

Considerations about the facets of prejudice aimed at people with disabilities: Deaflympics and Paralympics



<https://doi.org/10.56238/globalhealthprespec-057>

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ABSTRACT

The object of research deals with issues related to forms of prejudice to be faced if effective social inclusion is to be achieved, as well as comprehensive accessibility for people with disabilities, including discussion about the Deaflympics and Paralympics. The methodology used is based on doctrinal and legal analysis, collated with information provided by civil society organizations dedicated to the segment. The objectives present the search for an adequate denomination, including discussion about the conceptual binomials ableism versus overcoming and poorness versus heroism, as present in the social imaginary directed to people with disabilities. As a partial result, it defends a general coordination of public policies, which assume the character of State policies, which have the character of operating a paradigmatic change, in society itself, to face the problem.

Keywords: Capability x overcoming, poorness x heroism, Deaflympics, Paralympics, public policy.

1 INTRODUCTION

To account for the object of study, the theoretical assumption that the article follows concerns the conceptions formulated by Gadamer, when it deals with the problems of prejudices, or the previous concepts that all of us, as human beings, are carriers, because we were educated with such concepts, inserted in the social environment that surrounds us. Thus, by affirming that, if such concepts are not brought to the light of reflection, behold, these conceptual and, here, legal-legal constructions, direct our gaze, focusing on certain situations and, in the same way, covering up others, whose perspectives end up escaping us, in a given historical moment considered. In the same way, the legislator, within his social function, as an interpreter of this same reality, places in the legal text the type of understanding that he managed to substantiate as a norm to regulate the facts to which it is addressed. (GADAMER, 2004, pp. 426 et seq. and 447 ff.).



Therefore, when approaching as a theme the distancing and approximations of an effective social inclusion of people with disabilities, it is necessary to highlight that, both the constitutional and legal framework that is available, today, along with the struggle of the entities of organized civil society that, in the most varied spheres in which this same society is structured, they seek the enforcement of such rights and their expansion. However, to the extent that the complexity of the problem presents itself, leaving the levels of invisibility to which it was posed, behold, practically without exception, they are faced with the challenges caused by the numerous prejudices that surround this condition. Because of this, considerations are presented about the basic binomials with which the problem of inclusion was presented, with its confrontations, characterized by ableism versus overcoming, as well as coitadism versus heroism. Thus, the principles erected from such concepts, previously mentioned, were substantiated to direct the gaze, either of the legislator and even, before the legislator, of society, in relation to the conditions of people with disabilities, in such a way that one must also deal with such conceptions present at the levels of the social imaginary, that is, of the gaze that society directs to such a condition. In the same way, we are faced with the previous concepts that we are carriers, existentially considered, as well as the prejudices that end up directing the gaze that turns to people with disabilities.

Therefore, it is necessary to highlight, with real insistence, the search for an adequate terminology, which seeks to express meanings and meanings capable of operating an approximation with the challenges faced by these people, from the prejudices instituted by a corponormativity inherent in the social structures, to the questions of formation of these subjectivities and, therefore, of the social context in which such circumstances are inserted, by the treatment that is intended for the occurrence of the obstacles to this effective inclusion. It should also be highlighted, once again, the intrinsic interrelationship between the rights established in our legal system, with the actions of the entities of organized civil society that try to seek the conquest, maintenance and expansion of the rights of equivalence to be exercised by people with disabilities and that precede, in turn, the very legal formulations that follow them, as a result. That is why the methodological decision to bring here, the speeches of such entities, especially when they are articulated around events of international level and of historical relevance to this cause. Hence the issues related to the Deaf and Paralympics.

2 WHO ARE PEOPLE WITH DISABILITIES? FROM THE CONCEPT TO THE NATURALIZATION OF PREJUDICE

It is necessary, then, immediately, to present the definition of person with disabilities provided for in the Brazilian Law of Inclusion, Law No. 13,145/15, to avoid possible errors arising from the most diverse conceptualizations that have come to be established over time. In this sense, according to the aforementioned law, known by the denomination of Statute of the Person with Disabilities, it is defined that:



A person with a disability is considered one who has a long-term impairment of a physical, mental, intellectual or sensory nature, which in interaction with one or more barriers, can obstruct their full and effective participation in society on equal terms with other people. § 1 - The evaluation, when necessary, will be biopsychosocial, carried out by a multidisciplinary and interdisciplinary team and will consider:

I – the impediments in the functions and structures of the body;

II – socio-environmental, psychological and personal factors;

III – the limitation in the performance of activities; and

IV – the restriction of participation. (Brazilian Law of Inclusion, 2015 p.8-9).

Moreover, to contextualize the social impact of such a legal definition, it should be considered that according to the Brazilian Institute of Geography and Statistics (IBGE), in the census conducted in 2010, Brazil has 45 million people with some disability, which corresponds to 23.9% of the population. These data also show which deficiencies are the most prevalent in the Brazilian territory. In first place appears the visual impairment with 18.8%, just after the motor disabilities with 7%. With 5.1% there is hearing impairment and with 1.4% appear mental and intellectual disabilities. (IBGE – Senso/2010). Data from the last Census/2022 are not yet available. However, it is possible to estimate that, if the same criteria are maintained regarding the definition of people with disabilities, confronted with the Brazilian population progression, such data tend to increase.

In the wake of such conceptualizations, it is also worth highlighting the correct term to define someone with a disability, which was established by the Secretariat of Human Rights of the Presidency of the Republic, through Ordinance No. 2,344/2010, which establishes: "where it reads People with Disabilities, read 'People with Disabilities'"; which came to substantiate the definition in the sense that people with disabilities are those who "present significant physical, sensory or intellectual differences, resulting from innate or acquired factors, of a temporary or permanent nature", so that:

People with disabilities are those who have long-term impairments of a physical, mental, intellectual or sensory nature, which, in interaction with various barriers, can obstruct their full and effective participation in society on equal terms with other people. (Article 1 of Legislative Decree No. 186/2008).

Such definitions should be highlighted, since it is in search of dealing with the importance of social inclusion of people with disabilities, emphasizing that such inclusion is based, fundamentally, by the way of political participation, in a broad sense, given the very definition of the expression "politics", when seeking, equally, the origin of the term, derived from the Greek word politeia, which means to expose, discuss and implement solutions to all matters related to the polis (city or state), as well as matters that are related to the community. This approach, in turn, refers to the activity of citizens, that is, those who love the city and/or State and, as such, deal with public affairs with their vote or with their militancy, as in the case in question, through entities from organized civil society, in order to generate a political agenda that, acting on the Powers of the State itself, will establish an establishment and expansion of rights focused on this segment, both in terms of implementing the



respective legislations that substantiate such rights, and to act so that they leave the merely formal sphere of legal statements and become concreteness in social relations.

Because of this, with regard to political representation, the relationship between representatives and the represented becomes fundamental for common objectives to be achieved. However, the action is not so simple, because several factors interfere in these processes, from the political campaign itself considered, to the effectiveness of the mandate of the elected. Thus, regarding this theme of the search for political representation by voting, in a representative democracy, such as the one in which we are inserted, in general, It can be considered that there are six essential factors to be considered and that decide the vote:

1 - Government evaluation; 2 – The identity of the candidates; 3 – the level of recall of the candidates; 4 – the curriculum of the candidates and whether they use it to show the voter that they can solve the main problem that afflicts the electorate; 5 – the growth potential of the candidates, which combines with the rejection of each of them with their respective level of knowledge; 6 – and the fact that it is not possible to count on political support, that is, popularity and sympathy do not transfer. (ALMEIDA, 2018 p.19)

Thus, considering these points raised, some of them can significantly demonstrate the difficulties that people with disabilities face when running for elective office. Among the main obstacles to this political representation, one can highlight the identity, that is, of the candidate presenting himself as such and, thus, falling into the social common sense, considering him capable, or not, to solve the problem that afflicts the electorate, combined with the possible rejection he faces due to his own condition. In addition to the curriculum itself, in which weigh the general difficulties of access, from training, to the professional placement itself.

It must be considered here that the ableist view of the disabled person can also start from them to themselves, because it is common not to find ourselves¹ capable, or doubt the capacity of our peers, since there is a "naturalization" of the disability of the disabled person. In this sense, we highlight the statements of Vitória Bernardes (2019), as a psychologist and member of the Hellen Keller Feminist Collective, who is a National Health Counselor and quadriplegic, according to which:

Ableism is to the disabled as racism is to black people and sexism is to women; and it is based on the premise of the disability and unproductivity of the disabled person. Ableism is the structure that prevents us from being at the center of decisions, occupying spaces of power or at least feeling represented in these spaces, in addition to preventing social access, because it disconfigures the capacity of the person with disabilities, disregarding the plurality and differences in disability and overvalues capacities that are often not even necessary for certain activities. (BERNARDES, 2019, p. 01).

¹ The use of verb tenses in the first-person plural has, therefore, as motivation, the fact that one of the authors is a person with a disability, which also implies the use of an inclusive language, since it refers to someone who experiences the problems that are dealt with in these writings.



According to Mello (2016), ableism acts in different ways, but always with the aim of oppressing people with disabilities, because:

By the body, we have analytical and discursive characteristics: sexism, in the case of discrimination by sex; homophobia, in the case of discrimination based on sexual orientation; racism, in the case of discrimination based on skin color or ethnicity. In the case of disability, there is an absence in the active lexicon of the Portuguese language. (MELLO, online. 2016).

In this sense, it can be added that the generic use of the expression disability: "It has an admittedly aggressive, pejorative and subversive connotation, in order to mark the commitment to develop an analytical normalization of the body against all those who flee from the body/functional and cognitive standards"; socially accepted and imposed as aesthetic standards and measuring capacities for any acts of life. (MELLO, online. 2016).

In this way, the challenge goes far beyond the campaign and the construction of coherent proposals, through the search for political representation. Thus, it is part of the challenge of the disabled person to deconstruct the imaginary of disability that is attributed to the group; which is impactful, in its consequences, for the theme in question, since, according to Silva (2006), the social imaginary in which we are inserted is determinant for our actions:

The social bond serves as a cement to life in society. However, it is only updated by the forces of shared values, of images revered together and of feelings and affections intensified in communion. There is no social bond without imaginary. The knot between social and imaginary ties, in societies marked by contradiction and conflict, depends on the paradigm of complexity: the irreconcilable is reconciled in the experiences of each day. In rational abstraction, the contradictory must be purged. In the concrete of everyday practices, the paradox feeds the imaginaries. In each character, yes and no, good and evil, truth and illusion, ideology and culture, understanding and explanation, affection and unreason coexist. (SILVA, Juremir Machado, 2003, p.21).

Thus, here we highlight the two levels of the social imaginary that are intertwined regarding the theme of effective social inclusion of people with disabilities, either through political representation or through the militancy of active citizenship groups, given that the double scope of naturalization of the problem is being faced, regarding the issue of capacity applied to people with disabilities, socially questioned, as well as the internalization of these issues by the part of of the disabled person himself, who, in this way, taking into account the process of formation of his subjectivity, begins to admit himself as what the social environment begins to affirm. It becomes, therefore, impossible to disregard the entire cultural construction established around people with disabilities, with regard to the systematic social questioning of their capacities, which certainly influences any political proposals that may be presented, especially in the case of candidacies for elective offices.

Therefore, it is necessary, once again, to discuss the theme about ableism, since it is a characteristic of fundamental importance for the essence of understanding and the complexity of its meanings when the subject is prejudice related to people with disabilities. The term in question



becomes complex because it affects the person with disabilities in all social segments; and can be exemplified in a simple way with the translation of the significant term of people with disabilities, globalized in the English language as "Disability", which, in free translation, means disabled, but in our social construction was translated as crippled, giving the idea of useless, incapable, among other things. In addition, it should be noted that the use of this expression would mean, in principle, disabled only for certain functions, not for all, although this is the socially stratified and employed generalization.

However, by not identifying a Portuguese-language word for the prejudice derived from the disabled person, Mello suggests that we adopt the term in English *ableism*, translating the same to ableism in the Portuguese language. And it does so for two reasons: the first is the urgent demand to be able to highlight a peculiar form of oppression against people with disabilities and, consequently, to give greater social and political visibility to this segment; the second derives from the need to deconstruct the barrier between people with and without disabilities, and it is then necessary to explore the intricacies of the corponormativity of our social structure, by naming a type of discrimination that materializes in the form of a mechanism of interdiction and biopolitical control of bodies based on the premise of (in)capacity, that is, in what people with disabilities can or are able to do (MELLO, Online, 2016). From then on, the term ableism came to be identified as the name used to define the forms of prejudice against people with disabilities. In this way, ableism is understood as "a neologism that suggests a departure from capacity, from aptitude by disability." (MELLO, online, 2016). Given this, the author closes his reasoning with the following statement:

Ableism may even be an insufficient category in the Portuguese language, but it is the capacity to be and that is repeatedly denied to people with disabilities in various spheres of social life. Therefore, for practical purposes, I propose its adoption in movements, in academic productions and in official public policy documents. (MELLO, Online, 2016).

From the above, it can be inferred, then, that a paradigm shift is necessary regarding the social meanings of the expression disability, or disabled, which can operate, before any other considerations, by an adequate communicational process, which clarifies such meanings and proposes the terms in a more inclusive and, therefore, less exclusionary way. In this sense, Débora Diniz, as an anthropologist and professor at the University of Brasília and researcher at ANIS – Institute of Bioethics, Human Rights and Gender; as well as Livia Barbosa, social worker, professor at the University of Brasília and also a researcher at ANIS, affirm that, first of all, it is necessary to understand the principle of communication and the social impact of this. Therefore, "communication is the key concept to allow people to learn from the already-said or already-written – it is not always by standard listening or by eye reading" (DINIZ; BARBOSA, 2010).



From this, then, it is necessary to think the context, to recognize the different realities and the discourse present in that reality, so that, in this way, we can understand the signs and the way in which communication was built in that place. In view of these statements, then, the aforementioned authors draw a parallel with Mello's concepts in order to seek a consensus in relation to the theme addressed regarding the discrimination suffered by people with disabilities. Thus:

We don't know how to describe the discrimination suffered by people with disabilities, so we resort to a compound term – "discrimination on the grounds of disability". Imagine we use something similar for racism: "discrimination suffered because of skin color." It would be an anachronism similar to the linguistic weaknesses of the past in which we spoke of "people of color," among so many other disqualifiers of existence marginal to the ideal human type. (DINIZ; BARBOSA, 2010)

For Dias (2001), ableism is a conception present in the social that reads people with disabilities as not equal, but less able or not able to manage their lives. And complete:

Ableism is defined as a network of beliefs, processes and practices that produces a particular type of understanding of self and body (body pattern), projecting a pattern typical of the species and therefore essential and fully human. Disability for the ableist is a diminished state of the human being. (DIAS, apud Campbell, 2001, p. 44).

However, it is possible to understand ableism as a discourse disseminated within the social context by which people with disabilities are excluded, diminished and placed in a place separate from others, creating the need for inclusion or even integration, in which both the disability and the disabled person are spectacularized. In this context, the role of the media comes in, because when constructing notes, news, reports with wrong terms, based on coitadismo (people with disabilities are worthy of pity, because of their disability), heroism (overeffort that makes overcome the disability), or even in the judgment of those who claim that a person with a disability "suffers" or wins despite the disability, if it is before the consolidation of the referred prejudice already normalized.

But, in addition to the technical error of writing or textual construction and, in general, of communication as a whole, this practice masks the need to discuss the ableist ills present in society, because, while, the discourses of overcoming, heroism, ableism and others are worshipped, appealing to the character of emotional subjectivity, this causes that, socially, if Assume a position of passivity, in which one does not need to question the fact that, if there were accessibility, policies of inclusion and compliance with the laws, this heroic discourse would fall to the ground and the practices would be daily, making inclusion something natural. This, then, is one of the worst contours of the problem to be discussed.



3 ANOTHER FOCUS ON THE ISSUES RAISED

In an article dedicated to the edicts of the newspaper Zero Hora, of 07.12.21, Rafael Hirt Moreira, as Commercial Coordinator of the 24th edition of the deaf olympics, not only informs about the realization of this sporting event of international dimensions, to be held in the City of Caxias do Sul/RS, as he makes a call for the effective participation of all, since it is the most important event of the world deaf community, Since it will bring together about 6,000 athletes, from something around a hundred nationalities, it will compete in 21 sports. It also highlights that two approaches should be highlighted for the event: "The inclusion of the deaf community, which accounts for 5% of the world's population (around 10 million people, in Brazil alone)"; as well as alert to the market potential, by asking: "how many business opportunities can arise in the most diverse niches in which we operate"? Moreover, it states something that impacts the objectives pursued in this article, in the sense that: "The motto of the International Committee on Sports for the Deaf is: *Per ludos aequalitas*, or equality through sport. And this is what the deaf community seeks and needs: equality and inclusion! " (MOREIRA, 2021, p. 21).

When dealing with the subject, the International Committee itself points out that from the occurrence of the first games, in Paris, 1924, to the last edition, in Turkey, in 2017, since it is an event to occur Every four years, the goal to be pursued has always been and still is to advocate for a paradigmatic change in society in relation to the deaf, so that:

At a time when societies everywhere saw the deaf as intellectually inferior, linguistically impoverished and often treated as outcasts, Monsieur Rubens-Alcais (creator of the event) envisioned the international sporting event as the best answer to prove that the deaf were more than they were seen. (...) The Deaflympics are distinguished from all other IOC-sanctioned games by the fact that they are organized and administered exclusively by members of the community they serve; that is, only deaf people are eligible to serve on the board and executive bodies of the ICSD - International Committee for Sports for the Deaf. (INTERNATIONAL COMMITTEE, 2021, p. 01).

In addition, in what impacts the present article, it is worth mentioning statements contained in the News Portal of the Padre Anchieta Foundation, according to which: "At a time when there is more and more talk about the fight against ableism, sport becomes one of the important instruments to show the potential of these people and leave stereotypes behind." (PORTAL DE NOTÍCIAS PADRE ANCHIETA, 2021, p. 01). And in the same sense that, through events of this nature, this desired transformation can be carried out with regard to society's own perception of the deaf and, therefore, people with disabilities, Gustavo Perazzolo is positioned as Interim President of the ICSD - International Committee of Sports for the Deaf:

Deaf people have subverted many barriers over time, whether ensuring education and accessibility or basic day-to-day rights. In sport it was no different, the deaf community has always been a pioneer, having created the second oldest multi-sport event in history and the first that involved people considered non-standard. Sport is something that unites everyone as



a society, a bond that breaks down differences and leads everyone down a path of respect, and the deaf have proven this with a lot of grit and pride over time. The Deaf Olympic movement is the link between sport and the deaf community, a banner of diversity and a beacon of equity in every corner of the world. To be involved with this movement is not only to commit to the future of society, but to practice the act of empathy with those different with whom we are. (PERAZZOLO, 20121, p. 01).

When it is sought to draw some parameters about issues such as accessibility, inclusion and equality, in relation to the present theme under discussion, however, it is necessary to pay attention, clearly, to the respect for the differences inherent to the diversity of manifestations of this condition, given the reference made to another event, of an international character, involving people with disabilities, which refers to the Paralympics, whose last edition was held after the Olympic Games themselves, in Tokyo, from 24.08 to 05.09.21, which do not include deaf people. Thus, in the Mídia Ninja News Portal, in an article signed by Carol Bastos and Maria Paula, there is the questioning about the fact that the Deaf Olympiad, being the second multi-sport event in the world, because it is the second, instituted only after the Olympic Games of the Modern Age, has already brought medals to Brazil, but the lack of visibility makes few know the games. In this way, they pose the question: "Deaf Olympics – why weren't the deaf in the Paralympics?" In this sense, then, it is worth mentioning that there were some initiatives to unify both international events, but without success, given that, in the statements of Jorge Rodrigues, as President of the Association of the Deaf of São Paulo:

It is a very delicate subject, because it opens a gap for unfavorable interpretations and we are not against the existence of the Paralympics, on the contrary, we appreciate and celebrate a lot. But it's not for us deaf people. (...). It involves a question of belonging: the deaf community doesn't feel comfortable competing with listeners and doesn't think it's fair. Also, there's the issue of accessibility, right? It would have to adapt all the games so that it is accessible to the deaf as well, which would require learning (again) on the part of Paralympic athletes. (RODRIGUES, 2021, p. 01).

Mister, then, to present a brief contextualization of this other event, of international level, held in function of people with disabilities. In this sense, the International Paralympic Committee presents a brief history about the occurrence of the Games, stating that the first competition of its kind was organized in 1948 by Ludwig Gutmann, in the treatment of their patients with spinal cord injuries. From 1948, then, with the stimuli and wide adoption, the 1st edition of Stoke Mandeville Games was established. The competition became annual and, from the 1950s, began to receive foreign athletes. The milestone, however; and which converges with the history of the Olympic Games, it takes place in 1960, when the Stoke Mandeville Games are held in Rome, host city of the Olympics, soon becoming the first Paralympics, proper, in 1960. Moreover, after some incidents in which certain venues of the Olympic Games have not expressed interest in holding the Games, since 1988, it is held in the same place that hosts the Olympic Games. Then, Brazil's first participation took place in 1972, and our first medal came in 1976. In Brazil, in turn, there is the Brazilian Paralympic Committee; and



the country is considered a Paralympic power, due to the medals obtained, notably in the last games, Tokyo, which showed the following result: 22 gold, 20 silver and thirty bronze medals, leaving the country in seventh place in the world ranking. (COMITÊ PARALÍMPICO INTERNACIONAL, 2021).

In the channel Fora de Série, under the responsibility of Alison Paese, André Barros and Rafael Capelli (2021), there is an article that deals with the importance of inclusion and the Paralympics as a mirror, in which Claims:

Inclusion is not about seeing from the showcase. It's about getting a seat equal to the table. Inclusion is about belonging. Launch of culture even, place where diversity meets inclusion. That thing that is not pamphleteering, is not lip service, is not only in words. It is something natural, something already understood and followed onward. (PORTAL DE NOTÍCIAS CANAL FORA DE SÉRIE, 2021, 2021, p. 01).

Next, they propose to answer the question: "Why is Brazil a power in the Paralympics?" They add:

The sagacity to organize a unified representation of Brazilian Paralympic sport was fundamental for the sport to be widely disseminated in the country. More than that, so that there was always a feeling of inclusion and belonging, focusing on preparing athletes for performance at a high level. (...). Not only: the CPB (International Paralympic Committee) also has the incentive of private initiatives and strategic partnerships for the construction of projects for the inclusion, capture and development of athletes throughout Brazil. A mixture that results in investments by the federal government, support from companies in projects and fundamental initiatives to transform and expand the reality of the country's Paralympic athlete. (PORTAL DE NOTÍCIAS CANAL FORA DE SÉRIE, 2021, 2021, p. 01).

Still in what impacts the present article, in an article signed by Lucas Biccudo, (2021), in the same News Portal just mentioned above, when commenting on the Paralympic Games, focusing on the binomial ableism and its counterpart, which can be defined as overcoming, as an expression coined to define the success and results achieved by people with disabilities, in these sports competitions, the following is positioned:

Without using that is overcoming just by seeing someone without leg, arm, wheelchair, blind or with paralysis. These people train too much. People with disabilities suffer from ableism, which is when someone says, explicitly or implicitly, that they are "an example of overcoming", "if he can do it, I can do it too", "I have nothing and I still complain". Reduce the condition of the other before your own. It's not overcoming, it's training. Go out there and train what they train. Disability is nothing more than a characteristic. We have to get everyone seated at the table. No one looking through the window. (BICCUDO, 2021, p. 01).

Now, it is possible to complete the approach that ableism finds, socially, the other side of the same coin, regarding the references to people with disabilities, given that these people, either have their capacity diminished, in general, starting to be considered as disabled, because they do not fit the definitions of corponormativity instituted, or, are presented as an example of overcoming, in which, by their own effort, they overcome their own disability. One can refer, therefore, also to the binomial



"coitadismo" versus "heroism". Thus, it is not intended, here, to disqualify the aforementioned international events, whether they refer to the Surdolympics, or to the Paralympics, but, rather, to show that it should be noted that, in both cases, the emphasis is precisely on these binomials of ableism versus overcoming, as well as coitadismo versus heroism, which, in the final analysis, comes to cover up the theme of operating a real and effective social inclusion, since a mistaken understanding is normalized that even with such obstacles, behold, they can be overcome, by dedication and excessive training.

There is one of the problems of such approaches, since this can lead to an even greater omission of society as a whole, to elaborate and institute effective forms of inclusion, from the simplest forms of physical accessibility, to the most complex, referring to education, health, safety and even professional issues. Moreover, such athletes, when presented as ideals of overcoming, end up producing, in addition to the visibility that they can ensure to their condition as people with disabilities, unfortunately, the exclusion of the much more significant contingent of those who, in no way, achieve the success of becoming participating athletes, or consecrated in such events.

In both cases, wrong postures are ratified in the face of the problem, that is, for society the paradigm is formed that individual effort and exhaustive training are enough to reach excellent performance, in such a way that the social conditions that hinder access, in a broad way, since they can be overcome, do not need to be eliminated, or even, diminished. Therefore, the exclusionary postures turn out to be naturalized, that is, treated as normal and without the need to be modified. In the same way, the heroism of the athlete who overcomes these obstacles ends up placing even more pressure on people with disabilities, who have not achieved such performance and who do not see themselves represented by this performance, so that they end up internalizing, in themselves, as already mentioned, a position of inferiority in the face of the results that this minority obtains.

The complexity of the problem is also evident and that is why reference was made to the two events, at an international level, involving people with disabilities, in the sense that this generic classification should be examined very carefully, since the claim for equal treatment and conditions does not in any way imply standardization of these conditions, because they must be faced in their own specificities, given that it has been shown not to be possible, for example, to bring together the categories of deaf athletes with the competitions of athletes that are constituted from other disabilities and that, thus, integrate the Paralympics. This, then, is the question that equality must, without a shadow of a doubt, take into account diversity, that is, the deep respect for differences, which do not refer only to bodies, but also to psychological conditions and, therefore, to the subjectivity of each one, always compared with the social or contextual conditions that involve people with disabilities.



4 FINAL CONSIDERATIONS

Even though a protective system has already been achieved in the legal system, which proposes to operate an equivalence of conditions of people with disabilities, to the others, without disabilities, of which it can be cited, without demerit of any other, the Statute of the Person with Disabilities, Law No. 13,146/2015, as well as the very institution of the model of biopsychosocial evaluation of disability, that emanate and embody the constitutional principles of the dignity of the human person and the express prohibition of any forms of discrimination, the problem is not solved only through formal statements of laws. Thus, the experience with such legal instruments has shown that, for the real realization of such rights to equal conditions, public policies are necessary that aggregate, not only the legislative, executive and judicial instances of the powers of the State, but, above all, the social organizations themselves that are concerned and are destined to the pain voice to people with disabilities, in order to expand their political participation in all decision-making spheres, going through this process of inclusion through the levels of political representation. In this way, this political representativeness would be in better conditions to be constituted, together with the entities of organized civil society, as instruments of active citizenship, to institute a political agenda strong enough for such public policies to become public policies of the State no longer linked to the ideological processes that assume the transitory power in our representative democracy.

Moreover, even if one invests in all the factors necessary for an effective participation in international events, such as those mentioned, which undoubtedly give visibility to some aspects of the problem of this effective inclusion, but which may take on the opposite character, in the sense of covering up actions necessary to make this inclusion truly effective, this context would be demanding a joint action of such public policies, leaving its character of one-off actions. What is required, therefore, concerns a general coordination of such public policies, of a permanent nature, aiming to carry out the constitutional and legal dictates, as well as the punctual guarantees already received by people with disabilities, so that they do not suffer setbacks, but can be expanded, to the extent that new perspectives that this effectiveness can unveil are perceived.

Fundamentally, however, all these instances must shelter those to whom such public policies and normative measures are addressed, making use of the epithet already consecrated in some of the civil entities dedicated to the theme and which is embodied by the expression: "nothing about us, without us". This means that without giving voice and guaranteeing the full manifestation of people with disabilities, about what, really and truly, they face, in terms of exclusion and the search for effective inclusion, one would be robbing these people of the fundamental right to decide about their own existential conditions. Because of this, it is possible to act in a virtuous circle, in which the conditions of possibility of effective accessibility are propitiated, starting from its simplest forms of physical instruments of access to facilities, to a real accessibility to the levels of education, health,



employment and careers, entertainment, as well as all the rights guaranteed to all citizenship, without any form of exclusion and/or discrimination. Moreover, these specific forms of inclusion must necessarily be debated, first of all, by those who face them, on a daily basis.



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