

Editorial

Tecnologia Social: an introduction to research, practice and another future

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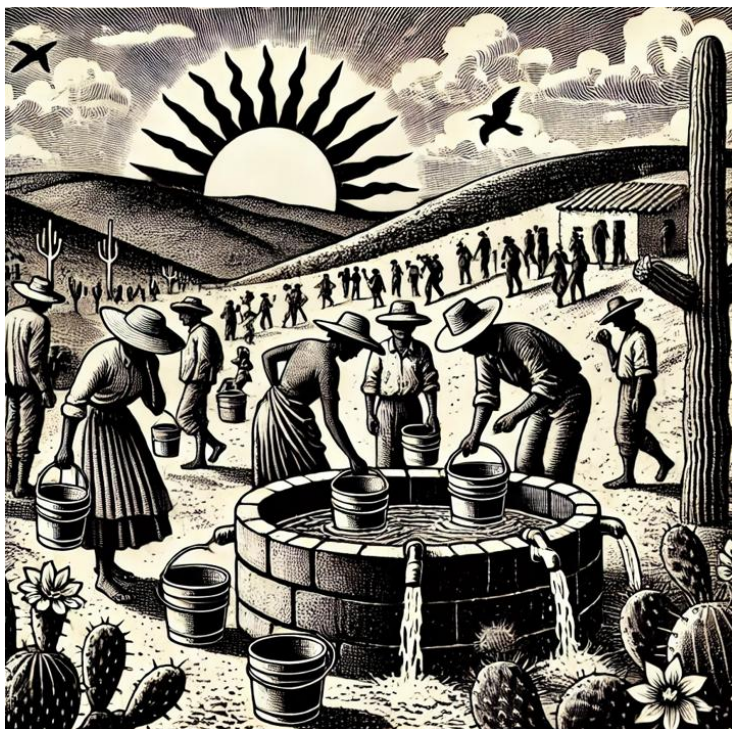
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Abstract

Decolonizing our minds and bodies is a slow and arduous process. The Western paradigm, centered on Europe and North America, continues to present itself as universal and superior, relegating the rest of the world to a subordinate and peripheral position. In response, universities and social movements from the Global South have sought to decolonize knowledge production by valuing alternative forms of knowing that have often been rendered invisible. In this context, the concept of *tecnologia social* emerges as both a theoretical and practical lens, rooted in local cultural traditions and solidarity economy movements. It proposes initiatives that have played a fundamental role in addressing economic and social crises, particularly among vulnerable populations. Although contested, the concept of *tecnologia social* refers not only to physical artifacts but also to methodologies and ways of organizing. Still relatively unknown within Latin American academia and almost invisible internationally, this approach deserves greater recognition. This thematic call aims to strengthen the field by bringing together critical, theoretical, and practice-based articles committed to *tecnologia social* and social transformation.

Keywords: tecnologia social; social transformation; solidary economy; decolonizing.



Cordel da tecnologia social

*Vou contar pra todo mundo,
Preste muita atenção,
De uma tal tecnologia
Que melhora a nação.
Mas não é de máquina fria,
É de gente, coração!*

*É chamada social,
Tecnologia inovadora,
Que transforma a vida dura
De gente trabalhadora.
Com união e saber,
A mudança é firmeza.*

*Nasce ali na comunidade,
Do povo vem a lição,
Pra resolver o problema
Com força e muita paixão.
Sem precisar de riqueza,
só de cooperação.*

*Um exemplo eu vou contar,
Pra você não duvidar:
No sertão, a cisterna
Água faz armazenar,
E na seca tão bravia
A sede faz acabar!*

*Então, meu povo querido,
Vou terminar a canção:
Tecnologia social
É solução de mão em mão.
Pra fazer o nosso mundo
Ser melhor, irmão pra irmão!*

*[Figura e cordel produzidos
pelos autores e IA].*

Introduction

The process of decolonizing our minds and our bodies is long and winding. We are, in the Global South countries, increasingly becoming aware of our invisibility and subalternity. Our culture and our ways of making sense to everyday life, problems and needs have been marginalized for centuries. The postcolonial debate reveals the persistent imbalance of power and knowledge linked to a symbolic and material architecture – the so-called Western paradigm, that essentially includes

Europe and North America – that tends to present itself as universal and superior, placing the rest of the world as peripheral. A growing number of people in universities and social movements are engaging in decolonizing research, teaching and extension (i.e., services to community), aiming to disrupt the Western-based epistemic hegemony and to highlight the existence of alternative voices and knowledge.

In that context, when discussing theoretical and practical lenses rooted in our cultural traditions and in resistance, the concept of *tecnologia social* stands out. With a strong trajectory among Brazilian social movements related to solidarity economy, *tecnologia social* initiatives have played a crucial role in addressing economic and social crises, as well as the deep shortages and pressing needs experienced by disadvantaged population over recent decades, particularly in these turbulent times. In this editorial, the term *tecnologia social* preserves the Portuguese and Spanish spelling. The aim is to reinforce its political and decolonial significance and avoid confusion with the anglophone literature, where the term “social technology” usually taps into social media and social network issues. Indeed, the meaning of *tecnologia social* is rich and polysemic, and the term “*tecnologia*” encompasses not only physical artifacts but also methodologies and organizing forms (Thomas & Buch, 2008).

Despite its rich historical roots – especially among practitioners and researchers engaged in solidarity economy social movements – *tecnologia social* remains relatively unknown within parts of the Brazilian and Latin American academic communities. In the international scenario, the opacity is even bigger, as the translation “social technology” have quite different meanings, as previously mentioned. The goal of this thematic call is therefore to address the limited presence that *tecnologia social* has in academic literature. In keeping with the O&S tradition of fostering dialogue and innovation through the publication of research that adds value to society and that is socially meaningful, we present here timely, critical, theory and practice-driven, and nontraditional articles rooted in *tecnologia social* from a wide variety of disciplines, inspired by diversity, and open to epistemological and methodological plurality.

The biography of a concept

The biography of *tecnologia social* has a long and complex history. Presenting its conceptual evolution is useful for delineating its boundaries in relation to other homologous terms found in various literatures around the world. In the English-speaking contexts, the term social technology first appeared in the early 20th century, with Henderson (1901) defining it as a systemic and regulatory approach to social issues, that required collaboration among multiple actors (Saldanha, 2021). Nelson and Sampat (2001) later framed social technologies as standardized institutions. Recently, the term “social technology” has become associated with digital social networks, which are often analyzed through marketing and commercial lenses. None of the above meanings have a connection with the *tecnologia social* its political, sociotechnical and relational nature that we are referring to in this work (Pozzebon, 2015).

Historically, the seeds of *tecnologia social* were sown by Ghandi's anti-colonialist movement in India in the early 20th century (Dagnino et al., 2004; Duque & Valadão, 2017). Gandhi envisioned a world without large-scale, capital-intensive technologies that often-excluded human labor, advocating instead for the preservation of traditional handicrafts and the adaptation of modern

techniques to local contexts (Albuquerque, 2009). His idea of production by the masses and not mass production (Novaes & Dias, 2009) highlighted the role of social inclusion through active participation in production rather than passive dependence on external solutions (Saldanha, 2021). His movement promoted the spinning wheel as a symbol of national unity and resistance to British domination (Novaes & Dias, 2009). Although Gandhi did not use the term “social technology”, he laid the conceptual groundwork for the idea (Herrera, 1983).

In the 1960s, the concept gained traction in Europe with thinkers such as Lewis Mumford and Ernst Friedrich Schumacher. Mumford (1964) criticized the political risks of large-scale production, advocating for “democratic technologies” characterized by small-scale production, human skills, and the use of local resources. Schumacher (1973), with his influential book *Small is Beautiful*, popularized the idea of “appropriate technologies” that are low in scale, complexity, and cost (Fraga, 2020).

The 1970s saw further developments with the emergence of terms like “adequate” or “alternate” technologies, which, while similar to previous ones, acknowledged the potential for larger-scale production to accelerate economic development (Jecquier, 1976). These debates led to the rise of an intellectual movement called appropriate technology gaining global popularity and fostering “sub-movements” under labels such as utopian, non-violent, human, popular, libertarian, and ecological technology among others (Novaes & Dias, 2009, p. 23). This phase saw the rise of international agencies and multinational enterprises (MNEs) in technology transfer (Smith et al., 2014). However, the appropriate technology movement faced strong criticism. It was often seen as paternalistic, offering solutions to localized problems without local buy-in or long-term sustainability (Dagnino et al., 2004). The premise of technological neutrality was also questioned, and appropriate technologies were criticized as a downgrading of conventional technologies that reinforced existing power structures (Thomas & Fressoli, 2009).

During the 1980s, institutions such as the Inter-American Development Bank and the World Bank established dedicated departments for appropriate technologies, however the economic crisis and neoliberal policies eventually led to funding cuts, redirecting public policies away from inclusive technological development (Smith et al., 2014). Criticism resurfaced, with arguments that appropriate technologies were often downgraded versions of conventional models, reinforcing social inequalities rather than fostering inclusion (Smith et al., 2014; Novaes & Dias, 2009). In response, the concept in Latin America began to evolve towards a more community-driven approach to innovation and implementation (Saldanha, 2021).

A second movement that significantly shaped *tecnologia social* was carefully documented by Pozzebon and Fontenelle (2018). Beginning in the late 1940s with the Economic Commission for Latin America and the Caribbean (ECLAC or CEPAL), a school of thought known as PLACTS (Latin American critical thinking on science, technology and society) questioned the unequal distribution of technological progress between the “center” (industrialized countries) and the “periphery” (e.g., Latin America), initially advocating for technology transfer from the center to the periphery – a stance later challenged by thinkers who argued that it often resulted in modernization without development (Pozzebon & Fontenelle, 2018). Dependency theory emerged, highlighting how the center-periphery relationship, reinforced by MNEs and conventional technologies, led to economic dependence and the continued exploitation of Latin America. The PLACTS movement, represented by figures such as Amílcar Herrera, Jorge Sábato, and Oscar Varsavsky, critically examined the role

of science and technology in reinforcing underdevelopment. These thinkers advocated for national projects that prioritized local needs and characteristics, emphasizing the importance of cultural specificities (Pozzebon & Fontenelle, 2018).

The convergence between the appropriate technology movement, then in need of reformulation, and the vigorous PLACTS critical debate under the influence of academics and militants from social movements, gave rise to the Latin American concept of *tecnologia social* in the 1990s. This movement sought to build a more inclusive and democratic approach to technological development, emphasizing the role of local citizens in making decisions about technology. Unlike previous conceptualizations cited in this historical trajectory, *tecnologia social* focuses on the political process rather than just the product or artifact, aiming to challenge public policies that favor private companies and MNEs (Pozzebon, 2015).

Several initiatives have emerged to promote and disseminate *tecnologia social*. Although multiple definitions and approaches exist, this call adopts the concept proposed by the Instituto de Tecnologia Social, which defines *tecnologia social* as a set of transformative techniques and/or methodologies developed and/or applied in interaction with local populations and appropriated by them, representing alternative solutions for social inclusion and improvement of living conditions (ITS Brasil, 2004). As the concept has evolved, distinct patterns have emerged in the literature on *tecnologia social*, shaping how scholars and practitioners engage with its principles and applications.

The patterns of the *tecnologia social* literature

Our review of the literature identifies three distinct approaches to *tecnologia social* (Bava, 2004; Bignetti, 2022; Pozzebon & Fontenelle, 2018): as a social and political process; as a replicable technology or program/product; and as part of the decolonial movement.

In the first approach, *tecnologia social* is understood as a social construction or political process. The work of Renato Dagnino, one of its most important theorists – has greatly influenced this first vision (Dagnino et al., 2004; Dagnino, 2009). Dagnino (2014) emphasizes that to be configured as a *tecnologia social*, an initiative should be inclusive and emancipatory, and thus connected to social and solidary economy values, as we will see later. Many scholars view *tecnologia social* as a process where “technology” is understood broadly – it could be a technique, a methodology, an artifact or an organizing form – being developed and reinterpreted *together with* the local communities. Through the process of sociotechnical reconfiguration, this approach does not exclude or neglect the use of external technological advancements (Souza & Pozzebon, 2020) but instead gives local knowledge and local resources a privileged place. In addition to Roberto Dagnino, other Brazilian scholars have strongly contributed to enrich this first approach, notably Felipe Addor, Lais Fraga, Ricardo Neder, Ana Milani, José Dias Valadão, Thais Duque, Ednalva Felix, Sandra Rufino, Wagner Curi Filho e Suenia Almeida, and other authors.

The second approach interprets *tecnologia social* as a replicable “thing” or product, which may take the format of a technological artifact, a methodology or a program. These are implemented in communities to improve living conditions and access to goods and services. In this perspective, we have technology *for the social*, i.e., low-cost technologies adapted to local contexts (Bignetti, 2022). Being seen as a kind of product, those technologies are documented and disposable without patents in databases. For instance, the platform *Transforma*, organized by BB Foundation,

provides an important data base with thousands of initiatives recognized and awarded as *tecnologias sociais* available for reapplication.

Finally, a third and more recent approach explicitly and directly connects *tecnologia social* to post-development and decolonial movements. In a series of articles, Marlei Pozzebon presents *tecnologia social* as an alternative to development (not a development alternative) by emphasizing numerous elements that are critical to post-development streams. Among them, we find the value of collective practices of resistance to the hegemonic model of development. *Tecnologia social* emerges from participatory and situated process (Pozzebon et al., 2021) that respect local knowledge and resources (Souza & Pozzebon, 2020) and promote community autonomy and empowerment (Saldanha et al., 2022). This resonated with post-development currents – such as *buen vivir*, *ubuntu*, *sentipensar* – which critique the linear and supposedly “universal” conception of progress, defending plural models of existence or the so-called plurivers (Kothari et al., 2019). The author also connects *tecnologia social* to the decolonial movement, looking at more epistemic justice (Pozzebon et al., 2023). In short, the connections that this third approach has developed with decoloniality, and post-development are not limited to a critique of dominant and hegemonic models, but to a concrete proposal of paths of resistance and cocreation, rooted in collectivity, respect for plural ways of life, and solidarity.

***Tecnologia social* and popular solidarity economy**

The social practices surrounding the conception and development of *tecnologia social*, from a Latin American perspective, are linked to a popular vision of the solidarity economy, which can be defined as a set of civil society initiatives that have economic objectives, but whose main focus is the expansion of values such as democracy and equality, as well as the strengthening of social ties (França Filho & Laville, 2004; Singer, 2002). With the 90s crisis, aggravated by neoliberal globalisation, there was a resurgence, or rather a reinvention, of self-managed, collective and democratic labour relations, initially as a result of unemployment (Santos, 2002). This process is understood as a reinvention because, although it has links to utopian socialism and the nineteenth-century associative school (examples of collective ownership and control of the means of production by workers), contemporary experience has placed particular emphasis on equality and democratic participation in organizational and management processes (Andrada & Esteves, 2017).

Popular solidarity economy emerged from the rubble of the world of work, from the ruins of one of the capitalist’s systemic crises, as a resistance movement of workers affected by it, supported by important institutions and social movements, such as sectors of the Church (grassroots ecclesial movement) and workers’ unions and universities (Souza, 2011; Andrada & Esteves, 2017). In Brazil, this configuration of economic practices has gained strength especially since the 1990s (Ferrarini et al., 2018; Kuyven et al., 2020).

Paul Singer (2002), the leading figure associated with this topic in Brazil, argues that the fundamental principles that constitute the solidarity economy as another mode of production are the collective or associative ownership of capital and the right to individual freedom. In addition to solidarity, the foundations are cooperativism, self-management and justice (Singer, 2003). The popular solidarity economy highlights the contrast between solidarity and competition in the economy. It is understood that competition can be positive, but in the configuration of the capitalist

system it has produced negative social effects by pitting those who are seen as “winners” due to the accumulation of advantages against those who are seen as “losers” due to the accumulation of disadvantages in future competitions (Singer, 2003). The notion that the economy can be plural, as proposed by França Filho (2007), aligns with the idea of an economy that allows for multiple ways of producing and distributing wealth. This understanding expands the concept of the economy beyond the dominant view of the market economy. Ferrarini et al. (2018) point out that popular solidarity economic enterprises allow different and ancestral rationalities to be metabolised in innovative ways. This process is taking place among traditional peoples and communities, as well as with urban peripheries and their community organisations.

Dagnino (2014) identifies in *tecnologia social* what he calls the starting point of the solidarity economy, as it emerges from the collective arrangements that characterize the latter. In a recent reformulation, Dagnino (2019) signals a shift in perspective from his original proposal of *tecnologia social* to the development of the concept of solidarity technoscience, to which he has devoted himself. The author explains that he is abandoning the term *tecnologia social* because he believes that the way he understood and materialised the metaphor of the cognitive launching pad for the solidarity economy does not correspond to the expression that has ended up being disseminated. For the author, *tecnologia social* is a utopia to be sought, not a set of practices detached from the search for radical transformation. Thus, as a technoscience of solidarity, Dagnino (2019, p. 61-62) defines it as "the cognitive consequence of the action of a collective of producers on a work process which, based on a socio-economic context (which generates collective ownership of the means of production) and a social agreement (which legitimises associations), which generates control (self-management) and cooperation (of a voluntary and participatory type) in the productive environment, causes a modification of the product generated, the material outcome of this process can be appropriated according to the decision of the collective (solidarity enterprise)".

This articulation refers to the configuration of solidarity economy networks, which according to Moura et al. (2023) can be understood as chains centered on social transformation, promoting exchange between closer groups and enabling new partnerships and opportunities. Singer (2002) argues that solidarity in the economy only emerges from an egalitarian organization in which it is possible to produce, trade, consume and save. In this sense, solidarity is not a contract between unequals, but an association among equals.

According to the Brazilian Forum of Solidarity Economy (2013), referring the Charter of Principles approved in 2003, despite the diversity of origins and cultural dynamics, several points of convergence in solidarity economy practices. These include: the social valorisation of human labor, the full satisfaction of everyone's needs as an axis of technological creativity and economic activity, the recognition of the fundamental place of women and femininity in a solidarity economy, the search for a relationship of respectful exchange with nature and the values of cooperation and solidarity. Among the practices identified within the field of popular solidarity economy, there are different social categories and diverse forms of organisation, such as informal work and income generating units, producer and consumer associations, popular cooperatives, companies recovered by workers, local exchange systems and community banks (Kuyven et al., 2020). These processes involve social technologies, which, according to Souza and Pozzebon (2020), can be understood as the result of a political process of socio-technical reconfiguration. They stem from social practices

that mobilise methods and tools to promote social transformations to solve problems and meet needs, especially those related to exclusion and poverty.

For example, when discussing the conservation of water resources in a quilombola's territory, Andrade et al. (2023) stress that the main challenge is to ensure the demarcation and titling of the space and to maintain the original territory and its identity, in addition to recovering the occupied areas. However, beyond the defense of territory, they highlight the importance of valuing the "production of the common" and fostering the development of social technologies to prevent the advance of the neoliberal economic model. This represents a powerful perspective on the relevance of social technologies and self-managed collective organisation for effective transformations. Oliveira (2024) argues that self-management, beyond an organisational model, allows us to move towards the reconnection of economy and politics as inseparable dimensions in the challenge of self-organising community life towards a form of dignified work and life.

An historical moment: the creation of ABEPETS

This thematic call takes place at a critical moment for the *tecnologia social* community: the creation of ABEPETS (Associação Brasileira de Ensino, Pesquisa e Extensão em Tecnologia Social), of which the guest editors are co-founders. The growing relevance of *tecnologia social* across multiple spheres – from academic debates and social movement strategies to its incorporation in public policy planning documents – has resulted in the establishment of the association. ABEPETS was officially created on July 11, 2022, after many discussion meetings, at an online call that brought together more than 50 participants from all regions of Brazil. The formalization of ABEPETS was a milestone in the consolidation of the field of *tecnologia social* in the country, based on principles such as the social construction of science and technology, the questioning of technological determinism, the recognition of the non-neutrality of technoscience and the emancipatory potential of technology. Since its inception, the association has brought together both academic and grassroots movement representatives, thereby reinforcing its political and transformative dimensions.

The process that culminated in the creation of ABEPETS can be traced back to earlier initiatives, including a call for proposals launched by the National Council for Scientific and Technological Development in 2018 for projects to develop, reapply, improve, and evaluate *tecnologias sociais* (CNPq/MCTIC/MDS Call No. 36/2018). The call sought to “support projects that aim to significantly contribute to the country's scientific, technological, economic and social development through *tecnologias sociais* that align with the goals of the 2030 Agenda”.

This initial coordination led to the creation of a forum that was later consolidated as ForTes (forum of *tecnologia social* and solidary economy). During the forum's meetings, the need emerged to establish a formal institutional structure that would contribute to the development and recognition of *tecnologia social* by promoting teaching, research, and extension activities in the field. This reflection began to take shape with the drafting of a letter to researchers interested in forming an association. The letter, written at the beginning of 2021, was circulated via email and social networks, accompanied by a form to identify potential supporters, and received 199 responses. On April 7, 2021, the first online meeting was held to discuss the proposal for establishing the association. Among the topics addressed were the need to advance in defining the conceptual-

analytical framework on *tecnologia social*, the relationship between *tecnologia social* and solidarity economy, the importance of promoting the strengthening of postgraduate programs in the field, the search for non-hierarchical organizational models for the association and the importance of action-research strategies in building experiences.

Since its foundation in July 2022, the association has established itself as a space for connecting academia, social movements, and the formulation of public policies, reaffirming the political and transformative nature of *tecnologia social*. Its work aims to recognize and develop the field and promote practices that broaden the democratization of knowledge and strengthen emancipatory experiences. ABEPETS not only fosters academic debate and scientific production but also actively pressures to formulate and promote public policies to strengthen these initiatives. On the first front, ABEPETS held a regional and national symposia. On the second front, it has engaged in political action and participation in decision-making spaces in different governmental spaces. Thus, the association has played an advocacy role, seeking to influence the launch of calls for proposals and programs that include *tecnologia social* and encouraging the participation of both communities and researchers in the formulation of policies. Finally, it is worth noting that ABEPETS is also a platform for building a participatory territorial agenda that recognizes *tecnologia social* as a strategic axis for sustainable local development. Promoting participatory methodologies, supporting community micro-projects, and systematizing experiences are some of the initiatives supported by the association that can strengthen this agenda.

The praxis of *tecnologia social* and a window for another future

Projects involving *tecnologia social* in the Brazilian territory are rich and numerous. It would be difficult to present a faithful portrait of the entirety of those projects. In the recent doctoral dissertation defended at UFLA, Silva (2025) investigated the presence and role of social technologies in 69 federal universities, where the numbers of events, projects, training and extension around the topic are encouraging.

A recent volume of pedagogical cases on *tecnologia social* (Pozzebon et al., 2022) presents six vivid and substantive illustrations of the implementation of *tecnologia social* in different areas like Sports and cultural activities (Holanda & Leal, 2022), access to water (Melchiori et al., 2022), social currencies and community banks (Sanches et al. 2022), LGBTQIA+ social inclusion (Souza et al., 2022), socioenvironmental impact (Mathias & Coli Jr, 2022) and youth inclusion (Ginchereau et al., 2022).

Tecnologia social offers valuable insights for researchers and policymakers by proposing an alternative to conventional development models by emphasizing local knowledge, participation, and community-driven solutions. Rooted in the Global South, it advocates for more inclusive and sustainable technological development. In this way, *tecnologia social* presents a compelling framework for addressing social inequalities and fostering innovation that prioritizes social well-being over purely economic or industrial efficiency.

To conclude, we emphasize the crucial role that *tecnologia social* plays in promoting an "other development" for countries like Brazil. An "other development" refers to the search for new production, consumption and management logics, inspired by solidarity and populaireconomy networks (Singer, 2002), where well-being and new forms of income generation/distribution for the

population, access to decent housing, health, work and education, as well as respect for nature, are at the heart of the process. In the context of the political and social crisis we are currently experiencing, with a large part of the population living in conditions of precariousness and hunger, the possibility of developing and reapplying *tecnologia social* emerges as a relevant and promising element. These are alternatives and strategies that speak to central assumptions of an "other development," such as food sovereignty, family agroecology, anti-racism, respect for diversity and intersectionality, and the survival of Indigenous peoples (Kothari et al., 2019).

The articles of this thematic call

This thematic volume is composed of six articles.

The article "Towards a new analytical-conceptual framework for the field of Social Technology", by Felipe Addor and Wagner Ragi Curi Filho, offers an in-depth review of the relevance and historical development of *tecnologia social*, proposing nine criteria for the analysis of concrete initiatives that seek to align themselves with the principles of the field of *tecnologia social*. This article represents a critical reflection and original proposal of a new conceptual framework aimed at advancing theoretical understanding of *tecnologia social*.

The article "Investigating a social technology from the perspective of actor-network theory and After", written by Bernardo Bignetti and Maira Petrini, explores the nuanced distinction between a socially oriented technology (*tecnologia for the social*) and a socially constructed entity (*tecnologia social*), drawing on actor-network theory (ANT). From the examination of a Brazilian entrepreneurial education program for vulnerable youth, the authors challenge the dichotomy between universal and contextual approaches in the replication of social technologies found in the *tecnologia social* literature. Through the concepts of enactment, hinterland, and political ontology, the study reveals how practices, infrastructures, and power relations shape the transformation of a "technology for the social" into a genuine *tecnologia social*.

The article "Reapplication or replication? Transformations of technology and of the Palmas social currency throughout the E-dinheiro platform", written by Ariádne Scalfoni Rigo and Andréa Cardoso Ventura, analyzes the digitalization of the Palmas social currency, a recognized Brazilian *tecnologia social*, and its implications for reapplication processes. Drawing on a national study of community development banks, the authors question whether digital currencies like E-dinheiro preserve the transformative and participatory essence of a *tecnologia social*. While digital tools offer operational gains and scalability, findings suggest that inadequate local adaptation can undermine collective appropriation and social empowerment. The paper highlights the importance of co-construction and territorial rootedness as essential conditions for a *tecnologia social* to remain truly emancipatory.

The article "Public action and cooperative intelligence for the development of healthy and sustainable territories in the Anthropocene", written by Edward Torres Maia, Doriana Daroit, Wagner de Jesus Martins, Lara Silva Laranja and Fernanda Natasha Bravo Cruz, seeks to answer the question of how *tecnologias sociais* can contribute to empowerment and territorial development in the Anthropocene. Through collective construction, social technologies can be appropriated by the communities, forming instruments of transversal and participatory public action that strengthen the integration and articulation of the actors, in addition to guiding the decision-making processes in a

collective way, enhance the search for solutions to problems in promoting the development of healthy and sustainable territories in an inclusive, fair and democratic way. Public action and cooperative intelligence for the development of healthy and sustainable territories in the Anthropocene.

The article “Non-violent communication as a path to subversive rationalization: A social technology transforming public organizations” written by Mariana Mayumi Pereira de Souza and Adriana Ventola Marra, frames the nonviolent communication (NVC) technical codes as a *tecnologia social*, and explores its subversive potential in transforming the bureaucratic management system of a public organization. A qualitative and exploratory study was conducted using the case study method, comparing the perceptions of civil servants who had systematic contact with NVC with those who were unfamiliar with it. The results show that the application of the NVC technical codes favored self-confidence, self-reflection, and cooperation among individuals, favoring more dialogical and democratic context. NVC brings new technical repertoires on how to proceed in specific interaction situations, enabling the deconstruction or neutralization of behavioral patterns rooted in alienating forms of communication.

The article “Fervor and resistance in building the field of Social Technology in Brazil: The complex history of public policies in the two last decades” written by Felipe Addor, Andreia Ingrid Michele do Nascimento and Arquimedes Belo Paiva, provides a historical account that seeks to understand the development of *tecnologia social* in Brazil based on the programs, projects, and plans of the federal government over two decades of interaction with key actors – especially those located in universities and social movements. The authors carried out a qualitative analysis of multiple governmental and public documents and identified three distinct phases of public policies to promote social technologies that span the last seven federal governments: the great cycle (2003-2015), the decline (2016-2022), and the recovery (2022-present). The paper concludes with the possibilities for reconfiguring the field of *tecnologia social* based on a renewed agenda, highlighting the importance of workers' participation in the technological process and the need for public policies that promote a technological paradigm adapted to the Brazilian reality and capable of effectively combating inequality.

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Inclusive language

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