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DOCUMENTARY ANALYSIS: RESEARCH CLUES IN PSYCHOLOGY AND HISTORY [1]

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ABSTRACT. This article aims to address some contributions of documentary research in a sphere where several fields and pieces of knowledge dialogue. A methodological exchange is placed as presupposition in the description and analysis of documents, in the formation of archives made up of events that have left remnants and marks, traces in time and space. A document is not a proof but a clue that something has occurred; however, it cannot be restored in a historical totality, only be put into narrative with gaps through the treatment of documentary sources by researchers. The dialogues between the pieces of knowledge of Psychology and History are relevant in historical-documentary analysis. This article points at clues for the access to and handling of archives, as well as at challenges, difficulties and relevance of studies that use historical sources which are dated and spatially situated. Documentary research aids in the problematization of social practices, in their denaturalization and in the break with crystallizations.

Keywords: Documents; psychology; history.

ANÁLISE DOCUMENTAL: ALGUMAS PISTAS DE PESQUISA EM PSICOLOGIA E HISTÓRIA

RESUMO. Resumo: Este artigo tem o objetivo de abordar algumas contribuições da pesquisa documental na esfera de conversação de várias áreas e saberes. Uma partilha metodológica é colocada como pressuposto na descrição e na análise de documentos, na formação de arquivos, constituídos de acontecimentos que deixaram restos e marcas, vestígios no tempo e no espaço. O documento não é uma prova e sim uma pista de que algo ocorreu, mas não pode ser restituído em uma totalidade histórica, apenas ser colocado em narrativas com lacunas por meio do tratamento das fontes documentais pelos pesquisadores. As conversas entre saberes da Psicologia e da História são relevantes na análise histórico-documental. Este artigo assinala pistas para acesso e manejo dos arquivos, bem como desafios, dificuldades e relevância de estudos que usem as fontes históricas datadas e situadas espacialmente. A pesquisa documental auxilia na problematização de práticas sociais, da desnaturalização das mesmas e da ruptura com cristalizações.

Palavras-chave: Documentos; psicologia; história.

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ANÁLISIS DE DOCUMENTOS: ALGUNAS PISTAS DE INVESTIGACIÓN EN PSICOLOGÍA E HISTORIA

RESUMEN. Este artículo tiene como objetivo abordar algunas contribuciones de la investigación documental en el ámbito chat de diversos campos. Un intercambio metodológico se coloca por sentado en la descripción y análisis de los documentos, la formación de archivos, compuestos por los acontecimientos que han dejado restos, en el tiempo y el espacio. El documento no es una carrera sino un indicio de que ocurrió algo, pero no se puede restaurar en una totalidad histórica, sólo para ser puesto en la narrativa con brechas en el tratamiento de las fuentes documentales. Las conversaciones en el conocimiento en la psicología y la historia, sus análisis históricos y documental. Este artículo señala pistas para la gestión de archivos, así como los retos, dificultades y relevancia de los estudios que utilizan fuentes. La investigación documental histórico ayuda cuestionamiento de las prácticas, la desnaturalización de ellos y romper con la cristalización.

Palabras-clave: Documentos; psicología; historia.

Introduction

This article aims to present a discussion involving pieces of knowledge of Psychology and History, offering some documentary research clues in order to share study practices with the analysis of documentary sources. The aim is to provide contributions that can collaborate with works in psychology through this historical-documentary methodological modality.

A document is the result of several interwoven forces, being a product of concrete practices. “In other words, one needs to look away from natural objects in order to perceive a certain practice, very well dated, which had them as object under an aspect dated just as it was” (Veyne, 1998, p. 243).

Social methodologies are used in research, whether in academic contexts or as instruments for professional intervention. The various social methodologies include documentary research (Gil, 2008). Historical documentary research allows problematizing social practices, their denaturalization and the break with crystallizations.

It is about an inquisitive and critical look at contemporaneity “which produces a questioning thinking founded on astonishment, on estrangement, on a constant exercise of evidence demolition.” (Lemos & Cardoso Júnior, 2009, p. 353). The problematizing history has been taking events no longer as historical facts but rather as singular and dated practices.

In Foucault and Deleuze, problematization allowed thinking and writing history. Asking questions is essential for constructing a web of intrigues and forging tools for the denaturalization of practices. History surrounds us, shapes us with ways of living and being, of thinking and acting; it does not say what we are, but what we are about to become (Deleuze, 1992).

Documentary Research Methodology

Analyzing the production of archives as supports for the safekeeping of a set of documents that is assembled and selected, created and preserved, implies interrogating about their constitution, the discourses that they bring and the power relations that they enable, the images that are disclosed, the colors and stamps that are present in the documents, etc. (Castro, 2008).

Martins (2009) notes that letters, maps, photos, images, iconographic sources such as paintings, architectures, prints, stamps, posters, advertisements, cans, boxes, packages, drawings, newspapers, almanacs, magazines, book covers and albums, among others, are image sources. There are literary sources, such as poetry, novels, short stories, biographies, diaries, chronicles and intellectual literature.

There are also audiovisual sources, such as films, documentaries and videos present in film libraries and in Image and Sound Museums.

Other types of sources are legal, educational, epistolary, administrative, in addition to urban and rural landscapes and writings of travelers; they can also be related to the State, such as ordinances and laws, public policy reports, minutes of meetings, committees and ministries documents, reports of council of rights and conferences, research public notices and official gazettes, etc.

In the work routine of psychologists, there is a massive production of documents: service reports, projects, dossiers, opinions, medical reports, which are kept as confidential or not. Psychologists also receive documents from other professionals to carry out their practices and make decisions, including complaints, report filings, medical reports, requests from the Judiciary, orders from schools, family diaries, requests for application of theses and reviews, client referrals, medical report requests, school complaints, among others.

Part of a psychologist's job consists of analyzing documents and their effects on people's lives, researching about and listening to life stories, archiving these stories so at some point he/she can create documents with them. Thus, both the oral and the written narrative of stories are material for one to reflect on the production of subjectivities (François, 1996).

Oral and written documents have become operators of psychological listening and of the production of the very history of psychology as knowledge, power and subjectification. Historiography can contribute to both the professional practice of psychologists and to the research field of practices of interest of Psychology.

For instance, history is concerned about analyzing documents that have not been provided with an expression through words or images, such as individual and group interviews, which are important means for the making of documents and archives. A field diary is also the result of oral report observations and visibilities, and has become a document used in the problematization of social, political, subjectification-related, cultural and economic practices (Alberti, 2010).

The approximation between history and psychology takes place due to their concern about relations and differences between the private and the public life, the everyday life and its various intersections involving subjectivity, culture and society outside a field of fixed and universal entities. There is a close relationship between history and psychology with mutual inflections (François, 1996).

> The work with oral history benefits from theoretical tools from different disciplines of the Human Sciences such as Anthropology, History, Literature, Sociology and Psychology, for instance. Thus, it is quintessentially an interdisciplinary methodology. In addition to the mentioned fields, it can be applied in a variety of fields of knowledge: Education, Economics, Engineering, Management, Medicine, Social Work, Theater, Music... (Alberti, 2010, p. 156).

An archive can be a sound document recorded by a researcher and aims, through interviews, observations and field diaries, to collect traces, web of intrigues, belonging relations and testimonies. It is not just a technique, since it implies a methodology, a conceptual and political position, a criticism of the archives claimed as official and which in general are seen as winners (Malatian, 2009).

The recording of an interview, when transcribed, becomes an archive produced by researcher and interviewee, and can be analyzed historically. The notes on a field diary are documents as well, which have been forged by the researcher in the format of a historical archive. Thus, the notion of document is broad and can be composed as traces of practices of our actions in time and space (Alberti, 2010).

The history of private life, of eating, of civilization, of sexuality, of family, of childhood, of public policy, of intellectuals, of customs, of culture, of religions, of art and others may be of interest to psychologists and be made by them too, in articulation with historians. The close proximity of the areas occurs by means of certain themes and certain methodological procedures (Ferreira, 2009).

The work of documentary analysis with biographies and autobiographies carried out in the history of private, political, intellectual life, of family, of social movements, of culture etc. is an aspect in which an extremely fruitful meeting between history and psychology happens. The problematization of resistances, breaks and discontinuities between educative practices received before social pressures is one of the objectives of this type of study (Malatian, 2009).

In Psychology, a case study would be a biographical or autobiographical analysis that could handle the story of a life as a problematic object to be described and interrogated (François, 1996; Malatian, 2009). This study modality, in history, began to be called writing of oneself. In this field of research, the interest turns to the analysis of feelings, emotions, singular experiences before social norms (Farge, 2011).

Documents such as letters, personal diaries, recipes, resumes, family albums, folders with paid bills, and baptismal and civil registration certificates, among others, are historical sources of interest in the historical problematization and in the psychological dimension, in the construction of subjectivities related to the time, the space, the culture and the society of a certain age (Malatian, 2009).

If the positivist methodical and factual history believed that a document was neutral and an evidence of the past, history, during the twentieth century, comes to question this view and enables the expansion of the notion of document as a monument, an artifact made up of practices. Thereafter, the document became a trace and/or a clue to the past which should be studied as to its reception, production and archiving by the historian and by society, in certain circumstances under which it was made and gained relevance as an object of research (Albuquerque Jr., 2009).

A document is not a proof of the truth but a cultural and historical artifact, and can be stored in archives, libraries and museums. Something becomes a document by means of specific relations between values, memories, temporalities and spaces (Castro, 2008).

Problematization as a critical thinking of documents, in history, is a relevant proposal for the movement of the so-called new history (Rabinow & Rose, 2003). This movement was linked, as of 1960, to the French chain of the Annales School, which was responsible for three historic turning points: the economic history, the social history and the new cultural story. These practices have brought new approaches, new objects, themes and problems for documentary research. Before, history was factual positivist and regarded as traditional because it limited itself to the so-called official archives and to the writing of productions by the heroes of the nation. With the Annales, other actors gain importance and the notion of document is expanded.

Gil (2008) highlights the differences between documentary research and bibliographic research. The former is generally conducted with materials that have not yet received an analytical work, while the latter, on the contrary, surveys and studies what has been already published about a subject, theme, methodology and theory produced by other authors. Thus, it is possible to state that the documents that have not received analytical treatment are primary sources, and that bibliography is a secondary source.

The artifact and the artisan of documents and archives

There are several aspects linked to the selection of documents, such as date and place, their supports, whether or not there is funding for their safekeeping, the ways of organizing this safekeeping, the gaps in the archives, whether one document stays together with other documents, preservation conditions and public availability, among other aspects. The archive is tied to the archivist, so is the document in relation to the hand that handles and analyzes it, and narrative and fiction intertwine in a dense and multifaceted web (Farge, 2011).

By establishing his/her sources, the historian handles, reads, cuts, selects them, defines a documentary body based on the object of research, on the problem and on the established objectives. An expert who wants to use this methodology should collate the primary sources chosen with the secondary ones, proposing a time (historical period for the conduction of the study) and a space (place where the events occurred) (Certeau, 2011).

> A document is not whatever thing that belongs to the past, it is a product of the society that manufactured it according to the relations of force that held the power then... A document is not innocuous. It is, first and foremost, the result of a conscious or unconscious assembly of the history, of the time, of the society that produced it, but also of the successive periods during which it

> continued to live, perhaps forgotten, during which it continued to be manipulated, even though by silence (Le Goff, 2012, p. 519).

Both archive and document carry tensions, are marked by games and disputes, are constituted by sharing and confrontation practices. A document has rules of production, circulation, reception and is not transparent or impartial. Documents are linked to powers that authorize them or not, that legitimates them in certain spaces, and silences them in others. A document cannot be analyzed in isolation as it bears relations of social belonging and political orientations, and is not a unitary and totalizing work (Albuquerque Jr., 2009).

It is necessary to be aware that it is not possible to determine the whole course of the history of past events and comply with criteria for inclusion and exclusion of sources as well as with the separation between primary and secondary sources according to the relevance of documents to try to answer the questions raised in the proposed study (Gil, 2008).

Documents are edited, financed discourses; as products of disputes and alliances they can be erased, hidden, deleted, serve for decision-making, presupposes a production date and a social activity in which it is prepared and promoted (Certeau, 2011). Documents are full of normalizing prescriptions and legal regulations. They guide ways of living, being, feeling and thinking (Foucault, 2004).

> The knowledge of the historical is linked to the time of its production, to the present of the historian, which is ever new. If the present is ever new and reinterprets the past in a new way, the truth of the past will be ever new too, as it is dominated by the novelty of the present... History does not find invariants, it has no engine... The historian's sources are lacunar... (Reis, 2014, pp. 150-151).

There are cases in which the researcher only accesses the archive through the mediation of an employee who brings a box with dossiers, reports, and does not allow the researcher to access the place where they are stored, a very common reality in archives of the Judiciary. There are also situations in which documents are scanned and stored, organized and well preserved in documentation centers. It is still possible to find documents in supports on the Internet, open and with free access to the public (Bacellar, 2010).

Documents are effects of concrete practices, that is, of historical actions that had defined time and place. The object is the result of what has been done by men in history, marking the uniqueness of historical events. Thus, there is a scarcity of events because they do not repeat, being, at most, updated. Relations between various practices help in problematizing actions, in a coexistence that is not natural or linear causal (Veyne, 1998).

The access to sources and their preservation shall be described and their conditions in an archive shall also be target of concern and analysis (Castro, 2008). "Every discourse has a relation of coexistence with other discourses with which it shares utterances, concepts, goals, strategies, forming series that should be analyzed." (Albuquerque, Jr., 2009, p. 235).

Documents, along with the stories that they narrate, are fragments of the past and cannot be analyzed as though they had coherence and a linear sequence. They are remnants and have lacunas, breaks and gaps. For this reason, Certeau (2011) points out how the historian works at the edge of writing and operates at the threshold between past and present, managing to reach an analytical perspective of the institutional place he/she occupies and of the subjective position he/she occupies.

Despite these spaces being discontinuous they can offer clues about sociability, habits and values, bring subjectivity narratives experienced such as diaries, letters, personal e-mails, family photos, blogs, pages on social networks, postcards sent, the furniture of a house, the clothing of a time, ways of eating, pleasures and odors, resentments and rivalries, sheltered in memory supports, the archives (Cunha, 2009).

> Memory, history: far from being synonymous, we realize that everything opposes one to the other. Memory is life, always carried by living groups and, accordingly, it is constantly evolving, open to the dialectic of remembrance and forgetfulness, unaware of its successive deformations, vulnerable to all its uses and manipulations, susceptible to long latencies and sudden renovations. History is the ever problematic and incomplete reconstruction of what no longer exists. Memory is an ever present

> phenomenon, a link lived in the eternal present; history, a representation of the past (Nora, 1993, p. 09).

Private archives are as important as public archives for documentary research; the former can be made public when donated to libraries, museums and memory preservation centers and also when posted on social networks on the internet. There is an intensive concern to produce personal archives today.

The desire to expose the private life publicly in detail, on blogs and social networks, to create autobiographies, to read biographies and regard them as important literature to be accessed in order to search for successful examples to be followed and achieved has been moving contemporary society. Studying this desire to learn and to expose oneself is an interest of researchers of the present and professionals who study contemporary existence processes (Nora, 1993).

Public archives are not always in adequate preservation and organization conditions for researchers to use them. In Brazil, certain precariousness in the storing and safekeeping of documents is still very common, including when it comes to scanned documents with unrestricted access to researchers. Many public institutions think that their archives are restricted and difficult the access to collections for studies, which is a mistake because the works with these materials facilitate and contribute to the analysis of undertaken practices by resulting in relevant productions regarding the assessment and monitoring of public policies and the dimension of vocational training and assistance in the development of new intervention tools by means of the knowledge that could be generated in a research (Bacellar, 2010).

Certain neglect with archival institutions has been a reality in Brazil. For this reason, struggles for citizenship as to the safekeeping and preservation of memory are constant and fought every day so that one can have access to other versions of history and to the plurality of documents and ways of living. In Brazil, many archives have been destroyed and prevented from being made available to the public due to disputes and dominations between social groups, to the disempowerment of ways of living by segments of society which want to place themselves above others and make their values a model to be followed.

In many conducted researches, experts find documents thrown in boxes, in warehouses, without cataloging, disorganized, in precarious facilities, with no time ordering, and even without conditions to be analyzed so great is their deterioration. The abandonment of these documents reflects the disregard for public policies and the services they provide, and/or neutralizes the memories that call into question the production of the nation's heroes elected by the people as the messianic leaders of a community, of a society and of a specific group (Bacellar, 2010).

In the case of oral documents and archives that have not been registered as historic objects, there is a concern with the archives and their preservation regarding what the United Nations Educational, Scientific and Cultural Organization (UNESCO) considers as intangible cultural heritage. Documents in archives are not dead as stated by many institutions and individuals that devalue historical and cultural sources as a legacy of society and expression of the diversity of existence forms (Cunha, 2009).

Thus, historical narratives and their practices configure multiple and multifaceted experimentations, which are discontinuous but interwoven in maps that forge differentiated writings and receive methodological treatments related to specific disciplines, objects and knowledge of each field where the documentary sources are handled (Cardoso Jr., 2001). "... It is a way of playing local, discontinuous, disqualified, or nonlegitimized knowledge off against the unitary theoretical instance that claims to be able to filter them, organize them into a hierarchy, organize them in the name of a true body of knowledge" (Foucault, 1979, p. 171).

Final considerations

Finally, relations between time, space and subjectivities have been object of concern of Psychology and History, among other areas that also deal with documentary analysis as a research methodology

(Alberti, 2010). Thus, historical writing is a historiographical operation, in the same way that in psychology the analytical operation that triggers the problematization of subjectivity cannot be separated from subjectification processes.

The historian's narrative through the interrogation of documentary sources to tell events is not a reflection without tools or theoretical handling procedures. In psychology as well there is no analysis of subjectivity formation sources detached from an analytical concern with the social practices that make existences, including that of the psychology researcher who studies documents. Therefore, in the historical-documentary analysis it is worth noting the warnings indicated throughout this article aiming at pointing out important precautions for the conduction of a study with documentary sources.

Patience is a practice to be carried out by the researcher who wants to work with documents. Foucault (1979) argued that historical studies require meticulous, patiently documentary care. Research and documentary sources are important as methodology because they allow thinking of practices carried out by us, in a given society, marking the time and space in which they occurred as vectors relevant to the researcher's watchful eye. History and psychology help to break with established and naturalized crystallizations as they deal with documentary study.

Finally, documentary studies are not restricted to academic research, but can be intervention devices in professional practices and struggles of social movements as they allow historicizing actions and open gaps for differentiation processes of ways of living and ways of working. The problematization of documents is a tool for one to act in the displacement of pieces of knowledge and crystallized ways of thinking so that, when denaturalizing them, fields of possibilities can be created (Rabinow & Rose, 2003).

Foucault (1979) stressed that the specific intellectual is one who acts in the present in which he/she lives and in the local critique to effect a history without prophecies operating prognoses of the future to be followed and that is not stuck in the past as a tradition to be repeated and imitated by a people's supposedly homogeneous culture to be preserved. Studying history is a means to differ that which already exists and to forge paths towards that which will come into existence.

The historical crystallization of life forms leads to resentment and hatred of differences. The affirmation of the powers of meetings wins at the break with repetitions that weaken history in its actual condition of transformation of existences. Foucault stressed the importance of working with documents for the struggles of the present and stated that he used to do research with themes with which he was politically engaged (Artières, 2014).

The problematizing history was intended to interrogate the documents, put them on the prowl through questions that dismantled the structure of the monument made, in the archives. It was about a critical attitude as a rigorous work aimed at thinking of historical events (Gros, 2014). Thus, problems can vary as much as the questions are broadened, that is, there is no solution to the researcher's restlessness, only fragmentary analytical scopes in the descriptions and analyzes done in such a way that the sources and questions are never exhausted in a work (Lemos & Cardoso Jr., 2012).

Breaking with the monuments of the past in order not to worship them and not to feel guilty for the singularization implies taking care of the present without neglecting the legacies received and without getting stuck to the fear of the future. In this sense, Nietzsche (2003) claimed doing history in favor of the time and against the time, simultaneously.

It can be argued, finally, that document analysis gained much in its theoretical and methodological expansion with the preservation enabled by history, psychology, anthropology, sociology and geography. The effects of this knowledge and the appropriations for the handling of documents were reciprocal, expanded the sources and their approaches, and increased the number of studied objects (Certeau, 2011).

As highlighted by Oliveira (2006), the research takes place in an intense estrangement between looking, listening and writing in a permanent movement of detachment from the self towards attempting to work with the diversity of the research field. Singularizing sociocultural contexts is not simple and demands from the expert that he/she examines himself/herself as to the handling of sources, collated by the problem and object of research. Decolonizing the thinking and the everyday practices requires an effort to be made for the suspension of previous judgments, of temporality deviations and of the places inhabited by those who write the history (Corrêa, 2013).

Deleuze and Guattari (2014) designated this practice as a stutter in one's own language so it could be perceived as though by a non-native speaker in order to open one's eyes to that which is foreign and to disconnect oneself from naturalizations that glue on bodies and subjectivities. According to Sforzini (2014), in the documentary research there is a battle that is fought in the body, with the latter being marked by history in order to write other histories open to the multiplicities of ways of living and being

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