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THE DISCOURSE OF IMPARTIALITY EMBEDDED IN THE CODES OF ETHICS OF THE ARCHIVIST

Andrieli Pachú da Silva

PhD student in Information Science at Universidade Estadual Paulista - UNESP. Capes Scholarship.
e-mail: andrielipachu@marilia.unesp.br

Thiago Henrique Bragato Barros

Adjunct Professor at the Faculty of Archivology, Federal University of Pará - UFPA
e-mail: thiagobarros@ufpa.br

João Batista Ernesto de Moraes

Adjunct Professor at the Department of Information Science at Universidade Estadual Paulista - UNESP
e-mail: jota@marilia.unesp.br

Abstract: The discussion of ethics and values that are dealt with in the archivist's codes of ethics still needs to be studied in depth. In this sense, we sought to understand the discourse of impartiality, understood here as a value that is propagated in the profession's codes of ethics. Thus, an analysis of the speech was carried out on documents from Australia, Brazil, Canada, Colombia, Spain, United States, France, Italy, New Zealand, Portugal, United Kingdom and Switzerland. Impartiality in the analyzed documents is sometimes presented explicitly and sometimes implicitly, however both demonstrate that this value goes through the archivist, his relationship with the user and other people related to his professional performance, as well as in the selection and documentary treatment,

Key words: Archival. Codes of ethics. Philosophy - Impartiality.



1. INTRODUCTION

The discussion of ethics in the scope of Archivistics, both in the international and national scene, presents itself as a vast field to be explored in academies and by professional associations.

The issues surrounding this theme run through discussions related to the ethical dilemmas faced by the archivist and in the relationships he maintains with his employers, users and peers, as well as in the activities carried out during the treatment of information.

Thus, Ethics is configured as an analysis of human conduct that supports the search for better social coexistence, considering the values attributed to the actions carried out within each time, culture and group.

In this sense, when thinking about ethics aimed at certain groups, one can analyze the professional dimension. This dimension presupposes a certain category, which promotes specific knowledge and performs specific tasks in the society to which it belongs (SÁ, 2000).

These professions, like that of the archivist, express values that guide professional practice and aim at the cohesion of this group, since the people who compose these groups can value actions in different ways, given the ideological construction of each one.

Thus, the professional classes express their values to seek a minimum homogeneity of action, although the environment is permeated by personal diversity. In this attempt, the values are expressed by codes of ethics.

As Sá (2000) points out, every code of ethics presupposes a philosophical basis from which the values of the profession will be understood and chosen. Such codes, in turn, are products of a “social contract” of the category, which agrees on what it considers practical, relevant and comprehensive, highlighting that such aspects vary in time and space, which is why the codes need to be reviewed because the professions (and the values inherent to them) are subject to social dynamics, with political, economic and technological changes.

When resuming previous research on codes of ethics for the archivist, regarding the activities of organization and representation of information (REGO et al. 2014; SILVA, GUIMARÃES, TOGNOLI, 2015; SILVA, 2016; SILVA, TOGNOLI, GUIMARÃES, 2017), it is observed that among the values expressed, that of impartiality is present.

This value has been discussed by researchers in the area of Information Science, with regard to issues related to the organization and representation of information, dealing with the power that is attributed by society to the professional who classifies and describes the information, as well as the inherent values to them when performing such activities. (OLSON, 2002; PINHO, 2006; 2010; MILANI, 2010, 2014).

In this sense, through Discourse Analysis (GREGOLIN, 1995; 2006; ORLANDI, 2007), we sought to understand how the value of impartiality has been moving in the codes of ethics of the archivist, what is his path and what is behind this value, because it is through texts, in this case the codes of ethics, that discursive formations propagate.

To this end, the codes of ethics and deontology from professional associations in Australia, Brazil, Canada, Colombia, Spain, United States, France, Italy, New Zealand, Portugal, United Kingdom and Switzerland were analyzed.

Thus, the proposed analysis encompasses the concept of impartiality, as well as professional associations, archival theory and codes, by which the discourse is reproduced.

2 DISCOURSE ANALYSIS, ETHICS AND IMPARTIALITY

Discourse Analysis - AD, already used in other areas of knowledge, such as linguistics and sociology, has been gaining methodological space in Information Science and Archives, with regard to textual production.

As for its history, the first perceptions about AD were established between 1968-1975, being marked by the work of Althusser (GREGOLIN, 1995, 2006).

The second moment, between 1975-1980, is marked by the discussions dealt with by Pêcheux and Foucault, both bring with them influences from Althusser. (GREGOLIN, 2006; INDURSKY, 2007.)

The third moment, on the other hand, takes place from the 1980s, with the division of research with different focuses and an approximation of Bakhtin's semiology and its discursive heterogeneity, as well as Foucault's archaeological analysis (GREGOLIN, 2006; BARROS, 2014) .

Thus, Psychoanalysis, Linguistics and Marxism, influenced the studies and development of AD, in which the first provides subsidies for interpretations of the subconscious, the second with structural linguistics and the last with economic structure.

However, what is speech? For Gregolin (1995) the discourse is "the place where the subject of the enunciation manifests itself and where the relationships between the text and the socio-historical context that produced it can be recovered". The author understands the discourse as an abstract support, but which are manifested in concrete texts. So, the analysis goes beyond what the text says and how it says, to "why does this text say what it says?" Analyzing and then establishing the relationship between language and ideology, where the former is determined by the latter.

Gregolin's (1995) understanding, in which the language used is determined by the ideology that starts from Pêcheux's (1990) studies on 'ideological formation' or 'conditions of discourse production'. In this sense, ideological formations correspond to a discursive formation, related to time and space.

Thus, for Gregolin (1995, p. 20) using AD "means trying to understand and explain how the meaning of a text is constructed and how that text is articulated with the history and the society that produced it", because discourse is a linguistic and historical object, to understand it it is necessary to analyze these two aspects simultaneously.

It is also noteworthy that AD, focuses on the relationship between language - discourse - ideology, with the discourse being promoted by the subject, and the subject is imbued with ideology, it is observed that the discourse is not just a transmission of information, but maintains a relationship with the subjects, meanings and history.

In this sense, for example, when trying to understand what Ethics is, its definition is found based on a science developed in practical reasoning, which deals with human conduct. (BLACKBURN, 1997; JAPIASSÚ, MARCONDES, 2008).

However, by AD, it is asked that behind this understanding there is an ideology, because as Marchionni (2008) demonstrates, even today there are groups that think Ethics from a cosmic and religious perspective.

Thus, the understanding of Ethics as we know it today, from a practical reasoning, brings what Pêcheux points out as ideological erasure. (ORLANDI, 2007).

For example, the discussion about religious and cosmic-spiritualist ethics started to be omitted in books between 1700 - 1800. In this period the Enlightenment, a thought that arises in the

European continent, breaks with the dominant religious ideology, understood as superstition, thus reason combined with scientific method would also affect the understanding of Ethics.

In this sense, Marchionni (2008) understands that the distinction made by the Enlightenment on what is Ethics is of an ideological basis, being “instrumentalized by the materialist idea of the world against the religious idea of the world” and even though “the materialistic-rationalist belief in Matter as the only thing that exists is not universal” (MARCHIONNI, 2008, p.10).

The idea of the impartial subject is not present in our daily lives due to chance, as the words used in this work or in our daily lives are mostly full of meanings that make sense to us, however, we do not know how these meanings were conceived. .

Thus, the statement about the absence of chance about the impartial subject is based on AD, as it seeks to reflect on “how language is materialized in ideology and how ideology is manifested in language”. (ORLANDI, 2007, p.16)

From this perspective, impartiality is conceived, as we know it today, from a rationalist perspective.

Ogien (2007) explains that impartiality, in moral philosophy, refers to two different ideas, being a “kind of perspective or point of view that we have access to when we separate from our interests, involvement, feelings, personal relationships. This point of view is said to be “neutral”, “objective”, “universal” or “nowhere”, according to the theories”. While the other idea starts from that impartiality is “a substantial moral principle that says that it is necessary to give equal consideration to the interests, preferences or dignity of each one, according to the theories” (OGIEN, 2007, p.789).

The idea of impartiality is linked to the theory of moral feeling, as well as to the moral rationalist. The first presents the “impartial spectator” as an ideal subject, in which, when placing his feelings “in an impartial perspective, we will have impartial attitudes, that is, a feeling of universal and stable benevolence, and not partial and variable”. The second proposes some methods, such as reversibility or the golden rule, universality, a veil of ignorance to reach an impartial point of view. (OGIEN, 2007, p.789.)

These methods are put in doubt when the subject adopts selfish principles when he assumes the method of reversibility or that of universality.

Blackburn (1997), when bringing a definition for impartiality, points out that it is constituted as a fundamental virtue, and is associated with justice and equity. Thus, “a distribution of benefits and obligations is made impartially without any consideration of influence except those that determine what is due to each individual”, and still warns about the prospects that when they are different “as to merit, they will assess differently”. Thus, there is a difficulty regarding the application of this concept, because “in real life,

demands of people with whom you are closely related, such as friends and family, run counter to strict impartiality, making it seem more a part of public morality than private virtue. ” (BLACKBURN, 1997, p.198).

In contrast to this issue of personal interests and impartiality, Ogien (2007), presents the idea of La Folette, that we can only adopt the point of view of a stranger when we can adopt the point of view of someone familiar. Thus, “the adoption of an impartial point of view is, if not, the generalization to strangers of attitudes whose experience we had in relationships with our family members” and that “affectionate personal relationships can only thrive in a context where certain values linked to impartial morality are respected ”(OGIEN, 2007, p.792).

Impartiality in the social imaginary assumes the idea of the subject who manages to set aside his personal interests for the sake of everyone and act fairly.

In this same social imaginary, some professions, such as judge, arbitrator and politician, always evoke an impartial attitude, when the non-impartial attitude happens, it is soon perceived by the population.

Thus, in the Brazilian context, it can be observed in Portuguese-language dictionaries that impartial is “that is not partial; where there is justice. That judges without partiality; fair ”(BORBA, 2004, p, 737), is the subject who “judges dispassionately; straight, fair. That he does not sacrifice his opinion for his own convenience, nor for the interests of others ”(FERREIRA, 2009, p. 1075).

Bringing this issue to the role of the archivist, Barros (2010) when carrying out an analysis of the discourse in works that were and still are significant for the development of archival theory, noted that the English author Hillary Jenkinson brought in his writings the idea of the archivist and of the impartial file. He understood the archives and archivists as “objective and neutral, invisible and passive” with the archivist being “a guardian of documents”.

This idea no longer fits to subsidize the theoretical discussion of the current archival, since the document is already being understood as a construction that is “part of a scientific and bureaucratic process permeated by an ideological-historical position, conscious or not”. As for the current archivist, it is understood that the technical processing adopted reflects a theoretical and ideological field. (BARROS, 2010, p.16)

When carrying out a study in codes of ethics of the professional archivist, looking for values related to the activities of classification and description Silva (2016) realized that impartiality is still related to documentary treatment, and authors such as Delmas (2010) and Bellotto (2014), emphasize that impartiality is a value that guides the professional make of the archivist, from documentary treatment to customer service.

On the other hand, Gilliland (2011) presents in his study questions regarding this value, because at the same time as understood as tolerant, without ideology and objectivity, the

Impartiality also brings with it the association of detachment, disinterest, non-engagement, involvement, partition and intervention. And this idea that there is no ideology in impartiality can be dangerous for the area.

It can be seen, then, that there is still no consensus on impartiality in relation to documentary treatment both in theory and in the discourse expressed in codes of ethics.

3 CODES OF ETHICS FOR ARCHIVISTS

The discussion of ethics in the field of archival research raises some points of research, such as ethics in the professional training of the archivist, in the constitution of codes, and in the ethical dilemmas that the professional and / or archival institutions face. (SILVA, GUIMARÃES, TOGNOLI, 2015; SILVA, 2016; SILVA, TOGNOLI, GUIMARÃES, 2017).

The codes of ethics of a profession are mostly linked to professional councils and associations. In this sense, the study by Grange (2014) stands out when dealing with the need for research aimed at professional associations. The author brings five questions about this issue, namely:

What are the ten oldest archivist associations in the world? What were the ten associations with the largest number of members in 2012? In how many countries was it possible to find a professional archivist association in 2012? Which associations have a code of ethics, a code of ethics or a code of conduct? What is the percentage of archival students among association members?

(GRANGE, 2014, p.120)

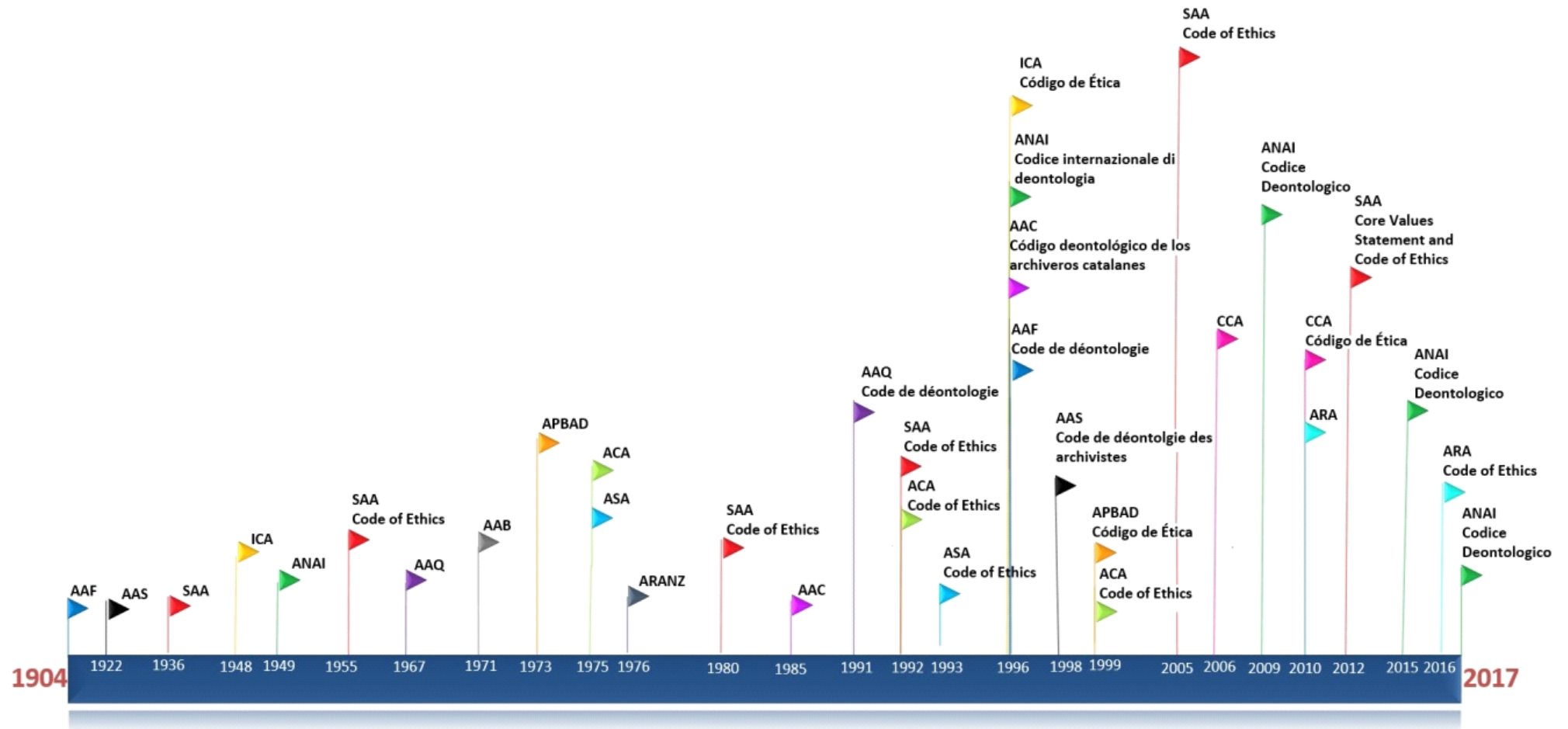
Grange (2014) presents considerations on the first three questions, and encourages research on the last two.

Following the analysis proposed in the work, we can bring some notes on the third question raised by the author, being "What are the associations with a code of ethics, a code of ethics or a code of conduct?". In the following figure, an illustrative timeline is presented to address this issue, referring to the corpus analyzed in this research.

When observing the timeline (figure 1), it is noted that the first professional association of the analyzed corpus is from 1904, however, prior to the creation of the *Association des Archivistes Français* - AAF, at the end of the 19th century, precisely in 1891, the first professional association of archivists in the world was established, *Vereniging van Archivarissen in Nederland*, or as we know it, the Association of Dutch Archivists, which will change its name in 1991 to

Koninklijk Vereniging van Archivarissen in Nederland.

Figure 01- Timeline Associations and Codes



Source: Prepared by the authors from the software *PowerPoint TimeLine*

The Association of Dutch Archivists, published in 1898 the Manual of arrangement and description of archives, translated into 10 languages, which still contributes today to Archival thinking.

Between AAF and *Association des Archivistes Suisses* - AAS, presented in the timeline, we also have the creation of the following associations: in Belgium the *Association des Archivistes et Bibliothécaires Belges* (1907) in Hungary *Levélárosok Országos Egyesülete* (1912), in Denmark to Arkivforeningen (1917), in Italy to *Associazione degli* (1919), which ends its activities in 1921, at Belgium The *Vlaamse Vereniging voor Bibliotheek, Archief en Documentatie* (1921). Ten years after the creation of AAS, in the United Kingdom the *British Records Association* (GRANGE, 2014).

Thus, until the First World War, we had four professional associations in Europe, during the war the association was created in Denmark. After the First World War, four more associations were created in Europe and one in North America, the *Society of American Archivists* (1936).

At the end of the forties, in 1948, the *International Council on Archives* - ICA whose mission is to protect and preserve the archives and consequently the world's memory. Among its goals is the development of professionalism and establishing a relationship between archivists from around the world.

In 1949, Italy again had a professional association, being the *Associazione Nazionale Archivistica Italiana* - ANAI.

Between the end of the 1960s and the middle of the 1980s, seven more professional associations were created, the *Association des Archivistes du Québec* - AAQ, the Association of Brazilian Archivists - AAB, which ended its activities in 2015. The Portuguese Association of Librarians, Archivists and Documentalists - APBAD, the *Association of Canadian Archivists* - ACA, the *Australian Society of Archivists* - ASA, the *Archives and Records Association of New Zealand* - ARANZ, and the *Associació d'Arxivers de Catalunya* - A CA.

As a result, the number of associations increased in Europe and North America, and associations were created in South America and Oceania.

With regard to Brazil, in addition to the AAB, which started its activities at the time the country was under the military regime, other associations at the regional level were created in the late nineties and early 2000s, being them : the Association of Archivists of São Paulo, the Brasiliense Association of Archivology (1998), the Association of Archivists of the State of Rio Grande do Sul (1999), the Association of Archivists of Bahia (2002) and the Association of Archivists of the State of Rio de Janeiro (2004).

Still on the associations in the timeline, we have the creation of the Colegio Colombiano de Archivistas - CCA (2006) and the *Archives & Records Association* - ARA (2010).

Thinking about the study by Grange (2014), it is observed that professional associations can be understood in three categories, which are: a) constituted only by archivists, b) by archivists and historians, c) archivists, librarians, museologists and historians, as is the case of APBAD in Portugal. And yet, they can be divided as “national, regional, local, thematic and international” (GRANGE, 2014, p.126).

It is not surprising that these possibilities of professional associations, as the development of Archival theory is linked to historiography, Librarianship, Information Science and Administration. (BARROS, 2014).

As for the codes of ethics, from the 90s onwards, they started to gain space in the professional scenario of the archivist.

Prior to this period, there are documents from 1955 and 1980, prepared by SAA. It should be noted that for the analysis, only the last document prepared by the association in 2012 was considered.

In this sense, the documents were analyzed, and the presence of the term impartial / impartiality was sought, as shown in chronological order in the table below:

Table 01- Document and incidence of the term impartiality / impartiality

| Year | Document | Impartial/ Impartiality |
|------|--|----------------------------|
| - | Ethical principles - AAB | 2 |
| - | CodeofEthics - ARANZ | 0 |
| 1991 | Code of ethics - AAQ | 1 |
| 1993 | CodeofEthics - ASA | 0 |
| 1996 | Code of Ethics - ICA Code de | 6 |
| | déontologie - AAF | 6 |
| | losarchiveroscatalanes - AAC | 1 |
| 1998 | Code de déontologie des archivistes - AAS | 6 |
| 1999 | CodeofEthics - ACA | 0 |
| | Code of Ethics - APBAD Code of | 1 |
| 2010 | Ethics - CCA | 7 |
| 2012 | Core Values Statement and Code of Ethics - SAA | 1 |
| 2016 | CodeofEthics - ARA | 6 |
| 2017 | Codicedeontologico - ANAI | 5 |

Source: prepared by the authors

The 1996 ICA document has a great deal of influence on the reproduction of the impartiality discourse in the archival community, as it has been translated into 24 languages. In this sense, some associations use the document in full, such as the case of AAF, AAS, CCA. The ARA uses the document, but makes some changes, whereas the AAC, is based on the ICA document, but at no time does it use full parts of the document. This shows that few associations have supported the document and adapted it to their local reality.

From the table it can be seen that in some cases, such as the ARANZ, ASA and ACA documents, the word impartial or impartiality does not appear explicitly, however, when reading the document, it is observed that the speech of the impartiality appears in another way, through the “ *balancingtherightsandinterests* ”, Or the idea of “ *equitably* ”.

In this sense, all documents in some way bring with them the discourse of the archivist's impartiality. This impartiality discussed in the codes can be understood in some poles, namely:

- a) impartial archivist;
- b) impartiality in the treatment of documents;
- c) impartiality in relation to the user, his employer, the donors or owners of the documents, and other people who are directly involved with his work.

The impartial archivist refers to the idea that the professional must guide his performance in the value of impartiality, and this unfolds in the documentary treatment and in the relationships he maintains with the other people involved in his work.

The discourse of impartiality in the codes of ethics is close to the second definition treated by Ogien (2007), mainly in relation to the user of archival documents.

It is observed, then, that although the Archival theory is undergoing considerable changes regarding the understanding that the production of the document is not static or neutral, and that the archivist is responsible for the evaluation, organization, representation and access to the documents, still presents in its codes of ethics the value of impartiality.

It is noteworthy, then, that the understanding of this value by the archival community needs more reflections, as well as the need to update the codes of ethics, as the values can and / or end up being modified by society and by the professional category.

4 CONCLUSION

Archival science needs to walk in the discussion of ethics and professional associations. These associations contributed to the theoretical discussion and the appearance of higher education courses in Archivology and the recognition of professionals in society.

In the case of professional ethics, much remains to be done. Archivists need to address this issue and deepen the philosophical discussion regarding the values inherent to professional practice, which are also subject to the laws in force in their respective countries.

It was observed that the impartiality discourse is not something new, but has been taken up by the professional community in several countries. In theory, Jenkinson, treated the archivist as an impartial guardian, who could not interfere in the archive, and today the codes of ethics show that the

impartiality runs through the archivist, his relationship with the user and other people linked to his professional performance, as well as the documentary selection, but the latter is not well explained in the documents, as well as in theory, being open to doubts.

Thus, studies regarding this professional's impartiality in relation to the document need to be verified, as there are theoretical discussions about the impossibility of the professional to be impartial when carrying out documentary organization and representation activities. (OLSON, 2002, SILVA, 2016).

Another issue that can be observed is regarding the name of the documents, with some codes of ethics and other codes of ethics, as there is a need to clarify what are codes of ethics, codes of ethics and conduct, for the profession.

It is emphasized here that the method of discourse analysis can contribute a lot to the archival, because it helps to understand how the discourse moves in the theory of the area and in professional practice, according to time, space and ideology (BARROS, 2010, 2014).

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THE IMPARTIALITY DISCOURSE IN ARCHIVIST'S CODE OF ETHICS

Abstract: *The discussion of the ethics and values in archivist's codes of ethics needs to be studied continuously. In this sense, we sought to understand the discourse of impartiality, understood here as a value has being sharing in the codes of ethics. Thus, a discourse analysis was carried out on documents from Australia, Brazil, Canada, Colombia, Spain, United States, France, Italy, New Zealand, Portugal, United Kingdom and Switzerland. The impartiality of the documents analyzed is sometimes explicit and sometimes implicit; however, both demonstrate that this value is passed by the archivist, his relationship with the user and other persons related to his professional performance, as well as in the selection and in the documentary treatment.*

Keywords: *Archival Science. Code of Ethics. Impartiality.*

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