

## CAPTURING EMOTIONS IN THE STATEMENTS OF GERMAN POLITICAL PRISONERS IN PARANÁ DURING THE SECOND WORLD WAR

Márcio José Pereira<sup>1</sup>

Paraná State University

The Social Sciences has taken openness to analysis of the political, economic and cultural, however, our concerns focus on how to analyze the emotions are perceived within the political field. This article presents the ramifications of institutionalized action of Paraná political police, represented by the Delegacia de Ordem Política e Social (DOPS/PR), seeking to find in the documentation investigated signs of political and social resentment toward individuals of German origin. Also intends to clarify what pipelines and emotional behaviors served as sources provocative and undermined relations between the Brazilian community and immigrants of Germanic origin between 1942 and 1945. Based on the analytical assumptions proposed by Norbert Elias, we aim to understand the repressive action taken by the political police was only an offshoot of the nationalist project of Vargas, it stemmed from the common suspicion in principle between countries that are on opposite sides during the Second World War or, they had indications that a process of denial that German element for reasons that go through establishment of issues, control of impulses, manifested through reactive feelings like resentment, bitterness and hatred. The sources consist of Self Statement obtained by the police during the repressive process Paraná between 1942 and 1945, documents kept by the Paraná State Public Archives, since they keep documentation produced by DOPS/PR and also by individuals who have been detained, personal documents such as quotes, charts and reports that allow us to clamp elements to think about the goals in this article.

**Keywords:** Emotions, Germans, Political Police.

The perception of emotions by the Social Sciences is not necessarily a novelty, both Durkheim as Simmel proposed to deal with the emotions out of the naturalistic framework, linking them to social issues. In the first case, the emotions are brought about as a products of society, although adjusted by mental and physiological processes of each individual socially formed. In the second, emotions can be interpreted as a phenomenon and, at the same time, as articulators and generators of social interactions that somehow may condition the configuration of collective arrangements.

The category of analysis, if so possible to enclose it - of emotions, seems passed-over to a kind of the background when compared to classic debates, as

---

<sup>1</sup> Contemporary History Professor at Paraná State University. PhD in History at the Graduate Program in History at the Federal University of Parana, line "Intersubjectivity and Plurality: Reflection and Feeling in History". [marciomjp25@gmail.com](mailto:marciomjp25@gmail.com)

well as overlooked as a sociological phenomenon suitable for the understanding of social matters. This perception is in line with the relevant question: 'How to study emotions and how to access data on emotions?'

That is one relevant question that constitutes a complex task when we want to answer it, even being aware that the sociology of emotions, that composed a fertile ground after the 1970s in the US, in response to prevailing paradigms of the time, to which abandoned or held against the backdrop of the individual's social actions and social agents, as well as, the social subjectivity, and the representations of these agents on their social plan and emotional life.

If we understand that the sociology of emotions aims to study the extent to which society influences or not in the way we see and feel the world around us and within ourselves, concurrently with the perspective that this set of social attitudes taken by the subjects are permeated and built from an emotional perception, it is necessary to reach a possible methodology to capture these emotions.

Our main concern is guided by the difficulty in capturing these emotions in a typology of unexplored sources both by History, as Sociology, the statement records obtained by political police in Paraná State during the repressive process of Germans in Brazil. We seek in Norbert Elias one support to outline an approach to the sociology of emotions that includes our object. Our choice is grounded in discussions about emotional economy, interdependent networks and figuration of eliasiana theory.<sup>2</sup>

Considering what we have in Elias:

We depend on others; others depend on us. To the extent that we are more dependent on others than they are on us, or that we are more driven by others than they are by us, they have power over us, whether we have become dependent on them for the use made of brute force or the need that we had to be loved.<sup>3</sup>

Social relationships are built by emotional models which, while become more accessible to scientific reflections on problems of social life, also maintain

---

<sup>2</sup> We based our argumentative set in discussions proposed in the *Processo Civilizador, Introdução à Sociologia* and in one article less known in Brazil "On human beings and their emotions: A process-sociological essay", published in London, June, 1987 in the fourth volume of *Theory, Culture and Society*.

<sup>3</sup> ELIAS, 2014, 101.

a certain resistance to the interpretation of emotions as a fundamental part of social life, beyond political and economic issues.

Elias points out that most sociologists who seek to work empirically, make use of a theoretical framework and conceptual tools, which premises, for the most part, are perfectly suited to the specific character it is applied to. However, this application so defined by the object of analysis is in general pervaded of an exaggeration, where "the contrast repeatedly drawn between individual and society makes it appear that individuals can, to some extent, exist independently of society and vice versa."<sup>4</sup>

Sociology, in its general spectrum, deals with people and interdependencies that occur between them. Finding devices to deal with emotional processes that can configure agents of change in certain societies, constitutes a very complex task. We agree with Elias, when he claims that may seem complicated to reorient our thinking and our ways of approach to the object, but that mistrust is only an initial aspect of the research, since:

The complexity of many modern sociological theories is due, not to the complexity of the field of research that they seek to elucidate, but to the type of concepts used. Those can be concepts that, or have been proven their validity in other sciences, usually in the physical sciences, or do not fit in any way to the research of specifically social functional relationships.<sup>5</sup>

Emotions are permeated by culturally and historically constructed meanings, "the view that emotions are universally shared phenomena, since the result of a biological and psychological unity of the human being, is problematized by the social sciences."<sup>6</sup> We can culturally deal with some emotions such as fear, hatred, anger and resentment. When we decided to list the emotions as a significant object of History, we continue to deal with feasible sources, enabling historiographical analysis, the novelty, in our opinion, is the approach in historiographical view that resizes the feelings.

Fear is one of the most studied emotions in Social Sciences, Elias looks for a big debate on the social function of fear, alerting us that fear plays a strategic

---

<sup>4</sup> ELIAS, 2014, 107

<sup>5</sup> ELIAS, 2014, 121

<sup>6</sup> REZENDE, Claudia Barcellos & COELHO, Maria Claudia. Antropologia das emoções. Rio de Janeiro: FGV, 2010. Coleção FGV de Bolso – Série Sociedade & Cultura, n° 12, p. 33

role in social control, especially when it is instilled in a given society in order to maintain the law and order or aligning in some purpose, usually whether government or nationalist. For the author, "the inner fears grow to the same extent that lowers the external ones"<sup>7</sup>, one begins to fight his own impulses, learns to deal with fear and controls impulses to not become a potential victim in situations of inferiority, these combative elements are critical to the success of civilizing process.

In our study case, fear has a fundamental role to think the New State and the rigging of the Delegacia de Ordem Política e Social [DOPS], the latter responsible for organizing the repressive apparatus in Brazil, maintaining a state of emergency and channeling fear, either through punishment and explicit threats or tacit mechanisms that are nothing more than socializing strategies, where the righteous people about the sanctions that may be imposed, act in favor of the regime and also help to keep it through an induced supervision, assisting the repressive apparatus transmitting to their social contacts values and standards desired by the State.

The individuals of German origin in Paraná watch over the emotional generalizations that were assigned to them, known for their incorruptible honesty and by the labor of their work, to be under suspicion of the political police and to be considered a subversive agent was a reason for personal and collective shame. In this respect, we agree with Elias, to the understanding that fear as an element of control drives impulses, it is also associated with notions of danger that threaten the individual and tend to force him to act within the pre-established standards.

These fears, as social responses to situations perceived as threatening, whether against the physical integrity [not perceived by us during the research with sources], or social status and self-image at the means of living, subsidy to certain individuals or social groups into meeting the demands of those who print the issue of fear.

When we face emotions as strategies to deal with the difficulties encountered in society<sup>8</sup>, we understand that there is a singular difficulty in

---

<sup>7</sup> ELIAS, 1993, p. 247

<sup>8</sup> SOLOMON, Robert. True to our feelings- What our emotions are really telling us. Oxford: University Press, 2006.

studying the emotions out of the human mind and look for them in documentation that scape from the idea this present time. For Pierre Ansart when different sides stand, the task of the Historian:

It is infinitely more delicate when it aims to analyze and understand the evolution of emotional hostility between these two populations, which, in fact, lived in harmony and without reciprocal exclusion. [...] It is necessary to formulate the hypothesis of the unconsciousness role in politics, a bold hypothesis in its principle and in its accomplishments. [...] The Historian has also the obligation to study languages, communication modes and turn them into symptoms. [...] One will need also to show how these customs, these attitudes, these languages are articulated to support resentment and eventually allow them to cross the distance between this resentment and the encouraged approved violence.<sup>9</sup>

The New State, understood as an exception regime, will monopolize the coercion, whether physical or symbolic. This centralization of physical force contributes to a slowdown of the impulses, which was once resolved individually, becomes a problem of the state or its maintenance parts of repressive apparatus, in the case of Paraná, we may first list the DOPS, followed by the Liga de Defesa Nacional, then the Comitê de Defesa Passiva, Liga Brasileira de Assistência, Comissão Estadual de Preços, Liga dos Jovens Patriotas, etc. Institutions founded within the Vargas' regime to maintain, to order and to align people in the direction set for the nation, the State is demanding, wants more than the membership or affection, engagement and commitment to the cause.

No sphere was undefended by the restrictive policies in the New State, in the economic sphere there was fuel control, tariffs and tax increases, shortages of products and consumer goods, limiting importation of goods, etc. In the political sphere, the total extinction of national and international parties, used to limit any kind of militancy, especially those contra pointing the current government. In the social sphere, the fear of not sound patriotic enough concerned to all, who in their eagerness to make themselves bound to the nation, watched warily their neighbors, using towards every unknown the suspicion logic that the state wanted.

In this context, the anomie of the 1934 Constitution and a strong representation of the State, through the figure of a strong and charismatic leader,

---

<sup>9</sup> ANSART, 2004, 29

we realize that "the use of violence is restricted to State's power devices, creating the need in the person to suppress aggressive impulses toward the other."<sup>10</sup> This centralization masks the reality, making it seem that the constant action of the repressive apparatus, the citizens' life has become less dangerous.<sup>11</sup>

If the State has to correct, control and punish, can we say that the New State was a moderator of affections? Will the repressive apparatus effectively control the aggressive impulses or just inserted itself as one more psychological control framework? Fear is reflected in the behavior of Paraná's citizens, start watching those who are considered to be following the examples, dialoguing with Elias,

By containing the passionate impulses, emotions are less intense. [...] Emotional restraint and the need to adjust to the behavior depending on the others and its possible consequences produces an increasingly rationalized way to act. [...] Just as the person becomes aware of his impulses and motivations of the controlling process, also begins to realize the other in a similar way, with richer nuances. [...] The control of others has its inner counterpart, is a way to observe and monitor the other's behavior, [...] the feelings of fear and shame become a means of instilling self-regulation.<sup>12</sup>

The subjects choose to think rationally their actions before the possibility of being repressed by the government, which is the role of the citizen in this game of 'rationalized emotions'? To serve as an example of moral and civic conduct so that there is an effective engendering of all people in the nationalist premises of Vargas. Where are the aggression and reactive forms of feeling allowed? In the containment of subversive agents, in those who are summarily out of the required standard behavior.

From these premises, previously raised, we seek to show in documentation from DOPS/PR the elements that allow us to talk to the emotions, to such an undertaking, we seek some methodological procedures, based on studies conducted on the matter in Brazil, such as Claudia Barcellos Rezende,

---

<sup>10</sup> REZENDE & COELHO, 2010, p. 105

<sup>11</sup> We have no intention of turning our attention to the crime rate in Paraná during the 1930s and 1940s, those who wish may consult the reports from the State Government, in the Secretaria de Estado da Segurança Pública e da Secretaria do Interior Justiça e Segurança Pública which are all available in digitized format in the Paraná State Public Archives. Still on the subject, we recommend reading the book Rivail ROLIM, ' O policiamento e a ordem', published in 1999 by the Universidade Estadual de Londrina publishing.

<sup>12</sup> REZENDE & COELHO, 2010, p. 106 - 107

who guides purposes to discuss the issues of friendship and their social practices, Maria Claudia Coelho, who examines what rules and norms permeate the practice of gift exchanges between individuals and social groups, and, finally, Mauro Guilherme Pinheiro Koury, who in his studies has made a major breakthrough when it comes to the debate about the feeling of grief and the fear experienced in urban conurbations.

Before presenting the methodologically way we treated sources, we would like to present them. The research documentation raised comes from the collection of the former Delegacia de Ordem Política e Social, Paraná section (DOPS/PR) that was recollected at the Public Archives of Paraná from the 577 State Decree in 1991. The collection in its entirety consists of folders organized thematically and also records of people investigated by the previously mentioned police station between the years 1937 to 1989.

For purposes of an extensive research, we ask to the file all documents relating to the years 1937 to 1945. As a result, we seek to find the individuals of Germanic origin who have been detained for investigation, to this moment we decided to work with a stock of names and surnames, which allowed us to capture between Germans, Brazilians with German ancestry, naturalized Germans and also Swiss, Austrians, Poles and Ukrainians. Discarded incompatibilities, we elected ninety (90) elements whose documentation was subject to analysis.

Of course, because it is a government agency that filed documentation still demarcated a remnant of standardization that once had been imposed, that way we can see that some types of document are repeated in most folders, those which we highlight:

**a)** medical record cover, where is presented the initial indicted data, medical record number, full name, nationality and place of birth, address, date of birth, affiliation, profession and if one was literate; **b)** Notes and background, a kind of chronological index of the events that led the subject to investigation and how it proceeded from then; **c)** Auto search and seizure, a report made by the DOPS/PR agent right after the completion of the diligence at the residence or indicted place, it details the items that were retained by the police, with the date, venue and list of confiscated belongings; **d)** Self statement, we consider the most relevant document, once expressed the information provided by the indicted, although it is written by a scribe in a specific language and maintaining a standard

in the order of information, we can see how the subject in unfavorable conditions is positioned before the charges, it is in this moment that an analysis of possible subjectivities that appear in these documents is necessary.

These models mentioned above, are those who had a standard, although the police work itself, whether political or not, is full of protocols, these folders were permeated by other elements that cannot be placed in a pattern, they are letters, processing crafts, official and unofficial requests, anonymous reports, newspaper clippings, documents from other agencies whose spheres could be federal, state or municipal, delegates orders and attachés from the political police, etc. All that could be used as evidence against the accused was kept, photos, minutes of clubs, personal documents, letters to family, personal belongings, etc. The documental universe found in these individual folders is quite varied and is a problem to the investigator if it is not well screened properly questioned.

In order to capture the emotions that could serve to support the discussion of the relevance of the study of them within the Human Sciences in Parana, [primarily concerned with the historical and sociological approaches], we chose the Self Statements as sources for the analysis, since we understand these files as conducive to the theme. On the definition of this type of sources, we agree with Bauer and Gertz

In a broad definition, it can be said that the prosecution files are sets of documents produced by the media and security agencies of the state apparatus in repressive actions during non-democratic periods. Most of the repression archives consist of records prepared or incorporated from the daily police action (personal records, statements, records, files, reports, information, search and arrest warrants etc.), but also stolen documents (books, publications, personal mail, organization documents etc.), or from taken statements in interrogation that disrespected both criminal codes (the interrogation length, the time they were taken, the presence of witnesses, etc.) as for human rights (physical and psychological torture).<sup>13</sup>

Within these sets of documents are exhibited documentation and information exchange between various agencies, a factor that allows the historian greater contact with different spheres of the repressive mechanism, data from different locations, from subordinate secretaries to government offices and confidential documents are part of these folders.

---

<sup>13</sup> BAUER; GERTZ, 2009, p. 177

The extensive documentation produced by the Brazilian political police is a promising data collection for research, concurrently it requires an appropriate approach so that the researcher does not comply with a supporting role in the analysis allowing the source to gain unalterable truth shapes. It is necessary to reiterate that the production of these documents took place in a period of the country's history in which the democratic rights were temporarily suspended and which surfaced a great call to question the Brazilianness, so it is appropriate to expand the views to the subjectivities and the feelings that arise in certain opportunities.

The issues of civility, nationality and belonging run a fine line, kind of sensitive condition where "the government of oneself is an essential component of power, the safest barrier to disorder, a fundament from government of the others, the necessary complement of law. <sup>14</sup>" Several signs of the sensitive will appear in this documentation, such as excitement, excessive patriotism, resentment, jealousy, perjury, snitching, among others.

We must be cautious, to make a correct contextualization of the document content and the of context in the period. Thinking of susceptible conditions in this document collection, we understand that such care is necessary, as this documentation in these collections meets ethical dimensions that need to be evaluated. The Self Statement, for example, are cases of records that were produced in deliberately difficult situations, since it is necessary to consider the possibility of physical or psychological coercion to obtain the data, not every testimony was obtained from free will of the accused.

By analyzing this documentation in light of the eliasiana theory, we found a way to structure a single methodology for work, roughly, we are working with Strategies of Quality Research<sup>15</sup>, working comparatively and qualitatively with sources, a factor that allowed us to find verisimilitude in numerous documents folders and also to realize that it would not be possible to treat them equally in the same methodology initially adopted.

Currently one of the most fruitful debates in the field of the analysis of emotions, departs from pioneering studies by Paul Ekman and Wallace Friesen,

---

<sup>14</sup> HAROCHE, 2008, p. 25

<sup>15</sup> GLASER, Barney G. & STRAUS, Anselm L. The Discovery of grounded theory: Strategies for Qualitative Research. New York: Library of Congress Catalog, 1967.

whose prerogatives depart from capturing emotions from facial expressions, standardizing them through a standardized set called the Facial Action Coding System (FACS). In 1987, just over a decade from the original trial publishing, Elias made some notes on the validity of Ekman and Friesen methodology:

A good strategy to address the problem of human emotions and, indeed, the wider problem of the relationship between humans and other species, is to look more closely at the human face. [...] Its unique features can serve as a reminder of the singularity of human beings. It has a special significance in the study of human emotions, meaning thus generally overlooked. The face is one of the main instruments to indicate the feelings with which humans are endowed by nature, i.e., as a result of the evolutionary process.<sup>16</sup>

As we are not capturing the emotions at the time of event, just looking for these emotions through the subjectivities that are explicit and implicit in the texts produced in that context. Explicit when they are personally related, as the testimony of Paulo Augusto Rockel, held in Foz do Iguaçu, in February 1942, for allegedly made claims pro-Hitler government regime, according to the Brazilian:

[...] There can be no greater supporter of Dr. Getulio Vargas policy, than I am, since 1937, I have made many speeches before hundreds of people, in Rio Grande do Sul and also in Mato Grosso, exalting New Constitution of Brazil. [...] V.S. **cannot imagine how it feels for** an abiding person of all his duties, estimated by their bosses, colleagues and subjects, **when one is unfairly lowered the category of criminal**. Now, yes, **the time of horrifying humiliation had come**: Cap. Melquiades surely thought that being Chief of Police, would have the same rights of an absolute emperor, not remembering that the Brazilian government is constitutional. **The first contempt** was not wanting to be confront me face-to-face, making it through a third party. (Emphasis added)<sup>17</sup>

Feelings are shown, noticeable, not masked, as we selected from the outburst manuscript, by the also teacher and well known dentist in the city of Curitiba, Waldemar Grummt:

[...] I've been here more than 14 days and I see no solution in my case. In the short interview that you Mr. made me, **I noticed that my informer, God forgive him**, he accused me of being a Nazi and I of indoctrinating my clientele with Nazi ideas. [...] Mr. Dr.

---

<sup>16</sup> ELIAS, 2009, p. 40

<sup>17</sup> Letter from Paulo Augusto Rockel sent to Capitain Melquiades do Vale Delegado de Polícia de Foz do Iguaçu back then, dated in 20 de February 1942 – Paulo Augusto Rockel folder – Arquivo Público do Paraná.

Valfrido Piloto! Even though Mr. has said that I was a German with Brazilian mantle, **I have to say that I am a native Brazilian, reservist of the first category, not a coward**; to this present date I fulfill my obligations, either to the country, and to society, and either in front of my family. (Emphasis added)<sup>18</sup>

Grummt had been enrolled in a series of arrests, all from the action of an undercover agent of the political police at the Henry Marquardt tailoring<sup>19</sup> and the DOPS acted with skill, we do not know if the initial motto was planted by the police station to make justifiable the acts of surveillance and detention, or if it was really the complaint of an anonymous that caught the attention of the delegate to the said establishment, it is certain that every situation comes from a small letter - almost a ticket - warning the delegate that there were "friends of the Axis" gathered there in constant meetings, the warning is simple but well expressed:

Piloto, my friend, I do not want you to know who I am, as a Brazilian, I cannot remain silent to what is going on with the great friends of the Axis, that in our beards hold meetings and comment with satisfaction the sinking our ships, that individual is Henrique Marquardt, a subject without culture nor scruples. The meetings are held at his residence and tailoring at Riachuelo street. From your Friend. Pereira.<sup>20</sup>

The action of the infiltrator was essential to that all involved were arrested, according to the station itself one of the comments that may have put into question the conduct of Henrique Marquardt was his dissatisfaction with the depredations in companies of German and descendants at night after the rally of May 18 of the same year.

It was Eduardo Skiba's action that allowed the police to act at the correct moments, we are not sure if he sought the job with investigative purposes or a nationalist surge led him to make denunciations, in time, we wish to pay attention to the possibility of revenge against the boss, for who he could nourish some kind of unpleasantness, thus being nurtured a rematch. In the report on the

---

<sup>18</sup> Letter [manuscript] from Waldemar Grummt addressed to DOPS/PR's Delegate, the lawyer and writer Valfrido Piloto –

Waldemar Grummt folder – Arquivo Público do Paraná

<sup>19</sup> The case in question is discussed in detail by the historian Luciana Agostinho Pereira Athaides in a subchapter of her dissertation entitled: O infiltrado da DOPS: O caso da 'Alfaiataria Nazi-Integralista'. ATHAIDES, 2015, p. 192 – 204.

<sup>20</sup> Anonymous report sent to Delegado Valfrido Piloto in 16<sup>th</sup> August 1942 – Henrique Marquardt Folder – Arquivo Público do Paraná

performance of Skiba, the DOPS assigns the same initiative, even if it was only a way to disguise the actual conduct of the political police:

One of the employees, names Eduardo Skiba, **catechized by our Investigations Section** went up, even, to secretly auxiliary revealing to us what they were talking and indicating the times when there were the four in conversation, so that our inspectors might attend, under false pretenses, at local, and hear the comments put forward.<sup>21</sup>

There is in these cases particularly among Germans and their descendants a concern for the status acquired by previous generations, since in Brazil the presence of immigrants of Germanic origin in the early nineteenth century was desired by the government and by the intelligentsia to decrease the degree of miscegenation caused by the mixture of native and African ethnic elements. The Germans would bring with them progress and new production and work technologies, however, with the rise of the Second World War, setbacks once pointed out were again raised now becoming more evident.

One of the situations to be avoided at that time was the confrontation with the political police, many Germans are worth the naturalization process and/or the fact that they were generations of Brazilians of German descent and not born, to ensure their own safety and their family's; fact that it had had not generally expected effect on the DOPS/PR, given the fact that the suspicion was above the naturalization process. To be accused of 'Germanness', besides rescuing a concern of the period post World War I, the German danger, handle the subject of German origin to a delicate situation before the nationalist project that unfolds in the Brazilian political horizon. One of the charges against Waldemar Grummt is precisely the 'wish to be German' even having been born in Brazil, in his Self-Statements his indignation is evident:

The mere fact that Hitler said that the German descendants in the world are German does not make me a German [...]. Mr. Dr. Valfrido Piloto! Even though you have said to me that I was a German with Brazilian mantle, I have to say that I am a native Brazilian, reservist of the first category, not a coward; to this date I fulfill my obligations, either to the country, either to society, and either in front of my family. If therefore the past of one person

---

<sup>21</sup> Ofício nº 346 – Prontuário nº 668 from 04 of November 1942 (Henrique Marquardt detention) – Henrique Marquardt Folder – Arquivo Público do Paraná.

serves to judge his future, I believe that I have nothing more to say [...]. *[sic]*<sup>22</sup>

Implicit emotions in everyday relationships, that were not so obvious, but bothered and altered the living, such as shame, that it was not simply to feel embarrassed for having German ancestry, but the simple fact of having a similar surname generated shame on one side and embarrassment on the other. The embarrassment is exactly the counterpart of shame, for Elias, the embarrassment is discontent or anxiety that arise when someone else threatens to ignore, or ignores, prohibitions of society represented by the person's own superego.

If gestures, behaviors and approach to certain groups may increase or decrease the value of the individual within the society to which it belongs, socialize, chat or have friendly relations with Germans could mean becoming an unpatriotic one, endowed with subversive features. Freya Schrappe and Olga Gioppo are two deponents for a project of Curitiba's Casa da Memória, which when questioned how do they perceive situations between Brazilian and foreign, are emblematic:

Neighbors of different ethnicities, that had had cordial relations before, now barely greeted themselves, as noted Freya Schrappe <sup>23</sup>: "I began to feel certain that my friends avoided greeting me on the street because I was married to a man who was blacklisted." And Madame Olga Gioppo adds, "many families were left with broken relationships, because it had, for example, a married a daughter with an Italian. Suddenly they cut off relations because there were no chances, they were enemies."<sup>24</sup>

Thinking in these different groups, awakens multiple views, we note that in the repressed group - for individuals of German origin - disgust demonstrations appear between themselves, we highlight an example of the dentist Ricardo Kempfer,<sup>25</sup> who abandons the Nazi Party when it was still active for not agreeing with the violent attitude towards the Jewish community and is simply boycotted by all German community. In 1942, even though having left the party and moved to Londrina he is arrested and accused of being subversive and forced to come

---

<sup>22</sup> Waldemar Grummt Self Statement – Prontuário 3655, top 489, fl 18-21 DOPS/PR.

<sup>23</sup> SCHRAPPE, Freya. Testemony to Roseli Boschilia. Curitiba, 01.jun.1995. In Boschilia, 1995, p. 7.

<sup>24</sup> GIOPPO, Olga. Testemony to Roseli Boschilia. Curitiba, 01.jun.1995. In Boschilia, 1995, p. 7.

<sup>25</sup> Ricardo Kempfer – Individual Folder – DOPS/PR - Arquivo Público do Paraná

to Curitiba to his testimony, the subject is doubly penalized both by their peers, as by their persecutory.

Even suffering from political harassment from proselytizing Nazi Party in Paraná, the dentist has in his history the indelible marks of political persecution of DOPS/PR, suffering from both sides aversion, which for Elias and Scotson, is part of the process that the groups established use to stigmatize group's outsiders, "stigmatization, as an aspect of the relationship between established and outsiders, is often associated to a specific kind of collective fantasy created by the established group. It reflects and at the same time justifies the aversion."<sup>26</sup>

The Vargas state wants to subsidize the fear of said subversive German, fifth columnist. These elements are tools that the State used widely through the media, official propaganda, to articulate situations where shame was unbearable, maintaining the elements that hold itself without action. In this intricate equation, on the one hand, the subject of German origin who went through danger solution, and on another the Brazilian who justified by violent acts the need for a change in ethnic relations to maintain a 'people' undoubtedly Brazilian.

The claim to be committed to the national cause is recurrent in the documentation, an example is given by the wife of German Gustavo Gaase; Brazilian Hilda Krueger, who was testifying along with the child, about the actions of her husband and the whole family, apparently all split occurs after the interception of a letter where she raises the possibility of a victory of Hitler in Europe, claiming that the most important will be the ultimate success of Germany over the world, in addition to make it clear in her report, the daily struggle to gather documentation that would allow to German nationalize herself, just in a period where Germans to escape political persecution sought Brazilian naturalization.

Despite these contradictions in her statement to the responsible for the Headquarters of Police of Paraná, she summarily denies the conditions set out in his letters:

[...] I swear by all that is holy, was my situation legally separated from the reason I wanted to become German, for the day I would be the legal wife of my husband, it would be the greatest happiness for both of us, Your Excellency, can I be held in Penitentiary and be judged bad Brazilian from the exposed above? [...] **Never in all my working life I practiced an act**

---

<sup>26</sup> ELIAS & SCOTSON, 2000, p. 35

**against my country and I cannot admit that you treat me as a bad Brazilian;** when we were children in peacetime I have never heard that is not Brazilian the individual who saves himself the language and customs of their ancestors? [Sic] (emphasis added)<sup>27</sup>

Another issue that is noticeable in some reports is dissatisfaction with the professional success of the Germans, this feeling also puts the groups in shock, like the German that takes the Brazilian employment, occupying a space that does not belong to him, in the case of the German Carlos Exfeling son, held in the seaside town of Antonina, this emotional charge is evident in the given reasons by the investigator to justify his detention.

[...] one is the son of German, married to a German, employed by the Matarazzo company, has free access to ships, **he is smart and wears himself as well, getting about CR\$ 800.00 per month, which potentially makes him liable to suspicion and necessary inquiry** (emphasis added).<sup>28</sup>

Jealousy also affects large industrial and motivates aggressions and depredations to establishments from individuals of Germanic origin<sup>29</sup>, in the case of Imprensa Paranaense, Max Schrappe is emphatic in noting that:

People have a tendency to think the worst of others, especially those who, with their work succeed. And is not even worth trying to explain the impracticality of the charges because it only ends up increasing said. Unfortunately, sometimes in life I had to suffer this kind of rumor caused by envy.<sup>30</sup>

In short, they are small potential of samples seen in the total of ninety mentioned folders, where we understand that, to put the other in humiliation condition served two distinct purposes, the first being political, creating an alibi, a reason for the population get involved and to worry more in avoiding "Axis" foreigners than with the authoritarian measures taken by the Vargas government, the second of a personal nature, allowed the Brazilians - through complaints,

---

<sup>27</sup> Letter from Hilda Krueger to Capitão da Chefatura de Polícia Fernando Flores – Hilda Krueger folder– Arquivo Público do Estado do Paraná

<sup>28</sup> Delegacia Regional de Antonina – Pasta Temática nº 4791.

<sup>29</sup> About the matter, see PEREIRA, Márcio José. "O povo tem mil olhos e mil ouvidos para ver e para ouvir": O comício de 18 de março de 1942 em Curitiba sob a ótica da Análise do Discurso. Revista Trilhas da História. Três Lagoas, v.3, nº6 jan-jun, 2014.p.149-166

<sup>30</sup> SCHRAPPE, 2008, p. 84

denunciations and vexatious speeches against individuals of German origin – to exteriorize their reactive feelings like hatred, envy and disgust for other foreigner.

## **Final notes**

In theory, the sociology of emotions is a historically recent field in Brazil so it's a brand new field, but with great possibility of growth and consolidation, since we realized an effort of several authors in different fields in the humanities that has been improving and discussing the relevance of thinking about emotions as a category of sociological, historiographical and anthropological analysis.

The documentation is all permeated of subjectivities, which need to be clamped and worked by the researcher. If, as hinted above, we are walking on thin line to joint research in the field of emotions, we understand that at certain times we need to return to the possible typifications of emotions, the innate, basic or reactive and accept that every scientific field appropriates these feelings in a way that meets their prerogatives, so the Psychoanalysis will take ownership of the concept of love differently Philosophy.

What we believe in is that independently of appropriations, thinking methodologically the use of emotions in the Humanities, is still an area that needs preparation, very fertile, but still suffers from the plurality of methodological arrangements. When Ekman developed his pioneering hypothesis, he also delimited specific behaviors that are now accepted by 'basic emotions', as joy, sadness, disgust/disgust, surprise, anger and fear.

Elias sought to explain the emotional behavior always as internalizations that aimed at restricting the impulses and using them as self-controllers, suggesting that to deepen the understanding of emotions is necessary to understand the breadth of the Human Sciences, only so we can find a space to study outside dichotomy 'natural/innate' and not 'unnatural/learned by educational and cultural processes'.

Our notes in this text are sketches, potential drafts, that wish to allow us to work minimally in this border area between what is innate to man and what by him is internalized as emotional learning; besides, we do not reach the fullness of offering a typology of new methods, tested and found to fit the study of

emotions. Roughly speaking, what we are doing is taking a sociological practice of qualitative research and applying it in a historiographical source. Cross these boundaries is what has allowed us to achieve debates increasingly 'possible' with the feelings and emotions, linking them in Paraná in the 1930s and 1940s.

Finally, we are gradually exploring the place of emotions as the object of study in the Social Sciences, seeking to reflect, together with numerous researchers in Brazil and abroad, about the way that some emotions are expressed and represented. Starting from their individual essence to find what possible impacts that these emotional experiences have in society, moving from the traditional dichotomous analysis field, a situation which for us has been a stimulating challenge and particularly fruitful in its aspects of research and application of debates in the teaching field.

## **BIBLIOGRAPHY**

ANSART, Pierre. História e memória dos ressentimentos. In BRESCIANI, Stella & NAXARA, Márcia (orgs.). **Memória e (res)sentimento: Indagações sobre uma questão sensível**. Campinas: Ed. Unicamp, 2004.

ATHAIDES, Luciana A. P. **A DOPS paranaense frente à Ação Integralista Brasileira durante o Estado Novo (1937-1945): do atentado contra o regime à associação nazi-integralista**. Dissertação (Mestrado em História) Universidade Estadual de Maringá, 2015.

BAUER, Caroline Silveira; GERTZ, René E. Arquivos policiais de extintos regimes repressivos: fontes sensíveis da história recente. In: PINSKY, Carla Bassanezi; LUCA, Tania Regina de (org.). **O historiador e suas fontes**. São Paulo: Contexto, v. 1, p. 173-194, 2009.

BOSCHILIA, Roseli. O cotidiano de Curitiba durante a II Guerra Mundial. In: **Boletim Informativo da Casa Romário Martins**. Curitiba: FCC, v. 22, nº 107, 1995.

ELIAS, Norbert. **Introdução à Sociologia**. Trad. Maria Luísa Ribeiro Ferreira. Reimpressão. Lisboa: Edições 70, 2014.

ELIAS, Norbert. **O Processo Civilizador**. Formação do Estado e Civilização. Tradução Ruy Jungmann. Rio de Janeiro: Jorge Zahar, 1993. 2v.

ELIAS, Norbert; SCOTSON, John. L. **Os estabelecidos e os outsiders:** sociologia das relações de poder a partir de uma comunidade. Rio de Janeiro: Jorge Zahar, 2000.

ELIAS, Norbert. On human beings and their emotions: A process-sociological essay. In: GEBARA, Ademir & WOUTERS, Cas (orgs). **O controle das emoções.** João Pessoa: Editora da UFPB, 2009.

GLASER, Barney G. & STRAUS, Anselm L. **The Discovery of grounded theory:** Strategies for Qualitative Research. New York: Library of Congress Catalog, 1967.

HAROCHE, Claudine. **A condição sensível.** Formas de sentir no ocidente. Trad. Jacy Alves Seixas e Vera Avellar Ribeiro. Rio de Janeiro: Contracapa, 2008.

PEREIRA, Márcio José. “O povo tem mil olhos e mil ouvidos para ver e para ouvir”: O comício de 18 de março de 1942 em Curitiba sob a ótica da Análise do Discurso. **Revista Trilhas da História.** Três Lagoas, v.3, nº6 jan-jun, 2014.p.149-166

REZENDE, Claudia Barcellos & COELHO, Maria Claudia. **Antropologia das emoções.** Rio de Janeiro: FGV, 2010. Coleção FGV de Bolso – Série Sociedade & Cultura, nº 12.

SCHRAPPE, Max. **Max Schrappe – Minha Vida.** Tradução Warner Ergon Schrappe. 1 ed. São Paulo: Clemente e Gramani Editora, 2008. 84.

SOLOMON, Robert. **True to our feelings-** What our emotions are really telling us. Oxford: University Press, 2006.

## **FILES OF DOPS/PR FUND – PARANÁ PUBLIC ARCHIVE**

Delegacia Regional de Antonina – Prontuário: 4791

Henrique Marquart – Prontuário: 1541, Topografia. 360

Hilda Krueger – Prontuário: 1581, Topografia. 363

Paulo Augusto Rockel – Prontuário: 3056, Topografia. 454

Ricardo Kempfer – Prontuário: 3266, Topografia. 467

Valdemar Grummt – Prontuário: 3656, Topografia. 489