

Katherine Kendall Award 2018

Marilda Villela Iamamoto



Biography

Marilda Villela Iamamoto (b. 1949) has been a social worker, university lecturer and researcher in social work, and worked as a tutor and lecturer for undergraduate and graduate courses since 1971. She is a retired professor of the Federal University and of the State University of Rio de Janeiro. She is a researcher and fellow, level 1A, of the National Council for Scientific and Technological Development (CNPQ). She formerly lectured at the Pontifical Catholic Universities of Minas Gerais (PUC-MG) and of São Paulo (PUC-SP). She has also been a visiting professor in many universities in Brazil and Latin America.

She has served as an academic representative of social workers in Brazilian State's official bodies, such as the Committee of Experts in social work education at the Secretariat for Higher Education of the Ministry of Education (MEC), and as Deputy Coordinator in the social work education at the Coordination for Advancement of Graduate Studies.

She has published books and scientific articles in social work and social sciences as author or editor of about 90 publications in Portuguese and Spanish.

When did you receive the award and on what basis?

I was surprised and touched to be informed by the President of the Latin America Association of Teaching and Research in Social Work (ALAEITS) Professor Dr Nilsa Burgos, on 27th January 2018 that I was to receive the Katherine Kendall Award. The President of the International Association of Schools of Social Work, Professor Annamaria Campanini, confirmed the news in an official letter on 9th February 2018, to whom I express my gratitude.

As far as I am aware, the award was granted on the basis of my academic-professional trajectory, expressed in my curriculum vitae. I have worked in several Brazilian universities, in both undergraduate and graduate education in social work and in research projects. Thus, I collaborated with educational researchers, masters and doctors in social work in Latin America. I was also a visiting professor in universities in Latin America and Caribbean countries. Perhaps the most important factor was my academic contribution, its diffusion and impact in social work and professional education in Brazil, Latin America and the Caribbean.

What does the award mean to you?

The award, received after 47 years of teaching and research in social work, is a recognition of an academic and professional career. This path was built collectively along with organisations, colleagues, and students with whom I share my activities in teaching, researching and training in social work. Therefore, this award is a recognition of the achievements of social work in Latin America and the Caribbean, and particularly in Brazil, which is a reason for joy and gratitude.

I am thrilled to be honoured with the world's most important award in social work education. In Latin America and in Brazil, many colleagues and peers would be qualified to receive this recognition. Thus, receiving the Katherine Kendall Award is a tribute to all Latin American lecturers and researchers who have been contributing to social work education.

It was a surprise that Latin America was selected for this award, since it is considered one of the most unequal regions in the world, on the outskirts of the centre of world power; and particularly to Brazilian social work.

The Katherine Kendall Award was also surprising because the theoretical and analytical approach that guides my work, based on historical and critical social theory has had little presence in the social work studies in other parts of the world.

The Award, in its worldwide reach, implies responsibilities, one of which is to express publicly the achievements and dilemmas of social work education in Latin America and the Caribbean. My aim is to intensify our dialogue and exchange with colleagues from other regions of the world, sharing experiences and collective struggle. And to march together, 'hand-in-hand' as the poet Carlos Drummond de Andrade would say, strengthens us to face the contemporary challenges that result from the crisis in capitalism, from the

deepening of inequalities and their expressions in the lives of suffering individuals.

The Award may encourage and contribute to a wider dissemination and debate of the ideas and theoretical and critical interpretations of our academic work in the international scenario of historical and theoretical methods, ethics and technical and practice foundations of social work. This is, in my opinion, the greatest impact of this award on my present and future career.

How would you describe Brazilian social work and its education?

In the last three decades, we, Brazilian social workers, have built an ethical and political project for social work. This gives a direction to our academic and professional training and scientific development, and has impact on the organisation and professional practice guidelines for social workers. This project is radically committed to human ethical and political values: equality, human rights and social justice and democracy, embracing the ideology of workers' struggle of human emancipation.

This theoretical approach was inaugurated, with the movement of re-conceptualization of social work, in the years 1965-1975. This marks the moment when social work aligned itself with organisations and social movements that defend and fight for the rights, interests and social projects of the oppressed classes. Radical social work, inspired by Marxism and concerned with social movements, emerged during this period in the Anglo-Saxon countries and the United States. This historical period is marked by the rise and hegemony of US imperialism and the three 'golden decades of capital' (1945-1973), revealing the contradictions and the structural crisis of capital and subsequent measures of adjustment and recovering of profit rates from the decade 70-80 in Latin America.

This first movement towards the historical and critical perspective occurred through a militant Marxism, practised by political actors. This militancy influenced professions, being unusual, at that time, a consistent appropriation of Marxist theories and methods or the works of the great intellectuals who have continued this intellectual tradition. In the eighties, social work studies returned to the analytical methods suggested in Marx's work. Endowed with rigour in its theoretical and methodological approach, it is supported by the critique of political economy: work as the source of production of the social being; the value theory inseparable from commodity fetishism; the capital growth through exploitation of labour resulting from the appropriation of unpaid labour or surplus value. On this foundation, an effort was made to articulate history, criticism of knowledge and profession in the Brazilian debate.

On this foundation, an effort was made to articulate a criticism of knowledge and profession in the Brazilian debate. On these collective paths, I focus my academic work, on the analysis of social work in the process of (re)production of the social relations that rule capitalist society, based on the social and technical division of labour.

What were your publications, which you think were of major importance for your professional career and their impact on social work education?

My academic publications encompass 9 books, 28 chapters in edited collections and 40 scientific articles.

The most important achievement in my career was my first book, co-authored with Raul de Carvalho: *Relações Sociais e Serviço Social no Brasil* (Social relations and social work in Brazil, 1982). It is the most widely distributed, and analysts regard it as a classic. Today, it is one of the compulsory readings in social work education in our country.

This most important book is based on a research project about the history of social work in Brazil and Peru, carried out by the Latin America Centre for Social Work (CELATS). At the time of publication, it was the academic organisation of the Latin America Association of Schools of Social Work (ALAETS), which inaugurated a historical and critical perspective in the analysis of Latin American social work, inspired by the critique of political economy. It offers an unprecedented reconstruction of the history of the professional practices in the scope of the relations among social classes and the State, in the period 1930-1960. It also presents a conception of social work as a process of (re)production of social relations, as a kind of collective work specialisation incorporated in everyday work, and taught in the professional associations, thus becoming part of the public domain.

A central element of this analysis is to understand the social meaning of the social work profession in capitalist societies, a core of the relations between classes. The reproduction of social relations is here understood as the reproduction of social processes, which involves the life and work of individuals. Therefore, it refers to material reproduction, involving the forces and the relations of production. Production is understood in a broad sense covering consumption, distribution, and exchange of goods. The process of (re)production also includes consciousness of spirituality that embodies sense of justice, religion, art, and philosophy, through which a person becomes aware of the changes that occur in the conditions of material life.

My argument considers professional activity from two angles, which may be in tension with each other. First, as a reality lived and represented by the consciousness of professional agents and expressed in a discourse and in a professional culture. Second, as an activity socially determined by objective social circumstances that give direction to professional work, and which imposes conditions and even exceeds the will or consciousness of its individual agents.

My work reaffirms the contradictory dimension of the demands and social requisites present in our professional activity and the expression of social forces that affect that activity. Both rights, values and principles and also the movement of capital are, therefore, part of workers' ideals and achievements. Professional practice is necessarily polarised by a web of relationships and social interests. The social workers take part in both, in the mechanisms of exploitation and domination, and, at the same time and by the same activity, in the institutional and political responses to the needs that guarantee the survival of the working-class and reproduction of antagonistic social interests. As society accumulates a diverse array of social projects, and class projects, the social historical field is open to the construction of different professional projects, inseparable from a broader project for the society.

It is this presence of real social and political forces, not a mere delusion, that allows professional social workers to establish their political and professional strategies to reinforce interests of the lower classes as a preferred target for their professional actions.

The social worker is considered to be a wage labourer. The State is the largest employer of social workers due to public sector social policies, along with private companies and non-governmental institutions. The social worker is also analysed as an intellectual, according to Gramsci's thinking. For Gramsci, the intellectual is the 'organiser, director and technician' who provides service to create favourable conditions to the class to which he is bound, and becomes involved in daily life.

The guiding hypothesis of this analysis situated social work in the process of reproduction of social relations as both auxiliary and subsidiary activity of social control and in diffusion of the dominant ideology within the working class. It also intervenes in providing subsidiary conditions for the continuity of the labour force through the provision and regulation of social work as part of public social policies. Although social work is polarised by the interests of opposing classes, it takes part in the social process by reproducing the basic contradictions that are part of the capitalist society and, at the same time and by the same activities, it is mobilised to reinforce these conditions of domination,

as inseparable poles of the same unity. Thus, although created to serve the interests of the capital, the profession does not only reproduce its monolithic needs: it also participates with other social institutions in responding to the rightful needs of the working class to survive in the face of their historically given conditions of life.

The privilege to analyse the foundations of social work reappears in my book *Renovation and the conservatism in social work*, where the debate is focused on the professional culture, what results in a dialogue with the ideas that marked social work history. The interest in the foundations of social work is renewed in the book *The contemporary social work*, emphasising daily work, and the academic-professional education. In my last book, *Social Work in capital fetish time: financial capital, labour and social question*. I present new sets of interpretations on professional practices, the tensions between professional project and wage labour; and professional-academic education and research development in social work.

In which field do you think you made the biggest contribution?

I believe my greatest contribution is the activities I developed in the university as a lecturer and researcher, in addition to my academic output. It involved training new generations of professionals; teachers and researchers qualified to operate with theoretical and methodological rigour in a global perspective, open to interdisciplinary dialogue and engaged in formulating social work activities as a knowledge base for a profession and scientific discipline.

My work has always been concentrated on training social workers capable of uncompromising defence of core values, such as freedom, justice, democracy for all and human and social rights closely linked with the needs, ideals and concerns of lower classes and expressed through movements and struggles. Many of them are now social workers able to ensure and expand their occupational space, to guarantee the quality of the services provided and competent to preserve their professional skills and standing.

Many former students became teachers and researchers whose contributions deepen the analysis of the foundations of social work in the historical and critical perspective and in the dialogue with other matrices of knowledge that recognise the technical and operational dimension of professional work shaped by ethical commitments with important human values.

Throughout my career, I have also given approximately 250 talks at national and international academic conferences, provided advisory services and been involved in validation and recognition processes of social work courses and evaluation of graduate courses in the Ministry of Education bodies in Brazil. I

have also served on editorial boards of social work journals, and my contribution to the international debate in social work has been considerable.

What has social work meant to you personally? Why did you choose it?

It was a hard time in Brazil. The dictatorship (1964-1985), established by a military coup, unleashed political censorship, repression, restrictions to press freedom, persecution of students and workers, political prisons and murders in the name of national security. This affected the political rights and human rights of all Brazilians, especially of those who resisted arbitrary actions: the progressive segments of society, and the rural and urban workers.

This situation reinforced the importance of the role of universities as a space of resistance and of cultural and political development. New generations were committed to defend the rule of law, democracy and their values. I discovered the relevance of knowledge as a weapon of criticism in building a future emancipated society. It was in this cultural and political environment that I chose social work education.

My teaching activities have helped peripheral neighbourhoods in urban areas, health institutions, local governments, and advisory bodies to develop projects in rural and urban areas of small towns.

What has social work and its education meant to you professionally?

As soon as I graduated from the Faculty of Social Work, I was immediately invited to become a lecturer at the University, and this has been my main activity since. It has been an interaction between teaching and research activities. I was lucky to take part in innovative experiences in professional academic training throughout my career.

In the 1970s, I experienced the critical renewal of both the profession and education in social work that was part of the reconceptualization movement, as it was called in Spanish-speaking countries in Latin America and the Caribbean.

In the 1980s, I participated, through research projects, in a collective process of curriculum analysis in the Faculty of Social Work, a pioneer higher education institution in social work in my country. At the same time, I also worked on a national research project about social work training under the direction of the then Brazilian Association of Teaching in Social Work (ABESS).

In the nineties, I participated in the process of reviewing the national minimum curriculum for the social work course, with the aim of developing national curriculum guidelines for education in social work initiated by the Brazilian Association of Teaching and Research in social work - ABEPSS. I worked in the process of this national curriculum ratification by the Brazilian Ministry of

Education as a member of the committee of experts of the Secretariat of Higher Education.

Due to the relevance of the national curriculum guidelines, I would like to explain its most important foundations.

The proposal assumes that the social, historical and ideological meaning of social work is inscribed in a set of social practices employed by different social classes and mediated by the State in face of the sequelae of the 'social question'. It acknowledges that the particularity of social work, within the scope of society's collective actions and objectives, is organically linked to the structural and conjectural configurations of the 'social question' and to the historical forms to confront it, that are permeated by the actions of the workers, capital and the State.

The profile of the bachelors in social work describes a professional who acts in the comprehension of the 'social question' through public and corporate social policies and acts through the civil society organisations and social movements. This professional is a competent generalist with critical background, with goals and a creative approach, committed to the profession and the values and principles of the social worker's code of ethics.

Social work education aims to provide a theoretical, methodological, ethical and political training. This is a requirement for performing technical and operational activities, with a critical appreciation of social processes in a global perspective, but always considering the historical path of Brazilian society. It also requires understanding the social meaning of the profession and its historical development in international and national scenarios, revealing the possibilities of real action. The ability is also needed to identify the present demands of the society with the aim of offering professional answers to the 'social question'.

We seek, therefore, to break with the endogenous dimension of the profession, which is a prisoner of its own internal walls and strictly technical vision, without devaluing the technical and operational dimension of professional activities. Imprinting an ethical and political direction to the professional work, theoretically supported, inscribes it in the relations between the State and society. To act and interpret what is being done requires a theoretical and scientific background in the social sciences.

The content of the training programme is focused on:

- theoretical, methodological, ethical and political foundations of social life in the social and historical development of Brazilian society
- the meaning of social work in its own scope

- the foundations of professional work.

The academic training is focused on professional practice. The internship supervised by an academic tutor and a professional social worker is mandatory and requires an exam paper.

According to the law that regulates the profession, the curriculum guidelines establish social workers' technical and operational skills and essential abilities. This includes how to:

- formulate and execute social public policies in governmental bodies, companies and non-governmental organisations
- prepare, execute and evaluate plans, projects and programmes;
- enable the community to take part in official decisions
- plan, organise and manage social benefits and services
- carry out research that informs the development of public policies and actions
- provide advisory and consultancy services to governmental bodies, private companies and social movements related to social policies
- guarantee that civil, political and social rights of the communities are respected
- provide information about resources that can be applied in the defence of rights
- carry out socioeconomic studies to identify social demands and needs
- carry out visits, technical investigations, reports and give advice on social work issues
- manage social work services within public and private organisations
- educate social workers and supervise trainees.

Our collective experience helped us to establish common parameters for social work education. The regulations have enough flexibility to allow the curricula of each higher education institution to tailor regional specializations.

What were the challenges of social work and its education at the time when you received your award?

One of the challenges of social work today is to comprehend the social processes affected by the radicalization of the 'social question', the multiple forms of inequalities and the struggles that are entwined in their dynamics, and whose expressions are the raw material with which social workers have to deal.

In a time of crisis, under the prevalence of interest-bearing capital, national states and their budgets, favour the interests of capitalism led purely by

economic motives. As a result, public social policies are dismantled, resulting in perverse effects on the living conditions of workers.

In the dynamics of university life, the great challenge is to stimulate organic relations between undergraduate and graduate courses, and workplaces, closely linked with the collective demonstrations of social actors' movements and struggles.

Another major challenge is to combine a solid process of theoretical and methodological training, the ability to comprehend and analyse circumstances with the ethical, political, technical and operational skills required to carry out professional work, being aware that it is part of the relationship between the State and social classes.

What is the importance of international work in your career?

My first international experience in social work education occurred at the beginning of my career. I was awarded a grant from the Konrad Adenauer Foundation, an educational project of the Institute of International Solidarity (ISI) in Latin America, in an academic contest that evaluated my undergraduate final paper. It allowed me to attend the VII Inter-American Congress of Social Welfare in Ecuador in 1971 and in the Latin America Professional Social Workers Seminar promoted by ISI. This event was the first re-foundation of ALAETS, the regional organisation of AIETS/IASSW. It was carried out in search of an authentic Latin American social work, stimulated by the expansion of the reconceptualization movement in Latin America and the Caribbean, which was at that time separated from the Organisation of American States (OAS).

The re-foundation of ALAETS led to the creation of the Latin America Social Work Centre (CELATS) in 1974. This is an academic body, which had a key role in the Latin American social work and in the renewed criticism of the professional practices, and its commitment to the oppressed and marginalised people of the region. At the end of the 1990s, I joined CELATS as an associate researcher in the research project that resulted in my first book.

In the 1980s, I was a visiting professor at the Universidad Autonoma de Honduras (Autonomous University of Honduras - UNAH), lecturing in the first masters programme in social work in Latin America. Throughout my career, international interchange has been constant activity, particularly external consultancies in evaluation and accreditation of courses and lectures in international and national events in Latin America, Caribbean, and Portugal.

I served as chair of the Scientific Committee, of the 19th IFSW/FITS World Conference in 2008 in Salvador, Bahia, Brazil. The event was attended by 2,691 participants from 42 countries from 5 continents. I was the keynote speaker at the closing session of the conference.

In 2012, I was invited by the Brazilian Council of social work as an advisor to a working group reviewing the global definition of social work. I was a speaker at a workshop on the subject in Rio de Janeiro (Brazil) attended by representatives of FITS, IASSW and other Latin American entities.

In 2014, at the Joint World Conference on social work, Education and Social Development in Melbourne, Australia, I was invited as keynote speaker about 'Globalisation of capital, inequality and social work'.

What are the major obstacles that you have faced in your career as a social worker and educator?

The obstacles I faced during my career came neither from social work, and the profession, nor from the university as an institution. There were difficulties, not actual obstacles, arising from the adverse political circumstances such as the dictatorship, which constrained the full exercise of the citizenship rights of all Brazilians. More recently, it comes from the crisis of capitalism, which penalises most the people in a region of profound inequalities.

In your opinion, how has social work education changed?

In the world scenario, diversity is the mark of social work education. Its origin is national history and culture, the interaction and the balance between different social forces, choices and character of the ethical and political orientations. In addition, the academic level of each training programme varies, from high school and technical courses to undergraduate and graduate education reaching doctoral and postdoctoral levels. There are many theoretical approaches guiding the educational processes.

The demands of the globalised capital, after over 40 years of neoliberalism, have created profound changes in higher education. These changes were induced by an exponential expansion of private education, by reducing the duration and quality of training, by expanding the commodification of education at all levels, and by stimulating the development of a culture of competitiveness and intellectual 'productivism'.

The process of expansion of the higher education market, elevating it to the status of a 'business of education', influencing both face-to-face teaching and distance education in social work. Under the logic of the unlimited expansion of

profitability, the distance learning model of undergraduate courses in social work grew in Latin America expanding the number of staff vacancies and the number of enrolments. Thus, the number of social workers is expanding at a much faster pace than its absorption by the labour market. The quality of their theoretical and practical training is reduced. This is essential to the social processes and responses to the needs and interests of the social segments to whom the professional work is addressed.

The period from 1965 to 1975, was an important milestone in Latin American social work with the reconceptualization movement. Its aim was to build a new Latin America social work committed to the lower classes. It refused to import alien theories and methods that were not connected with our local history. Thus, they reviewed and criticised the foundations of casework, group work, and community development. Alleged political and ideological neutrality was exposed. Social workers took on the challenge of contributing to organizing, training and spreading awareness among various sectors of workers and 'marginalised' groups in the region. From an eclectic theoretical and methodological basis, this movement was initially polarised by the 'developmentalist' theories, and, in the early seventies, some groups began to approach Marxist tradition

The re-conceptualization movement coincided with the period of dictatorship in Brazil (1964-1985). There was a centre of resistance, led by the School of Social Work at the Catholic University of Minas Gerais (ESS/UCMG), integrated with the reconceptualization movement This was my first experience in teaching on a social work training course.

Contemporary Brazilian social work is unthinkable without considering the struggles for the democratisation of the society and the State, carried out with a strong presence of workers' struggles that resulted in the crisis of the military dictatorship.

It was at the rise of the social class movements, of the struggles that surround the adoption of the Brazilian Constitution in 1988, and the defence of the rule of law that professional social workers were questioned by the different segments of civil society about their political practice and did not excuse themselves from participating. The rise of democratic struggles, and visibility on the political scene, which occurred only in the last quarter of the seventies, fundamentally impacted the emerging concerns in social work. Requiring new professional responses, it resulted in significant changes in education, training, research and in social workers' representative bodies. This challenging environment was essential to invigorate Brazilian social workers' organisations resulting in wider and fruitful professional and academic institutions.

These historical conditions made a new professional profile possible even during the dictatorial period. An effective labour market for social workers was consolidated, the profession's numbers grew, effective training of scholars was implemented improving teaching and research, and the *stricto sensu* graduate programmes nourished scientific output, promoted academic dialogue with cognate areas, and reached the publishing market. Also, teaching staff were renewed.

Nowadays, the monopolistic expansion under the hegemony of financial capitalism has reached the market and working conditions for social workers. The trends towards deregulation and a flexible model of labour relations in the name of 'market demands' have resulted in wage losses and the dismantling of workers' rights. Precarious and temporary employment have increased the exploitation of employees. Inequality and poverty are growing. Regressive tax structures penalises more impoverished sectors of the population, and cuts in the public budget affect social work projects in state agencies, nongovernmental organisations and advisory services to workers' movements and associations. This new scenario provokes new questioning about academic and professional training in social work.

Yet, the profession has consolidated its recognition and legitimacy in the Brazilian society. Practitioners perform their activities within public social policies, in their formulation, management, evaluation and financing, and defending social and human rights in a permanent confrontation with the 'social question'.

What would you like to see happening in social work education and IASSW in the future?

A major challenge for all of us, now and in the future, is to establish social work as a profession recognised and legitimised by workers and citizens to whom it should serve. Professionals of cognate areas should also accept social work as a profession, supporting its place in occupational areas where social workers carry out their duties and responsibilities.

We aim for a social work rooted in contemporary history. It should be capable of accompanying and comprehend the diversity and the multiple aspects of the 'social question' and the struggles of the collective movements searching to have their rights recognised. It should be guided by ethical principles and values that promote human emancipation and democracy and be aligned with the intransigent defence of social, human and environmental rights.

It should be strengthened in its representation that manifests publicly its positions about the great issues of the present time and proudly repeat the poet Murilo Mendes: 'I am not my survivor but my contemporary'.

This vision stimulates the search for a solid academic and professional education at the undergraduate level, broadens the knowledge and values that allow social workers to critically and autonomously position themselves in social relations and demands at work places.

I would also like to see social work recognised in the scientific community as an area of knowledge or discipline, with a high-quality academic output, extensively diffused, that nourishes critical analyses of the societal dynamics and underpins its exercise. This may strengthen the graduate courses,

Regarding IASSW, there are many challenges in future developments of the above-mentioned visions. I wish that the IASSW would become stronger as an academic body, dynamic, representative and rooted in the regions, in close relationships with its regional boards. It should be a body attentive to the cries of the majorities and the most significant aspects of the 'social question' in its regional expressions, sympathetic to the movements and struggles of the social actors in defence of their rights, expressed individually or collectively. In situations as adverse as those, which are emerging around the world, IASSW should be sensitive to humanitarian issues of immigration in Europe, the refugees' drama, extreme poverty, and inequalities and discrimination of all kinds, answering to xenophobia, prejudice, and defend human, social and environmental rights. These topics are also on the social work education agenda.

Considering the different models of training in social work, a common ground, still under construction, should certainly defend ethical principles and values, such as democracy for all, the principles of equality and freedom, human rights, access to rights and public social services and defence of the environment and life. After all, the commitment expressed in the codes of ethics that guide our professional conduct is a challenge that has to be renewed each day.

Another challenge is to encourage advanced training, at undergraduate and graduate level and supporting exchange of lecturers, students and researchers, through partnerships and other means. It is important to select research themes, both historically and contemporary representative, and which can bring researchers together in networks and contribute to the recognition of social work as a scientific discipline.

In order to do so, it is necessary to survey a list of indexed journals in the social work, as well as a list of representative books published in each country and

region. These would contribute further to qualify the academic production and promote the dialogue among teachers, students, and researchers worldwide.

It would be welcomed if the IASSW, as an academic and professional association could create an IASSW award for PhD theses for students and researchers around the world.

Finally, I expect that the IASSW could invest in the defence of the quality of higher education, reporting initiatives that disqualify education in social work, that prioritise the expansion of profitability of educational companies at the expense of teaching, research, and extension, as has occurred in private courses in Latin America. The corollary is the vigorous defence of the public, secular, free, high quality and socially referenced university.

Selected publications

IAMAMOTO, Marilda Villela and CARVALHO Raul (2018) *Relações sociais e Serviço Social no Brasil: esboço de uma interpretação teórico-metodológica*. 41.ed. 5. reprinting. São Paulo: Cortez, 400 p. (Original edition, 1982)

IAMAMOTO, Marilda Villela (2018). *Serviço Social em tempo de capital fetiche: capital financeiro, trabalho e questão social*. 9. ed. 1. printing. São Paulo: Cortez, 496 p. (Original edition 2007)

IAMAMOTO, Marilda Villela (2018) *O Serviço Social na contemporaneidade: trabalho e formação profissional*. 26. ed. 3. reprinting. São Paulo: Cortez 328 p. (Original edition. 1998)

IAMAMOTO, Marilda Villela (2018) *Renovação e conservadorismo no Serviço Social*. 13. ed. 1. printing. São Paulo: Cortez 256 p. (Original edition, 1992)

IAMAMOTO, Marilda Villela (2012) *Trabalho e indivíduo social* 5. ed. São Paulo: Cortez 296 p. (Original edition, 2001)