Memory's Social Technology: a contribution to preserving the History of Professional and Technological Education

ARTICLE

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Abstract
The Memory's Social Technology is a set of references and instruments for creating, organizing and socializing memories of people, groups, organizations and communities, told through life stories. This article aimed to analyze the theoretical-methodological references that support this technology, aiming to identify whether it can support the development of collective memory projects and contribute to the preservation of the institutional memory of Professional Education in Brazil. Thus, this study, with a qualitative and exploratory approach, uses bibliographical research to collect and analyze publications on the guiding themes of this technology, which includes oral history, life stories, individual and collective memory and institutional memory. With the data collected and discussed, the potential of Memory's Social Technology for implementing memory projects in Professional Education is observed.
Keywords: Memory. Oral history. Life story. Memory's Social Technology. Professional and Technological Education.

Tecnologia Social da Memória: uma contribuição para a preservação da História da Educação Profissional e Tecnológica

Resumo
A Tecnologia Social da Memória é um conjunto de referenciais e instrumentos para se criar, organizar e socializar memórias de pessoas, grupos, organizações e comunidades, contadas através de histórias de vida. Este artigo objetivou analisar os referenciais teórico-metodológicos que embasam essa tecnologia, visando a identificar se ela pode apoiar o desenvolvimento de projetos de memória coletiva e contribuir com a preservação da memória institucional da educação profissional no Brasil. Assim, este estudo, de abordagem qualitativa e caráter exploratório, recorre à pesquisa bibliográfica para levantar e analisar publicações sobre os temas norteadores dessa tecnologia, que inclui a história oral, histórias de vida, memória individual e coletiva e memória institucional. Com os dados levantados e discutidos, observa-se o potencial da Tecnologia Social da Memória para a implementação de projetos de memória na Educação Profissional.
Palavras-chave: Memória. História oral. História de vida. Tecnologia Social da Memória. Educação Profissional e Tecnológica.

1 Introduction

We start from the assumption that memory is one of the pillars of human life. It is the result of the selection of what is relevant to individuals, determining their identity. When it comes to institutions, preserving memory is, consequently, the way to keep the institution alive and, by reflecting on the past, be able to contribute to strengthening organizational principles.

In this way, it is possible to associate that in Professional and Technological Education (PTE) institutions, the preservation of memory can generate a positive response in educational practice, loading it with values and peculiarities of the institution itself and consolidating its identity. In this sense, it is necessary to know the memories of these institutions, and it is also important to organize and socialize them in a systemic way, not only to serve as a source of consultation for new researchers, but so that through knowledge about themselves, these institutions can improve, affirm themselves and build a strong and consolidated organizational culture.

However, although the importance of history and memory is recognized, not all institutions take some kind of initiative to preserve their history and institutional memory. At first, it must be considered that keeping records and documents organized can be challenging, requiring strategies and technologies to manage and preserve their memory effectively, bringing benefits such as transparency and accountability, as well as contributing to the enrichment of society's historical and cultural knowledge.

In the same vein, memories have gradually become parallel elements to history, rather than history itself (Alberti, 1990). In these terms, memory plays a fundamental role in the construction of historical narratives. In this process, historians create interpretations of the past based on sources and cultural values, as a critical discipline that questions simplistic narratives and considers multiple temporalities and perspectives in order to understand the past in a more complex and authentic way. Collective memory, in turn, contributes to the formation of the identity of social groups and the construction of historical consciousness (Le Goff, 2013).

According to Garcia (2015, p. 1362):

> The study of memory emerges from sciences other than history. First it emerged within Anthropology and Sociology, and then History appropriated the concepts and entered the field of memory. Nowadays [...] interest in memory emerges beyond what is remembered; nowadays interest lies in how memory arises, in knowing where it comes from and what its relationship is within history.

Just as there are many fields of knowledge that work with memories, there are also many methodological approaches to the sources collected. Therefore, projects that recover institutional memory can use life stories, oral history, images and official documents, as proposed by the Memory Centers of the Museu da Pessoa[1] (2023).

However, perhaps the biggest problem with works on history and memory is that they tend to be disseminated in restricted fields and to researchers in each area. As such, we wondered whether the Social Technology of Memory could be a viable approach to preserving and affirming the memory of institutions that make up the Federal Network of Professional and Technological Education, especially since this technology is geared not only towards the production, but also towards the socialization of individual and collective memories.

As a starting point, it is necessary to understand the concept of Social Technology as a simple, low-cost alternative that seeks to solve social problems in the areas of education, the environment, energy, food, housing, water, work and income, health, among others. It is based on two premises: "community participation" and "sustainability in the solutions presented" (Costa, 2013; Dagnino; Brandão; Novaes, 2004).

In this way, unlike conventional technologies, which are developed mainly with the aim of generating profit, Social Technology seeks to meet the needs and demands of society, especially those of the most vulnerable and resource-poor communities. It is a concept that emerged in the 1990s as an alternative to traditional development approaches, based on the model of technology transfer from developed to developing countries (Bazzi; Silva, 2021; Cattani; Holzmann, 2011).

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[1] Museum of the person

The Social Technology of Memory is a type of social technology that uses life stories and oral history to build collective memory projects, strengthening social ties, fostering interpersonal learning and empowering communities to preserve and share their stories. Through strategies such as digitization of historical materials, databases and sharing platforms, this interdisciplinary approach involves History, Archivology, Museology and Information and Communication Technologies - ICT, allowing groups to create authentic and accessible historical narratives (Bittencourt *et al.*, 2016).

In Brazil, the Banco do Brasil Foundation and the University of Brasilia Foundation began developing the Social Technology of Memory in 2004. Since 2005, the Museu da Pessoa has taken the lead in this initiative. Founded in 1991 as a non-governmental organization (NGO), the Museu da Pessoa's central mission is to document, preserve and share diverse life stories. The narratives, collected through interviews, photos and videos, are organized on a public digital platform, promoting the democratization of memory and valuing each individual. Therefore, the transformation of its methodology into a social technology, with a view to expanding the possibilities of multiplication and the social impact generated, is the main legacy of this institution in terms of expanding the right to memory (Pereira; Worcman, 2005; Worcman, 2021).

In this sense, it should be noted that the Museu da Pessoa organized the Social Technology of Memory to offer a method and techniques accessible to people from the most diverse communities and researchers from different fields, to make memory records. In turn, the museum is committed to disseminating these stories, creating a relevant collection for society and contributing to the preservation of collective memory. Since its creation, the Social Technology of Memory has been disseminated and applied by more than 200 organizations, from large state-owned companies to small folkloric and traditional groups. The Museu da Pessoa currently runs programs in the areas of organizational memory, education and community development (Museu da Pessoa, 2009; Pereira; Worcman, 2005; Venera; Nart; Medina, 2020; Worcman, 2021).

And it is in the context of collective memory, and more specifically that which is built in the PTE, that this article aimed to understand how the theoretical-methodological

references that underpin the Social Technology of Memory are articulated in order to verify how this methodology can contribute to the construction, organization and socialization of memories in the PTE.

This research presents the results of publications on the guiding themes of this technology, allowing for a better understanding of its applicability, references and concepts. To this end, we sought to understand the Federal PTE Network, its history, complexity and institutionality. Secondly, we sought to understand the theoretical-methodological concepts that underpin the Social Technology of Memory, with emphasis on the concepts of history and memory, oral history, life stories, individual memory, collective memory, social memory and institutional memory, as well as the concepts themselves in the reference of the Museu da Pessoa, including the publications of its creators and collaborators.

2 Methodology

This article is part of the research developed in the context of the Graduate Program in Professional and Technological Education (ProfEPT), linked to the research line Organization and Memories of Pedagogical Spaces in Professional and Technological Education. This is a bibliographical study, based on historical-dialectical materialism, with a qualitative and exploratory approach.

Initially, we identified the theoretical-methodological references that underpin the Social Technology of Memory, looking for sources to better understand them and verify the relevance of developing projects to preserve the memory of PTE institutions, especially the Federal System. To this end, the research began with an analysis of the references that underpin it, such as: history and memory, oral history, life stories, individual memory, collective memory and social memory.

Based on these references, we searched for authors and published works on the themes, in order to understand each component of the Social Technology of Memory in isolation and thus gain a deeper understanding of how this technology works.

As part of this systematic literature review, we selected classic authors such as Candau (2018), Le Goff (2013), Halbwachs (2003), Bosi (1979) and Thompson (1996). These authors have recognized mastery in their respective areas of research and are consolidated references in the academic world. Their works have served as a source of inspiration for academic studies based on their theories and conceptions.

In addition to these, the research also extended to the search for other more up-to-date materials such as articles and educational products available on the internet, consulted from the SciELO, Google Scholar and Portal de Periódico da Capes platforms. The latter was the most widely used because it can be consulted using the Scopus database tool, which allows for more refined use of search filters and extraction of results in spreadsheets with detailed information on the works found.

For the search on the platforms, we adopted the standard of considering only Portuguese-language materials published between 2012 and 2022, as well as descriptors such as "Tecnologia Social", "Tecnologia Social da Memória", "História Oral", "Histórias de Vida", "Memória", "Memória Individual", "Memória Coletiva" and "Memória Social"[2]. The results of this research pointed to a number of interesting works, and there was a need to select results that were more in line with the object of study. With the material selected in the research, during the readings, other complementary sources were identified and incorporated into the reference list due to the theme.

With regard to the historical milestones of PTE, the research was based on the bibliography available in the Master's Program in Professional and Technological Education, as well as articles on the SciELO, Google Scholar and Portal de Periódico da Capes platforms, using descriptors such as "Educação Profissional e Tecnológica"; "EPT no Brasil"; "História da EPT"; "Rede Federal de EPT"[3], with the identification of vast material selecting the most interesting.

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[2] "Social Technology", "Social Technology of Memory", "Oral History", "Life Stories", "Memory", "Individual Memory", "Collective Memory" and "Social Memory"

[3] "Professional and Technological Education"; "PTE in Brazil"; "History of PTE"; "Federal PTE System"

Once the research material had been collected and organized, we began reading and filing the selected books and articles, applying important markings and annotations to help systematize the information. In this way, we were able to write the literature review, covering both the concepts underpinning the Social Technology of Memory and the historical milestones surrounding PTE in Brazil. With this, we intend to understand how the theoretical-methodological references that underpin the Social Technology of Memory are articulated, in order to verify how this methodology can contribute to the construction, organization and socialization of memories in PTE.

3 Results and Discussion

Professional and Technological Education (PTE) is an educational modality that prepares students for the exercise of technical professions, integrating different forms of education with the dimensions of work, science, culture and technology in favor of human development and insertion into productive life. The history of this type of education begins at the end of the 18th century with the Industrial Revolution, which saw a shift from handicraft production to machine production. In this way, the workforce had to meet the demand for the production of goods for consumption (Brasil, 1996; Vieira; Souza Júnior, 2016).

In Brazil, in 1909, the Nilo Peçanha government, through Decree No. 7,566 of September 23, marked the official start of vocational education with the establishment of Apprentice and Artisan Schools, aimed at the unfortunate. The schools, linked to the Ministry of Agriculture, offered alternative vocational training through the practical teaching of a trade that would guarantee their livelihood.

In 1930, with the beginning of Brazil's period of industrialization, the Ministry of Education and Public Health and the Inspectorate of Professional Technical Education were created to manage professional education, marking a period of the creation of new industrial schools and the introduction of new specializations in existing schools. In 1937, Law No. 378, of January 13, transformed the schools into Professional High Schools and

on November 10 of the same year, the new Federal Constitution was granted under the brand of "New State" (Baedeski; Costa; Pupo, 2018; Senac, 2015; Vieira; Souza Junior, 2016).

In 1942, Decree-Law 4.048 of 22 January 1942 created the National Industrial Apprenticeship Service (Senai), with the aim of organizing and running apprenticeship schools for industrial workers throughout the country. This was the milestone that served as the basis for the creation of what is known as the "S System". In 1946, Decree-Law 8.621 of January 10 created the National Commercial Apprenticeship Service (Senac). Decree-Law No. 9.403 of June 25, 1946, saw the creation of the Social Service for Industry (Sesi), and finally, on September 13, Decree-Law No. 9.853, saw the creation of the Social Service for Commerce (Sesc), consolidating the system which, in theory, aimed to boost professional education and the provision of social services to improve the well-being of the working class.

The S System is a group of institutions dedicated to vocational training and the provision of technical and technological services to companies. The institutions are funded by compulsory contributions from companies in industry, commerce, transportation, agriculture and other sectors. They are important for the development of the Brazilian economy, helping to train workers for different sectors of the production chain (Neves; Pronko, 2008; Rodrigues, 1998; Vieira; Souza Junior, 2016).

In the 1970s, the first Federal Technological Education Centres (Cefet) were created by Law No. 6.545, of June 30, 1978, expanded and regulated by Decree No. 87.310, of June 21, 1982, which enabled the centers to teach higher education courses (technologists and bachelor's degrees in industrial engineering), postgraduate courses, high school technical education, extension, improvement and specialization courses, as well as carrying out research in the technical industrial area (Frigotto, 1998; Neves; Pronko, 2008).

According to Pacheco (2011), during the 1990s, the federal technical and agro-technical schools underwent transformations, consolidating themselves as Cefet and forming the basis of national technological education. However, in 1998, the federal

government halted the construction of new schools and directed these institutions towards higher education courses, separating technical education from secondary education and boosting preparation for higher education. This change resulted in different approaches to higher education, with academic and technology courses. The reorientation of policies in 2004 allowed for the reintegration of technical courses into secondary education and the expansion of federal institutions, changing this segmented scenario.

As a result of this historical process, the Federal Network of Professional, Scientific and Technological Education was established, with the creation of the Federal Institutes of Education, Science and Technology - IFs, linked to the Ministry of Education, through Law No. 11,892, of December 29, 2008, being incorporated by existing entities. Currently, the Federal Network is made up of 38 Federal Institutes, 2 Federal Centers, 22 technical schools, the Federal Technological University of Paraná (UTFPR) and Colégio Pedro II. The institutions offer courses at different levels and in different modalities based on various technological axes, with the aim of meeting the demands of society and the world of work.

In 2018, the Federal Network of Professional, Scientific and Technological Education, alluding to its 110th anniversary and the tenth anniversary of the creation of the Federal Institutes, published expressive figures on its activities, such as: 661 campuses, distributed in all states; more than 75,000 civil servants, including teachers and administrative technicians; approximately 11,000 courses of various types, representing more than one million students enrolled. In terms of research, it has more than 100 scientific journals and is responsible for carrying out more than seven thousand technological extension projects and eleven thousand applied research projects, confirming that research is an important element of the training offered by the network (CONIF, 2018).

In this sense, the new institutionality of the Federal Institutes has defined a new management and organizational model that has brought significant changes in various aspects, such as greater financial and administrative autonomy to manage their own resources and make decisions more independently. To this end, the creation of Higher Councils, which are bodies responsible for defining the network's policies and strategies,

such as the creation of advanced campuses, allowing more people to have access to quality technical and technological education.

In this way, the institutional identity within the Federal Network has been socially shaped over more than a century, considering the complex historicity of all the institutions that make up the network, distributed throughout Brazil and inserted in different social and regional contexts. In addition, the new institutionality is characterized by the ability of these institutions to offer various levels and modalities, aiming for a verticalization of education. These institutions are similar to federal universities, which have an administrative structure organized around a central unit, the rectory, assisted by pro-rectories, as an advisory body responsible for planning, coordinating and supervising the activities of its area of activity (Nery; Ribeiro, 2021).

According to Pacheco (2011, p. 17):

> [...] the Federal Institute points to a new type of institution, identified and in agreement with the project for society underway in the country. It therefore represents a qualitative leap in a unique journey, about to turn 100 years old. It is a progressive project that sees education as a commitment to transformation and the enrichment of objective knowledge capable of changing social life and giving it greater meaning and scope in the whole of human experience, a proposal that is incompatible with a conservative vision of society. It is therefore a strategy for political action and social transformation.

The new institutional structure has allowed for greater autonomy and freedom to make decisions and manage resources. However, it needs to be exercised responsibly and transparently, guaranteeing the efficiency and quality of teaching, seeking to integrate teaching, research and extension, which is fundamental for training qualified professionals and for the country's technological and scientific development. For this reason, recording the memory of institutions such as the Federal PTE Network is challenging due to its historical diversity.

According to Barbosa and Silva (2022, p. 104), there is a hegemonic path in PTE memories that can go unnoticed by researchers unfamiliar with discussions in the field of History/Memory. The authors start from the hypothesis that "[...] this hegemonic trait (the emphasis on legal norms) in the memories of the PTE is not something isolated, but is part

of a larger issue linked to concerns about the writing of the history of education, pointed out at least since the 1990s [...]".

Research into memory, identity and culture must go beyond legal and historical records, allowing us to understand traditions, processes and internal relations, so that institutions meet expectations (Pacheco, 2011; Silva; Ribeiro; Pereira, 2021). In this way, it becomes a challenge to maintain the identity and autonomy of each institution within the network and, at the same time, promote a sense of belonging and shared culture.

Memory is an element that forms identities, both individual and collective. It is made up of memories that, when associated with the same event, extend to experiences that are no longer individual but collective. Memory is a work on lived time, shaped by culture and the individual. It is essential to a group, as it is linked to the construction of its identity, the result of organizing and selecting what is important for the group's sense of unity, continuity and experience. In other words, individual and collective memory are interdependent aspects that influence each other (Candau, 2018; Halbwachs, 2003).

This discussion reflects the theoretical path used by the Museu da Pessoa based on Worcman (2021), who states that memory is responsible for shaping the identity of the human being as a "unique and indivisible being". Along the same lines, Lopez (2008, p.32) points out that:

> Each person carries within them their experiences, impressions and learning. They don't keep everything, because memory is always selective. It is worth pointing out that the criteria for what is significant or not are the result of the space and time in which we live. Each person's history contains the history of a time, of the groups to which they belong and of the people with whom they relate.

Individual memory is intrinsically linked to collective memory, since personal memories, when shared publicly, intertwine and have an impact on collective memory. This shared memory evolves from social bonds, which add to, unite, diversify and rectify each other, forming the identity of a group. Collective memory, originating from individual experiences and enriched by common narratives, myths and records, plays a fundamental role in cultural and historical identity, transmitted in various forms (oral histories, writings, images and symbols) over generations and often suffering social and political influences,

including ideologies, values and conflicts. It is worth noting that all the discussions on individual and collective memory presented by Halbwachs (2003), Candau (2018), Le Goff (2013) and Lopez (2008) underpin the Social Technology of Memory, as observed in the readings by Silva and Temer (2022) and Museu da Pessoa (2009).

For Halbwachs (2003), memory doesn't just take place in the relationship between body and mind, but is the result of the individual's socialization process. Collective memory plays a fundamental role in historical processes, responsible for traditions, continuity between generations and the identities of groups and individuals. It gives vitality to cultural objects, assuring them of significant historical moments and, in this way, contributes to the preservation of past values for social groups, while individual memory is shaped by the social representations and symbols of the group to which the individual belongs.

Each individual memory represents a point of view of collective memory, varying according to the subject's position and relationships. Diversity results from social influences, reflecting that not everyone triggers it in the same way. Collective memory has the potential to establish cohesion and generate a sense of belonging among members of social groups. This relationship is present in many ways, but especially through language. To this end, it should be considered that collective memories are not always perceptible, as they are often beliefs and values represented in food, collective celebrations and even gestures (Halbwachs, 2003).

In this sense, Lopez (2008, p. 32) defines collective memory as:

> [...] the set of records chosen by the group as significant, which establishes its identity, its way of being and living in the world and derives from its historical and cultural parameters. The possibility of sharing this memory is what gives everyone a sense of belonging. It is a creative and dynamic relationship between the individual and the group.

Collective memory is a concept used in sociology and psychology to describe how memories and experiences are shared and transmitted within a society or social group. It is constructed through interaction and is essential for the creation and maintenance of cultural and social identity. It is formed through processes of remembering, forgetting and reinterpreting past events. It is a construction that develops through cultural and symbolic

practices that are selected and transformed into narratives, giving meaning to the collective experience (Assmann, 2016).

In this context, institutional memory is one of the clearest examples of the relationship between individual and collective memory. It represents the memory of an organization, a true heritage, as it allows the values, achievements and lessons learned to be preserved. Institutional memory can be found in the organization's historical documentation, in the memory of its employees and people involved in the life of the institution (Carvalho, 2021). By promoting the preservation of this memory, institutions have the possibility of disseminating it by creating their own "place of memory" (Nora, 1993).

"Institutional memory is related to the social value of the group, it is difficult to be practical, realistic and objective, it is in the instituted whole, it is not pragmatic, it is an intentional object and a collective phenomenon that deals with power relations" (Santos; Valentim, 2021, p. 209). In order to build this memory, there needs to be a commitment from the entire organization, everyone must be involved in the process, contributing their personal experiences and perceptions. It can be used for various purposes, such as improving processes, making decisions, celebrating achievements and resolving conflicts. However, it is important to note that the construction of memory is not a neutral process, and it is important that it is based on ethical and transparent principles, making it an instrument of collective construction and not manipulation (Assmann, 2016; Nora, 1993).

Institutional memory is a much-discussed topic, since its construction and preservation is fundamental to guaranteeing transparency, accountability and continuity for institutions. With regard to educational institutions, the preservation of memory allows for the improvement of public policies, the development of new technologies, among other benefits, such as:

> [...] elements for future research that can contribute to the safeguarding, documentation and dissemination of memory [...] as a way of thinking about the preservation of both institutional history and the people who built a dream [...] and the right to access to education (Paulino; Silva, 2022, p. 9).

As part of social memory, institutional memory has a certain complexity. It is not something static or homogenous, but made up of a variety of elements, with different

formats, contents, contexts and meanings that are influenced by a series of external and internal factors (Santos; Valentim, 2021). Its complexity is also related to its construction and preservation process, which requires the adoption of strategies and practices such as life stories, oral history, images and official documents, procedures which are also used by the Memory Centers of the Museu da Pessoa (2023).

Oral history is a research methodology developed in the USA in the 1950s and widely disseminated. It is more understood as the result of the relationship between different spaces, temporalities and cultural repertoires than as a specific narrative research technique, as it works as a starting point for exchanging experiences with profound personal and intellectual resonances. It is a research technique based on recording and analyzing the testimonies of people who lived through a particular historical event. This methodology has been widely used in recent decades as a way of recovering the collective memory of marginalized communities and social groups, often left out by official history (Almeida; Fonseca, 2021; Santhiago; Patai, 2021).

Oral history, rooted in cultural and academic traditions, extends beyond university boundaries to spread individual and collective memory. As a humanist resource, its impact goes beyond change, varying with purpose. It not only shifts the historical focus and broadens investigations, but also promotes connections between generations, educators and society. By empowering the protagonists of history with their own narratives, oral history contributes to a deeper and more inclusive transformation of the social fabric as it is a way of bringing out the voices of the invisible, making it possible to construct a more complete and plural history (Carvalho; Ribeiro, 2014; Thompson, 1996).

Meihy (2005) presents a detailed research methodology for oral history, highlighting the importance of taking into account the context in which the interviews are conducted, as well as the ethics and responsibility of the interviewer, as it is important to preserve and disseminate the interviews as a way of recovering and valuing collective memory. According to Xavier (2020), oral history can be used as an investigative method, technique or methodological resource. The accounts and testimonies must be organized within a textual framework, from the general to the particular. However, it cannot be

considered an absolute truth because, like written sources, it can carry tendencies and preferences about historical events.

Oral history, as a method for understanding the individual and collective vision of subjects, complements traditional sources, revealing details not found in official history. It is a powerful tool for exploring how people perceive their past and enriches the understanding of the time, questions theses and promotes new interpretations, recognizing different coexisting perspectives. Attention and care in collecting narratives are essential to capturing the collective essence (Fialho, 2020, p. 9).

Life stories, on the other hand, are biographical accounts that portray the trajectory of an individual, emphasizing their experiences. They are a valuable source of information for research, as they make it possible to understand the relationships between individuals and the social structures in which they were inserted. Life stories are a narrative shaped by selective memory, reflecting how individuals organize and transmit their experiences to others. They go beyond a person's past, offering insights into their present and how they envision their future. Life stories also serve as valuable resources for building institutional memories. Capturing the perspectives, emotions and practices of individuals, families and groups provides alternative sources for understanding historical processes (Bertaux, 2010; Museu da Pessoa, 2012; Pereira; Worcman, 2005).

Life stories are personal narratives that explore individual experiences, differing from oral history by focusing on the singularity of a person's trajectory. Widely used in disciplines such as anthropology, sociology, psychology and history, they rescue often neglected characters, giving them deserved visibility and recognition. By interweaving their stories with the historical and educational context, the understanding of the past is enriched and their essential role in shaping society is highlighted (Costa; Costa; Carvalho, 2022).

In general, both oral history and life history allow for a richer and more complex understanding of the past and present based on experiences, and are also methodologies used in the Social Technology of Memory proposed by the Museu da Pessoa.

The Social Technology of Memory is defined as a set of contents and tools to encourage communities and institutions to build their histories. To this end, it brings

together practices, concepts and principles so that different audiences, with different objectives, can use the methodology for recording and producing historical narratives. As a guideline, the Social Technology of Memory was designed to be used by everyone, i.e. anyone can be trained to design and develop memory projects (Museu da Pessoa, 2009; Worcman, 2021).

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In terms of its applicability and operationalization, the Social Technology of Memory is based on three stages: construction, organization and socialization of individual stories that relate to and collaborate with the construction of collective stories. During a memory project, the stages happen almost simultaneously, intertwining and interacting throughout the process. The very experience people have during the memory project is already an emancipating learning experience for the participants, as it encourages reflection on the relevance of each person's life story (Museu da Pessoa, 2009; Silva, 2021).

The elements of history, oral history and life stories are fundamental to the Social Technology of Memory, since this approach is based on the idea that collective and individual memory is an important tool for building social identities and strengthening citizenship. History provides the context and understanding needed to understand the events of the past, while oral history and life stories allow us to hear the voices and perspectives of the subjects who experienced these events, contributing to a more complete and diverse understanding of history (Museu da Pessoa, 2009; Pereira; Worcman, 2005; Thompson, 1996).

In this sense, the Museu da Pessoa's work presents a proposal that transcends issues purely within the scope of memory studies and practices, but offers its technology as a tool for building historical sources and highlights the economic, political, social and cultural aspects in the creation of memories and identities (Pereira; Worcman, 2005; Venera; Nart; Medina, 2020; Worcman, 2021).

All the discussions carried out so far have involved the need to recover memories in institutions of the Federal PTE Network, starting from individual and collective memory to build institutional memory. To this end, oral history and life stories were treated as

methodologies for the production of historical sources, recognizing the importance of the Social Technology of Memory not only in the production of sources, but also in their organization and socialization.

4 Conclusions

The Federal PTE Network, created in 2008, is made up of institutions with different histories and trajectories, some with more than 100 years of existence and others younger, with less than twenty years of operation. This is possible because some of the institutions in the network date back to the beginning of the 20th century, such as the Federal Technical Schools, while the Federal Institutes of Education, Science and Technology were created as a result of changes in legislation and the growing demand for technical and vocational training in the country.

The diversity of institutions allows for a greater plurality of experiences and practices in the area of PTE, which can enrich the process of building a collective memory and, at the same time, hinder its production process. We also consider that institutions have different methodologies, objectives and approaches to technical education, which can contribute to the formation of a more complete and comprehensive memory of PTE in Brazil. On the other hand, the diversity of institutions can make it difficult to standardize a method for building a collective memory, since each institution has its own history, traditions and ways of teaching, as well as a wide variety of courses, programs and approaches.

In this sense, efforts are needed, in the course of the historical process that explains the Federal PTE Network, to find common ground and develop a more unified and integrated vision of professional education in the country without losing sight of the peculiarities of each institution.

Memory, understood as a fundamental element in the formation of cultural identity and the recording of significant experiences, must be valued and preserved, conserving its constituent pillars so as not to lose knowledge and identities. This also applies to PTE institutions.

Oral history and life stories are essential elements for valuing individual and collective memory as a tool for strengthening citizenship and building social identities.

The Social Technology of Memory uses technology in a creative and innovative way to record, preserve and disseminate memories, promoting the active participation of the community in building and sharing its own history. Through technology, it is possible to expand the reach and accessibility of these stories, making them more relevant and meaningful to different audiences, and is therefore a viable indication for anyone wishing to work with memories and stories in PTE.

In this way, learning about different theoretical and methodological approaches to developing memory projects in PTE institutions could encourage the emergence of new initiatives in this area, foster a culture of valuing the memory of Professional and Technological Education and contribute to deconstructing a hegemonic discourse.

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