles the Marxist tradition² (Iamamoto, 1998) since the 1960s, notwithstanding the multiple existing interpretations of Marx. Here, his thought is understood as a critical social theory and a method whose “basic principle is the dedication to conceptually reproduce the very movement of what is real, in all its dynamic and contradictory complexity” (Coutinho, p.12, 2008).

Briefly, three relevant points of this thought for social work are identified: i. the possibility it offers to analyze reality based on the production and social reproduction of people; ii. its critique of capitalism and the need to overthrow this system; and iii. the understanding of social work as work, freeing it from an endogenous and focalist view.

Possibility of analysis offered by Marxist tradition

The possibility offered by the Marxist tradition to analyze reality from the point of view of the production and social reproduction of people is undoubtedly a necessity for social work because it focuses attention on the relationship between the economic forms of producing life and the social forms of organizing life in society, guaranteeing the understanding of social phenomena from a broad and articulated analysis of the totality that makes up reality. For Marx, the socially determined production of individuals is the starting point”³ (Marx, 1982, p.3). The author puts it this way:

In the social production of their lives, men realize certain necessary relations independent of their will, relations of production that correspond to a certain stage of development of their material productive forces. The whole of this relation of production forms the economic structure of society on which the juridical and political superstructure emerges and to which certain forms of social consciousness correspond. The mode of production of material life conditions the process of social, political, and spiritual life. It is not man's consciousness that determines his being; on the contrary, it is his being that determines his consciousness (Marx, 1982, p.3).

Marx's criticism of capitalism and the need to overthrow it

Marx's work makes clear his concern with the capitalist mode of production and the need to overthrow it. The commitment of his production is stated in the XI Thesis to Feuerbach: “Philosophers have done nothing more than interpret the world in different ways, but it is a matter of transforming it” (Marx, 1845)⁴ which implies that the author advocates for the abolition of a society that is organized in the social division of classes, which would lead to human emancipation. According to Netto, Marx's work “is all aimed at overthrowing and overcoming” capitalism (Netto, p.156, 2003b).

2. To understand Marxism, the question “which Marxism?” must be answered. Within the limits of this article, we will reference the reading of Brazilian social work anchored in the works of Marx and revisited by Lukács and Gramsci (Coutinho, 2008; Iamamoto, 1993; Lukács, 2008; Netto, 2003) and the understanding of “Marxist tradition” taken from the Brazilian social worker Jose Paulo Netto: “the distinguished cast of proposals, developments, and contributions made concrete by reflecting upon various Marxist trends” (Netto, 2003b, p.153).

3. This “theoretical-methodological key” makes it possible, for example, to understand in contemporary times the forms of consumption in capitalist society and the macho social practices in patriarchal society, given that they are the forms of patriarchal capitalism of producing life that are fundamental to the social and cultural practices of socially reproducing life.

4. Available in a bilingual Spanish-German version at: <https://www.ehu.es/Jarriola/Docencia/EcoMarx/TESIS%20SOBRE%20FEUERBACH%20Thesen%20ueber%20Feuerbach.pdf>.

According to the Colombian economist Libardo Sarmiento, “critical theory constitutes a theoretical source with a practical focus on the constitution of an emancipated, autonomous, transcendent subject, committed to change toward a society based on the dialectic and systemic relationship of the values and principles of modernity: freedom-responsibility, equality-justice, fraternity-solidarity” (Sarmiento, p.444) which is impossible to materialize in a capitalist society considering that “in class society, men and women are not only victims of economic exploitation and alienation but also of specific forms of oppression in the psychological and spiritual dimensions” (Sarmiento, p.445).

Finally, the contributions of Marxism are sufficient to understand that the problems of capitalism are insurmountable within itself (Borón, 2008; Coutinho, 1997).

2.1.3 Understanding social work as work, freeing it from an endogenous and focalist view

The contributions of Iamamoto (1998) and Netto (2003b) highlight the relevance of understanding social work as part of the social and technical division of labor in capitalist society, which involves understanding that each professional sells their labor power like other workers. The contemporary socio-historical framework “crosses and shapes the daily life of professionals, affecting their working conditions and relationships, just as it does with the living conditions of the population benefiting from social services” (Iamamoto, 1998, p.19).

The profession is understood not in isolation but in the sense of its role within the reproduction of capitalist society. This approach allows us to view the history of the profession in relation to the socio-historical dynamics of each era and its practice in close connection to these dynamics. It ensures that professionals remain engaged with history and the broader context that shapes both their experiences and those of the people they serve, rather than turning away from these influences.

For Netto (2003b), the Marxist tradition, in addition to making it possible to understand the meaning of the profession, illuminates its socio-professional intervention and energizes the theoretical development that best allows us to understand the social processes in which the profession is inserted.

Based on these three premises (and others that were not addressed here), social work in Latin America takes the Marxist tradition as a source of theoretical and practical enlightenment to support its training and professional practice aimed at understanding reality in a broad manner, approaching its professional daily life in light of the critique of capitalism and analyzing its work dynamics from a broader insertion in the framework of a class society.

Emancipatory trends

The Latin American territory shares a common past (Dussel, 1973), an inheritance of traditions and practices related to economic and identity dispossession (Galeano, 2010) inflicted by European colonization since 1492 (Dussel, 1998). Therefore, in the distribution of wealth and its underlying relationships, the continuity of oppressive dynamics and logics that normalize violence is predominant.

While Latin America has a long history of usurpation, injustice, and abuse, it is also a region where resistance through emancipatory paradigms has emerged. As Ortiz and Borjas (2008) note,

between the 1960s and 1970s, a significant intellectual movement took shape, bringing together popular education, liberation theology, alternative communication, participatory action research, and liberation philosophy.

To maintain the relevance of the practical and epistemological closeness between Social Work and Sociocultural Animation, we will highlight the expressions that emerge in popular education and participatory action research.

Popular education

Popular education emerges as an emancipatory political effort to overcome inequality and structural violence, based on critical pedagogy, with horizontality and the formation of political subjects as a common pillar (Freire, 1994).

From this perspective, education is a space that is not restricted to a classroom; instead, it is a space of collective construction where, starting with the recognition of the oppressions (Freire, 1970) that we suffer in infringement, the goal will not be to transmit knowledge but to understand the social reality and seek to transform it collectively and thus overcome the conditions that originate this type of relationship.

Two examples of the completion of this trend can be seen in the educational process developed by Paulo Freire through his adult literacy model and the creation of the theater of the oppressed by Augusto Boal in the 1960s and 1970s, respectively.

Adult literacy led by Freire in Brazil, perhaps reflected in the phrase “To become literate is not to learn to repeat words, but to say his word,” distinguished itself by implementing context studies to establish the daily dynamics of the subjects and identify the words with the greatest meaning content; this is similar to the traditional teaching process but involves learning words and conversations related to the meanings of one’s existence and their political implications. From these experiences, a whole epistemic heritage is subsequently produced on the purposes of education and the relationships between those who teach and those who learn, demonstrating the criticism of the classical forms of education, characterized by fulfilling a service of training for work and supporting the maintenance of oppressive structures.

With respect to the theater of the oppressed, which also arises initially as a literacy strategy that, inspired by the precepts of Paulo Freire, transfers its action from the theatrical staging, in the words of Augusto Boal (2009):

The poetics of the oppressed is the action itself: the audience does not delegate powers to the character, neither to think nor to act in his place. In contrast, he himself assumes his leading role, changes the dramatic action, rehearses solutions, debates projects for change, in short, trains for real action. In this case the theater may not be revolutionary in itself, but it is surely a rehearsal for revolution. The liberated spectator, a person of integrity, launches into action. It does not matter that it is fictitious: it matters that it is an action (Boal, 2009, p.22).

In this way, the central proposal is realized by bringing real life into the theatrical space, positioning the audience as an actor with the opportunity to recognize themselves as a member of a social class, and explore viable ways to overcome oppression.

Participatory action research

This approach was established in the 1970s when the social researcher Orlando Fals Borda developed an alternative approach to understand the historical situation of farmers, indigenous

people, and workers who were subjects of the expansion of capitalism in five rural regions and two cities of Colombia. In this way, he proposes a research approach that allows for gaining social-historical understanding from the same subjects who used to be mere objects of research. This approach enables the practical implementation of research by local and national organizations aware of the class struggle in the country.

This approach, incorporating techniques associated with collective and participatory construction, introduced a new way of understanding the role of the researcher—not as an external observer who creates their own categories but as someone connected to the processes, experiencing them, and having the ability to contribute, guided by the dynamics and struggles of the participants who hold an equal and prominent place in the process.

In the words of Fals Borda (2022), four problem premises would later be identified that contain the main epistemological bases of participatory action research:

1. The problem of the relationship between thinking and being—sensation and the physical—is resolved by observing the material that is external to us and independent of our consciousness, and this material includes not only what is ascertainable of nature but also the primary fundamental conditions of human existence.
2. The problem of forming and reducing knowledge is not solved by praxis: the problem of how to investigate reality to transform it.
3. The problem of the relationship between thinking and acting is solved by recognizing a real activity of things that can only be reached through practice, which, in this sense, is prior to reflection. There, the objective is demonstrated, which is matter in movement.
4. The problem of the relationship between form and content is solved by posing the possibility of overcoming its indifference through practice and not only through intuitive or contemplative behavior. Everything is given as an inextricable complex of form and content, thus theory cannot be separated from practice, nor the subject from the object (Borda, 2022, p.194).

This represents an opportunity for both Social Work and Animation, as it shows the viability of configuring processes of analytical and political action that transcend mechanical assistance or merely recreational action and allow the integration of the historical contexts of communities with their projective and emancipatory potentialities.

Projective stakes to survive the societal crisis.

The panorama of a societal crisis characterized by scenarios where destruction and violence predominate is clear and broad. Putting at risk the guarantee of existence, this crisis encompasses all dimensions of what is known and created by intellect. In this section, we will refer to two concrete manifestations of the crisis and its possible related stakes: the crisis of the destruction of nature and violence.

To consider the effects of the destruction of nature, it is important to emphasize that our extractive (Svampa, 2019) and disconnected (Latour, 2012) relationship with it was shaped in modernity. In this space, the scientific method relegated it as a quantifiable, measurable, and inexhaustible resource that is at the service of human needs. This relationship is reinforced with capitalism, which adds to the utilitarian formula the ambition (Gudynas, 2003) that considers nature just another means at the service of accumulative production.

Thus, the crisis of nature manifests itself in an imbalance between what the planet itself is and what humanity demands: evident in the growing loss of biodiversity, air quality, water, and soil regeneration capacity, putting the survival of the species at risk.

Violence is a social phenomenon, not a natural impulse (Arendt, 1970), and is becoming more acute and complex in contemporary times. One of the comprehensions for this phenomenon

is proposed by Žižek, understanding objective violence as the most invisible and difficult to recognize because it is anchored precisely in the forms of social organization in force. For the author, this violence is part of the way our current societies function and “is expressed in the most subtle forms of coercion that impose domination and exploitation relationships” (Žižek, 2017, p.18). The author mentions the violence of capitalism, which ignores any respect for the human, creating “disposable and excluded individuals” (Žižek, 2017, p.21). To this, we can add the violence of colonization, which created the idea of race in Latin America as “a supposedly different biological structure that placed some in a natural situation of inferiority compared to others” (Anibal Quijano, 2014, p.778) and that of patriarchy, in which “there is no understanding or deep acceptance of women as persons, nor as autonomous citizens subject to rights” (Hierro, 1998, p.5).

In this context, the multiple and harrowing forms of violence, ranging from the atrocities of wars and armed conflicts to more “diluted” forms expressed in a segregated manner in Latin American cities, stem from ways of life historically legitimized by the objectivity of a capitalist, racist, and patriarchal mode of production. This system hierarchizes, subordinates, and exploits individuals by determining which bodies and territories are deemed violable, stripping them of dignity and even of life. For example, it is impossible to overlook how femicides, sexual violence, and both overt and invisible psychological coercion are rooted in a patriarchal social organization that disregards women’s inherent dignity and fullness of life.

Faced with these hegemonic social forms that are disconnected from the dignity of life and from a broad relationship with nature, there are stakes for realizing alternative societal projects:

Postdevelopment

This trend is based on the critique of development, where economic growth is predominantly achieved competitively and individually and associated with market values. This idea defends the existence of a point of arrival, where all people will obtain benefits if they take certain steps and accept certain values. It is characterized by the imposition of a “correct and ideal” life model functional to capitalism. In this sense, according to authors such as Arturo Escobar, development is a historical discourse designed in the global north to maintain dominion over the resources and territories of the south, with fatal consequences for the peoples who have tried to follow the parameters of the developmentalist formula (Escobar, 1998).

In this framework, postdevelopment pursues three central objectives (Escobar, 2016): first, “to displace development from its central position in the representations and discussions on social reality in Asia, Africa, and Latin America [...] Second, to displace “development” from its centrality in the discursive imaginary [...] Third, to emphasize the importance of the transformation of the particular configuration of knowledge and power established by expert knowledge” (p.45).

In Latin America, this perspective is expressed based on the recognition of popular and ancestral knowledge of the inhabitants of these territories, as well as their capacity for self-determination. It shows how learning the forms of production and reproduction of life can enable the deconstruction of the fixed concepts of development such as economic growth, free competition, individuality, comfort, consumption, and immediacy.

The epistemic recognition of peoples’ knowledge supports an understanding of another type of relationship with nature, which will not be seen as material but as part of life itself; central to

good living (Gudynas, 2014); and endowed with knowledge, rights, and the capacity to sustain humanity if we can reduce inequality and ambition for the needs of the market, which only aims to enrich large industries at the expense of environmental degradation and the dignity of people who are exploited for production.

Feminist epistemology

An alternative to counteracting the societal crisis can be found in the analyses offered by feminist epistemology (Maffia, 2007), which challenges the traditional notions of objective, neutral, and impartial science as a producer of supposed absolute truths. It also critiques the type of society that this science seeks to sustain, one based on modern principles that define a liberal model of citizenship grounded in human supremacy. This model's power structure is rooted in a traditional white male logic that ignores human diversity and relationship with nature.

Like all social movements and processes of knowledge production, feminist epistemology is shaped by theoretical tensions and contested societal projects. Following the paths proposed by Sueli Carneiro (2003) to “blacken” feminism and by Lélia Gonzalez (2022) to reflect on “Ladino Africa,” it is acknowledged that, to address the current societal crisis, the most significant contributions to transforming social relations marked by inequalities and violence can be found in the discussions of Afro-American feminism, Latin American decolonial feminism, popular feminism, and indigenous feminism. These discussions, while heterogeneous and not always recognized within these classifications, are critical for societal transformation⁵.

These theories are committed to both the concrete transformation of reality and the eradication of the predatory forms of life that sustain patriarchy and capitalism, both of which are deeply rooted in the colonization process. In one way or another, these perspectives reveal “the historical links between colonial and patriarchal oppression” (Rivera, 2014, p.2) and emphasize the potential connection between “thinking and doing” as an articulating node for feminist and decolonial pedagogical experiences. Much of the intellectual and reflective work in this line comes from activists engaged in processes of struggle, resistance, and action (Espinosa et al., 2013, p.409).

In this sense, feminist epistemology emerges as an alternative within the emancipatory process by questioning contemporary ways of life, framing everyday experiences as inherently political, and, most importantly, revealing the inequalities and violence rooted not only in patriarchy but also in other historical forms of domination and oppression, such as colonialism and the capitalist mode of production. Unveiling the origins of these structures while understanding their modern manifestations is a crucial first step toward overcoming them.

This knowledge emphasizes the importance of eliminating the exploitation of women's labor and bodies, the hierarchies and oppression imposed on colonized bodies, and the concentration of wealth that perpetuates class inequalities—key elements in building a dignified life free of violence.

5. Numerous authors have contributed to these discussions, including well-known figures such as Angela Davis (1981) in *Women, Race, and Class*; bell hooks (2015) in *Feminist Theory: From Margin to Center*; Patricia Hill Collins (2016) in *Intersectionality*; Lélia Gonzalez (2020) in *Por um Feminismo Afro-Latino-Americano*; Yuderkis Espinosa et al. (2014) in *Tejiendo de Otro Modo: Feminismo, Epistemología y Apuesta Decolonial en Abya Yala*; and Julieta Paredes (2013) in *Hilando el Feminismo Comunitario*.

Perspectives, stakes, and challenges in Social Work training

There are many challenges to ensuring that social work training remains committed to a transformative ethical and political horizon. The first challenge lies in the disputes that, under the banner of pluralism, often obscure the differing societal projects in tension. While the profession largely agrees about the primacy of the subject and their well-being, the means to achieve this remain unclear. Behind the discourse of welfare and the guarantee of rights lie liberal reformist and even conservative efforts to maintain current social structures, often without recognizing the impossibility of guaranteeing welfare for all in this society.

Even when adopting critical perspectives aimed at social transformation, the risk of fragmentation persists. The classic debate between the struggles for recognition and the struggles for redistribution continues to progress. Integrating a clear commitment to eliminating all forms of oppression and exploitation, alongside a new societal project that values not only human dignity but also coexistence with nature, remains a gradual process.

Nonetheless, this challenge can undoubtedly be met by groups and organizations with a shared vision.

The most difficult barrier to overcome, however, is the advance of neoconservative thought. According to Barroco, its characteristics include disdain for politics as a mechanism for social organization, the promotion of consumerism as the highest measure of success, and the defense of a state that remains distant from the personal sphere. These factors have contributed to the rise of the extreme right, with an agenda focused on nationalism, anti-corruption, citizen security, xenophobia, familism, the moralization of social issues, and the criminalization of all forms of social struggle and protest (Barroco, 2011).

Neoconservatism draws on primitive postulates to sustain the forms of life and macro-politics necessary for the maintenance of capitalism (Barroco, 2011), including the continuation of all forms of domination.

Given that social work has bourgeois conservative origins, neoconservatism retains connections to this legacy that cannot be ignored within the profession. Returning to these traditional roots is always an option, particularly when they have not been fully rejected. The warning is clear:

Professional practice remains bound by psychologizing (individualizing) and moralizing (disciplinary) approaches to social issues and by practices aimed at controlling and adapting behaviors, shaping personalities, and fostering forms of sociability that align with capitalist standards. Professional action is concentrated in private life, focusing on individual interests, while professional skills are reduced to the transmission of principles and values rooted in bourgeois morality [...]. The appeal to a traditional notion of "community" can also be observed in a number of social programs implemented in the past decade. This further reflects conservatism by presenting the community as something homogeneous and detached from the political, economic, social, and cultural tensions of territorial disputes. This notion transfers the resolution of conflicts to this sphere, thereby absolving the state of responsibility (Mamblona and Parkanky, 2016, p.6).

In the context of social work training, a worldview rooted in conservatism is incompatible with a critical approach (Mamblona and Parkanky, 2016). Therefore, it is vital to break with the status quo and commit to the renewal of hope. The path forward is familiar to social work: defending working conditions; establishing new forms of social organization; and engaging in reflection, research, and collective action with a transformative ethical horizon (Mamblona and Parkanky, 2016).

Conclusion

In light of the above, a desirable approach would be to incorporate the foundations offered by the critical epistemic perspectives discussed throughout this text into the formation of Social Work and Sociocultural Animation. This would guide the construction of a society different from the current hegemonic one, requiring ongoing collective reflection and action on social reality.

Social Work and Sociocultural Animation share common challenges arising from societal crisis and are both focused on the search for welfare and social transformation. For both professional practices, it is essential to promote a political stance that supports the collective construction of new forms of social relations, free from the dynamics that generate violence and destruction.

As the poet Mario Quintana wrote in his poem *De las utopías*, “If things are unattainable... well! It is not a reason not to desire them.... How sad the roads, but for the magical presence of the stars!”

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