

Title: Social interventions supervision as contribution to professional project in the current neoconservative and neoliberal context in Argentina

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Abstract:

The current scenario of social intervention has changed. With the new government administration starting at the end of 2015, a series of reforms were introduced which have facilitated the neoconservative advance in Argentina (Alayon, 2016), laying open to discussion the expansion of human rights achieved in the national, popular and democratic administration (Madoery, 2013).

This situation has deepened, among others, the division between the articulation of social interventions within the human rights framework and those still subordinated to that prevailing institutional social order maintained outside the questions made from emancipating (Agüero, Martinez, 2014) and decolonial (Hermida, Meschini, 2015) Social Work.

Several questions are therefore posed: Is it possible, in this scenario, to keep upholding the ethical and political position promulgated by the national and federal Social Work law? How is it possible for institutions to defend this position in the context of a governmental discourse that invalidates human rights? Which are the devices that contribute to the development of social interventions with a rights-based approach?

As part of the answers to some of these questions, it is proposed that social intervention supervisions be performed from situated-thinking, and as a comprehensive analysis device which may constitute the indispensable basis for understanding the problematic field of Social Work (Rozas Pagaza, 2001).

Key Words: Intervention, Professional Project, Situated Thinking, Supervision.

Resumen:

El escenario actual de la intervención en lo social es diferente. La asunción a fines del año 2015, de la nueva administración del gobierno, introdujo una serie de reformas que materializan al avance neo liberal y neo conservador en Argentina (Alayon, 2016); colocando en disputa la ampliación de derechos humanos alcanzados en el ciclo nacional, popular y democrático (Madoery, 2013)

Esta situación ha profundizado, entre otras, la escisión existente entre la enunciación de intervenciones sociales en el marco de los derechos humanos y las que se desarrollan generalmente subordinadas aun, a ese orden social institucional dominante que se mantuvo y mantiene ajeno a las interpelaciones que desde del Trabajo Social emancipador (Agüero, Martínez, 2014) y descolonial (Hermida, Meschini, 2015) se realizan.

Cabe preguntarse entonces ¿es posible en este escenario continuar sosteniendo la posición ético política que promulga la ley nacional y federal de trabajo social?, ¿cómo es posible sostener esta posición en las instituciones frente a un discurso gubernamental desinstituyente de los derechos humanos?, ¿cuáles son los dispositivos que contribuyen en el desarrollo de intervenciones sociales con enfoque de derechos?

Como parte de las respuestas a algunas de estas preguntas se propone a la supervisión de las intervenciones sociales desde un pensar situado como un dispositivo de análisis crítico e integral que constituye a la base indispensable para la comprensión del campo problemático del Trabajo Social (Rozas Pagaza, 2001).

Palabras Claves: Supervisión, Intervención, Proyecto Profesional, Pensar situado

Introduction:

During the national, popular and democratic government comprised in the period 2003-2013, (Madoery, 2013), Argentine Social Work centred on the defence and promotion of human rights and social policies protecting human rights, and included these aims in the professional intervention framework. In this context, the legislative branch enacted the National and Federal Social Work Law N° 27,072, in December 2014. This law regulating professional practice, has meant, for a large number of Social Workers, the institution of a normative legal plexus which adheres to thousands of women and men's fights for a better living, for the right to land, to work, to have a home, and more democratic and more egalitarian societies.

This locus of enunciation and praxis involving human rights does not constitute a neutral place. Taking such a stance as Social Workers implies a political ethical debate on social commitment and a consideration of society project as it is today and as we want to build it, which ends up defining the obligations and meaning of our professional practice, and projecting these aims through academic training, research, extension, and intervention on the relevant social issue.

We start by arguing that the current scenario of social intervention has changed. The government administration beginning in December 2015 has introduced a series of changes which had a negative impact on the working class, resulting in a decrease in their real wages, worse working conditions, an increase in the population living in poverty and, a generalized impoverishment of living conditions. This series of measures undermining the recognition of social rights are part of the neoliberal and neoconservative advance in Argentina (Alayón, 2016) laying open to discussion both social welfare and the expansion of human rights achieved during the previous period.

At this juncture, social intervention is torn between the demands of the popular sectors and the scant institutional responses to fights for work, land, housing, health and education. Perhaps, our argument becomes most evident when related to the process of rights expansion provided by Law 26.061 / 2005. This law provided the Integral Protection

of Children and Adolescents Rights, putting an end to orphanages and the Estate's guardianship of minors, and thereby, to a mode of state intervention. The implementation of a system for promoting and protecting children's rights involved the design and introduction of a series of social and institutional policies for guaranteeing the right of children to be recognized as full subjects of law. In the context of the so-called organizational process implemented by the current government, some of the social policies -national, provincial and municipal- that were/are intended to guarantee the rights of the children of the city of Mar del Plata, have been underfunded and therefore closed: "Plan Qunita", "Plan Conectar Igualdad" ["Connecting Equality" Plan], Centre for Youth and Children's Activities (CAJ y CAI), Choirs and Orchestras. Some plans remain in effect (Universal Allocation for Pregnant Women, Universal Allocation Per Child). Some others, though still in force, are being progressively de-funded (Mother and Child Plan as part of the Compulsory Medical Plan, "Plan Fines"). It is also true, however, that during the period of rights expansion and legal conquests we also witnessed institutional resistance to the normal course of what had been instituted in response to the demands for an institutional framework based on the promotion and defence of human rights, and as we have proposed:

The possibility of a new institutional framework depends on a cultural and political battle in which the laws and public policies appealing to the transformation of institutions and their bureaucratic, normalizing and disciplining nature be taken as tools of access to rights, as a symbol of fight to guarantee a dignified life for all (Hermida, Meschini, 2016: 57)

We consider that the situation mentioned above further deepens the existing division between social interventions and social interventions within a human rights framework¹, since the latter is focused on protecting individual and/or collective differences, and must mediate between citizens and different forms of governmental authority when certain causes are to be defended and/or when citizens' rights and freedom are threatened by the

¹ Within the human rights framework, Social interventions are defined as those in which the Social Work profession prioritizes the promotion and protection of human rights as an organizing principle of professional practice (PROFESSIONAL TRAINING SERIES No. 1 Human rights and social work CENTER FOR HUMAN RIGHTS UNITED NATIONS New York and Geneva, 1995). This position can be complementary to the human needs approach.

State, subordinated to a prevailing institutional social order maintained outside the questions made from emancipating (Agüero, Martínez, 2014) and decolonial (Hermida, Meschini, 2015) Social Work.

It is worth asking then, in this scenario, what are the challenges for social workers upholding the ethical and political position the national and federal social work law promulgates? Is it possible for institutions to defend this position in the context of a governmental discourse that invalidates human rights?

Some of the answers to these questions are the concerns of the Research Project "*Social intervention, Supervision, and Systematization: conceptual definitions from situated thinking*", developed by the Sociocultural Problems Research Group, and the *Chair of Supervision* belonging in the last year of the degree program of Social Work of the National University of Mar del Plata. In an incipient way, some proposals are made: to recover social interventions supervision through situated thinking, and see it as a comprehensive analysis device that constitutes the basis for revising "the profession institutional micro politics" (Alberdi, 2013: 2) and understanding the problematic field of Social Work (Rozas Pagaza, 2001).

This work draws on the discussions and conceptualizations developed by Alfredo Carballeda in his different texts, but especially in "Escuchar las Practicas. La supervisión como proceso de análisis de la intervención en lo social" ["Listening to Practices. Supervision as a process for analysing social intervention"], in which he tries to encourage broader reflection on interventions.

It is argued that these categories call for a resignification since classical definitions, emerged at the beginning of the nineteenth century, and linked to the origin of the Social Work profession, fail to offer answers to our complex societies, either due to their technocratic imprint or because socio-historical reality's multiple meanings, and the gap existing between conceptual categories and the reality that claims to be re-signified (Zemelman, 2001).

Hence, supervision is to be taken as a reflexive process intended to provide answers to contextual demands, to understand and perform the practices. It allows a dialogue with

practical theoretical constructions; on the other hand, social intervention reconstructs and captures the web of relations that can be established between diverse components capable of articulating and fostering dialogues between different instances, logics and institutional actors.

In this line of thought, supervision engages in a three-way relation with systematization and social intervention, where situated thinking allows critical reflection that systematically addresses the relation between theory and practice. It enables to discern the different stances regarding knowledge production within Social Work, from current approaches of Social Sciences epistemology, as well as to inquire about the scopes and relations established among social intervention, supervision and systematization categories, and between these categories and the social reality intended to be transformed.

From a biographical perspective, we consider that supervision of social interventions contributes not only to hold a critical view of social reality, in terms of Foucault's epistemological surveillance, but it also reveals the overlap occurring between personal project, professional project and the broader societal project. It is in this continually changing space that supervision of social interventions puts in dialogue the professional project, the personal project and the social project in which it is inserted.

Professional project in conflict with neoconservative and neoliberal advance in Argentina².

The national, popular and democratic government (Madoery, 2013) of the last twelve years constituted an interstice of rights expansion within globalized financial capitalism development, where the bases were laid for the recognition and guarantee of social and civil rights, and the professional practice of Social Work was defined collectively and in terms of human rights promotion and guarantees. This mission was acknowledged and instituted through Federal and National Social Work Law, promulgated in 2014, in Art.

² The current neoliberal and neoconservative positions re-established in our country are analysed in the reading key proposed by Norberto Alayón's text "No a la Argentina Conservadora" [Conservative Argentina Out], which condenses a series of articles on the current situation and is highly valuable in that it tries to reflect and build opinion in relation to the present changes as being articulated with the bigger picture, the general functioning of society, and the social and specific dynamics of a relevant social historical moment.

9, which reads that Social Work acts *"always in pursuit of and for the recognition and promotion of the effective exercise of human and social rights"*

The last presidential elections in Argentina were held in two rounds: one on October 25, 2015, and since none of the leading candidates obtained more than 45% of the votes needed to become winner, a second round took place on November 22 of the same year, the "Pro Cambiemos" winning by 51.34%, leaving "Frente para la Victoria" as the second political force with 48.66% of the votes. The result of the election revealed a crack in our already fragmented society ... an increasingly larger polarization that exposes conflicting models and different societal projects: some of these reflect the best traditions of the popular, national³ and Latin American movement, and the others are subordinated to transnational capital, vernacular oligarchies, colonialism, free market, meritocracy, philanthropy, and the recommendations of the Washington Consensus⁴

The restriction or annulment of conquered rights, as well as the elimination and/or reduction of social policies⁵ and programs that guaranteed public and free access to

3 By the best traditions of the national and popular movement we mean the political forces (Radical Civic Union, Socialist Party, Parties holding anarchist views and Peronism contributions as National Movement) that were formed in opposition to the political, institutional and economic project defined by the Conservative Republic through the so-called Generation of '80.

4 Susana Hintze, Argentine sociologist, recalls the ten articles the economist John Williamson summarizes from this "Consensus". They were: 1) budget discipline; 2) priority of public spending in areas with high economic benefits and potential to improve income distribution (primary medical assistance, education and infrastructure); 3) tax reform; 4) financial liberalization; 5) unified exchange rates; 6) commercial liberalization; 7) foreign direct investment based on the principle that foreign and domestic companies shall compete on equal terms; 8) privatization of public companies; 9) deregulation; 10) property rights guaranteed by the legal system. (Hintze, 2006: 24)

5 During the 2015-2017 government administration with the Macri-Michetti presidential formula, and despite the promises made during their political campaign, a reconfiguration was made on social policies and social programs intended to guarantee access to education, information and culture. This reconfiguration was materialized through different procedures: a. - progressive emptying through dismissals of the workers involved in those programs, budgetary sub-execution of the funds allocated by the National Congress for the programs, undefined tasks and responsibilities of hired personnel, no updating of allocated amounts, which rendered them negligible in relation to the cost of living, restricting criteria of access to social policies, and reimplementation of targeting criteria requiring right holders to justify whether or not they are entitled to the

different programs for restoring violated rights and/or promoting and guaranteeing them call for different social intervention mechanisms on the part of Social Work within a human rights perspective.

This division or polarization is not an invention ... nor a novelty in the history of our country ... the polarization has always existed and was synthetically expressed with different slogans reproducing the irreducible antinomy of the Argentine reality: Homeland or colony, people or anti people.

Today our society is clearly in conflict, in dispute.

The social question is defined in the context of this dispute, and according to Robert Castel, it is understood as a fundamental aporia within which a society experiences the enigma of its own cohesion and tries to forestall the dangers of its disintegration (Castel, 1997).

However, we consider that for the Argentine case, the social question is to be singled out from situated thinking since it cannot be simply thought in terms of capital-labour confrontation, requiring also consideration of the three imprints of our society and its conflicts: the conquest and colonization of Latin America, the conformation of the modern nation-state starting from the denominated Conquest of the wrongly named "Desert" and the last civic military dictatorship. The social question, understood as a national question, in the terms posed by Alfredo Carballeda, claims a focus on the conflict between capital representatives and workers representatives (salaried or non-salaried) and mediation on the part of the State⁶ related to interests and distribution of wealth. Along these lines, social intervention is understood as

programs (for example, Plan PROGRESAR) b.-cancellation of social programs and policies, and unlike other cases in Argentina, in which a Program was eliminated to implement another, in this case, the cancellation is not followed by an alternative or better proposal, this representing a clear setback in terms of social rights guarantees. To give some examples, we can mention: "Plan Conectar Igualdad" ["Connecting Equality" Plan], "Plan Nuestra Escuela" ["Our School" Plan], Socio Educational Policies from the National Ministry of Education, Program for Youth Orchestras, Concerts and Festivals, among others.

⁶ From historical materialism, the State is understood "as an institution superior to others, whose function is to become an instrument of the ruling classes in order to maintain their domination and subjection of the oppressed classes ... " (Di Tella, 2008: 440)

"(...) a practice oriented to the repair and reproduction of labour force, as well as to the conditioning of a space in the margins of society, where irregularities are pointed out as something opposed to the project of new modern states, the normal and the pathological. And created from the perspective of *solidarity* and *social justice* (...)"(Carballeda, 2003: 17)

Thus, it is essential to consider social intervention as immersed in a conflicted situation that arise from the current social question and which, in our opinion, calls for a consideration of work both as the centre of the social question and originator of social relations. This implies, on the one hand, recognizing that paid work constitutes an extinguishing social institution that we must protect and care for, but at the same time and complementarily, it implies recognizing other forms of work, whether related to products or services, which are currently common and that allow us to introduce in this capitalist system different ways of thinking about economy, social processes, different relations between State, society and market, and especially, different ways of understanding and exercising decent work as well as re-signifying the dignity of work. Regarding popular sectors, these ideas are unfailingly linked to rights expansion, labour guarantees and more social security (Meschini, 2017).

Along these lines, social intervention from social work cannot be subsumed only to the relationship between the social worker and the subjects with whom he/she intervenes, in terms of interpersonal relationships, and neither can it be explained only in macro structural terms or through mere application of techniques. Social intervention from social work constitutes a device including a web of relations among diverse components, with the capacity to articulate and generate dialogues between different instances, logics and institutional actors, and which can be linked in a problematic way, originating discourses that legitimize certain criteria and definitions to the detriment of others, and therefore, requiring constant problematization to keep the device from becoming rigid and therefore repetitive.

From this point of view, it is imperative to modify the role of the State as defined by historical materialism, an institution superior to the others, whose function is to become an instrument of the ruling classes in order to maintain their domination and subjection of the

oppressed classes. We cannot ignore that throughout Argentine history, the State has taken a repressive and disciplining position in relation to the demands made by different groups concerning the recognition and expansion of rights, and even more when the state intervention method is inscribed in a neoliberal and neoconservative context, such as the one we are living. However, having moved past last military-civic dictatorship and the establishment of the neoliberal cycle during the nineties, along the last years of democracy we have learned some facts; it can be said that when politics leads economy, when a correlation of forces necessary to sustain a societal project for the majorities is gathered, the State can also become a guarantor and promoter of rights and the public (Carballeda, 2007)

It is in this antinomy, understood as a contradiction, where the Social Work profession develops its intervention with a human rights perspective, facing a State, which can deploy different modes of intervention: tutelary, repressive and / or guarantor and promoter of rights. It is from these dilemmatic situations, and the arguments built around tensions and oppositions, that social work intervenes having been called for by the demand of others or its own urgencies. However, these dilemmatic situations are also the symbolic territory from which we can question others and question ourselves, and think of contradictions as bases to build rather than deny and to bear the intolerable because this may open other spaces, other institutions, other societies. This perspective and way of understanding and acting in social work, in the context of our democracy, allows the ethical-political professional project of Social Work not to decline, regardless of the type of government assumed by the State. A specific Social work program exists and is part of the Professional Code of Conduct and the Social Work Federal Law N 27072 of 2014, which serves as an anchor point for claiming the presence of the State in its indeclinable responsibilities regarding promotion and guarantees of rights, and/or supporting a state which cares for those who are left out of this dispute, those who do not have a place in the negotiating table. We do not want a silly, distracted State, more concerned about life transcendence than the concrete issues allowing for life production and reproduction in conditions of dignity. We must continue to demand that the State implement social policies for income redistribution, guaranteeing the right to life, and balancing the inequalities created by the market. The best social policy is the one that builds social security around work.

Situated thinking, an interpretive tool which concentrates on historical, political and economic processes, with special attention on popular fights and conquests, is indispensable for thinking about the professional project in the current neoconservative and neoliberal context in Argentina. In this context, the people, as a category for thinking about the popular, demands an epistemic position that recognizes it, a political position that helps build majorities from the best traditions and legacies of the national and popular parties, where the Social Work collective organizations can contribute to the creation of a human rights institutional framework that enables other forms of social organization in favor of the ones most in need, the sub-alternate, the invisible, the ignored.

Supervision of social interventions is a way of warding off neo-conservative and neoliberal attacks on institutions.

As we said at the beginning of this article, supervision is part of a three-way relationship including systematization and social intervention, where situated thinking allows a critical reflection that systematically addresses the relationship between theory-practice, and sees social intervention as a device⁷, from a Foucaultian approach, in the sense proposed by Carballeda, (2002).

This implies thinking about social intervention as a network of heterogeneous elements, with mobile relationships, with a genesis and a becoming that is associated with strategies, where discourse is problematized, since it is not a foundation prior to the practice, nor a resulting description. Rather, it is precisely in discursivity that social interventions are materialized. It is this institutionalized discourse generating different mechanisms that social work intervenes from different strategic games.

Here, supervision and systematization are of special interest as processes that allow

⁷ Edgardo Castro (2006) argues that there is no exact definition of the term "device" in Foucault's work; it can be understood as having different possible meanings. We agree to understand the device as a network of relationships among heterogeneous elements such as discourses, institutions, scientific statements, philosophical and moral postulates - both implicit and explicit -, practices, and the particularities this network assumes, always dynamic and problematic, where the relations are never linear. Thus, the device has a structure but also a particular historical condition that renders it flexible.

intervention to be questioned, thought of and revisited. Therefore, these three elements (intervention, systematization, supervision) are combined as distinct but converging processes that form a constellation, allowing social work practice to look at and question itself as it is opened up to social order. Social intervention, then, can never be subsumed to the relationship between the social worker and the subjects with whom she/he intervenes. Nor can it be explained only in macro structural terms, nor solely on the basis of techniques application. Since it is a device, the heterogeneous elements are linked in a problematic way, originating discourses that legitimize certain criteria and definitions to the detriment of others, and therefore, requiring constant problematization to keep the device from becoming rigid and therefore repetitive.

Thus, supervision is one of the main tools contributing to improve interventions in professional practice. This premise is also shared by referent authors such as Aguilar Idáñez and Fernández Barrera, who introduce us to the theory of supervision and argue that the origin of this occurs in parallel to the process of Social Work professionalization, developing the characteristics, methodologies, contexts, modalities and types, as well as the profiles of both supervisors and supervised.

Aguilar Idáñez approaches the concept of supervision defining it as "... a systematic process of control, monitoring, evaluation; guidance, advice and training, of an administrative and educational nature, carried out by a person in relation to others, over which he/she has certain authority within an organization, in order to improve staff performance, increase their competence and ensure the quality of services "(1994: 32).

After this, Fernández Barrera (1997), makes a historical description of the origin of supervision, and conceptualizes it. The author describes the types of supervision as related to the relevant activity: administrative, educational and support. Regarding educational supervision, the researcher believes that it is appropriate to be developed with students in the formation of social work. Likewise, levels of supervision are distinguished in relation to those who constitute the target group: students, social work professionals, interdisciplinary teams, volunteers. The author adds the techniques and ways in which supervision can be developed, either individually or in groups.

From these classic authors' perspective, Supervision constituted the main tool for teaching the social worker's profession, laying the focus on the instrumental and / or methodological technical dimension of that teaching and learning process to the detriment of the political ethical dimension.

However, and for the purposes of this presentation, it is interesting to recover one of the classic authors on Argentine Social Work, Kisnerman (1999) and his text "*Reunión de Conjurados*", who in a premonitory way considers the need to commit to social work by conducting a series of conversations, in a Socratic style, around the idea of supervision. To do so, a group of people is summoned, teachers and social work students, who agree to be bound by oath to act against something which, in the case of the text in question, involves all those obstacles within and outside their work opposed to constant learning. Supervision is thus defined as a process of critical reflection on professional practice and a practice in itself in that it uses a set of intervention strategies and tactics to achieve certain objectives in a learning situation; it is not a method, nor a one-way exercise for knowledge transmission, but it serves to emphasize the revaluation and redefinition of supervision as a learning and support process at work in the difficult and distressing social reality in which social workers intervene.

Along these lines, in his text "*Escuchar las prácticas: La supervisión como proceso de análisis de la intervención en lo social* " [*Listen to the practices: Supervision as a process for analysing social intervention*], Alfredo Carballeda argues that it is necessary to encourage reflection upon social intervention and that practices, as texts, be read and listened to in the context of social intervention so as to render readable what seems to be intelligible in our societies. He recognizes, in turn, that the current supervision demands are oriented towards a reflexive review of the intervention, since a technical view alone does not reflect or encompass the complexity of the relevant social problems. He holds that supervision is:

... a practice that analyses intervention from the relationship between space, situation and procedures. In this practice, the latter are presented as versatile, different, and participants of that process adopt or discover new ways of

understanding and transforming by drawing on knowledge, and experience itself. (2007: 22)

Supervision as an academic / professional tool, with a reflexive, formative and also preventive character is a recent study object; In this regard, we can observe specific works on the supervision of social intervention in the context of food programs, health institutions or complex and varied problems. Likewise, certain articles and publications can be found where supervised practice is considered an instance of reflection and learning. This reflexive side of intervention recognizes that a technical approach alone does not reveal nor covers the complexity of the relevant social problems.

Supervision of social intervention, then, is a process often developed and applied both in professional practice and in academic training, and whose aims are to reflect and review both professional work and the feelings involved in the activity, as well as to contrast theoretical and conceptual frameworks with daily practice; it is a space characterized by systematic reflection on professional action.

In conclusion:

Situated thinking⁸ opposes to modern Europeanizing colonial traditions that currently hegemonize social sciences, revealing a strong heuristic potential to account for the new transformations in our America.

These conclusions arise from critical reflection on the basis of experience gathered by the teaching and research team, with an aim to moving forward on the specificity of social work, which, as profession and discipline, approaches the social problems analysed

8 "...Regarding situated thinking, throughout the history of philosophy in Argentina, several philosophers have addressed the tension between situationality and universality. In this work, we specifically draw on the concept of a situated thinking as provided by Enrique Dussel, who maintains that all philosophical discourse is situated, even discourse that claims universality. Dussel's criticism of the "universal reason" does not begin with Philosophy of Liberation, but was developed within European philosophy itself; however, in the manifesto of 1973 they maintain: "Philosophy of liberation is the only possible Latin American philosophy, which is the same as saying that it is the only possible philosophy among us. Philosophical thinking that does not critically consider limitations and that does not strive to solve and claim liberation of the Latin American people is, and will be even more in the future, a decadent, superfluous, ideological, concealing and unnecessary thinking" Ardiles et al, *Hacia una Filosofía de la Liberación Latinoamericana*, Bonum, Bs As., 1973, contratapa "(Mendoza, Dominguez, 2010: 92)

in previous investigations, attending to the so-called intervention cultural dimension. This implies some distance from the technical approaches to understand the complexity of the processes and devices deployed in the social aspect of social work.

Many authors have reflected on the frequent disconnection found in social work between theoretical thinking and those interventions generally subordinated to a prevailing institutional social order, which overlooks specific situations of living, and prevents us from building conceptual mediations that may link interventions through theoretical support.

Supervision in social work contributes to create a subjective position in the process of social intervention problematization.

This possibility of rethinking social problems in their complexity contributes to enhance professional intervention. The discussion on social and historical significance of social intervention is encouraged so as to denaturalize what is taken for granted, and initiate a process of critical reflection for reconstructing a complex socio-historical problem, as well as to be able to initiate and advance in social theoretical and operative issues related to social intervention, supervision and systematization, providing the corresponding analytical elements for recovering social intervention experience.

On the other hand, from an ethical political perspective, it is essential to recover the different contributions, made possible from supervision of social interventions, both to the consolidation of the professional project and the academic training of Social Work students in the context of the neoconservative and neoliberal advance in Argentina. These contributions will be possible if supervision is thought beyond the traditional technical-instrumental dimension and as capable of enhancing the professional project that is institutionalized through enactment of the national and federal law of Social Work. Thus, it is interwoven with and constructed from expressions of the social question that "... should be analysed as a product of the organization and functioning of capitalist society, and the direct impact in subjects' lives." (Carballeda, 2008: 6)

To achieve this, it is necessary to "listen to the practices" as proposed by Carballada and, on the other hand, "conjurarse" [be bound together by oath] (Kisnerman, 1999) since careful listening and critical reflection on the social intervention context and text can only be achieved with a group of people bound by oath, devoted to open spaces to democratize the word not only among professionals but especially among popular sectors. A commitment needs to be made to defend and promote human rights, and policies of income redistribution for transferring economic and social power to the large majorities in Argentina. The public sphere is to be defended against the advance of social commodification.

It is necessary to make a commitment to defend the professional project but also to build and support, from professional intervention, a social organization that may allow for a leading role of the popular sectors in the definition of "living well" in Argentina (Meschini, 2012: 3).

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