

INTERCULTURALISM-IDENTITY

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Lefkothea Kartasidou:

Mrs. Gouleta, you can have the floor. Turn on your microphone, thank you.

Irene Gouleta:

Thanks. Good evening to all. Mrs. Kartasidou, thank you very much for the honor you gave us to participate in the beautiful and very useful organization of the festival. Thank you for the films you showed us, and we will now as a panel of this presentation discuss with our audience various issues that the films made us think about. Also, I would like to say before I start, that if there is someone in the audience or someone who wants it, if they need an English translation to tell us and we will gladly do the translation later for these people.

I will focus on disability as a social model and I would like to discuss with you that what disability creates is the creation of each society. In other words, it is a construction of our social worldview, as we saw in the films that Mrs. Kartasidou showed us in different countries. And to be clearer in what I say, I will go a little back to the first after Christ century to Epiktitos, a Greek Stoic philosopher,

who argued that nothing in life is good or bad. But, what makes things good or bad is the way we perceive them, that is, how we perceive things makes them good or bad. And Epiktitos then gave various examples for this idea. We will focus on the issue of disability and see why disability is neither good nor bad, but it is a part of life and it is what it is.

So I would like to discuss with you three short stories as examples of this very phenomenon, that is, our perception and society's perception of all issues and one of them is the issues of disability. The first example has to do with how we perceive someone's behavior and it is a personal example, I experienced this when I was a mental health counselor in America in the state of Alexandria, and one day one of my patients came to see me, which patient suffered from some kind of schizophrenia and some other diseases at the same time. This patient was from Nigeria and belonged to the Igbo tribe. He comes into my office and says to me in a very happy way and with a very big smile: "Good morning today I am very happy and I cannot hide my joy. And I ask him: "What makes you happy?", And he says: "Ah! My father died". I was surprised at that moment, but fortunately I was trained to ask questions before drawing conclusions. So, I asked him: "And tell me, what are your customs when you lose someone of your own in your country, to your girlfriend?", And he says to me: "When someone, an adult dies, then we owe out of respect that completed the cycle of life to show joy. And when a young person dies, then we have to show regret because he did not have time to complete his life cycle. "That is, this man spoke very logically and behaved as befitted his own culture. But based on my own culture it was something different, very different, it was something that in my own culture no one would do. Therefore, we are now talking about the death of his father, who, as Epiktitos said, is neither good nor bad, it is what it is and what makes it good or bad depends on our perception and our worldview. .

The second example has to do with hearing loss and deafness. In the seventeenth century, some settlers from an area of England called Kent settled on an island in Martha's Vineyard, Massachusetts. These people inherited deafness and hearing loss.

So because they stayed on this island and they did not have much contact with the outside world and the islanders got married to each other, in the 19th century the deaf and hard of hearing on this island, on this island were many. There was a person at 155 and almost every family had either deaf or hard of hearing members, ie deaf or hard of hearing. Because it was a phenomenon that occurred very often and existed in all families, it was not considered deafness or hearing loss, it was just considered that some people could, were deaf and some people were not deaf. And for this reason the inhabitants of the island had created their own sign language which was learned and spoken by all deaf and hard of hearing.

So again we have the same phenomenon, we have the phenomenon of deafness and hearing loss which in that society was not a disability. And after the 19th century, when tourists began to discover this island and want to go there on vacation and buy plots to build holiday homes, then they began to bring with them the idea that hearing loss and deafness are a disability. . And of course until then the inhabitants did not think that way.

The third example has to do again with a personal experience I had in Malawi, a country in South East Africa. Malawi is the second poorest country in the world and it has, it is not rained by the sea, it has a very beautiful big lake and people's life revolves around this lake, Lake Malawi. In this country there are many superstitions as we saw in the last video. There is a lot of superstition about white and black magic, about good and evil spirits, and many people think that disability comes from either evil spirits or that it can exorcise evil spirits. So I went to Malawi when he was serving as a State Department adviser to help this country create the program, the national special education program because there was no special education, that was in 2017.

In other words, it was something new that they were starting then and I visited, in my program were also my visits to many schools. So I visited a school outside Lilongwe which is the capital of this country, and over there I saw various different classes for blind children, for visually impaired children, for deaf children, and I was very impressed by the ingenuity of the teachers and the creativity of

their teachers, which I can tell you that any western let's say teacher would be jealous of. These people without many means do real miracles. So there, I met two little girls who were from the south of Malawi and they had albinism, as you know albinism also brings low vision and I met them in the classroom where we did braille lessons. These little girls later learned that they had fled their own parents, and had been sent from the south of the country to the central area, where the capital was, to attend this school which also had a boarding school to save their lives, because their lives were in danger. What is happening in Malawi and other areas that consider albinism a bad omen? They kidnap these children, they kill them, they cut them, no matter how horrible it sounds and they do, they try to exorcise magic, evil spirits, that is, they do black magic.

And if you go to the internet and look for the country, say, Malawi, you will see that there are also activist singers, a particular singer who has albinism and is an activist, and there have been a lot of efforts by the community of people with disabilities and other people to stop this evil and this superstition. So imagine now that albinism in another country is not bad, it is a kind of disability that can also lead to reduced vision. In Malawi, however, it is considered superstitious, a kind of evil.

So, as examples, I would like to mention and I would like to point out that, seeing all this and understanding and recognizing disability, we should focus our worldview on "from us and others" to "us". Because disability is not something that concerns others out there, it concerns us all. First of all, as humans we are subject to disability at all times, not just at birth or before we are born, but also later in life as we know it, because many disabilities come from illness, they come from accidents. Let's say my aunt, who was deaf, suffered from meningitis deafness, she was 8 years old when she lost her hearing. But also beyond the illnesses or accidents that can make us all with a disability, all of us if we claim to grow old, will get to the point where we need help with some things.

We may not hear well, we may not see well, we may not be able to walk well, we may not be able to carry things, isn't that so? Therefore, we all, at some point, either are touched by or go through

the stage of disability. For this reason, we must focus on creating a world where all of us, a world that is accessible to all of us and includes all of us from the beginning. As did the people on the island of Martha's Vineyard who did not have to be deaf or have a deaf person in their home, but everyone knew the sign language, so all the activities of the island and everyday life were done for everyone, not done some things for the hearers and some things for the deaf.

In closing, I would like to say that as evolving beings to create civilization we think about the past, what was done right, what was not done right in the past. We think about today, what is the situation that is happening in our reality today and we dream of creating tomorrow. So I would like to close with this question for our dear audience to think about and later in the discussion to discuss. So I would like all of us to think: " What kind of world, what kind of society do we want to live in? And where is the personal responsibility of each and every one of us to create this society? What do we have to do today to have it tomorrow? " Thank you very much.

Lefkothea Kartasidou:

Irini, let's give the floor now to Mrs. Gasuka, thank you very much Mrs. Gasuka. You have the floor.

Dimitra Gasouka:

Thank you. So good evening to all and I thank Mrs. Kartasidou for the invitation. It is my pleasure to be at this particular short film symposium today which highlighted very successful topics related to the lives of people with disabilities in different countries and cultures. I'm sure that as you watched the movies various thoughts, feelings and questions were born in your mind. So I would like to take a minute or two to share in the chat a thought, an emotion, or something that from what you saw at some point caused you a physical reaction. And to write it please in the chat, one word does not need much. So let's start like this and then we will continue.

Lefkothea Kartasidou:

Let's give Mrs. Gasuka some time because sometimes the messages come a little late.

Dimitra Gasouka:

Of course, we have a minute and something more ahead of us anyway, from the two minutes. I'm sure you thought something, something you felt, some physical reaction. A tightness in the stomach or something.

Lefkothea Kartasidou:

I can say Mrs. Gasuka a tightness in the chest I would say more, in the part of the heart, what sometimes a little when we are tightened by anxiety, by upset.

Dimitra Gasouka:

Yes, you were upset with what you saw obviously because of other perceptions you have? Mrs. Kartasidou...

Lefkothea Kartasidou:

No, more of a pain. Especially with the last movie this chaos that describes the "Silent Chaos" which was very intense, that is more. They have also written in frustration, horror.

Irene Gouleta:

You will allow me to share two or three things. I, I liked all the movies very much. I find all the films very interesting and it shows in different

parts of the world how disability is perceived. I personally felt two things more strongly in all the movies. The first thing was admiration for our disabled fellow human beings who spoke so honestly, so openly, so beautifully about these things they are experiencing and how they want to participate in society and be treated by everyone else. And the second thing I felt very strongly about was shame for our society, human society because we have reached the 21st century and we have not reached that point of evolution as a human species, to include all people and to give all people equal opportunities to grow and triumph in life but also to offer to their society. These are the two I mainly felt, that is, admiration for these people and also gratitude that they did what they did because one has to share one's truths with others in order to be able to change things in a society. But also a shame, a shame for our society that has not developed enough.

Marianna Karatsori:

To add to what Mrs. Gouleta said, some words that I noted while watching the movies that have to do with emotions. The first film in Bahrain, for example, started with the word "blessing", it's a blessing, I feel blessed. After this little girl in the wheelchair told us that she felt, she often felt sad and mad. This alternation of emotions, she was sometimes sad but many times she was also angry. She then spoke to us about how important it was for her to live in the community, and how she often felt from society that she was worthless, that she had no value, and that she found her worth in Christ. She specifically said [...]. After In the second film again, which had the wonderful title, the second film Wing Chair, that is, a wonderful title, a chair that gives us wings, how much of a different perspective, everything that Mrs. Gouleta used to say, that disability is a construction, it is a construction of societies, it is a way for us humans to submit for some reasons that obviously favor this technocratic system that helps us, 'helps us', organizes societies, but does not help us as human beings to make our hearts stronger, to open bridges of communication with people who look at the world differently.

This "Wing Chair" seemed to me like an amazing word, wing and chair, that is, there is the opposite. A chair fixes us while the wings, the wings open horizons and make us conquer the whole world. It was the second film in the Philippines and again the title was, if I remember correctly, "The Intricate Dance at the Wheel of Life" because we are really talking about a very complex dance. When someone is sitting in a chair and wants to dance, and he wants to spread his wings, and again here the protagonist told us "That I was angry with God", that in the beginning when he realized the seriousness I think he was a child who at 8 years old, if I remember correctly, was diagnosed with polio. He was angry with God, but then he said that this is not possible, I will embrace this, what happened to me, and then he talked about what I am, every one, a goddess and he felt that all this will embrace him with joy and we saw that there was from beginning to end joy in all that he lived, that is, this film was very optimistic. After some words I noted in his third film...

Dimitra Gasouka:

Let's pick it up a bit, Mrs. Karatsioris

Marianna Karatsori:

Yes sorry.

Dimitra Gasouka:

It does not matter, what you say is very interesting and really from everything that was said by you and Mrs. Gouleta but also by our viewers is real, we could talk for many hours, because through everything that was said feelings were heard. I am not here today to talk about the emotions that can only arise from the spectators, but these are our perceptions. As Mrs. Gouleta said, they come from the perceptions we have, but is that the reality? for disabled people

?. So I will start by telling you some things from the side of the disability movement.

Vassilia Stamouli:

Mrs Gasuka, I'm sorry for the interruption, let 's read a little bit about the feelings that have been written.

Dimitra Gasouka:

"Do you want to read them to us?"

Vassilia Stamouli:

Yes, yes, Mrs. Katerina Niko says that the personal experiences we heard were quite emotionally charged so she really felt a shiver. Mrs. Evangelia [...] reports about the disappointment and Mrs. Anthi about the shiver she felt. Mrs. Aristi Trokana tells us that she felt a tightness, while Mrs. Marianna Karatsori talks about an exchange of emotions, somewhere there was joy and somewhere there was love. Also, Mrs. Katerina Niko adds that she felt a dipole, on the one hand humanity and hope, while on the other an inhuman hatred and despair. Mrs. Athena Fanouria Kosma points out that she felt an anger for the little girl in the wheelchair who could not have the comfort she dreams of in her life. Thanks.

Dimitra Gasouka:

I thank you very much. And I saw most of the emotions were sadness, sadness, hatred, so they are among the negative emotions. Really, we could stay for hours as I said before and work a lot more on what you have written, you have felt, but I would like to be brief, so I want to develop some themes that came out of the movies about the unknown country of disability. They say that "art is inferior to life, and life is much more powerful than any art since it

simply condenses moments of reality". In many cultures, as we have seen in movies, attitudes towards disability are governed by many stereotypes, such as that disability can be caused by factors such as past lives, parental sins, god, punishment imposed on the individual and an extension to his family, as we saw in the first film 'Being Haddie', which said that both she and her family actually experience racism in some way.

The family is really stigmatized when there is some damage to a member of the family, the extended family. Mythology includes the disabled person giving him some special skill or ability. As we know Hephaestus very well, he lived in the bowels of the earth, because the spectacle of his body was such that it frightened people and other gods, and so they put him under the sea, somewhere in the bowels of the earth so that he would not be visible. Nowadays, this could be translated with the special schools that exist, with the institutions and asylums that work for people with mental, cognitive and psychiatric disabilities. As we saw in the film in Russia there were neuropsychiatric hospitals that no one knew what was going on in there, and what the people living there were suffering.

Literature, poetry, music, television, theater and cinema have contributed to the representation and dissemination of these negative stereotypes for people with disabilities. For example, there is the "beggar" of Karkavitsas, he is a living example of the position of the disabled as beggars in Greece at that time. However, as we said, life is much stronger than art and we must know that Greece, in Greece, the disability movement started in 1946, when in hospitals they killed, they actually killed the war invalids, who were the pioneers for the struggle for freedom. In 1976 in the house of the blind began the struggle of the blind with the motto of education and not begging, because until then the disabled were under the roof of the church, and whatever money they collected they gave there.

So you may be wondering why it is such an important reference to historical events. Here, too, Mrs. Gouleta somehow touched it, saying that she asked him "in your culture, what does death mean?", What does it mean when a person dies? " However, the historical events of a nation as well as of the movement or group that we may

belong to, give us information, give us information about the culture of each state and how it affects the way we see people with disabilities but also how people with disabilities see themselves. They are not cut off from culture, they are part of it. From the movies we saw, you may have wondered if there is a global culture for people with disabilities, from what I have seen I think there are some common stereotypes, such as that they are heroes of life.

At this point let me say that often, mainly on social media, we see very often some photos, some videos that show a person with a disability, who for example has amputated limbs and yet runs. So what we see is the extension of the heroism of the disabled, which is an image. This is called inspiration porn, which is inspirational porn, and is so named because it treats people with disabilities as objects, just as porn treats women as objects. I do not remember exactly what movie he was in, I think he was in the Philippines he told me, I do not remember his name now, he said I want to be an inspiration to other people. So we see that this piece for a disabled person is essentially considered to be part of the culture they are experiencing, while a disabled person with a disabled identity experiences this situation completely differently, he does not want to be an inspiration to anyone, he just wants to live.

Other stereotypes we have seen are that they have a special skill and talent and that they have vengeance and wickedness within them, because of their harm, or that because of their harm they have seen life with goodness, that they are angels on earth. We saw this in the last movie with the deaf man, who said that I became very bad because they looked at me. Really, who would not be affected when some eyes are constantly looking at him? But focusing only on the harm of the disabled, that in all the movies, we said that, we have two things, first we can forget that we are citizens of a society and can be members of different nationalities, religions, colors, professional groups, sexual orientation, etc. And the second is that the language that is the main vehicle of culture transmits cultural patterns, beliefs, perceptions and stereotypes, and in this case the rhetoric of hatred and half-disability is reproduced. The word half-

disability is essentially [...], which is an English term and has been transferred, after, after, after, how is it called?

[...]

Dimitra Gasouka:

Translated, well done, thank you. It has therefore been translated as disability which is the form of racism addressed to people with disabilities. That's why he will give me a pass to say a couple of things about the terminology that has been widely used in recent years. The term People with Special Needs with all the capitals is an outdated term, which is considered offensive since we humans have the same needs we just express them and satisfy them differently. This term was replaced in 2000 by the term People with Disabilities with the two initial letters capitals, and implies that the person is separated from his disability and simply carries it, as e.g. Man of Greek origin. Non-existent and arbitrary terms are often heard. People with skills or people with special capabilities and although he seems to want to give a positive sign, he is essentially attributing non-human characteristics to people with disabilities who enhance discrimination. Finally, the term disabled people refers to people with disabilities who claim that disability is not just an appendage but an essential part of ourselves. It is an identity we carry, since disability is a living state, our identity is structured with the given state of our industry and we do not deny that we have it or hide behind our finger.

So these terms are social. Different but above all political. In the field of disability there is a long-standing conflict between the biological and social understanding of what disability is. The prevailing models are the individual-medical model and the social model. The individual-medical model, which focuses on the individual's injury and the personal tragedy that the disabled person usually experiences, is described in medical terms as an incident. We had a lot of incidents in all six films, except one in five films. The goal of

this model is therapy, so that the person can live a more normal, normalized life. Society must invest in health services for people with disabilities and non-disabled people must support people with disabilities through charity. This model has a very deep ingrained stereotype and perception that disabled people are dysfunctional, or incompetent, or incompetent and many times we will see that the word disabled denotes disability. He is not disabled, the society is disabled. If we have a disabled democracy, we have autistic politicians. So we put this adjective in some words it shows incompetence, it shows racism, it shows discrimination.

The social model mentioned a little by Ms. Gouleta is the model that emerged from the disabled themselves who raised the issue of the oppression and marginalization we experience of disabled people in capitalist society and separated disability from harm. The injuries that exist as we separate it are visual and auditory damage, mental and psychiatric damage, kinetic, mental all these I said I think.

But the movement of the disabled and the emancipated disabled do not distinguish the disabled from harm. They are claiming the rights of all disabled people. In other words, it does not mean to claim only a ramp for an event, for example, and not to claim a parallel interpretation of sign language, or an audio description. So disability is something that is additionally imposed on our injuries, not having society taken care to include all individuals in daily life. People with disabilities face social problems that make us disabled, isolated, distant, sorry, make us isolated, excluded and invisible from our participation in society. So, as it turns out, people with disabilities are an oppressed social group.

The last thing I would like to mention is interculturalism, since that is the title of today's film screening. Interculturalism seems to aim at the interaction between different policies, cultural backgrounds, with the aim of peaceful coexistence, but also substantial interaction. The goal is to benefit all children, regardless of cultural background. In contrast to the term inclusion that we use much more disabled people in the field of disability, since it aims to include all children, without any divisive factor due to political or other characteristics. The goal is for society to include all individuals as integral members

of society who deserve respect for their entity, and to ensure structural and access to communication. I am ready for questions, no, Mrs. Karatsiori, Mrs. Gouleta, I took your role.

Irene Gouleta:

It does not matter. We would like to thank you personally and the discussion is very interesting. If I could add something to what you said, when I was in the USA and we are dealing with inclusion, I had colleagues who had a disability and they were the advisors, that is, the advisors who were responsible for inclusion, for we had a motto which is of course a well-known motto but we put it in all our programs then "nothing about us without us" and this is natural as you said that we cannot make plans for people with disabilities without including people with disabilities, disability, say national programs, national education systems, etc., we always put in the rules that the people who will be hired to do this job should be both people with disabilities and people without disabilities, depending on the qualifications of each position. But the inclusion of people with disabilities was mandatory, as was the mandatory inclusion of people from the local community and with great pleasure Mrs. Karatsiori will now have the floor.

Dimitra Gasouka:

Let me say something for a minute. Mrs. Karatsori, may I? Thanks.

Marianna Karatsori:

"Gladly"

Dimitra Gasouka:

I wanted to say that there are always laws that have a positive distinction, because we do not all start from the same base so we

do not all have the same opportunities while we should have. We are not equal, so obviously these laws are created for this very reason. People with disabilities are really what we say, they are nothing to us without us, and it is our motto to say we believe and claim it as much as we can. Thanks.

Marianna Karatsori:

Thank you very much Mrs. Gasuka, you will give us a very pragmatic explanation of all the concepts that we are constantly confronted with in our lives and it is good to know what is seen from what you said, but I think it was seen and yes from the first five films and is ultimately that this system, this society cannot understand.

That is, something else that I could find as a common denominator, as I searched and tried to understand the movies, was that everyone was talking about how the eyes felt, the indiscreet looks of the rest of the world, that is, the rest of the world does not know how to behave and many times yes, doesn't know how to express themselves. Clearly language is a social construct and many times even emotions, that is, there are times when we want to help and we do not know how and for that, what is very important is [...] to have such activities all the time everywhere. That is, it is sad that in Greece, while parallel support has started and entered for years, children do not know how to help a child who has, for example, any issue and even something, and a learning difficulty. Whenever it has to do with how we can find ways to be more helpful to each other. That is, it seems that the lack of empathy is from other people. We do not understand him at last.

Let me take it a little from the beginning, the third, the third film that was taking place in Iran showed an old man I would say was multifaceted. That is, he impressed us with how many things he did, how autonomous he was and what this man did not do, he was from what he seemed blind, he was in dangerous places, he climbed, he walked, he watched his grandson obviously, he interpreted dreams, he was a very good friend, he was building, he was making constructs, he was an engineer in the local community.

And in the fourth film there was a pair of deaf people who told us how difficult it was to communicate with the rest of the world, but also with their child, and that's something I do not know... I have to make a personal confession here, if you will allow me ... In the first years I entered the classroom, I was 22 years old in a tutoring center, I remember I had a student, who, then I was teaching in A junior, was 7, 8 years old, he was a second grader and he was very, very lively. And I was saying what to do with this child, I was also completely inexperienced and I was trying to put more activities on him. I could see that he immediately did what I gave him, but he immediately went to make a fuss with the other children of the same age. And when I met his parents, I was shocked. I thought I was too young, the parents were both deaf and they explained to me, this child knew sign language perfectly and was the interpreter between me and his parents, and his parents explained to me that the reason they send him to tutoring is not so much to learn English, it is more that he lacks the very presence of language, noise and of course coexistence with other children. And how everything changes when we know the context, but many times we do not understand and we do not understand what the needs are, and therefore we cannot meet them.

In other words, there are many moments when we all feel that if we knew something we could be much better, and for that we need to be open, to speak and for that we thank Mrs. Kartasidou very much who organizes all this with such passion and we learn from each other. And of course we thank the students, the new generation that comes and watches and is informed and we thank them especially because, they are the ones who will take the baton and in them will be the new people who will enter the classrooms, and they are the ones in whom we hope for this better world that Mrs. Gouleta asked us. We hope for this new generation of teachers.

What else to say... to conclude with what the sixth movie was saying that this silent chaos, that is, while it was showing us a city that was becoming a mess, that is, it was so much, it had so much crowd, the people were so everywhere, there seemed to be a commotion from the traffic and everything, but there was silent chaos. Silent chaos

is ultimately what is inside us when we cannot communicate what we want and ultimately what we have to give, because we can all have a little better version of ourselves. That is, in this tower of Babel that he said in silent chaos, in this movie everyone has their own language, it is important to find a little common language, a common code to communicate with each other.

And going back to the first films, I think the first five films all referred to God. The concept "man" which comes from the Greek, which comes from the Greek is from *ánō thróskō*, I look up and and I look up at the sky where in theory God is and he hugs us all. And in that sense we are all his children and we are all brothers and we must find a way to do this, this bridge of communication between us. And if I could close with something, something very beloved, simple and beloved is this poem by Giannis Ritsos " If all the children of the earth, I will not say if all the children of the earth because for the children it is easy, if all the people of the earth held hands firmly, girls and boys in a row, the circle would become very, very large and our whole earth would embrace courageously " and this captures the intercultural part that we saw through these films.

Irene Gouleta:

Thank you very much Mrs. Karatsiori, it was very nice what you told us, very interesting and the ending was. I think really gave a very nice closing to all that we discussed. We would now like to ask our audience if they would like to answer some from the questions asked, If they would like to ask some, a question to all three speakers.

Vassilia Stamouli:

Mrs Gouleta, we have some comments on the question you asked at the beginning: "In what kind of world, in what kind of society would we like to live? Where is everyone's personal responsibility and what do we have to do today to have tomorrow? " Mrs. Georgia [...] says, " You have to be happy with what you have been given. ' Mrs. Aristi

Trokana states that "I would like to live in a society with equal access for all to education, work, culture. We are all potentially disabled, we all have equal rights, empathy is something that must be cultivated in everyone and the family, the school and society itself must contribute to that." Finally, Mrs. Styliani Kotoula states that "We abdicate our responsibility and only the others are to blame and that is why social change is difficult." Thanks.

Irene Gouleta:

So we also thank our listeners very much for contributing to this discussion. Will there be a question from the audience, or a comment?

Vassilia Stamouli:

Mrs. Paraskevi Orfanidou is very grateful.

Irene Gouleta:

And we thank you.

Lefkothea Kartasidou:

Thank you very much, Mrs. Gouleta, Mrs. Gasouka, Mrs. Karatsiori for the time, I think Mrs. Gasouka raised her hand, she may have the floor, so I took it straight, I opened the microphone. I understand, Mrs. Gasuka, only by seeing you...

Dimitra Gasouka:

You have learned me now. Thank you very much. I just wanted to say a couple of things about even the words we use that have weight. For example, Mrs. Karatsiori said the word deaf and mute a while ago. The word deaf-mute is no longer widely used and I do not say it to observe something like that, but I think it is very important because it also shows how we treat people, so how we see them. The deaf are not mute, they are deaf and there is the deaf community and the culture of the deaf which I am not at all responsible for saying, but I will suggest to the students to search, to read, to be informed about all this. Also, for these [...] they were used very widely around the 90's abroad and now there is a change. The seminars that are done are called disability equality training, and they are done by the disabled themselves and they basically focus not on the simulation, not on making me feel what it is like to use a wheelchair, but to understand why we are equal, what our rights are, rights that you have that you do not hear I have and I that I cannot walk. These are very important things.

And Mrs. Fanouria said something I want to comment, yes, about the little girl in Russia, who could not live the life she wanted. The little girl in Russia could not live the life she wanted, not because it was her stroller that said at one point, it was her carriage, it was the fact that the trains were not accessible, it was because she could not go to Moscow because he had stairs everywhere, it was the problem that they had to organize other itineraries, other marches so that the little girl from Russia could join. And these are the problems we face, the obstacles beyond the perceptions of the wrong culture and the stereotypes that exist around us, are the structural obstacles. It is very important to understand this, just as it is very important to understand that disability is horizontal. There are refugees with disabilities, there are disabled people, there are [...] disabled people, there are Muslim disabled people, there are, all people can face some harm and be disabled by the society that makes us disabled. And as you mentioned the elderly, it is a hindered population, the elderly belong to the target population that the elderly, pregnant women, mothers with prams, the obese, the

fat, the obese you still know who have enough pounds that the obese with chronic diseases with pills for example cannot walk long distances, so we should facilitate all of them by creating an accessible environment. What we are essentially doing is to be able to fit everyone and everything. And we ourselves must be ready, ready to move from what the culture, the perceptions the racism that exists world is experienced by all of us. Sorry if I took your time, thank you very much again.

Irene Gouleta:

We thank you and what you have pointed out, Mrs Gasuka, is very important. Let me just say one word at the end of our very nice discussion, that you are right that this is indeed the case. But let us also say that the first step, as Mrs. Karatsiori said, to change the world into a better world that includes all people and to do this is to make this big circle that will fit us all and that we will all participate in. The first step is to do maybe what we did tonight like this, to participate together in the organization of this very nice event and to learn from everyone and all that they have to offer us. I would like to thank everyone again and Mrs. Kartasidou will probably close the evening.

Vassilia Stamouli:

We have one last comment from the public and Mrs. Moisdou says that " It is the personal responsibility of each of us to learn daily what is happening outside our comfort zone, outside our own daily life and context, to be willing to question what we know and to review day by day what he thinks he knows. "

Irene Gouleta:

We could not have had a better ending.

Lefkothea Kartasidou:

Great, thank you very much. We thank Mr. Spyros Kouzelis and only when we see him interpret with words, that is, at the same time your movement to render the English words, Mr. Kouzelis is surprising to us every day, I must say that, sorry. Thank you very much ladies. Have a good night.

Irene Gouleta:

Thanks for the invitation.

Marianna Karatsori:

Thank you.