

# Community Archives in the context of the Technical-Scientific-Informational Environment: agents of Globalization in Solidarity and Decolonial Innovation

**Fernanda Parolo de Mattos Nogueira**

Master in Information Science, Universidade Federal de São Carlos (UFSCar), São Carlos, São Paulo, Brasil.

Substitute teacher, Universidade Federal do Amazonas (UFAM), Manaus, Amazonas, Brasil.

Lattes: <http://lattes.cnpq.br/3259942368161595>

E-mail: [fernandap.m.nogueira@gmail.com](mailto:fernandap.m.nogueira@gmail.com)

**Luciana de Souza Gracioso**

PhD in Information Science. Associate Professor at the Departamento de Ciência da Informação.

Universidade Federal de São Carlos (UFSCar), São Carlos, São Paulo, Brasil.

Lattes: <http://lattes.cnpq.br/4898201916360294>

E-mail: [luciana@ufscar.br](mailto:luciana@ufscar.br)

ORCID: <https://orcid.org/0000-0002-6320-4946>

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## ABSTRACT

This article aims, from the context of the Technical-Scientific-Informational Environment, to discuss the Community Archive as a cultural and innovative unit with an inclusive and decolonial character. It is a basic research, focused on the development and deepening of knowledge, with a qualitative exploratory base, exclusively focused on the development of a narrative review of the literature, in view of the nature of the subjects that would necessarily need to be studied and related. In defense of a Globalization in Solidarity scenario, Community Archives stand out as powerful agents, considering that they safeguard the diversity of memories, seeking greater representation of social groups. By combining information, culture, memory and innovation, they are able to contribute to the solidary development of society. In this way, Community Archives as agents of Globalization in Solidarity and decolonial innovation can be optimized based on precepts and guidelines of the United Nations, in particular, aiming to meet the Sustainable Development Goals. It is accepted that Information Science and Archival Science in an interdisciplinary movement in informational studies are the necessary force for the articulation and dialogue between the mentioned elements, aiming to safeguard the principles of humanity, ethics, inclusion, respect and decoloniality.

**Keywords:** community archives; scientific and technical-informational environment; decolonial innovation; globalization in solidarity; information science.

## INTRODUCTION

It is understood that the current context can be characterized as a Technical-Scientific-Informational Environment, an expression coined by Brazilian geographer and sociologist Milton Santos (1994) to understand the flows of spaces, geographic configurations, technological developments and ways of life. In this context of understanding, in which technique, science and information converge in favor of technological and social progress, we must pay close attention to matters related to the innovation process.

*Big Data*, Internet of Things, Artificial Intelligence are some of the terms that stand out in the current social representation, which assumes data, information and technologies as inputs in the process of innovation and progress of humanity. However, innovation, despite being an insightful alternative seeking to solve problems, may involve partial objectives that do not bring benefits to society as a whole. By admitting the power of innovation for the broad and effective transformation of society, it is understood that this process must carry the principles of ethics, respect, inclusion and decoloniality.

Recent studies in Information Science and Archival Science address the decolonial aspect, reiterating the need for a critical and ethical look toward the production and dissemination of knowledge. In this sense, Pedro Diaz (2021) notes that, historically, many narratives of subjugated populations have been erased and violated, reiterating that the archival imagination is a call for society to pay attention to contemporary movements that seek to find answers from the past. Thus, according to the author, “Os arquivos são locais de esperança e aspiração, mas, além disso, os arquivos também são locais de luta política” (Diaz, 2021, p. 10)<sup>1</sup>.

Assuming their political and ethical stance, Community Archives are powerful elements of representation of different social groups, with their plural narratives, and go against what Adichie (2019) calls ‘the danger of a single story’.

According to the author:

As histórias importam. Muitas histórias importam. As histórias foram usadas para espoliar e caluniar, mas também podem ser usadas para empoderar e humanizar. Elas podem despedaçar a dignidade de um povo, mas também podem reparar essa dignidade despedaçada (Adichie, 2019, p. 32)<sup>2</sup>.

In order to contribute to the process of empowering and humanizing society, this article presents Community Archives as relevant agents in the Technical-Scientific-Informational Environment, acting as resistance tools against ‘Perverse Globalization’. This discussion seeks to visualize another innovation: decolonial, and another globalization: solidarity.

## RELATING THE CONCEPTS

With the purpose of developing a theoretical discussion about the relationship between the aforementioned concepts, we consider it essential to present them in order to later relate them in their interdisciplinary nature. Figure 1 expresses the circular movement undertaken in this paper, relating the different concepts, followed by their in-depth presentation.

Figure 1 - Relationship between concepts



Source: prepared by the authors, 2021.

### **TECHNICAL-SCIENTIFIC- INFORMATIONAL ENVIRONMENT AS THE CURRENT CONTEXT**

The starting point of this research is the understanding of contemporary relations based on the idea of Technical-Scientific-Informational Environment, proposed by Milton Santos (1994), relating Technique, Science and Information to the geographic space and the globalization process. In the view of Santos (1994), the geographic space is mixed, configuring itself as a hybrid between social and physical, between a system of objects and a system of actions, undergoing transformations over time. Understanding this space, as proposed by the author, helps us understand the relationships between objects, techniques and people.

Thus, according to the geographer, the evolution of techniques permeated three moments throughout history: Natural Environment, Technical Environment and Technical-Scientific-Informational Environment (Santos, 1994).

The Natural Environment refers to a period of time in which human activity was in harmony with nature, where “[...] o homem escolhia da natureza aquilo que era fundamental ao exercício da vida e valorizava diferentemente essas condições naturais, as quais, sem grande modificação, constituíam a base material da existência do grupo.” (Santos, 1994, p. 70)<sup>3</sup>.

The Technical Environment is characterized by the union between natural and artificial space, where natural objects are significantly replaced by technical objects, which can be exemplified by the use of machines and new technologies for human activities, having as representative moments, the First Industrial Revolution and the Second Industrial Revolution (Santos, 1994). The Technical Environment gave rise to the advent of the environment in which we live today: the Technical-Scientific-Informational Environment, in which capitalism and the globalization process are present, based on science, technique and information (Santos, 1994). Still according to the author

O meio geográfico em via de constituição (ou de reconstituição) tem uma substância científico-tecnológico informacional. Não é nem meio natural, nem meio técnico. A ciência, a tecnologia e a informação estão na base mesma de todas as formas de utilização e funcionamento do espaço [...]. A informação tanto está presente nas coisas como é necessária à ação realizada sobre essas coisas. Os espaços assim requalificados atendem sobretudo a interesses dos atores hegemônicos da economia e da sociedade, e assim são incorporados plenamente às correntes de globalização (Santos, 1994, p. 24)<sup>4</sup>.

In this sense, information is used as one more instrument for maintaining power and perpetuating social inequalities, or as reinforced by Freire (2006, p. 58)<sup>5</sup> “[...] a globalização representa a materialização de um paradigma que toma corpo a partir do momento em que um novo insumo assume papel de ‘fator-chave’ no desenvolvimento das forças produtivas: a informação”.

Santos (2000) points to a situation of Perverse Globalization, sustained by a voracious capitalist system, in which, unintentionally - or intentionally - eventually, by globalizing, it standardizes people, monopolizes information, culture, thoughts and desires, shaping human beings into consumers rather than citizens. Another criticism, regarding this conjuncture, is the strengthening of hierarchies and polarizations, enhanced by an environment of consumption for the sake of consumption, which are “[...] a fonte de novos totalitarismos, mais facilmente aceitos graças à confusão dos

espíritos que se instalam” (Santos, 2000, p. 19)<sup>6</sup>. Santos (1994) argues that the globalization process unified things, however, it did not unite people and, thus, instead of becoming united, we became uniformed, and even though “todos os lugares são mundiais, mas não há um espaço mundial. Quem se globaliza mesmo são as pessoas [...]” (Santos, 1994, p. 13)<sup>7</sup>.

Still according to the author, globalization is presented as a fable, which, when perceived by groups placed on the margins of society, is demythologized. Thus, in “[...] cidade atual a força [...] é dos ‘lentos’, [pois não] comungam com as imagens, frequentemente pré-fabricadas, [...] [que são distantes da realidade e assim] [...] acabam por descobrir as fabulações” (Santos, 1994, p. 41)<sup>8</sup>. Such groups, with their resistance, can be exemplified as: women, blacks, indigenous people, the LGBTQIA+ community, among others, who, by claiming their spaces and speeches, make society increasingly diverse, plural and peaceful.

In this sense, Milton Santos (2002) presents a virtuous and democratic situation, which he calls Globalization in Solidarity, model of a globalized society, respecting the differences and singularities of individual and group identities, based on the values of citizenship and solidarity. In the words of the geographer

Um mundo solidário produzirá muitos empregos, ampliando um intercâmbio pacífico entre os povos e eliminando a belicosidade do processo competitivo, que todos os dias reduz a mão-de-obra. É possível pensar na realização de um mundo de bem-estar, onde os homens serão mais felizes, um outro tipo de globalização (Santos, 2002, p. 80)<sup>9</sup>.

Nevertheless, the Information Regime confirms itself as a complementary notion to the understanding of these phenomena and their relationships. According to González de Gómez (2012), it would be the dominant informational mode in a given society, related to aspects such as politics, information and power. The author indicates that “[...] pareceria ser uma ferramenta interessante para situar e analisar as relações de uma pluralidade de atores, práticas e recursos, à luz da transversalidade específica das ações, meios e efeitos de informação [...]” (González De Gómez, 2012, p. 43)<sup>10</sup>.

Still in the words of González de Gómez (2012, p. 43)<sup>11</sup> it is “[...] como um plexo de relações e agências, um regime de informação está exposto a certas possibilidades e condições culturais, políticas e econômicas, que nele se expressam e nele se constituem”.

Thus, it is argued that the role of actors involved in an Information Regime in the context of the Technical-Scientific-Informational Environment is plural and diversified, in order to allow for innovation to be decolonial. Therefore, it is emphasized that the understanding reached, based on the above, is that it is essential to admit and value plural knowledge for social purposes, instead of overvaluing data and information as economic mechanisms only. Since Burke (2016) tells us that we are ‘drowning in information’ and have a ‘thirst for knowledge’, in order not to drown in data and absorb knowledge, there is a need to assume an emancipatory stance.

## DECOLONIAL INFORMATION AND INNOVATION AS A PATH

Innovating requires reviewing postures, paradigms and beliefs, being an attitude based on imagination, creativity, cooperation, in which various actors are related: people, companies, research and teaching institutions, science, data, information and knowledge, technologies, not forgetting the human characteristic to which it is linked. It must be inclusive and intended for everyone, so that it does not become another mechanism of control and colonization and so that society is innovative and wiser together, as one.

Data, information and knowledge are the necessary inputs for innovation to occur within organizations, companies, institutions and governments. Innovating means, in addition to thinking about a new idea, applying it and seeking results that transform, recreate and improve the quality of life in society, involving a range of social segments, given that “[...] as relações entre ciência, tecnologia e desenvolvimento são interativas, [...] tendo as pessoas como principal força propulsora de um ciclo virtuoso, a pesquisa como base, a inovação como vetor e o desenvolvimento como consequência” (Audy, 2017, p. 75)<sup>12</sup>.

In order to ensure that ethical and human principles are respected in the innovation process, cultural units, among them archives, libraries and museums, act as essential agents in this process by providing a movement of organization, dissemination, access, use and democratization of information. In this regard, Freitas and Silva (2016) indicate that a greater concern with access to information was intensified after the appreciation of information as an input for the development of society and from the expansion of Information and Communication Technologies, factors that reinforced the notion of information as an individual’s right, with their informational needs at the center.

Speaking of innovation causes one not only to think about data, information and knowledge, it also brings about other relevant aspects such as: collaborative networks, innovation management and *crowdsourcing*. For innovation to occur, one must think about the establishment of a collaborative network that encourages the engagement of actors, the exchange of knowledge and experiences. According to Alves and Paixão (2017, p. 464)<sup>13</sup> “[...] a ideia é que estas redes ao cruzarem inovação, e aprendizado, ao ambiente de pessoas dispostas a compartilhar conhecimento, efetiva-se então um processo de fusão do conhecimento”.

Innovation management appears as a way of acting in the development, implementation, management and assessment of conditions, whether environmental or cultural, to stimulate innovation, consisting of a set of activities, processes and actions that allow innovation to be ongoing (Stefanovitz; Nagano, 2009). The management of innovation, whether within the scope of organizations or broader, such as cities, requires the coordination and constant dialogue of the various actors. For a region to develop in a more intelligent and humane manner, innovation must articulate science, technology and society, respecting ethical principles and human rights, in addition to valuing knowledge at the collective, local community and interdisciplinary level. Thus, “[...] as nações mais inovadoras são aquelas em que o cruzamento dos diferentes saberes é incentivado e alimentado por um sistema de inovação em que a interdisciplinaridade é privilegiada” (Reis; Pinheiro; Cardoso, 2017, p. 15)<sup>14</sup>.

In an innovation ecosystem, it is important to pay attention to the data, information and knowledge expressed by the population, a prerogative that underlies the concept of *Crowdsourcing*. According to Chieh Lu, Gracioso and Amaral (2018), this term expresses “[...] a ‘fonte da multidão’ – ou seja, *crowdsourcing* designa uma prática que utiliza da inteligência coletiva para gerar inovação (aberta ou social)” (Lu; Gracioso; Amaral, 2018, p. 2910)<sup>15</sup>.

This way, there is a greater and more effective participation of society in the construction of its region, made possible by the use of digital technologies and the appreciation of the data-information-knowledge cycle for decision-making and development at the local, state and national levels. In this sense, places are the stage for innovation, and “As cidades são as plataformas para mudanças globais e locais no século XXI. Paisagens urbanas são os espaços de convergência de economias, culturas, sistemas políticos e ecológicos.” (Un Habitat, 2016, p. 161, tradução nossa)<sup>16</sup>.

Despite the positive aspects of innovation and technological development, it would be unwise not to point out the difficulties and exclusions involved in this process. Initially, Partridge (2004) argues that there is a ‘digital divide’ in contemporary times, that is, digital inequality is just one of the expressions of social inequality. The author clarifies that the ‘digital divides’, as society is increasingly divided between those who are ‘rich’ with information and ‘poor’ with information. Rampazzo and Vasconcellos (2019, p. 29)<sup>17</sup> point out that “[...] este é o lado fragmentador e desigual da globalização, já que não se dissemina de maneira homogênea e igualitária pelo mundo. As cidades em tempos de globalização são caracterizadas por diversos contrastes sociais”. It should be noted that the sophistication of technologies does not ensure the generation of knowledge, so technology must be seen as a means and not as an end, as a possibility of greater inclusion and democratization.

Innovation is not yet at an ideal moment of inclusion and equity, since this process may become colonial, sometimes influenced by neoliberal precepts. Based on this argument, we present the ideas of Jimenez and Roberts (2019), which point to another innovation, based on the Andean concept *Buen Vivir* (Living well), an innovation alternative based on solidarity and community. Given that realities and cultures are varied and distinct in the world, this article argues that the innovation process is equally varied and diverse, since, according to Jimenez and Roberts (2019), innovation models from the Global North are often uncritically reproduced in the Global South, unwittingly silencing local knowledge and cultural values.

Considering that innovation, as well as most processes, is not neutral, it can eventually be used to maintain hierarchies and power groups, as argued by Jimenez and Roberts (2019)<sup>18</sup>, indicating that Science and Technology studies demonstrate that such a process reflects dominant, individualistic and neoliberal political and ideological values. In this way, they state that

[...] seguindo o paradigma *Buen Vivir*, a inovação assume uma forma coletiva que apoiaria o respeito mútuo um pelo outro e pelo mundo natural. Processos coletivos seriam valorizados e a inovação estaria efetivamente beneficiando os bens comuns, em vez dos indivíduos. (Jimenez; Roberts, 2019, p. 187, tradução nossa).

In addition, they inquire: “[...] em um mundo cada vez mais desigual, com enormes riscos ambientais e ecológicos, uma ‘Outra inovação é possível?’” (Jimenez; Roberts, 2019, p. 187, tradução nossa)<sup>19</sup>. In view of the above, it is valid to argue that another innovation is possible and, considering the purposes of the present study, this would happen mainly with the help of cultural units, especially archives and Community Archives.

## COMMUNITY ARCHIVES AS AGENTS OF INNOVATION AND GLOBALIZATION IN SOLIDARITY

According to Caldas (2008), cultural units are spaces for the production, organization and dissemination of information and knowledge, acting directly in the economy, politics and culture of the place in which they are located, being it that “[...] as unidades culturais (UCs) alcançam uma grande repercussão nas suas localidades e fazem do conhecimento o diferencial para o crescimento da esfera cultural nas suas comunidades” (Caldas, 2008, p. 59)<sup>20</sup>. Among the various cultural units, in this article, archives stand out as an agent of scientific, technological and cultural development, helping with minimizing the negative effects of inequalities, precisely because they provide access to ‘rich information’ as opposed to ‘poor information’ (Partridge, 2004). They are information-power tools, key for the safeguarding of memory, for the transparency of public management, for the strengthening of citizenship, strategic for the innovation process and, above all, they are tools for social inclusion and the incorporation of several voices in the recorded history of humanity.

Today, archives include some typologies: public or private, belonging to an organization, person or family, local, state or federal, and they can still be community archives. In this article, public archives are of special interest, as they include documents with information on collective memory and public management, as are Community Archives, since they encompass and represent the voices of different social groups. Bellotto (2004) shows that archives, in addition to protecting the documentary heritage, allow archival documents to be used for scientific, social and cultural purposes. Caldas (2011, p. 57)<sup>21</sup> reinforces this argument by indicating that “[...] os arquivos redimensionam seus espaços estruturais em condicionantes paralelos do ambiente político, econômico e social das comunidades e traduzem a sociedade e sua esfera orgânica de atuação informacional”.

Oliveira (2019) indicates that public archives are relevant in the planning and management of cities, giving them greater intelligence, since they allow access and use of information.

Notwithstanding the archives’ purpose of safeguarding memory and disseminating information, with the intent of listening to and recording different voices and with the aim of a historical reparation, Community Archives crosscut several aspects: community, value of the place, identity, independent practices, autonomy, valuing the memory of different social groups, social justice, documenting for safeguarding, decoloniality, power and politics, social movements, among others.

In Community Archives, communities control the narrative, since the actions of recording, organizing and disseminating information are carried out collectively. Such behavior proves to be an activity to safeguard memory and cultural heritage, in addition to ensuring the representativeness of the social group, being it relevant the “[...] ativismo arquivístico, que vê a produção de história como uma prática participativa, uma forma de atividade cultural e política” (Gilliland; Flinn, 2013, p. 9, tradução nossa)<sup>22</sup>. Nevertheless, in this research, it is argued that the archives and the safeguarding of memory must reflect the people as a whole and in all its forms, in line with what DeMarco (2016) advocates when expressing that the archives must be reflected for the people and by the people. This way, citizen participation is essential, in partnership with archivists to safeguard the memories of social groups, strengthening them, and, as Poole points out (2020, p. 668, tradução nossa)<sup>23</sup> “[...] o trabalho de informação dos arquivos comunitários afirma a natureza politizada do lugar e do espaço”.

Accompanying a global movement to strengthen the memory of historically *peripheralized* groups, such as women, blacks, indigenous peoples, the LGBTQIA+ community, among others, Brazil has seen initiatives for community archiving, which can be observed, among many spaces, in the Information Science literature, for example, in studies involving Working Groups (WG) 9 'Museum, Heritage and Information' and 10 'Information and Memory', of the National Meeting for Research in Information Science (Enancib, *online*). Within these WG, beneficial experiences of Community Archives are indicated, addressing resistance, decoloniality, inclusion and the democratization of information.

In short, archives are potential innovation tools and beyond, as they are cultural units, can ensure that innovation is decolonial, that stories and memories, when recorded, are respected and protected. They are able to articulate diverse actors, themes and objectives, fostering creativity and solidarity. Community, democratic and living archives are the path to a more peaceful society, being the necessary elements to achieve Globalization in Solidarity.

## SUSTAINABLE DEVELOPMENT GOALS AS A GUIDING PRINCIPLE

Considering that archives are essential cultural units for the intelligence of societies and instruments of citizenship, memory and information, they constitute a strategic tool for innovation with a community, inclusive and decolonial bias. In order to assume this role within the scope of the Technical-Scientific-Informational Environment, seeking a Globalization in Solidarity reality, in which innovation is democratic and decolonialized, one must be based on values, ideas, guidelines and policies that can help to govern their actions, such as the 2030 Agenda, with the Sustainable Development Goals (SDGs).

The 2030 Agenda was developed in 2015 and is a United Nations (UN) action plan to achieve the SDGs over the next 17 years. There are 17 goals plus 169 targets in total, encompassing different areas, such as economic, social and environment, in a balanced and integrated manner (UN, [201-]). Figure 2 illustrates the SDGs.

Figure 2 – Sustainable Development Goals



Source: UN, [201-].

In this context, according to Vitoriano (2021), goal 4) Quality Education stands out, which can incorporate archives by placing them as an educational tool in formal and non-formal instances; goal 9) Industry, Innovation and Infrastructure, in which we can think that archives are an innovation agent, being it “[...] impossível falar de desenvolvimento sem falar em dados, informação e conhecimento, especialmente na inovação” (Vitoriano, 2021, p. 353)<sup>24</sup>; goal 10) Reduction of inequalities, which places this information institution as a pillar for access to quality and reliable information; goal 12) Responsible Consumption and Production, a space that archives reinforce due to its capacity for information and memory, helping to improve products and services (Vitoriano, 2021).



Moreover, according to the author, it is related to goal 11) Sustainable Cities and Communities and goal 16) Peace, Justice and Effective Institutions, in which archives can be highlighted as an agent in expanding the recovery and democratic access to information and for the promotion of peace, hence the need to strengthen these units.

By placing archives in line with the SDGs, their relevance for the human and sustainable development of society is highlighted, as well as a “[...] nova abordagem dos arquivos, enquanto instituição de preservação e acesso à informação, numa perspectiva de atuação integrada aos diversos temas da sociedade” (Vitoriano, 2021, p. 353)<sup>25</sup>. By these means, we can infer that strengthened Archives and Community Archives, based on public policies, aimed at meeting the SDGs and the 2030 Agenda, for example, can become agents of construction and reconstruction of society.

## FINAL CONSIDERATIONS

It is observed that innovative ideas and practices, which also respect the memory and history of a people, are potentially positive for improving the quality of life of the population. Since information proves to be the basis for the innovation process to occur, Community Archives as an information-power tool is an essential agent for ensuring the principles of representativeness of the various social groups, safeguarding memory and citizenship. Admitting that archives are an essential cultural unit for the innovation process, as there can be no innovation without information and memory, it is believed that the presence of archives in communities, cities, states and countries is essential for socially sustainable development. This presence must be ensured by means of the efforts of various social actors, for example, governments, civil society and the private sector, using tools such as laws, public policies, citizen practices, community archiving, and international guidelines such as the SDGs, which must always respect local needs and knowledge.

Working transversally with the different concepts that were addressed in this study proved to be an attempt to achieve a reality in which institutions are strong, capable of acting towards and ensuring that innovation is ongoing and, moreover, is social, democratic and decolonial, so that we can actually experience Globalization in Solidarity. If we look forward to a world where solidarity is a pillar, in which the data-information-knowledge cycle is aimed at strengthening citizenship and not reinforcing power groups, one must think about greater cooperation of social actors, with a friendly and decolonial stance.

Information Science, in its interdisciplinary quality, can function as a vector, a force that unites and makes it possible for the various social actors to cooperate in order to guarantee information for transformation, information for innovation, information for decoloniality. The result of this will be a Technical-Scientific-Informational Environment in line with Globalization in Solidarity, a world in which information does not misinform, in which science is not discredited by post-truths, in which algorithms do not reproduce human prejudices, in which technology does not exclude, rather includes, in which there is the promotion of peace, the reduction of poverty and social inequality, in which more equity and respect exists.

Considering that Community Archives are information-transformation tools, which can be enhanced by the SDGs as institutions for the promotion of peace, an academic-scientific base is needed for their development. In this regard, it is reiterated that studies originating from Information Science and Archivology are the necessary force for archives to be an instrument of Globalization in Solidarity and decolonial innovation in the Technical-Scientific-Informational Environment. This article is developed within the scope of Information Science and covers the contribution of a range of fields of knowledge, discussing the research theme in an inter, multi and transdisciplinary manner, placing the following areas as points of confluence: information, innovation and archive. Proximity to Archivology is evident, reason for our concern to enter the archival universe in order to understand the role of Community Archives today.

Thus, it would not be plausible to try to interpret and understand today's society without delving into the role of the data-information-knowledge cycle, on the innovation process and its limits, and on the importance of Community Archives as cultural units that promote peace. If space is characterized as a Technical-Scientific-Informational Environment and society lives in fierce capitalism, neoliberalism and Perverse Globalization, what actors are capable of reversing this situation? It is our responsibility, as human beings, to free ourselves from a narcissistic and anthropocentric stance and assume other roles in a space that encompasses all living beings, an attitude that will reinforce greater care and harmony with nature. In addition, it is our responsibility to restore the values of solidarity and collectivity, transforming our environment based on quality information, respect for cultural diversity and with decolonial innovation.

Cultural units, especially the Community Archives, are a virtuous alternative for achieving Globalization in Solidarity, of smart and human cities, of *Buen Vivir* Innovation, and it would be positive if they were valued as potentiating agents of collective well-being and of peace, since they are institutions of information and this is assumed as a catalyst for economic, cultural and social development. Community Archives can help minimize the negative effects of Perverse Globalization and the democratization of information, safeguarding the memory of different peoples and for the process of decolonial innovation.

Basing ourselves on assumptions that may sound utopian, such as Globalization in Solidarity, can inspire us to seek the realization of an ideal space in which development and innovation are in line with ethics and humanity. Respect for the diversity of places and cultural identities in a globalized world can be the first step towards transforming utopia into reality. Finally, we reiterate the indispensability of an inter, multi and transdisciplinary thought and attitude, based on cooperation and solidarity, seeking a society of union and equity, the results of which will be observed over time, in the plural voices of our children.

A voz de minha filha recolhe em si a fala e o ato. O ontem – o hoje – o agora. Na voz de minha filha se fará ouvir a ressonância. O eco da vida-liberdade (Evaristo, 2017, p. 24-25)<sup>26</sup>.

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## ENDNOTES

- <sup>1</sup> Original: “The archives are sites of hope and aspiration but beyond this, the archives are also sites of political struggle” (Diaz, 2021, p. 10).
- <sup>2</sup> Translation: “Stories matter. Many stories matter. Stories have been used to plunder and slander, but they can also be used to empower and humanize. They can shatter the dignity of one people, but they can also repair that shattered dignity (Adchie, 2019, p. 32, editorial translation)”.
- <sup>3</sup> Translation: “[...] men chose from nature what was fundamental to the exercise of life and valued these natural conditions differently, which, without much change, constituted the material basis for the group’s existence” (Santos, 1994, p. 70, editorial translation).
- <sup>4</sup> Translation: “The geographical environment in the process of being constituted (or reconstituted) has an informational scientific-technological substance. It is neither half natural, nor half technical. Science, technology and information are at the very basis of all forms of use and functioning of space [...]. Information is both present in things and is necessary for the action taken on these things. The spaces reclassified this way mainly serve the interests of hegemonic actors in the economy and society, and, therefore, are fully incorporated into the currents of globalization” (Santos, 1994, p. 24, editorial translation).
- <sup>5</sup> Translation: “[...] globalization represents the materialization of a paradigm that takes shape from the moment a new input assumes the role of a ‘key factor’ in the development of productive forces: information” (Freire, 2006, p. 58, editorial translation).
- <sup>6</sup> Translation: “[...] the source of new totalitarianisms, more easily accepted thanks to the confusion of the spirits that settle in” (Santos, 2000, p. 19, editorial translation).
- <sup>7</sup> Translation: “all places are global, there is no global space. Those who globalize are, in fact, the people” (Santos, 1994, p. 13, editorial translation).
- <sup>8</sup> Translation: “the current city, strength belongs to the ‘slow’, as they do not share images, often prefabricated, which are far from reality, and eventually learn fables” (Santos, 1994, p. 41, editorial translation).
- <sup>9</sup> Translation: “A world of solidarity will produce many jobs, expanding peaceful exchange between peoples and eliminating the belligerence of the competitive process, which reduces labor every day. It is possible to think about a world of well-being, where men will be happier, another type of globalization” (Santos, 2002, p. 80, editorial translation).
- <sup>10</sup> Translation: “[...] it seems to be an interesting tool to situate and analyze the relationships of a plurality of actors, practices and resources, in light of the specific transversality of actions, means and effects of information [...]” (González De Gómez, 2012, p. 43, editorial translation).
- <sup>11</sup> Translation: “[...] as a plexus of relations and agencies, an information regime is exposed to certain possibilities and cultural, political and economic conditions, which are expressed and constituted in it.” (Gómez, 2012, p. 43).
- <sup>12</sup> Translation: “[...] the relationships between science, technology and development are interactive, [...] having people as the main driving force of a virtuous cycle, research as a basis, innovation as a vector and development as a consequence” (Audy, 2017, p. 75, editorial translation).
- <sup>13</sup> Translation: “[...] the idea is that when these networks bring innovation and learning into an environment where people are willing to share knowledge, a knowledge fusion process takes place” (Alves; Paixão, 2017, p. 464, editorial translation).
- <sup>14</sup> Translation: “[...] the most innovative nations are those in which the intersection of different knowledge is encouraged and provided by an innovation system in which interdisciplinarity is privileged” (Reis; Pinheiro; Cardoso, 2017, p. 15, editorial translation).
- <sup>15</sup> Translation: “[...] the source of the crowd – that is, crowdsourcing designates a practice that uses collective intelligence to generate innovation (open or social)” (Lu; Gracioso; Amaral, 2018, p. 2910).
- <sup>16</sup> Original: “Cities are the platforms for global and local changes in the 21st century. Urban landscapes are the convergence areas of economies, cultures, political and ecological systems.” (Un Habitat, 2016, p. 161).
- <sup>17</sup> Translation: “[...] this is the fragmenting and uneven side of globalization, since it does not spread homogeneously and equally throughout the world. Cities in times of globalization are characterized by various social contrasts.” (Rampazzo; Vasconcellos, 2019, p. 29, editorial translation).

<sup>18</sup> Original: “[...] following the Buen Vivir paradigm, innovation takes a collective form that supports mutual respect for each other and the natural world. Collective processes would be valued and innovation would be effectively benefiting common goods, instead of individuals.” (Jimenez; Roberts, 2019, p. 187).

<sup>19</sup> Original: “[...] in an increasingly unequal world, with enormous environmental and ecological risks, is ‘Another innovation possible?’” (Jimenez; Roberts, 2019, p. 187).

<sup>20</sup> Translation: “[...] cultural units (CUs) generate great repercussions in their localities and make knowledge a differential for the growth of the cultural sphere in their communities” (Caldas, 2008, p. 59, editorial translation).

<sup>21</sup> Translation: “[...] the archives resize their structural spaces in parallel with the political, economic and social environment of the communities and translate society and its organic sphere of informational action” (Caldas, 2011, p. 57, editorial translation)

<sup>22</sup> Original: “[...] archival activism, which sees the production of history as a participatory practice, a form of cultural and political activity” (Gilliland; Flinn, 2013, p. 9).

<sup>23</sup> Original: “[...] the informational work carried out by community archives affirms the politicized nature of place and space” (Poole, 2020, p. 668).

<sup>24</sup> Translation: “[...] impossible to speak of development without speaking of data, information and knowledge, especially in innovation” (Vitoriano, 2021, p. 353, editorial translation).

<sup>25</sup> Translation: “[...] new approach to archives, as an institution for the preservation and access to information, from a perspective of integrated action to the various themes of society” (Vitoriano, 2021, p. 353, editorial translation).

<sup>26</sup> Translation: “My daughter’s voice carries speech and action within itself. Yesterday – today – now. Resonance will be heard in my daughter’s voice. The echo of life-freedom” (Evaristo, 2017, p. 24-25, editorial translation).