



The Role of Achieving in Cultural Memory

Literature Review MLA Formatting Sample

Archives are social constructions of par excellence because their origins lie in information needs and social values of social institutions and individuals who set up and manage them. Despite the changes in the nature of the records, the ways of their use, as well as the conservation needs, the archives have, since the ancient Mnemosyne, been primarily the question of social power present to control what was and will be, what is known about the past; the power to handle forgetting and forgetfulness. But, as Morris Halbwachs reminds us, "it is not possible to wake up outside the frames used by people who live in society to determine and renew their memories" (Halbwachs 47). Archives are a critical element of such socio-intellectual frameworks. The struggle (or re-creation) of the past through historical research of archival material is not only "finding the stored data, but also understanding the past state of things by means of a framework of common, cultural understanding" (Halbwachs 49). The archives themselves are part of this understanding and therefore shape it. Regardless of whether ideas or feelings, actions, or transactions are a choice of what to do and the decision about what to keep, thus becoming a privilege, takes place within the framework of socially constructed, naturalized frameworks that determine the importance of what becomes an archive. Within them, the principles and strategies adopted by archivists over time, as well as the activities they will undertake, especially using or evaluating what becomes archives and what is destroyed is essentially affecting the composition and character of the archival material and, hence, of social memory. These basic cultural frameworks are central to understanding the nature of the archives as institutions and as places of social memory. Such frames also affect the individual level of creation and the survival of one document: letter, photograph, diary, video. Like archives collectively, an individual document is not only a bearer of historical content but reflects the needs and desires of its creator; there was a purpose for his creation, the audience that used it; the legal, technical, organizational, social, cultural and intellectual contexts in which they are created, and the initial intervention and the ongoing mediation of archivists have serious consequences for administrative responsibility, citizens' rights, collective memory and historical knowledge. In the past few years, the archive has experienced revival and has come out of the popular connotation of dusty basements and old parchments.

Thomas Richards, in *The Imperial Archive*, observes the archive as a utopian space of comprehensive knowledge, not building, and even collections of texts, but a collective blend of everything known or can be found (Richards 7). Control of archives means controlling society, and thus controlling the determination of winners and losers of history. Growing literature on social or collective memory points to the need to look back at archives in the light of changes in the production and preservation of documents, in the plethora of documents, in the changing media, changes in the nature of what is being documented, or the documentation working, as well as the need to examine the impact of these changes on document management and archival practices. The previous theory was based on the context of the creation, selection and preservation of documentary material, while recent views show that it is necessary to re-examine the relationship between the archives and the society that creates and uses them. At the heart of this relationship is, undoubtedly, power. The power to make records of events and ideas (selection), the ability to appoint, mark and keep records of business, administrative or personal needs, the ability to preserve the record, to communicate between the record and the public, the power over access, the individual rights and freedoms, through the collective memory and national identity, which is very excluded from the traditional archival perspective.

The ironic, mostly archival practice itself maintains a professional myth from the last century that the archivist (or should tend to be) a neutral, passive or self-sustained guardian of the truth. Indeed, the evidence suggests that many archive representatives accept this professional image of themselves without question. The refusal of the archival profession to recognize social relations embedded in the essence of archivalism carries the simultaneous abdication of responsibility for the consequences of exercising professional responsibility, and, in turn, serious consequences for understanding the role played by the archives in their society for their future. In this sense, misunderstanding goes in both directions: scientists use archives without understanding the difficult layers of intervention and meaning encoded in the records of their creators and archivists much before the box is opened in a research room, and archivists who run their archives without much sensitivity to large historical prints that they themselves put on archival records. Both groups, both scientists, and archivists, are thus looking at (and promoting) the archives as the value of a collection of documents and historical research, rather than as an arena of achieving social power, memory and identity. In the light of recent critical writing about archives outside the profession, archivists must seriously consider a rich and numerous literature that explores the nature of history and evidence; collective memory and identity formation; the relationship between representation and reality; organizational culture and personal needs that influence the creation and maintenance of records; the psychological need to collect and preserve archival material and the impact of our knowledge of the past on our perception of the present, and vice versa. Over time, new media have brought not only changes in the storage and exchange of information but also changes in the concepts of time and space, as well as in our ways of finding out, thinking and articulating the relationship to the world around us. Such revolutions in information technologies have changed what archives are collecting, but also the role of archives in society. And, from a different angle, archivists in developing countries are now facing a serious question as to whether classical archival concepts, derived from the culture of European bureaucracy, are an appropriate way of preserving memories of oral cultures? A postmodern or "historical turn", as well as articles by Stoler and O'Toole, suggests that, by treating records and archives as a place of social power, we can bring a new sensitivity to understanding records and archives as dynamic systems of governance that actually create history and social reality that (only) describe.

While scientists in social and humanistic sciences, as well as in other occupations of heritage, are struggling with questions of representation, truth and objectivity, archival professionals and users of the archives are slowly recognizing the nature of the archives as socially built institutions, through the relationship of the archives to the notions of memory and truth, in the production of knowledge of the past, and, above all, the ability of archives and documentation to shape our vision of history, identity and memory. Certainly, archives and records have a long and complex history that shapes what they are today to embody and form a general view of what is valuable and important to society and are part of the history and philosophy of knowledge of more humanistic sciences. Based on rich literature from social and humanistic sciences it can be considered how archives reflect and represent information from society and how the interconnection between archives, information and society has developed since the mid-19th century, which witnessed the establishment, professionalization and growth of modern archives of ascent general literacy, public education, creation and management of archives, postal services, telegraph, telephone, radio, photography, film (and visual literacy), democracy, office systems, computerization, women's poker.

This, and many other postmodern cultural and technological influences. Since in this paper we are entering the function of the archive in society, then we have to deal with two intimate, but separately initiated topics: archives and knowledge creation, and the creation of an archive. Things worthy of memory in society (and archives) are traditionally surrounded concepts of truth, authority, order, evidence, and values. But, like science and concepts itself, truths, facts, evidence, and values have their own histories. Traditional beliefs say that archives as institutions guard the truth; archives as records contain clear evidence of past acts and historical facts. But what is the truth about the archives themselves, and what are the consequences for history from what is happening within archival institutions? Archives and archival material, as a corpus of the most valuable documents created by everyday social activity and activities, are sources of memory, information carriers, and national treasures. They play an essential role in the development of society. Archives are a unique, valuable and irreplaceable heritage that is passed on to generations, contributing to open administration work, as well as building a collective identity and increasing knowledge. They promote the truth, the freedom to access that truth and improve the quality of life. It is the duty of society as a whole to take care of archives through public policy, legal frameworks and human, financial and material resources, and through the use of technologies in order to support archival development. It is also the duty of society to continue to build on this heritage, documents that express its aspirations, considerations, and achievements. In accepting this collective responsibility, archivists and information professionals, with support from the same profession, use their expertise to serve society in the management, safeguarding and securing access to archives entrusted to them". The archive network and archival service, therefore, represent the starting and ending point in the preservation and promotion of cultural heritage. Since its creation, an archival material has to be managed in such a way that it saves the information itself, and then its historical value and contextual significance. A responsible authority with normative acts must contribute to the preservation of both individual and collective knowledge and memory. It must also provide conditions for free access to archival material, through the improvement of methods for achieving its more comprehensive availability and providing conditions for the creation of professional staff that will handle it in an optimal manner. Only the developed, modern and all dogmas and prejudices free of the archival methodology can contribute to the enrichment of cultural memory and, ultimately, the promotion of democracy, human and civil rights and freedoms. Therefore archives must be credible witnesses of cultural and intellectual activities and reflect the development of society. The archives document both the past and the present and shape historical and cultural memory. Nowadays, when there is a multitude of so-called the record holder, that is when an archival material is created and stored in paper, audiovisual, and digital record, the role of educated archivists is especially important. That is why their continuous improvement is necessary, which means that the education system is adapted to current needs and flows. From all this, it is inevitable that it is necessary to establish an appropriate archival policy, have developed archive legislation and compulsorily include all the reference parts of the society in a joint operation. Using properly defined, modern models and archiving concepts (archivists, archival services), access to cultural heritage can be without any doubts and ideological limitations. In addition to these assumptions, it is ensured that the archive material is stored, processed and used in conditions and in a manner that will ensure its authenticity, credibility, uniqueness, and comprehensibility.



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