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Agency regimes of subjects with disability: Norm, normalization and identity on the screen

Regimes de governamentalidade do sujeito com deficiência: norma, normalização e identidade em tela

ABSTRACT - The identity of subjects with disabilities has gradually and progressively become more visible on the TV screen in the wake of the order of the law and the history of abnormal subjects. Conditions of possibilities have been created for the circulation and establishment of practices that institute and promote inclusion policies. Their emergency is basically foregrounded on principles related to the progress of science and its application in several fields and to the involvement of several sectors of society for the common good (Silva, 1987). Current essay demonstrates the manner the identity constitution of the subject with disabilities is established in Brazil under the aegis of governamentality through complex relationships of power within society. The descriptive and interpretative archeological genealogical movement used in a TV advertisement during the National Week of People with Disabilities in 2009 revealed a type of language, verbal and imagistic, transmitting a symbolical organization that represents a form of agency of self, State and the Other. It deals with regimes of governamentality propped by law and placed to work within society.

Key words: governamentality, subjects with disabilities, identity.

RESUMO - Sob o extrato da ordem da lei e da ordem da historicidade dos sujeitos anormais, a constituição da identidade do sujeito com deficiência tem gradativa e progressivamente conquistado espaço de visibilidade na mídia televisiva. Condição de possibilidade para a circulação e consolidação de práticas que instituem e promovem políticas de inclusão, cuja emergência tem, fundamentalmente, seus princípios relacionados com o progresso da ciência e sua aplicação em diversos campos, bem como com o engajamento de vários setores da sociedade em prol do bem-estar comum. Considerados tais aspectos, o objetivo deste ensaio é demonstrar o modo como se dá a constituição da identidade do sujeito com deficiência, no Brasil, regida pelo princípio da governamentalidade, a partir de complexas relações de poder estabelecidas no âmbito do corpo social. O movimento descritivo-interpretativo arqueogenealógico empreendido, a partir de uma propaganda veiculada na mídia televisiva durante a Semana Nacional do Excepcional, em 2009, revelou o exercício de uma linguagem, seja ela verbal ou imagética, vinculado a uma organização simbólica que representa a forma de governar a si mesmo, ao Estado e ao Outro. Trata-se, assim, da representação dos regimes de governamentalidade sustentados pela lei e colocados em funcionamento por dispositivos sociais.

Palavras-chave: governamentalidade, sujeito com deficiência, identidade.

Initial considerations

Among other current Brazilian social media, the television discursive practice has a remarkable relevance in the process of subject constitution. Specifically and with regard to identity and the visual representation of subjects within minority populations, meaningful materialities which deal with the inclusion of people with disability become notorious and visible. The recurring exhibition of scenes on this theme is justified because of the emergence and existence of positive policies which, under the aegis of the law and the history of abnormal subjects, may be understood, especially during the 20th century when assistance to people with special needs widened more than in other periods. Announcements and scenes on TV consolidate practices that institute and promote inclusion politics

whose emergence is basically foregrounded on principles related to the progress of science and its application in several fields and to the involvement of several sectors of society for the common good (Silva, 1987).

During the 20th century several contributions, originating from scientific and socio-political debates, triggered relevant theoretical and methodological changes in the manner people started to deal with the concept and treatment of disability. In the short, medium and long run, such changes provided the establishment of programs and organizations that broadened the benefits to disability-bearers. In fact, the latter benefited from the idea of the normalization of disability.

In the wake of such possibilities and the authority given to the regime to take care of disability-bearers, the identification of what is abnormal – physical, mental or

sensory – takes shape by biological processes and by specificities from other fields of knowledge that transform the disabled body into discourse. Mechanisms and strategies are therefore employed which work discursively within the verbal, visual and sound modes. They are operational workings of audio-visual language through which marginalized subjects are put on the TV screen, featuring an agreeable picture to the TV viewer. This mainly occurs when they perform different activities of a social nature.

Since TV is a place in which enunciations that retake, displace and re-signify meaning on the body with disability are inscribed, current analysis of a TV advertisement shows how, within the exercise of their agency, the identity of people with special needs is built from a symbolic organization that represents the three forms of agency, namely, one's own, the State's and the Other's.¹

The emergence of inclusive policies: a brief history

After the First World War (1914-1918), assistance for people with special needs was transformed into the subjects' rehabilitation. Silva (1987, p. 310) enhances that rehabilitation movement experts proposed during the period "an exchange of information and suggestions among all interested and established a type of informal international organization". Besides changing sensitiveness towards the monstrous body, the post-war period stimulated rehabilitation programs and provided free services to people with disabilities caused by military activities, as in France. France warranted medical care, orthopedic prosthesis, wheel-chairs. The physically "disabled" persons could also enroll in professional schools so that they could be re-introduced into the labor market (Silva, 1987).

At the end of the Second World War (1939-1945) conscience-awareness in broader programs for physical rehabilitation was also extended to people with mental and sensory disabilities. International organizations, headed by the UNO, among which may be mentioned the UN Emergency Fund for Children (UNICEF), the International Labor Organization (ILO), the World Health Organization (WHO), the UN Organization for Refugees and the UN Organization for Education, Science and Culture (UNESCO), developed a continuous and silent work so that physical rehabilitation programs could be adopted in all countries.

In Brazil the National Rehabilitation Institute was founded in 1956 at the Universidade de São Paulo, under the aegis of Janio Quadros, then governor of the state

of São Paulo. It soon turned out to be the first Brazilian rehabilitation center and a model for future initiatives in the field.

Among several world-wide measures, the declarations of Rights of People with Mental Disabilities and the Rights of People with Disabilities were approved by the UN General Assembly respectively in 1971 and in 1975². Both established behavior protocols for equal treatment since the assistance to physical disability had prevailed over the others. In both documents the term 'disabled person' is equivalent to "people who, by their own means, are unable to warrant, totally or partially, the needs of a personally-led or normal social life, owing to a disability, from birth or acquired, in their physical and mental capacities". The right to the full exercise of citizenship was guaranteed to subjects with disabilities in health, education, housing and professional ability so that they would be useful and productive in society.

Several initiatives put into practice by the state and by conscience-raising non-government organizations were taken up by public and private organizations. This occurred in a special way when the International Year of the Person with Disability (Resolution 31/123 of 1976) was promulgated by the UNO in 1981. Featuring the theme "Full Participation and Equality" and aiming at "providing conditions for the implementation of previous resolutions, for the awareness of all peoples with regard to the issue of people with disabilities" (Silva, 1987, p. 329), the project made visible the problem's extension, foregrounded by centuries of discrimination and degradation of the disabled (Silva, 1987).

The peak in the 1983-1992 conscience-awareness process occurred when "The Decade of People with Disabilities" was declared. The Program of World Action was subsequently instituted to promote activities for the avoidance of disabilities and for the full participation of people with special needs in social life. This international document detailed the treatment that should be given to people with disabilities. It appealed to people with disabilities to work up to their obligations as adults since such attitudes would affect the construction of their image within society. The establishment of organizations comprising people with disabilities was encouraged so that the latter could give their opinion on priorities and they could influence several sections of society and different government departments which were responsible for decision-making on the subject. According to the program, all public information media would cooperate through a change in public policies in order that traditional stereo-

¹ This text develops discussions proposed in the Master's thesis titled "Identitary Movements and Inclusion Policies in the Media: (dis)ability and the screen", at the Graduate Program in Literature and Language, in 2010, at the Universidade Estadual de Maringá, and integrates research work of GEDUEM – CNPq Research Group.

² Both documents materialize the principles in The Universal Declaration of Human Rights, promulgated in 1948.

types and biases could be eliminated. The materialization of this suggestion enhanced the importance given to the representation of people with disabilities through the radio, cinema, photographs and the press. According to the program, a relevant item in the process would be the opportunity given to people with disabilities to present their problems and suggest ways of overcoming them.

Through such mobilization people with disabilities were called to materialize their right in participating in society. Further, the State was instigated to take effective and concrete measures for accessibility and equality through public policies. Official documents triggered sensitiveness towards the rights acquired by the group, coupled to financial investments. Consequently, initiatives which provided for the well-being and the right to citizenship to people with disabilities comprised the elimination of architectonic bars and social impairments related to bias and discrimination.

By the end of the “The Decade of People with Disabilities” and owing to still existing problems, UNO desired that the ends of the Program for World Action would be extended beyond the decade. It thus proposed to successfully achieve in 2010 a society “for all”, through strategic plans of prevention, rehabilitation and equality of opportunities. It also emphasized the linguistic issue and asked for a revision of such terms as “handicap”, “deficiency” and “incapacity”.

In 1999 the Rehabilitation International government assembly approved in London a Third Millennium Chart which proclaimed that progress in physical, social and cultural environments developed during the 20th century should be extended to all people with disabilities so that community participation would become possible. The document also determined that each person’s human rights in every society should be acknowledged and protected, and emphasized the need for sensitive policies which respect people’s dignity and diversity. Above all, it stimulated the establishment of continuous nation-wide programs to reduce or prevent occasions which may cause disability, and the funding of early intervention programs for children and adults who became disabled.

Inclusive discourse of subjects with disabilities: History, knowledge and power

The historical notes above reinforce the importance of a permanent discussion on the art of governing minority populations, with special relevance to the transitoriness and diversity of people who belong to these groups and to the enhancement of the issue of their identities. Under this focus and employing Foucault’s project as a theoretical and methodological approach, it should be underscored that the biological characterization of disability in a person is also conditioned by complex relationships between knowledge and power. According to Veiga-Neto (2007), from this perspective, the analysis of the subject does not come from

the subjects themselves but from the knowledge and the discursive and non-discursive practices that involve them. Practices and knowledge, “once described and problematized, may reveal who the subjects are, how they become what we say they are and how all we say about them has been historically processed” (Veiga-Neto, 2007, p. 113).

Since these subjects are signified by discursive practices originating from different fields of knowledge, they are the result of complex relationships of power established within the social organization. Consequently, power mechanisms are associated with production, accumulation and circulation of discourses and not with juridical forms (Foucault, 2007). The law system, therefore, does not warrant the legitimate stance of being respected by all, but the procedure of subjection.

The archeological and genealogical method will identify power mechanisms, extant in several historical, social and economical situations, which are taken as conditions so that knowledge on the subjects and on the body with disabilities may be formulated. As discussed above, the social, moral and ethical conditions which segregate the subjects with disabilities imply disciplinary power featuring racial supremacy: killing, hiding and segregating disabilities within a biological censorship stance. The discovery of the body as a power object and target at the end of the 17th century caused its subsequent submission to a scheme of docility, a technique employed by disciplinary society. One of the period’s main disciplinary strategies comprised the detailed control of the body through the distribution of individuals in a determined space and thus the avoidance of useless and dangerous agglomerations. The need for vigilance, domination and utilization of bodies was underlined (Foucault, 2005).

The emergence of inclusive policies for disability issues followed the physical and psychological consequences that affected military people during the two World Wars. Visibility in congenital and acquired disability is the necessary condition for the acceptability of these subjects in normalization society. The search for such conditions triggers the biopower to intervene in the life of the population so that global states of equilibrium and regularity may be obtained. In other words, the exercise of biopower takes into consideration life and the biological processes of man. Regulation and not discipline is thus guaranteed and the establishment of a positive relationship between normal and abnormal subjects is thus made possible.

Within the dominion of disabilities, on the one hand, there is the need of individual disciplinary control similar to that in the 18th century in the case of disease systemization. On the other hand, disability is inserted into a wider biological process which does not merely give importance to the body but also to its effects on the population. In fact, the accessibility of subjects with disabilities to social spaces (schools, factories and others) promotes contact with the different Other. Conditions of

possibility are thus established so that disability lies within the crossroads of discipline and regulation mechanisms.

Alternation of disability between the individual and social order functions as a political mechanism, and thus of control and agency. Conditions exist so that the stages in disability acknowledgement, established internationally by official documents and laws, underscore the constitutive process of what disability means in contemporary thought and the controls over it – sometimes on individuals and sometimes on the population. In fact, the norm is the item that props not only mutual potentiality between disciplinary and regulation power, but also the function of both.

Disciplinary normalization consists in first placing a model, an excellent model built for a determined result. Disciplinary normalization consists in making people, acts and activities according to this model. The normal is precisely who conforms himself or herself to this norm; the abnormal is the person incapable of doing it. In other words, the first and fundamental thing in normalization is not the normal or the abnormal, but the norm. Or rather, there is a primitively prescriptive characteristic in the norm. It is in relation to this established norm that the determination and the identification of the normal and the abnormal are possible. This first characteristic of the norm with regard to the abnormal, the fact that disciplinary normalization goes from the norm to the final demarcation of the normal and the abnormal, is why I prefer to say on what occurs in disciplinary techniques that it is more a normation than a normalization (Foucault, 2008, p. 74-75).

The formation of a norm distinguishes who is identified by it. In a comparative field of acts and performances, the rule that defines the border between the normal and the different is established by the subjects' physical, mental and sensory capacities. Methodology, therefore, determines the differentiation and hierarchization levels. In this case, the penalty of exclusion is formed in which status and privileges are marked so that the ordination of human multiplicities may be warranted. The focus of disciplinary power is the deviant, or rather, all that escapes from the rule and the norm. Normalization consists

in making these different distributions of normality function in relation to one another and in making the most unfavorable to be brought to those who are more favorable. We therefore have something that starts from the normal and which utilizes certain distributions which may be called more normal than others or more favorable than others. These distributions foreground the norm. The norm lies within the differential normalities. The normal is first; the norm is deduced from it; the norm is fixed and performs its operational role from the study of normalities. Therefore, I would say that it is no more a normation but, strictly speaking, a normalization (Foucault, 2008, p. 82-83).

It must be underscored that people are one among the basic operators for such changes (Foucault, 2008). This is the reason why it should circulate in so far as the dangers of such circulation are deleted. Thus, the security of the prince and his territory is no longer assured but

that of the population is and consequently of those who govern it. Acceptable marks are thus delimited instead of a law that says "no" (Foucault, 2008). According to Foucault (2008), desire is one of the main elements that implement strategies of population management. Through desire people become penetrable by power strategies. Desire allows the production of something interesting and natural for the population and the artificiality of means to govern it. In opposition to the sovereign who says 'no' to his subjects' desire, an economical and political thought is constructed in which the installed problematization for those who govern is how to say 'yes' to the people's desire.

Affirmative political policies, enunciation emergency surfaces and handicapped subject's identity

In the wake of these tactics of the State's political and economical intervention on the population, public policies must be emphasized. In fact, they trigger the investments of public resources towards activities within the social milieu, which are determined by several political and economical groups and organizations of the civil society. With regard to this process, it should be enhanced that the new social, economical and political frame established by globalization claims new issues between the State and civil society. The elaboration and the establishment of public policies consequently depend on the expansion interests in international capitalism besides those which originated within the national context and within the several segments from which civil society is made. Besides presuming investments from public resources, political policies are

the result of the dynamics of forces that establishes itself within public relationships. The latter are constituted by economical and political groups, social classes and other organizations in civil society. These relationships determine a series of activities attributed to state institutions which trigger the direction (or re-direction) of the activities in the State's administrative intervention within the social reality or in investments. In this case, the State is just an agent which passes to civil society the decisions which emerge from the co-relationship of the forces involved among power agents (Bonetti, 2006, p. 74).

It should be noted that public policies are not implemented by the State only but through several segments of society. They become agents when they return to highly discriminated groups (handicapped, Negroes, women, homosexuals and others). The need to reflect on public policies should be undertaken not merely because of their importance but because of the working of representations and identities, especially in the case of handicapped people in the discourses of the social media.

The inclusion movement, as a political requirement, may be characterized as a fragment of wider transformations that find, within the social media, the strategies for empowerment of singularity and for the valorization

of individuality and difference. With regard to current study's proposal, when public policies are made visible by the social media through the spectacularization of the handicapped body, they use the mechanisms that prescribe social behavior experienced in its daily relationship with the handicapped person. In the social media, public policies are practiced on a daily basis.

Political activities in daily exercises maintain the perspective of materializing the profoundest human dimensions within personal relationship, such as respect for individual diversity and criticism to predetermined types of behavior. In their absence, the day-to-day reality fails to link itself in the space of political activities (Maar, 2006, p. 24).

The transmission of discourses on social inclusion is the social media's mission, since transmitted images, sounds and spectacles "help contrive the web of daily life, dominate leisure time, manipulate political opinions and social behaviors and provide material with which people construct their identity" (Kellner, 2001, p.9). TV is a space for the circulation of different types of knowledge and moulds institutional behavior and identity construction. In fact, it is an instrument through which power is exercised. Items which are regularly exhibited on TV, even though for short periods of time, may become a spectacle and a cultural product. Its enunciations may produce the effects of truthfulness. In a highly singular manner, TV media may build "a history of the present" through the simulation of live-happenings which are contaminated by signs of the past" (Gregolin, 2003, p. 96). Within its discursive function, the imaginary of a social and national identity is established since

the apparent instantaneity of the media incessantly interpellates the reader by means of verbal and non-verbal texts and composes the movement of present history through the re-signification of feelings rooted in the past. Consequently, certain images of people crystallized in collective memory are constantly re-located in circulation. Interpretative movements, feelings and displacements are reenacted. The media establishes representations that are liable to be observed and felt through these figurative returns (Gregolin, 2003, p. 105-106).

TV media, as an emergence surface, is the locus for enunciations on the inclusion of people with disabilities in which they appear in their singularity within a certain community and at a determined historical moment. It may also fabricate them coexisting with other enunciations, transforming them and making them disappear. The emergence of positiveness implies several social, political, economical and historical transformations. These transformations within such a process constantly struggle for the fixation of meaning and find themselves embedded in the textures of power. The media not only becomes a mechanism through which power is exercised, but also controls the feelings in circulation. According to Tasso (2006), mechanisms support or reinforce the presence

of the media's activities on the subject-TV-viewer since the media may erase, transform and consolidate ideas of subjects with disabilities delineated by the inclusive suggestions of public policies. In the wake of the examination of the enunciation's emergence and existence conditions, it may be asked *what* people say on subjects with disability; *the manner* the identity constitution of subjects with disability is provided, so that one may finally explicit *why* the discourse of the body with disability is spectacularized and whether the spectacle is something pleasant to see or not. That is why TV discourses on the inclusion of people with disabilities re-signify the social, mythical and historical memory of these subjects.

Coupled to technological progress and to the media, the relationship between subject-space-time may be easily seen through the possibilities of "shared identities". Hall (2006, p. 74) states that "consumers are created for the same goods and clients for the same services, people for the same messages and images – among people who are distant from one another in place and time".

The decrease in place and time constructs an awareness that "belonging" and "identity" are negotiable and revocable, and that the decisions taken and the manner how individuals act are basic factors to such belonging. Bauman (2005) states that the identity issue emerges from a necessity to create a new order due to the disintegration of society's organization since those that live in the margin have invaded the central places. Belonging was thus placed as a problem and, above all, as an assignment.

The struggle for acknowledgement, individual or collective, generally develops on two fronts, although troops and arms move between the lines which depend on the conquered or attributed position according to the power hierarchy. In one of the fronts, the chosen and preferred identity is counterplaced mainly to the obstinate remains of old, abandoned and abominated identities, chosen or imposed in the past. On the other front, the pressure of other identities, worked out and imposed (stereotypes, stigmas, labels) triggered by 'enemy forces', is faced and, in the case of victory in the war, repelled (Bauman, 2005, 44-45).

Hall (2000) argues for the need of examining identity as a discursive practice. Or rather, identity may be seen

as a construction or a never-ending process – as something which is always in process. It is never completely determined – one may always acquire it or lose it. It may be always maintained or abandoned. Although it has its own conditions of existence, which include the material and symbolical resources required to maintain it, identification is entirely conditional; it is harbored in contingency. Once assured, it does not annul difference (Hall, 2000, p. 106).

It should be emphasized that, within such a perspective, the traditional and biological trend of fixing identities should be totally discarded. The re-discovery of the past is part of the process of its construction. According to Hall (2000), identities should be understood as something pro-

duced in specific historical and institutional places since they are constructed within and not outside discourse.

It should be observed that when TV adopts certain discursive practices, it establishes a place that would represent disruptions from the traditional model of the subject's identification. The discursive functioning of the media builds representation of the handicapped person, which constitute themselves by their displacement from the past and make possible the reflection on current discursive practices. They also place themselves at the disposal of institutions that promote the circulation of public policies.

Inclusive policies on the screen: An interpretation

Taking the Foucauldian Project as a method, current theoretical and analytic study withdraws itself from the idea of a model as a holistic method which may be applied to any object. Following Foucault, presuppositions are a reflection on current issues and their transposition to other objects while maintaining, according to the philosopher's suggestion, the freedom of thought and the problematization of the concrete and daily revolts.

Within this perspective, discourse analysis is an analysis of dispersion as from the description of discursive events to seek the unities formed. This occurs because, according to Foucault, the unity of discourses on an object does not occur through a describable and constant relationship of its enunciations. The unity of discourse is formed by several dispersed and heterogeneous enunciations which coexist, which are supposed, which transform or exclude themselves.

Certain dispositions which support the interpretation of discursive practice on handicapped people will be enhanced in the imbrications of Foucauldian theories. This boils down to an advertisement that illustrates the discursive practice on the inclusion of the current handicapped person as from emergency, existence and discursive possibilities conditions, helped by the questions: what, how and why something is said with regard to the theme.

A video-transmitted campaign prepared by the Association for People with Disability in the state of Paraná, Brazil, was shown on the open TV in 2009. Current research shows through the development of the description-interpretation-archeological-and-genealogical movement how Brazilian TV promotes the identity constitution of subjects with disabilities through its governmentalization.

Figure 1 is composed of 12 photograms. It also shows the transcription of narration in off by splitting the main foci or points of narrative sequence, besides the 12 scenes taken from the audio-visual tape under consideration. The illustration presents, through the instance of visibility and icon-sensory dominion, the constitutive

elements of the twelve photos – cuttings of the image in movement that compose the narrative sequence of the campaign – may be easily acknowledged due to the framing of the characters and to the perspective of the scene, with an exterior environment, excessively illuminated by sunlight. When the audio following the narration is off, one may see a street with many passer byes. A young man with Down's syndrome is focused among the people in the street.

In the meantime, media meanings do not happen at random. Technical knowledge places a specific type of language to produce determined effects and shun others. As in verbal language, the imagetic field also depends on strategies and mechanisms proper to this language, such as color, perspective, texture, voice tones and motion. The operation of these items, coupled to the dynamics used in the exhibition of images, words and sounds in the media, produces meanings that may prove, make susceptible or reinforce different form of attitudes.

The scene sequence shows three labeled doors with the enunciations: Schooling, Work and Bias. The door, a tool used in wall apertures for the entrance or non-entrance of people, animals or objects in a certain place, features a handle which opens or closes it. Although the doors are shut, they are close to people of the community who strategically go near them and place them before the person with disability who is specifically characterized by his physiognomic and behavior traits.

In the context of invisibility and symbolic dominion, the doors signify the opportunities provided when open and refused ones when closed. Both directions are thus related to given or refused "opportunities", which are actually possible and by the sequential effects of a play between words: "*overcome limitations*", "*open doors for a better life*" and "*opened from inside*."

At the start, the narration in off mentions that thousands of people with disability "open doors for a better life". The enunciation (with the verb in the present tense) expresses the subject's competence, even though it is not exercised at the moment of discourse. The strategy may indicate the constant struggle of people with disability so that they conquer an equal opportunity of access to basic things, such as accessibility of movement, schooling and work. They are in fact categories represented by the linguistic components on the doors.

The young man with such an opportunity approaches the first door and opens it with ease – it is the access door to education. In fact, "schooling" is in collective memory one of the inclusion opportunities, a panacea: a medicine for all ills whose meaning goes back to the god of medicine and cure. In society there exists the constant statement that the main role of the school is "the care of children through the transmission of socially relevant knowledge, for the formation of the citizen and the qualification of the worker" (Lombardi, 2006, p. 4).

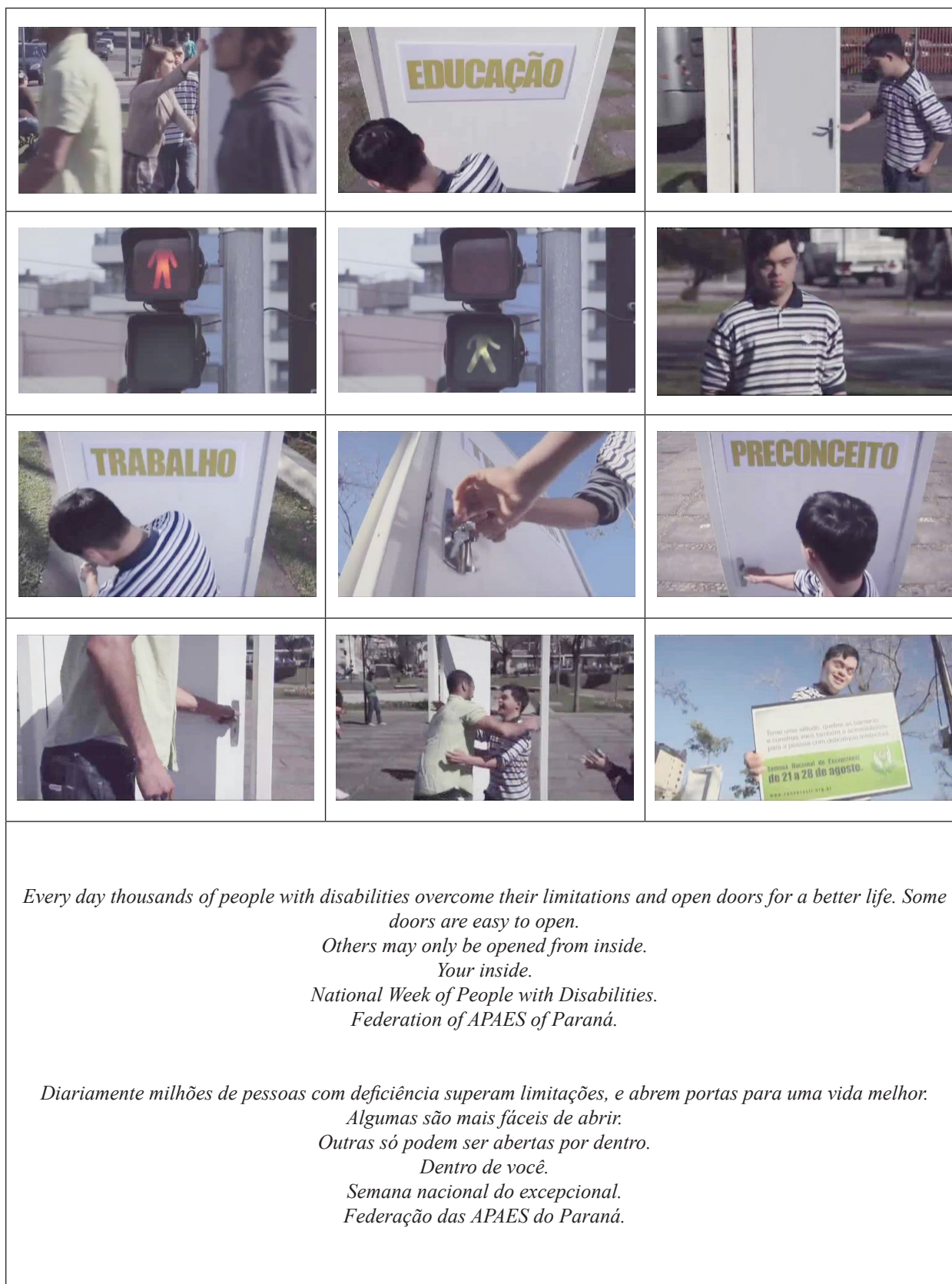


Figure 1. Transcription of the advertisement of the National Week of People with Disabilities (2009).

Figure 1. Transcrição propaganda da Semana Nacional do Excepcional (2009).

In the Brazilian political and economical scene, discourse on “redeeming education” is not different. Due to its a-historical character, the above discourse was emphasized in the 1929 crisis, in the Manifest of the Pioneers of the New Education, during World War II, during the military dictatorship and, more recently, in the new Guidelines and Fundamentals of National Education of 1996 (Lombardi, 2006, p. 4).

The enunciations that make up the collective memory on Education in Brazil produce the following effects:

(i) school for all; (ii) Education transforms; (iii) Education is the solution to the country’s social and economical problems; (iv) the social and economical development of the country depends on Education; (v) educational training is the main means towards the ascension to, prestige for and integration in the dominant spheres; (vi) education is the tool of inclusion; (vii) education develops human beings: they learn to know, make and like together – live with others –, to be (Tasso, 2008, p. 52).

Within the specific conditions of the videograph production, the young man with Down’s Syndrome does not have any difficulty in opening the door labeled “Schooling”. There is a possibility that the senses build a positive representation image that education is an opportunity so that people may exercise their citizenship – it is, therefore, an instrument of inclusion.

The schooling of people with disabilities has been organized in a specialized manner throughout history. Teaching has established terminologies and modalities that produced specialized institutions for the educational treatment of people with disabilities. In the 20th century specifically these institutions have foregrounded the Guidelines and Bases of National Education (4.024/61) which suggested the preference for the integration of the “exceptional person” to the general teaching system. Another landmark was “The National Policy of Special Education within the perspective of Inclusive Education” (Brasil, 2008). Whereas the 1988 Federal Constitution determines education as a right for all, it guarantees, as the State’s duty, “the access to higher teaching levels and the offering of specialized educational assistance”. Two important documents may be added that reinforce the legal strictures: The Children and Adolescents’ Statute and the Basic Guidelines 9.394/96 which, although they maintain the traditional idea of education (classrooms, schools and specialized services), determine the enrolment of people with disabilities within the regular teaching system and offer support services as responsibilities of the State.

The complex movement between the social, political and economical stance derived from the democratization of the school shows that, by means of such a strategy, the advertisement articulated a symbolic, cultural and socially acknowledged field (doors) with history and memory crisscrossed by pedagogical discourse. Access to schooling is thus a very real opportunity, due to the

international inclusion movement, whose initiative goes beyond the State, since it is currently implemented by the struggle of the persons with disabilities concerned. It must be emphasized that, although it is a particular type of schooling, the identification term of the door is not qualified by adjectives. In fact, during decades, the term “special education” has been employed. The strategy favors the erasure of a discursive memory of segregation within the school space and proclaims a picture of inclusion of students with disabilities in regular schools.

The space transposition of the subject with disabilities to another stage, or rather, to the regular school and not to the special one, may also be understood from the specific code of the passing image: the camera movement portrays the young man with Down’s Syndrome going from one place to another when he opens the door. It does not deal with a real inside/outside relationship since no physical architectonic limits are extant. Language realism is based on a symbolical organization that has its meaning within a determined society, in this case, the Brazilian milieu. This means that access to schooling is represented satisfactorily since the subject-viewer instigates a judgment of existence in the exclusion/inclusion relationship in and by education.

On the other hand, after the young man transposes the “Schooling” door, another visual element, an impairment, is placed on the scene: the traffic light. It represents the passage of a norm to another and signalizes permission or refusal to the subject who has passed the door and is on his progressive march. Even though the subject overcomes limitations and transposes the door, he may further encounter obstacles that impair his progress upwards.

Within the opportunity domain, the second door is identified by the term “Work”. The enunciation signifies the body’s utility by which work constitutes itself as a social identity, or rather, work is a tool so that the subject with disabilities finds his own space of symbolic valorization, consolidated by a political and social position and independence owing to the wages received.

However, in the video scene the door is a difficulty: a key is needed which symbolizes the difficulties that people with disabilities have to enter the labor market, even though it is a law-warranted right. The 1999 law (art. 93 of Law 8.213/91) foresees a quota policy, according to the firm’s size, when it stipulates differentiated percentages in contracting workers. Difficulties, represented by the key, may boil down to schooling level achieved and preparation for work, two insufficient aspects that manifest the firms’ limitations in complying with the legal aspects of the labor contract without concern in offering real inclusion conditions in the labor milieu.

The last door, identified by the term “Bias”, is closed. The young man fails to open it on his own. Another person has to do it for him “from the inside”. The visual and linguistic strategy reveals that, in spite of overcoming all barriers, a value system is still extant in society. It impairs

the democratization of social spaces based on the respect for differences as a constitutive trait of the human being. This includes a Negro who may open the door, or rather, a presence that justifies itself by the very process of inclusion.

The bias vector indicates the following precept: so that people with disability may have a better type of life and access to basic rights, it is not merely required to question the evolution of affirmative policies related to the labor market or to education but to make mandatory transformations in the family and in society. The manner the inclusion process is produced in the schools, in firms and in the families should be understood through a questioning of values that are attributed to difference in human relationships.

Foregrounded on compositional elements of visibility and invisibility planes, the dialogue between the word and the image determines the strategies and the mechanisms that lead towards the representation of people with disabilities in the advertisement analyzed. On the one hand, it has been verified that the scene privileges the representation of legal (but not to physical) accessibility to determined social spaces. What is relevant are the law-based opportunities that may warrant a better type of life for people with disabilities. On the other hand, even though guaranteed by law, it is put into effect only when “normal” subjects who live with people with disabilities overcome their own biases and transfer positive values to the different.

Final considerations

The interpretative act developed by the descriptive, interpretative archeological and genealogical movement, of the videograph production with regard to the campaign of the APAES of the state of Paraná, or rather, the National Week of the Exceptional Person in 2009, and exhibited on TV, identified the gaze on the current body with disabilities in this discursive materiality. The theme of the body with disability inscribed in this signifying materiality should be understood from bias as related to power and to mechanisms of governmentality. Under such a perspective, the position of the subject in the media occupied by the enunciator agrees with the discourse that accessibility to the basic rights of people with disabilities is a commitment of all society and not merely of the person with disability or to changes in law or to architecture.

It is a position consonant with the principle that the normality of the subject with disability requires a global and immediate transformation of the socialization processes and not a mere acceptance of rights so that citizenship may be practiced. Legality is in itself the acknowledgement of bias or, in other words, bias is a condition for the existence of laws. It should be emphasized that the respect to accessibility depends on the Other to materialize.

Strategies used by the enunciation reveal the existence of a verbal or image language linked to a symbolical organization that represent forms of governing oneself, the State and the Other. Foucault (2008, p. 132) explains “the use of strategies, more than that of law, or the use of laws as

strategies, or the maximum use of law as tactics; action so that the aim may finally be reached through a series of strategies”. Thus, the governmentality regime that establishes itself in the materiality under analysis is supported by law and placed in action through education, work and bias so that normalization becomes effective, albeit at different levels, in social reality.

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