

Labor, culture and social policies in the trajectory of the UERJ School of Social Work

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ABSTRACT

This article analyzes the particularities of the elaboration and implementation process of the UERJ School of Social Work's 1993 professional training project, recognizing that the theoretical options for approaching labor, culture, and social policies, associated with training policies, production, and socialization of knowledge, ensured its longevity.

Keywords: labor; culture; social policies; social work.

RESUMO

O artigo analisa as particularidades do processo de elaboração e implantação do projeto de formação profissional de 1993 da Faculdade de Serviço Social da Uerj, reconhecendo que as opções teóricas de abordagem do trabalho, da cultura e das políticas sociais, associadas às políticas de capacitação, produção e socialização do conhecimento, asseguraram sua longevidade.

Palavras-chave: trabalho; cultura; políticas sociais; serviço social.

Celebrating the 30th anniversary of an undergraduate curriculum is not a very common event. Firstly, because other milestones of university life enjoy greater relevance in the academic world, such as the commemoration for the equal, or even inferior, time of existence of a graduate program or a well-evaluated academic journal. Secondly, by the temporal amplitude itself. Even though the curriculum is no longer fully in force, it is a significantly long period to recognize the effects of a professional training project.

But exactly by the terms of these comparisons is that the current issue of *Em Pauta Journal: theory and contemporary reality* is dedicated, among other relevant milestones in the trajectory of the State University of Rio de Janeiro (UERJ) School of Social Work, in the field of production and socialization of knowledge, to rescue the importance of the curriculum implemented in 1993. Its construction and implementation process uniquely combined scope and innovation to the point of contributing to the creation, in less than a decade, of two specialization courses, a master's degree and a journal.

ARTIGO

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It is the beginning of this cycle of academic effervescence of the school, triggered by the *1993 Curriculum*, that this article addresses, highlighting: the particularities of that proposal, as well as its construction and implementation process; developments in the graduate field and the creation and consolidation of a vigorous editorial project; in addition to the main thematic fields that granted the UERJ School of Social Work a prominent place in the national intellectual scene.

The scope and particularities of the curriculum review process

The curriculum review process, which culminated in the approval of the *Full Curriculum of the Social Work Undergraduate Course*, through *Deliberation 6/1993 of the Superior Council for Teaching and Research at UERJ*, began in 1989 and was concluded in 1992. It should be noted that this process began in the same year in which the first class of the previous curriculum completed the course, implemented in 1986 after two years of discussion at the school.

The brevity of one and the longevity of the other are justified by the context in which professional training in social work transited between the approval of the *1982 Minimum Curriculum* – approved at the XXI Convention of the Brazilian Association of Social Work Teaching (Abess), in year of 1979 in the city of Natal, Rio Grande do Norte, and later through *Opinion 412 of 4 August 1982* and *Resolution 6 of 23 September 1982* of the Federal Council of Education – and the approval of the *General Guidelines for the Undergraduate Course of Social Work* (based on the Minimum Curriculum approved at an extraordinary general meeting on November 8, 1996) in the city of Rio de Janeiro. Regarding the guidelines, it should be noted that, due to the enactment of *Law 9394 of 20 December 1996 (Law of Guidelines and Bases of National Education)*, the new “minimum curriculum” had to be adapted to the new normative order that no longer used this denomination – among other wider changes in the field of higher education. Therefore, it was formally approved by the Ministry of Education and Culture only in 2001, with modifications that distorted the original meaning of what was deliberated at the 1996 Extraordinary General Meeting of Abess.

The profound changes that took place in the scope of professional training in social work in Brazil between 1979 and 1996, historically delimited here by the two Abess¹ conventions, result from a broad political mobilization within various segments of the professional category in the construction of more organic ties with the struggles of the working class, as well as in the expansion and consolidation of more consistent dialogues with Marx’s social theory within the scope of the undergraduate and graduate

1 In 1996, the entity was renamed the Brazilian Association for Teaching and Research in Social Work (Abepss).

courses. However, the beginning of the 1990s expresses the incidence of these changes (not only) in terms of professional training, since they also materialize in the legal, ethical, and political framework that directs and sustains professional actions: the *Code of Professional Ethics*, approved in 1993, and *Law 8662 of 7 June 1993*, which provides for the profession of social worker.

Although with different paths and dynamics in relation to the dialectic between continuity and rupture that characterizes the trajectory of social work in Brazil, professional training, the mobilization of the category in different spaces of organization and struggles, as well as the processes of objectification of professional work in several occupational spaces in the period under review, they were not dissociated from the construction of a professional project that emerged in a context of struggle for the end of the civil-business-military dictatorship of 1964, for the redemocratization of the country, and for a new Federal Constitution. This project, in addition to pointing to societal horizons that go beyond the bourgeois order, listed the theoretical, professional, and practical-organizational challenges of Brazilian social work based on its approximations and actions with social and party-political movements (DURIGUETTO; MARRO, 2016), as well as in disputes over an intellectual formation that demanded other patterns of organization of university life.

What can be observed from this rich and complex period – already covered to some extent with substantive analyzes of the relationship between the dynamics of the profession and societal transformations, produced by Marilda Iamamoto (1998) in *Social work in contemporaneity: work and professional training* – is precisely how the profession, from its different fronts of organization and action, understood and faced the relationship between those concrete changes in the political, economic, and cultural plane and the new requirements and challenges posed to work and professional training. This was the effort made during the curriculum review carried out at the UERJ School of Social Work, between 1989 and 1992, by the faculty and students.

Notably, the school had the merit of relying on important political and institutional backing to embark on that endeavor. First, for having built an articulation with social movements in defense of democracy and a public university that is socially-centered in its pedagogical practices, managed collectively and collegiately, as well as a producer and socializer of knowledge. Since the student strike in 1982 against the arbitrary dismissal of five professors and an alleged “restructuring of the course” implemented authoritatively by the director at the time, the struggle for the democratization of the university and for collective and jointly collegiate management by the faculty, student, and staff of the unit constitutes the main mark of the school’s political culture. The rescue of this part of the school’s history, produced by Cislighi and Brandt (2014), reveals the process of a pioneering struggle at UERJ for a professional training project articulated with the struggles of

social movements, trade unions, political parties, and Brazilian social work for redemocratization, with a clear class commitment.

Second, also for fighting for public tenders as a way of entering the public university, which allowed the admission of young professors linked to important graduate programs. This helped to forge processes, both in the field of research and in training, of critical understanding of the relationship between the new demands placed on the work of social workers and the ongoing changes in the world of labor, in social policies, in civil society, and in state. In addition, there was a need to bring to the scope of professional training the main changes already identified in the forms of recruitment and composition of our workforce.

The faculty already constituted at the school, remnants of the struggle processes of the early 1980s, were combined with the progressive incorporation through public tenders of young professors linked to graduate centers, which, still at the beginning of their teaching careers, they were associated with training processes tuned to the most advanced theoretical debates in social work and the social sciences, with an emphasis on Marx's social theory. This combination provided extremely favorable conditions for the development of a curriculum review process that was not limited to the reorganization of grades, syllabuses, and workloads.

Between 1990 and 1991, the school created four working groups (GTs) to deal with the following themes: social policy/assistance, social theories, institutions, and professional identity and legitimacy. The work carried out by them not only supported the construction of the 1993 *Curriculum* – alongside the heads of departments at the school and the curriculum review committee, called the Academic Committee –, but was also fundamental in encouraging the promotion of seminars, study groups, and production of texts that fed the implementation of the curriculum. As a result of this collective effort, in November 1993, the launch of the first issue of *Em Pauta: Cadernos da Faculdade de Serviço Social da UERJ*, which, in 1996, in its ninth issue, is classified as *Em Pauta: Revista da Faculdade de Serviço Social da UERJ*, a proper academic journal. A publication whose initial purpose was to socialize the reflections of faculty and students of the school, aimed at subsidizing the theoretical production to be incorporated into the new disciplines of the curriculum. In addition, it offered reflections and studies on its pedagogical conduct in view of the option reaffirmed at the time – and maintained until today – of the school only offering the classes in the evening hours to primarily serve the student worker.

The first issue of *Em Pauta* socialized the initial productions of the curriculum revision process, produced by the commission and by the GTs in 1990 and 1991. *The definition of the basic core of the new undergraduate curriculum in social work* (CARDOSO *et al.*, 1993a) and *The specificity of the night course: the pedagogical and cultural dimen-*

sions in the curriculum review (CARDOSO *et al.*, 1993b) are two of the first four texts published, which resulted directly from the work carried out by the curriculum review committee. The affirmation of “social policies and, in particular, assistance” as the basic nucleus around which the field of theoretical and interventional interest of the profession would gravitate towards the organization of the professional training project of the UERJ School of Social Work represented a novelty in the scope of the curriculum revisions of the period, which still referred to the centrality of the articulation between theory, method, and history. Therefore, an attempt was made to incorporate, in a central and no longer peripheral way, within the scope of undergraduate courses, the recent theoretical production of social work that gained prominence in graduate courses in relation to the field of social policies.

The text on the base core, despite the theoretical controversies that are now easy to identify, faced a crucial issue in the field of training: the relationship between the profession and the field of social policies. The adoption of this analytical perspective for structuring the curriculum contributed decisively to affirm the debate on social policies as one of fundamental importance for the analysis of professional work and for the discourse of social work in the academic field.

The choice of this theme was also decisive for the consolidation of investments in research and continuing education that resulted in the creation of two specialization courses: one in social policies and the other in social work and health, both in the 1990s. They contributed decisively to the creation, in 1999, of the Graduate Program in Social Work with an area of concentration in work and social policy, based on the offer of the *stricto sensu* master’s degree in social work².

The first specialization course in Social Policies, approved by Deliberation 5/1993 of UERJ’s Superior Council for Teaching, Research and Extension, was only offered between 1993 and 1997. The *lato sensu* specialization course in Social Work and Health had its first edition held between 1994 and 1998, with a thematic focus on human finitude due to the fulfillment of a demand presented by social workers at Brazil’s National Cancer Institute (Inca). The course was interrupted and resumed in 2008, aimed at social workers working in health care, establishing a dialogue with the residency in Social Work at UERJ’s Pedro Ernesto University Hospital, which would become the norm years later (ALMEIDA *et al.*, 2014).

Currently, the school offers three specialization courses, two of which are aimed at social workers who work in health policy, Social Work and Health and Social Work and

2 Since 2005, the School of Social Work has also offered a doctoral degree in Social Work. Through Deliberation 66/2004 of the UERJ’s Superior Council for Teaching, Research and Extension, both the creation of the doctoral degree in Social Work and the reformulation of the master’s degree in Social Work were authorized, further strengthening the Graduate Program in Social Work created in 1999.

Health in the Residency modality, in addition to one in the modality Multiprofessional Residency in Mental Health. The first course was offered, as indicated, between 1994-1998, being resumed in 2008 and reformulated by the Deliberation 15/2011 of UERJ's Teaching, Research and Extension Council. It is still active, despite some intervals, such as the suspension of on-site activities due to the COVID-19 pandemic. The second has been offered since 2019, when it was regulated by Deliberation 4/2019 of the UERJ's Teaching, Research and Extension Council, although the residency in social work has existed since 1976, linked only to UERJ's Pedro Ernesto University Hospital. The third has been offered since its approval by Deliberation 30/2012 of the UERJ's Teaching, Research and Extension Council, whose coordination is shared by the UERJ School of Social Work and the UERJ Institute of Psychology.

Obviously, this process cannot be attributed to a direct causal relationship between the the *1993 Curriculum* and consolidation of the School of Social Work in the context of graduate studies (*lato sensu* and *stricto sensu*), the development of a successful editorial project, the expansion of faculty theoretical production, the intense investment in a teacher qualification policy through insertion in master's and doctoral degrees, and the diversification of research and extension activities. Nor is it correct to understand such academic strength disconnected from the dynamics of that curriculum revision process, recognizing the value of its theoretical, political, and pedagogical references, as well as the faculty profile that boosted such achievements. Thus, the concerns and theoretical investments that articulated professional work, social policy, and culture as central theoretical foundations of the effort to understand the relationships between the determinations arising from changes in the world of labor and in the state, as well as the changes that affected and still affect work and professional culture largely account for the longevity of that professional training project.

Work, culture, and social policy in professional training in social work at UERJ

The *1993 Curriculum*, as already mentioned, took social policy and assistance – considered both as a field of sectoral social policy and as a constitutive feature of social policies in Brazil, in the terms set out by Sposati, Falcão and Fleury (1989), important references adopted at the beginning of the curriculum review process – as the basic core of training in social work. This option made it possible to organize the offer of classes in the field of social work's historical, theoretical, ethical, and methodological foundations; research classes; classes on the investigative dimension of the profession; classes on Brazilian socio-historical formation and the social issue in Brazil; classes on social movements

and social classes; above all, classes on social policies (fundamentals, history, and sectorial policies); classes on social work processes; and the supervised internship, so as to not reproduce the classic division between basic and professional cycle.

It should be noted that, after the approval of the General Guidelines for the Social Work Undergraduate Course by Abepss in 1996, with the proposition of the core theoretical-methodological foundations of social life, Brazilian socio-historical training and professional work, and with the understanding of the social issue as the founding core of professionalization and development of the profession, the school did not identify substantive differences in relation to its curriculum to the point of having to make any changes. Firstly, bearing in mind the understanding that the genesis and development of the profession in Brazil are not disconnected from the debates – ensured in several disciplines – on the social issue and the dynamics of the capitalist mode of production driven by incessant accumulation, as well as from the analytical perspective which recognizes social work as a specialization of collective work in the monopolistic phase of capital (IAMAMOTO; CARVALHO, 1996). Secondly, because the idea of a “base core” as a way of articulating and developing the contents and disciplines of the course was not opposed to the new logic of the fundamentals nuclei, nor to the centrality given to the social issue. On the contrary, this advance undertaken by Abepss only reinforced the theoretical and pedagogical choices made throughout the curriculum review. Exactly in this sense, the third reason stands out: the approach to the “social work process” instituted in the school took place in such a way as not only to reaffirm the theoretical options placed in the nucleus of fundamentals of professional work, but also contributed to its formulation, as can be seen from the reflections contained in Cardoso *et al.* (1997).

The five disciplines of the *Social Work Process* remain today with that denomination – considering that the implementation of the new pedagogical project of the social work undergraduate course in 2015 (approved in 2014) occurs concomitantly with the extinction of the *1993 Curriculum*. Despite this, the school understands that the social worker is part of a collective work process, organized from their different insertions in occupational spaces in the public, private, commercial, and philanthropic spheres, as well as in civil society organizations and together with social movements, was gradually incorporated in tune with the advances in the theoretical production of social work on the subject (ALMEIDA, 1996; BARBOSA; CARDOSO; ALMEIDA, 1998; IAMAMOTO, 1998; IAMAMOTO, 2007).

Revisiting Iamamoto’s inaugural theoretical contribution in *Social Relations and Social Work in Brazil*, from 1982, brought to the field of debates in the curriculum revision of the 1990s reflections that were not as present or were not central in the other ongoing processes in the country. The following stand out in this effort: 1) the affirmation of the social worker as a salaried worker who is historically called upon to play an intellectual

role in the processes of ideological domination of the bourgeoisie over the working class; 2) The objectification of this work mediated by the concrete ways in which social services are contradictorily constituted as results of the workers' social and political conquests, but which are managed by the state and capitalists in order to ensure political power over the working class itself; 3) the inscription of professional work in the dynamics of social relations of production, understanding that "social production is not just about the production of material objects, but the social relationship between people, between social classes that personify certain economic categories" (IAMAMOTO; CARVALHO, 1996, p. 30).

Such appropriations were collectively agreed upon, but did not manage to produce a consensus throughout the implementation of the curriculum around the understanding of the work of social workers from the Marxian categories of the theory of value, masterfully thematized by Iamamoto in that 1982 work. However, they allowed for the consolidation of a wide field of studies, debates, investigations, and productions by the school faculty, which spanned the entire 1990s. But what was so innovative about what this rescue brought to professional training at the UERJ School of Social Work? As indicated earlier in this article, the school had barely implemented a curriculum in 1986 and already in 1989 launched another undertaking, whose scope, unlike the first, still echoes 30 years later. Without returning to the particularities already alluded to regarding the conditions for carrying out this second process, it is worth underlining here the context in which this second revision took place.

The theoretical choices, repeatedly referred to here, allowed to think in an unprecedented way, throughout the process, about the need for a solid basis for analyzes of the Brazilian reality, taking the particularities of the process of productive restructuring and state counter-reforms without dissociating them. In other words, it is understood that the new configurations of the world of labor do not take effect without a reordering of the functions of the state in the field of deregulation of labor relations, social policies, and their material bases. This occurs both in terms of funding and in relation to the institutional conditions for operationalization in fragmented collective work processes and the flexibility of recruitment mechanisms for the specialized workforce.

The approval of the Constitutional Charter of 1988 and the end of the civil-business-military dictatorship of 1964 took place within the framework of the struggles undertaken by social movements and which culminated in an important redemocratization process, but limited by the constitutive historical trait of the Brazilian bourgeoisie: the autocracy (FERNANDES, 1976). Civil society, in the terms set forth by Carlos Nelson Coutinho (2006), began to organize itself based on the combination of standards based on mass movements, but also in a liberal-corporate manner. This made it an arena for important disputes in the political, ideological, and also theoretical fields. The institutional conditions for the implementation of the new legal framework for social security and

other social policies were not supported by the emerging neoliberal agenda. The culture of crisis gave unity to the processes of recomposition of bourgeois hegemony and to the responses to manifestations of the crisis of capital throughout the 1990s (MOTA, 1995), as well as providing the bases for ideological discourses to justify the so-called “fiscal crisis” (BEHRING, 1998), counter-reforms, and permanent fiscal adjustment policies (BEHRING, 2021).

The transformations in the world of labor, observed on a planetary scale with the processes of productive restructuring, took on traits in the Brazilian reality that updated the forms of domination of the capitalist class over the working class, resulting in changes that affected much more the management processes of the labor force and its modes of material and spiritual reproduction (CESAR, 2008) than the large-scale introduction of changes in production plants and work processes. It is important to point out that public and corporate social policies assume different functions in the set of political domination strategies that were part of the new pattern of sociability of capital in the period. However, they also produced new demands and requisitions for the work carried out by social workers.

Despite the distinctions between the dynamics of the sphere of production and social reproduction, they form a totality in which the trends present in the world of labor in full transformation are not dissociated from the state’s counter-reforms. The understanding of this contradictory dynamic, but articulated at the level of the movement of reality, needed to be thematized in several of its determinations within the scope of the effort to build a curriculum that sought to overcome the gaps of the previous proposal, inaugurating new pedagogical references for the conduction of a training and needing to undertake an organized movement to update and feed back their professors and disciplines, respectively. A curriculum on the move.

For these reasons, resulting from the context in which the review took place, work and social policy began to compose a universe of theoretical interest in an inseparable unit, while respecting the emphases of research processes and approaches in disciplines. It also respected the areas of training and investment of professors, as well as the thematic logic of the Departments of Theoretical-Practical Foundations of Social Work and Social Policy, a composition arising from the curriculum revision process itself.

Behring and Alencar’s (1993) reflections on *Marxism and the social direction of the social work undergraduate course: a contribution to the debate*, also present in the first issue of *Em Pauta*, indicated the need for this effort to be based on appropriation and dialogue with the contributions of the Marxist tradition so that plural, university-level professional training did not fall into the field of eclecticism. On the contrary, it was hoped that it could be supported from a deep analysis of the contradictory movement of social reality,

which, far from a perspective of totality, would be reduced to fragmented scientific processes without historicity. In this way, the affirmation of a certain social direction for the course brought with it the need for a curriculum that was not rigid in terms of content, authors, and themes. It would need to have a living, creative and productive implementation dynamic in relation to the social, political and economic processes that manifested themselves in the world of labor, in culture, and in social policies from the changes resulting from the processes of productive restructuring and counter-reforms of the state. They needed to be unveiled and faced in a perspective of totality.

There was, therefore, a strong indication that the conjunction of factors that particularized the entrance of the school in an auspicious cycle of debates and its consolidation as a training center that does not give up the articulation between undergraduate education and graduate education, extension, and research, also could not do with a curriculum that lapsed so quickly in the face of the profound transformations that capital society was going through since the mid-1970s. These transformations still did not enjoy a solid theoretical production in the understanding of their structural determinations and historical expressions on the periphery of dependent capitalism. This led to taking culture as a central component at that time.

The concern with culture is explicitly referred to and addressed in the first issue of *Em Pauta* by socializing the debates and reflections that guided the construction of the curriculum, especially with regard to the option of offering an evening course that valued the experience of life and work of students, mostly with insertion in the world of labor (55%), women (86%) and residents of the metropolitan region of Rio de Janeiro. The desired cultural formation was not dissociated from the recognition that the condition of class, gender, and race should be treated from the recognition of students as subjects of a process of human formation, who would combine access to scientific contents with the demands of an intellectual and university formation. This would present enormous challenges and dilemmas that should be incorporated into the pedagogical process in a non-secondary and individualized way. As a result of this effort, the creation and offer of a class called *Cultural Workshop* as a strategy for the systematic development of training practices in which the cultural universe of the students could be expanded by a university experience not dissociated from the cultural offers of the city and from systematic reflections on the profession and its subordinate insertion in the professional and academic hierarchies established at that time.

Nevertheless, it is understood that the university is an institution in the field of culture and also the need to approach the new recruitment processes of the social work labor force in face of changes in the world of labor and social policies. This understanding made it possible to recognize the real approximations of the living and working conditions of a large part of the student segment, which also made up the universe of the population

served by the profession as a fertile field for thinking about their insertion and belonging to the class, in addition to the political and pedagogical challenges throughout professional training (CARDOSO *et al.*, 1993).

The centrality of culture in the training process undertaken was also backed in the consolidation of the teaching staff in its generational and intellectual dimensions, as well as in valuing and encouraging the development of links, mediated by research, extension, and the policy of continued training, with the experiences carried out by social workers in the areas of health, education, social assistance, aging and mental health, in policies for children and youth, in the institutions of the socio-legal field, in companies, in social movements, and in civil society organizations. This effort made it possible to forge a common interest, but guided by different institutional strategies, on the part of the faculty, in relation to professional work and social policies.

In this way, the formative path of the students in the undergraduate course is consolidated and fed back from the initial periods, with their insertion in research and extension projects, but, above all, from right before the middle of the course until the end, through the articulation between the disciplines of work process, sectorial social policies (mostly elective), and supervised internship. This backbone ensured – not without problems and discontinuities – a thematic field in tune with the theoretical choices of the curriculum review and which, in a way, spread to the school through specialization courses, theoretical productions, extension and research projects, as well as the consolidation of *stricto sensu* graduate research lines: Labor, Social Relations, and Social Work; Social Issues, Public Policies, and Social Work; and Identities, Culture, Public Policies and Social Work.

Final considerations

The rescue of the curriculum review process presented in this text is far from containing all the elements, contents, and data that translate the complexity and uniqueness of that experience in the history of the school. Likewise, it does not bring to light the richness of the teaching production of the initial periods, an inventory of the production socialized by *Em Pauta* while it constituted itself as a journal, as well as the theses and dissertations of several professors of the school whose efforts undertaken to carry out their master's or doctorate did not distance themselves from the concerns and theoretical and pedagogical confrontations posed in the process of implementing the 1993 Curriculum. There was also a deliberate option in this writing not to make allusions to the managers who carried out the function of directing the process in a very committed way, but that escaped the expository intent of the article: to highlight a collective construction shared intergenerationally.

The emphasis given on this return to the past did not represent any nostalgic effect or even an overvaluation of that experience. This is an approximation that has already been carried out at other times, such as the celebration of the 70th anniversary of the School of Social Work, by several of the school's professors. But here it is conducted from a little explored understanding: that of how the construction of a curriculum has become fundamental for the consolidation of the school in its various fronts of action in the field of scientific and professional training, exploring some of the theoretical and pedagogical choices that, in addition to remaining current, are reaffirmed by the practice of new institutional subjects. This particularity had not yet been portrayed, although within the limits of these pages an invitation is made to understand the paths that the UERJ School of Social Work has been treading in the midst of the new challenges posed in the world of labor, in culture, and in social policies, decisive fields in shaping the interests of study, social action, and knowledge production at the UERJ School of Social Work.

The thematic fields related to work, social policies, and culture are not necessarily related to the main areas of knowledge production by the school faculty. The analysis carried out here did not take place in that direction. This article sought to understand how they played a central role in the construction of a curriculum in tune with the historical processes of the period, articulating from a pedagogical and thematic point of view the offer of classes over the ten course terms with the institutional and faculty investments to approach and analyze the changes operated in social policies. It was highlighted that this occurred from the recognition of the determinations of a world of labor in transformation, from the analyses of the counter-reforms of the Brazilian state and from how the tense and disputed changes in the field of culture materialize in the scope of training and professional work.

They are fields of interest that did not overlap with the unique investments of each professor, nor did they hurt their autonomy in conducting intellectual activity. However, they constituted a relevant and strategic framework in the effort to consolidate a dense and grounded analytical perspective. This allowed a continuous oxygenation of training, since it required and resulted from leaning over the contradictions of social life, in a perspective of totality, to apprehend how the determinations of abstract work, mediated by the state, by policies, and by social services, alter the subjective and objective conditions for carrying out the concrete work of social workers, as well as the analyses and responses that these salaried workers manage to forge in their different areas of activity and organization. An attempt that, over 30 years, was not restricted to the scope of undergraduate courses.

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