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Guudmarka iyo Tilmaamaha:

Waxaa jirta wacyigelin sii kordhaysa oo ay qabaan qaar ka mid ah bulshada waxbarashada ee K-12 ee siyaabaha jinsiga iyo naafanimadu ay sida qotoda dheer iskugu xiran yihiin dugsiyadeena dadweynaha. Aqoonyahanno, siyaasad dejiyayaal, iyo macallimiin badan ayaa qiraya natiijoyinka walwal leh ee dhallinyarada midabyada kala duwan¹ leh ee naafada ah ee la takooro sida lagula socdo fasallada waxbarashada guud iyo kuwa gaarka ah. Qoraalkani kooban wuxuu bixinayaa: 1) hordhaca xiriirka taariikhiga ah ee u dhexeeya cunsurinimada iyo takoorka dadka naafada ah 'ableism', iyo 2) guudmarka sheegashooyinka ay sameeyeen tiro yar oo ah aqoonyahanno aqoon sare leh oo ku saabsan sinnaan la'aanta loola dhaqmo ardayda midabyada kale duwan leh ee la takooro iyo meelaynta aan isku dheelitirnayn ee ardaydaasi gelaysa fasallada waxbarashada gaarka ah. Ugu dambeyntii, qoraalkan kooban ayaa tilmaamaya tallaabooyinka waxqabadka qaarkood oo la soo jeediyay ee keeni karta sinnaan weyn iyo ka mid noqoshada ardaydani naafada ah ee midabyada kale duwan leh ee la takooro ee nidaamka waxbarashada ee Maraykanka.

Naafanimada iyo Jinsiyada ee Taariikhda Maraykanka

Sida laga soo xigtay qaar ka mid ah aqoonyahannada daraasadaha naafanimadu, cadaalad darrada la xiriirta takoorka dadka naafada ah 'ableism'² iyo cunsurinimadu waxay taariikh ahaan ahaayeen kuwo si isku mid ah iskugu xiran oo wax awood siinaya (Baynton, 2001; Erelles iyo Minear, 2010). Sida laga soo xigtay aqoonyahannada, qoraalka sifooyinka wax dhaawacaya ee ku aadan dadka taariikh ahaan la takooro, sida Dadka madow iyo muhaajiriinta aan caddaanka ahayn, ayaa cudur daar u yeelay sida loola dhaqmo ee dulmiga ku dhisan kaasi oo ah qaab sharci oo wax iska reebid, kala soocid, iyo qaabab naxariis darro ah oo la iskaga faa'iideysanayo sida is-addoonsiga (Baynton, 2001; Nielsen, 2012). Dabayaaqaadii qarnigii 19-aad iyo horraantii qarnigii 20-aad, cunsurinimada cilmiyeysan ayaa horseeday aragtida bulshada oo waxyeello leh iyo dhaqanka taranka qorsheysan 'eugenics', kaasi oo u ololeynayay

taran la xushay "selective breeding" (Barnes, 2010; Stubblefield, 2007). Dhaqdhaqaaqii taranka qorsheysnaa 'eugenics' ayaa ku baaqay adeegsiga dhalmo la'aan lagu qasbo dadka loo arko in aysan ku habboonayn "unfit" in ay dib u tarmaan, oo ay ku jiraan kuwa naafada ah, Dadka madow, iyo mujaajiriinta midabyada kale duwan leh (Barnes, 2010; Stubblefield, 2007; Nielsen, 2012). Xilliyadani taariikhiga ah waxay muujinayaan sida fikrada naafanimadu aan looga soo saari karin xididdada isirnimada ku dhisan iyo sida qaababka fikradeed midba midka kale ugu faa'iideeyo inta ay ku nool yihiin nidaamyada hadda jira.

¹ Qoraalkan kooban, waxaan erayada dhallinyarada midabyada kala duwan leh ee la takooro, ardayda midabyada kale duwan leh, iyo ardayda Madow iyo kuwa Bunniga ah ama dhallinyarada la takooro, iyo ardayda Madow iyo kuwa Latino ama dhallinyarada u isticmaalay si la isku bedbedeli karo 'interchangeably' si ay u muujiyaan dhallinyarada midabyada kala duwan leh ee aan si fiican adeega u helin, ee matalaada hoose hela, ee taariikh ahaana lagu dhex dulmiyay bulshada Maraykanka.

² Fiiri Bahl (2020)

Isku xirnaanta Jinsiyada iyo Naafanimada ee Nidaamka Waxbarashada Maraykanka

Iyada oo laga soo qaadanayo shaqada Baynton ee ku saabsan jinsiyada iyo naafanimada, Annamma, Connor iyo Ferri (2013) waxay xuseen “tiro aan isku dheelitirnayn oo ah dadka aan jinsi ahaan, qowmiyad ahaan, iyo luqad ahaan lahayn awooda xukun ‘non-dominant’ [ardayda] ay sii socdaan in loo gudbiyo, sumad loo yeelo oo lagu meeleeeyo waxbarashada gaarka ah, gaar ahaan qaybaha waxbarashada naafada, naafanimada maskaxda, iyo carqalada dhanka niyada ama ciladaha dhanka hab-dhaqanka.” Qorayaashahani waxay tilmaamayaan dabecada dhibaataada leh in qaybahani oo tiro badan oo la taaban karo leh lagu magacaabo/loo qoondeeyo ardayda Madow iyo kuwa Bunniga ah, iyada oo isku magacaabidaasi/isku qoondeyntaasi “ku tiirsan tahay xukun shakhsi ahaaneed ee shaqaalaha dugsiga halkii ay ka ahaan lahaayeen xaqiiqooyinka dhanka nafleyda.” (2013) Haddii si kale hadalka loo dhigo, wuxuu noqon lahaa mid waxtar leh in la baaro wax isku magacaabida/wax isku qoondeynta aan isku dheelitirnayn ee ardayda Madow iyo kuwa Bunniga ah ee gelaysa fasallada waxbarashada gaarka ah iyada oo laga warqabo in shaqaaluhu leeyahay karti u leeyihiin eexda jinsiyadeed oo qarsoon kaasi oo si badheedh ah dib ugu soo saara heerarka taariikh ahaan la xoojiyay ee sarreynta dadka caddaanka ah ee ceebayntooda shakhsi ahaaneed ee sumada loo yeelayo ardayda Madow iyo kuwa Bunniga ah³. Intaasi waxaa dheer, in Annamma (iyo kuwo kale) ay ku doodayaan in waxyaabaha go’aamiya qeexida naafanimadu ay iyaga laftoodu yihiin kuwo shakhsi ahaaneed oo ay inta badan isbeddelayaan iyaga oo ku xiran macnaha guud ee bulshada (Annamma, 2013; Cavendish et al., 2018), oo lagama maarmaanka ka dhigaya baaritaan muhiim ah oo ah sida qaybahani loo adeegsado si loo sii wado sinnaan la’aanta, kala soocida, iyo dhaqan rajo hoose u leh ardaydani midabyada kala duwan leh ee la takooray.

Cilmi-baaris dhawaan la sameeyay ayaa sii adkeysay sheegashooyinkii hore ee ku saabsanaa la socodka/sii daba galka isirnimada ku dhisan ee aan isku dheelitirnayn ee shakhsi ahaaneed ee gelida fasallada waxbarashada gaarka ah, taasi beddelkeeda ardayda Madow iyo kuwa Bunniga ah ayay dhici kartaa in aysan u badnayn in ay helaan adeegyada waxbarashada gaarka ah ee lagama maarmaanka ah, gaar ahaan haddii ay dhigtaan dugsii ilo hoose leh oo aqlabiyadiisu tahay ardayda Madow iyo kuwa Latino⁴ (Morgan et al., 2017; Ramey, 2015). Halkii ay ka heli lahaayeen go’aamin caafimaad oo sharci ah ee dhanka

baahida ah, gaar ahaan ardayda Madow ayay u badan tahay in ay helaan sumad loo yeelo oo ah in aan la maamuli karin “unruly,” “dhaqan ahaan halis ugu sugan yihiin,” iyo in ay yihiin “kuwo sifo ahaan liita,” taasi oo horseedaysa korjoogteyn sare, anshax marin xafdhaaf ah iyo ciqaab, iyo in ay dambiiilayaal ay noqdaan (Ramey, 2015; Annamma, 2018; Migliarini and Annamma, 2019). Ardayda caddaanka ah, taasi beddelkeeda, waxaa dhici karta in loo gudbiyo inta badan hab-dhaqan faa’iido leh iyo taageerooyin caafimaad, inta badan dugsiiyo ilo wanaagsan leh (Ramey, 2015; Annamma, 2013).

Ugu dambeyntii, hab-dhaqan la midka ah ayay dhici kartaa in uu keeno jawaabo degdeg ah, ciqaab leh, sida in la iska joojiyo ama la is cayriyo, marka ay noqoto ardayda Madow iyo kuwa Bunniga ah ayay u badan tahay in ay la kulmaan daryeel iyo in loo walwalo haddii lagu arko arday caddaanka ah (Annamma, 2018; Migliarini iyo Annamma, 2019b). Tani ayaa sheegtay, in aqoonyahanno badan ay sii wadaan in ay beeniyaan sheekooyinka cusub ee dhallinyarada midabyada kala duwan leh ee matalaada hoose hela ee ka tirsan fasallada waxbarashada gaarka ah ee ay sameeyeen Morgan iyo asxaabtiisu, oo taasi beddelkeeda xooga saaraya in tobbanaan sano oo cilmi-baaris ay tilmaamayso in dhallinyarada Madow iyo Bunniga si weyn loogu matalo waxbarashada gaarka ah (Connor et al., 2019). Sameynta taasi, aqoonyahannada iska soo horjeeda sida Connor, Cavendish, iyo kuwo kale ayaa awooda inay muujiyaan guuldarrooyinka xun ee nidaamka waxbarashada gaarka ah ee buuxinta baahiyaha dhallinyaradani midabyada kala duwan leh iyo xiritaanka farqiga muddada dheer soo jiray ee u dhexeeya sinnaanta iyo guusha (Connor et al., 2019; Cavendish et al., 2018).

Ugu dambeyntii, kala duwanaanshahani waxay saameyn xun u leeyahay mustaqbalka ardayda Madow iyo kuwa Bunniga ah. Sida ay xustay Annamma,

“...xiriirada u dhexeeya sida ardayga loogu meeleeeyo isir ahaan iyo sida laga filayo in uu wax u guto waxay had iyo jeer ahayd mid cad. Ardayda midabyada kala duwan leh waxay la kulmaan heerarka qalin-jabinta oo hoose, dhibcaha imtixaanka, iyo anshax marin iyo meel isku hayn ‘incarceration’ heerkoodu sarreeyo. Kuwo badan oo ka mid ah natiijooyinkani ayaa lala xiriiriyay eex cad iyo mid qarsoon, taasi oo keenta rajo hoose oo ay qabaan ardayga dugsiiyadu oo ku saabsan awoodaha ardayda Madow iyo kuwa Bunniga ah.” (Annamma, 2018)

³ Ogow in u qoondeynta ardayda ee fasallada waxbarashada gaarka ah aysan ahayn mid si toos ah u tilmaamaysa ceebaynta sumada loogu yeelayo ardayga ee ku saleysan isirnimada; taasi beddelkeeda, waa malayn qarsoon oo ah in ardaydani aysan ahayn kuwo dhaqan ahaan, dabecad ahaan, ama garaad ahaanba u diyaarsan in ay maareeyaan waxbarashada caadiga ah, ama si kale u dhig, ama malaynta ah karti darro, “presumption of incompetence” oo loo nisbayn karo eexda jinsiyadeed oo qarsoon.

⁴ Latino waxaa loola jeedaa dadka aan caddaanka ahayn ee leh dad ay ku abtirsadaan oo ka soo jeeda Latin Ameerika. Tixraacyada qaarkood waxay isticmaalaan ereyga ah Hispanic oo lagu beddeli karo Latino. Qaar baa hadda doorbida in ay isticmaalaan erey jinsi ahaan dhexdhexaad ah Latinx.

Saameynta Siyaasadda iyo Waxyaabaha Tallaabada laga qaadi karo⁵:

Si loo xaqiijiyo in si buuxda loogu wada siman yahay, loo wada dhan yahay, oo la xoojinayo waxbarashada loogu talagalay ardayda midabyada kale duwan leh ee la takooro ee ku nool Maraykanka, macallimiinta iyo maamulka dugsigu waxay wax ka bilaabi karaan tallaabooyinka soo socda:

1. In ay ka go'an tahay fahamka cawaaqibka xun ee sii wadida waxa Subini Annamma ugu yeerto "the pedagogy of pathology" (2018), halkaasi oo ardayda naafada ah ee Madow iyo kuwa Bunniga ah korjoogteyn sare ku sameeyaan, sumcad xumo sare u yeelaan oo si aad ah u ciqaabaan macallimiinta iyo shaqaalaha dugsigu, iyada oo sababtu tahay eex qarsoon oo jirta iyo dhaxalka cunsurinimada iyo takoorka dadka naafada ah 'ableism' (Migliarini iyo Annamma, 2019a). Tababarka degdega oo ah ka hortagga cunsurinimada iyo ka hortagga takoorka dadka naafada ah ee habka waxbarida 'pedagogy' ayaa la sameyn karaa si loo bilaabo baabi'inta eexdan sida aadka waxyeellada u keenaysa.

2. Hirgelinta heerarka la dejiyay oo si cad uga soo horjeeda cunsuriyiinta iyo dadka takoora naafada ah 'antiableist' ee fasalka dhexdiisa oo muhiimada siin doonta waayo-aragnimada ardayda naafada ah ee Madow iyo kuwa Bunniga ah, oo ay ku jiraan ballaarinta manhajka si loogu daro taariikhaha iyo guulaha hoggaamiyayaasha naafada ah ee midabyada kala duwan leh ee u dagaalamaya cadaaladda jinsiyadeed iyo cadaaladda naafada, sida Harriet Tubman, Fannie Lou Hammer, iyo Brad Lomax (Annamma, 2018; Thomson, 2018).

3. In la iska caabiyo heerarka hoose ee ka qayb qaadashada, kormeerida xad dhaafka ah, iyo hal abuur la'aanta lagu maamulo fasallada waxbarashada gaarka ah ee ay sida xaqdarrada ah dhigtaan ardayda naafada ah ee midabyada kala duwan leh (Annamma, 2018). Dhiirigelinta hal abuurnimada, dhaqdhaqaaqa, iyo farxada ka dhaxaysa ardayda naafada ah ee midabyada kala duwan leh, iyada oo la og yahay eexda qarsoon ay si joogto ah uga shaqeynayso in ay wiiqdo sinnaanta naafada ee fasallada. In muhiimad la siiyo oo la sharfo ardayda midabyada kala duwan leh – fiiro gaar ah la siiyo oo la xuso taariikhahooda gaar ahaaneed iyo mid qoys, sheekooyinkooda, iyo halgankooda gaarka ah.

"...cadaalad darrada la xiriirta takoorka dadka naafada ah 'ableism' iyo cunsurinimadu waxay taariikh ahaan ahaayeen kuwo si isku mid ah iskugu xiran oo wax awood siinaya."

4. Wadajirka - Annamma (2018) waxay u dooda macallimiinta si ay muujiyaan wadajirka halganka ay ku jiraan ardayda naafada ah ee Madow iyo kuwa Bunniga ah ee safarkooda K-12. Ardayda naafada ah ee midabyada kala duwan leh waa kuwo caqli badnaan kala duwan leh oo buuxda waxayna awoodaan in ay iska caabiyaan siyaabaha kala duwan ee loo takooro isla markaana loo dulmo, ee gudaha iyo dibada fasallada Maraykanka labadoodaba (Annamma, 2018). Ardayda naafada ah ee aqoonsiga badan leh ee la takooro 'multiply-marginalized'⁶, iyada oo la og yahay in macallimiinta, la taliyayaasha, iyo shaqaalaha dugsigu ay taageersan yihiin oo naxariis u hayaan safarkooda gaarka, oo si dhab ah loo arkay, loo dhageystay, oo loo qiimeeyay, waxay keeni kartaa isbeddel marka aan si firfircoon u bilawno baabi'inta nidaamyada cunsurinimada ku dhisan iyo takoorka dadka naafada ah 'ableism' ee ka jira dugsiyadeena iyada oo ujeedadu tahay in la gaaro ka mid noqosho dhab ah ee dhammaan ardayda.

⁵ Waxaa laga soo qaatay Annamma, Connor iyo Ferri (2013) iyo Annamma (2018).

⁶ Fiiri Bahl (2020) wixii la xiriira dooda ku saabsan ereygan.

Tixraacyada (oo ku qoran Ingiriisi)

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Seema Bahl, M.A., M.I.A. waa macallimad cashar ka bixisa kulliyadda ee Waaxda Cilmiga Bulshada oo ku taala Bellevue College iyo Jaamacadda Washington Dugsigeeda Shaqada Bulshada. Seema waxay dejisay oo soo dhigtay koorsooyinka daraasadaha naafanimada, daraasadaha jinsiga, caafimaadka cilmiga bulshada. Intaasi waxaa dheer, in Seema ay daabacday maqaallo tacliimeed oo ku saabsan hooyonimada iyo waxqabadka flamenco ee macnaha guud ee cadaaladda naafada. Waxay sidoo kale u shaqeysaa oo tahay Shaqaale Wakiil ka ah Waxbarashada ee Xafiiska Guddoomiyaha Gobolka ee Wakiilka Waxbarashada. Doorkani, waxay la shaqeysaa qoysaska, macallimiinta, dugsiyada, iyo kooxaha bulshada ee guud ahaan Washington State si loo xalliyo dhibaatooyinka saameeya waxbarashada ardayga, fududeynta xiriirka ka dhexeeya daneeyayaasha, iyo horumarinta sinnaanta waxbarashada iyo ka mid noqoshada.
