

Hordhaca iyo Ujeedada:

Naafanimada ayaa ah mid aad ugu badan bulshada dhexdeeda, oo hadda la diiwaan geliyay in ay saameyn ku yeelanayso afar meelood meel meel ka mid ah dadka waaweyn Maraykanka (CDC, 2018). Iyada oo la tixgelinayo in dadka naafada ah ay yihiin kuwa ugu badan kooxaha laga dhigay kuwo laga tiro badan yahay ee Maraykanka, tallaabo muhiim ah oo lagu horumarinayo sinnaanta waxbarashada iyo ka mid noqoshada nidaamyadeena dugsiya K-12 waxay noqon doontaa in la helo faham aasaasi ah oo ah qaabka Daraasadaha Naafanimada Muhiimka ah iyo soo ifbixida Dhaqdhaqaaqa Cadaaladda Naafada. Qoraalkani kooban wuxuu bixinayaa guud marka naafanimada ee in ay tahay qayb bulsho iyo hordhaca Dhaqdhaqaaqa Cadaaladda Naafada, taasi oo hagi karta oo la isku wargelin karo dhaqamada ka mid noqoshada fasalka K-12.

Luqadda Takoorka Dadka Naafada ah iyo Naafanimada

Ableism waxaa lagu qeexi karaa in ay tahay "takoor u xaglinaya dhanka dadka caafimaadka qaba" (Linton, 1998) ama haddii si gaar ah loo eego ah "dulmi, nacayb, aragtiyo qaldan oo la iska aamisan yahay, ama takoor ka dhan ah dadka naafada ah oo ku saleysan naafanimada dhab ah ama mid la iska maleeyay iyo aaminsanaan ah in dadku kala sarreeyaan ama kala hooseeyaan, ay leeyihiin tayada nololeed oo wanaagsan, ama leeyihiin nolol qiimo badan leh ama istaahilaan in ay ku noolaadaan oo ku saleysan naafanimada dhab ah ama la iska maleeyay" (Brown, n.d.). Ableism waa wax nidaamsan oo ku baahsan bulshadeena dhexdeeda, iyada oo sida cunsurinimada, takoorka ku saleysan jinsiga 'sexism', aaminsanaanta jinsiga labka/dheddiga oo kaliya 'heteronormativity', iyo nacaybka dadka ka yimid wadamada kale 'xenophobia', takoorka dadka naafada ah 'ableism' ay nasiib darro ahaayeen mabda'a aasaasiga u ah ee dugsiyadeena ku gaareen go'aanada ku saabsan sida ardayda naafada ah loogu daro fasallada K-12, iyada la adeegsanayo kala soocida gelinta fasallada waxbarashada gaarka ah midkood ama ka mid noqoshada qaldan ee jawiga waxbarashada guud. Sida ay xuseen Baglieri iyo Lalvani (2020),

Jiritaanka fasallo gaar ahi waxay sii xoojinayaan fikrada ah in dadka qaarkiis uu kala duwan yahay oo aan wax lagu barin karin meel la mid ah ta qof kasta oo kale...Kala soocidani u dhaxaysa carruurta naafada ah iyo kuwa aan ahayn naafada waxay u saamaxdaa takoorka dadka naafada ah 'ableism' in uu sii kordho isaga oo sii xoojinaya wax ceebaynta waxayna u diidaysaa fursadaha dabiiciga ah ee isdhexgalka carruurta kala duwan ee kartida leh.

Iyada oo muhiim u ah baabi'inta takoorka dadka naafada ah 'ableism' waa baahi loo qabo in la qaato luqad ixtiraam leh oo ay si taxaddar leh u eegen hoggaamiyayaasha bulshada naafada ah (oo ay ka mid yihiin aqoonyahannada daraasadaha naafanimada iyo dadka u dhaqdhaqaaqa naafanimada) marka ay ardayda naafada ah u gudbinayaan fasalka. Tusaale ahaan, Simi Linton, Lydia Brown, iyo kuwo kale ayaa caddeynaya in halkii ardayda lagaga tilmaami lahaa in ay yihiin "kuwo lagu hayo kursiga naafada," "la dhitaabaysan 'Down Syndrome,'" "curyaan ah," oo "si gooni ah awood u leh," ardayda naafada ah waa in lagu tilmaamaa in ay yihiin kuwo "isticmaalaya kursiga naafada," "la nool xanuunka Down Syndrome," "qaba Down Syndrome," ama kaliya "naafo ah ama la nool naafanimada" (Linton, 1998; Brown, n.d.). Sida lagu xusay deeqda waxbarasho ee daraasadaha naafanimada, qaybta naafanimadu labadooduba waa dhismaha bulshada, tusaale, macnaheedu waa mid wax laga beddeli karo oo ku xiran go'aanada bulshada ee waqti taariikhi ah gudihis (Annamma, Connor, iyo Ferri, 2013; Wendell, 1996), iyo aqoonsi lagu faano, oo ay sababtu tahay faa'iidooyin bulsheed oo uu gaaray Dhaqdhaqaaqa Xuquuqda Naafada (Longmore, 2003). Marka tani la eego, ereyga waxaa sheegtay bulshada naafada ah in uu yahay qaybta siyaasadda-bulsheed marka loo eego aqoonsade caafimaad.

Bulshada naafada ah waxay sameynaysaa kala duwanaansho cad oo u dhexeeya luqadda qofka la soo horreysiinayo 'person first' ("qof qaba naafanimo") iyo aqoonsiga-qofka la soo horreysiinayo 'identity-first' ("qof naafo ah"). Ku faanida naafanimada iyo dhaqdhaqaaqa Cadaaladda Naafadu waxay doorbidaan dhanka luqadda aqoonsiga-qofka la soo horreysiinayo 'identity-first', iyada oo sheegashada aqoonsiga naafanimada ("Waxaan isku aqoonsanahay qof naafo ah") ay macnaha siyaasadda-bulsheed ku lifaaqayso waayo-aragnimada nololeed ee qofka. Haddii si kale hadalka loo dhigo, naafanimada waxay udub dhexaad u tahay in qofka la sumadeeyay oo uu yahay sifaha aasaasiga ah ee meel dhiga qofkaasi dhaqan ahaan iyo bulsho ahaanba (Simonsen iyo Mruczek, n.d.). Habkani oo kale, sheegashada naafanimada ee in ay tahay aqoonsi aasaasi ah waxay oggolaanaysaa sheegashada xoogan ee ku faanida naafanimada iyo in lagu baaqo xuquuqda naafada iyo cadaaladda naafada.

Qaabka Caafimaadka iyo Qaababka Bulshada ee Naafanimada

Mid ka mid ah horumarkii ugu muhiimsanaa ee taariikhda naafanimadu wuxuu ahaa aasaaska Qaabka Bulshada ee Naafanimada. Naafanimadu waa mid taariikh ahaan goobaha caafimaadka looga fahmay; in ay tahay xaqiiqo dhanka nafleyda ah iyo musiibo shakhsi oo laga guuleysto (Shakespeare, 2010; Oliver, 1990). Sida loo arkay naafanimada waxaa loo bixiyay Qaabka Shakhsi ahaaneed ama Qaabka Caafimaadka ee Naafanimada (Oliver, 1990; Shakespeare, 2010). Sida ku cad qaabkani, kaasi oo weli ah aragtida ugu weyn ee naafanimada ee waxbarashada gaarka ah maanta (Valle iyo Connor, 2019), kuwa leh naafanimada dhanka jirka ah, dareenka iyo garashada waxaa la arkay in ay yihiin "kuwo bani'aadanimo hoose leh," iyo "hoos u dhac shaqo" oo lagama maarmaan ka dhigay faragelin caafimaad si loo daaweeyo "cure" dadka si ay u noqdaan kuwo si buuxda daaweeyay, dhammeystiran, oo xubno bulshada wax ku biirinaya (Shakespeare, 2010; Oliver, 1990). Si kastaba ha ahaatee, Qaabka Caafimaadka ee Naafanimadu wuu ku guuldareystay tixgelinta heerka uu gaarsiisan yahay deegaanka la dhisay wax uga reebay dadka naafada ah kaliya in ay yihiin kuwo aan jir ahaan la gaari karin 'physically inaccessible'. Aqoonsiga guuldarrooyinkaasi waxay horseeday fikrad u yeelida Qaabka Caafimaadka

ee Naafanimada, kaasi oo ka soo baxay shaqada dadka u dhaqdhaqaaqa ragga caddaanka ah ee jir ahaan naafada ah ee ku nool Britain kuwaasi oo isku magacaabay Ururka Dadka Jirkoodu Daciifka yahay ee Ka soo horjeeda Kala soocida (UPIAS) (Shakespeare, 2010). Sida laga soo xigtay taageerayaasha Qaabka Bulshada ee Naafanimada, dadka naafada ah waa koox taariikh ahaan ay la takooray, lagu dulmiyay caqabado ay si macmal ah u dhistay bulshadu oo la xiriira ka qayb qaadashada. Bayaankoodii sanadkii 1975, UPIAS waxay u andacootay:

Aragtidayada ahaan, waa bulshada kuwa curyaamiya dadka jirkooda daciifka yahay. Naafanimada waa wax mararka qaarkood looga faa'iideysto daciifnimadeena 'impairments'; sida aan u nahay kuwo si aan loo baahnayn loo go'doomiyay oo looga reebay ka qayb qaadashada buuxda ee bulshada. (Shakespeare, 2010)

Tallaabooyinka La qaadi karo iyo Taloooyinka:

Baglieri iyo Lalvani (2020) waxay xuseen muhiimada wax ka qabashada takoorka dadka naafada ah 'ableism' ee dugiyada:

Waxaan...marag ka ahayn, guud ahaan waayo-aragnimadayada shakhsi ahaaneed iyo la shaqeynta kuwa la soo kulmay in gooni looga saaro bulshada ama takoorka ka jira dugsiyada, in uusan kaliya waxyeello u lahayn natiijooyinka ku guuldareysiga bulshada ee in ay su'aal ka keento dulmiga lagu hayo dadka naafada ah, balse sidoo kale awooda fikradahani marka ay dadku si lama filaana u wax u xaqiiqsadaan taasi oo beddesha fahamka naafanimada qofka iyo dadka kale.

Waa lama huraan in shaqaalaha iyo macallimiinta dhiga maaddooyinka oo dhan la tababaro si ay u fahmaan muhiimada qaabka daraasadaha naafanimada si ay qaabkani ugu daraan manhajkooda iyo habkooda waxbarida 'pedagogy'. Tani waxaa ka mid noqon doona:

a. Tababarka shaqaalaha iyo macallimiinta ee muhiimada ay leedahay isticmaalka luqadda aan ahayn takoorayn dadka naafada ah 'ableism' ee gudaha iyo dibada fasalka, oo ay dheer tahay in la baro shaqaalaha iyo macallimiinta in ay fahmaan farqiga u dhexeeya luqadda qofka la soo horreysiinayo 'person-first' marka loo eego aqoonsiga-qofka la soo horreysiinayo 'identity-first'.

b. In wada hadal lagu yeesho fasallada oo dhan oo ku saabsan caqabadaha dhanka bulshada ee ku aadan ka qayb qaadashada dadka naafada ah. Tani waxaa ka mid noqon kara hirgelinta hawlaha fasalka ee eegaya gelitaanka jireed iyo barida ardayda wax ku saabsan qorshaha caalamiga ah.

¹ Taloooyinka waxaa laga soo qaatay Valle iyo Connor (2019).

c. In carabka lagu adkeeyo in naafanimadu ay tahay mid u jirta fikrad ahaan oo macnaheedu yahay mid la beddeli karo oo bulsho dhisatay.

d. Caadiyeynta naafanimada ee in ay tahay qayb dabiici ah oo bulshada ka mid ah iyo waayo-aragnimada dadka. Tani waxay ku baaqi doontaa in si joogto ah diiradda loo saaro naafanimada fasalka dhexdiisa iyada oo la adeegsanayo sheekooyin wanaagsan iyo tusaalooyin xaqiijiyaya dadka naafada ah oo ku jira casharrada.

e. In muhiimada la siiyo waayo-aragnimada dadka naafada ah, oo aan laga xishoon wada hadalada ku saabsan IEP-yada, caawiyayaasha macallinka, iyo fasallada waxbarashada gaarka ah (iyada oo la ilaalinayo qarsoodinimada iyo xuquuqda is-shaacinta).

Dhaqdhaqaaqa Xuquuqda Naafada

Dhaqdhaqaaqa Si Madax bannaan u Noolaanshaha, iyo Dhaqdhaqaaqa Xuquuqda Naafada ee weyn, ayaa soo baxay intii lagu jiray 1960-yadii iyada oo ay jirtay dhiirigelin laga helay guulihii sii kordhayay ee Dhaqdhaqaaqii Xuquuqda Madaniga ah (Nielsen, 2012; Longmore, 2003; Baglieri iyo Lalvani, 2020). Dhaqdhaqaaqa Xuquuqda Naafada waxay ujeedadiisu ahayd gaarida sinnaanta bulshada dhexdeeda iyo in meesha laga saaro takoorka ka dhanka ah dadka naafada ah iyada oo la adeegsanayo ansixinta sharciyo iyo siyaasaddo ilaalin doona shacabka, xuquuqda siyaasadeed, iyo dhaqaale ee dadka naafada ah ee ku nool Maraykanka. Iyada oo ay inta badan horseed ka ahaayeen dad caddaan ah, wax bartay, dadka wax u dhaqdhaqaaqa oo dabaqadda dhexe ka soo jeeda oo leh naafanimu jireed (Frederick iyo Shifrer, 2018), dadka u dhaqdhaqaaqa xuquuqda naafada ayaa daneynayay in meesha laga saaro caqabadaha dhanka bulshada ee helitaanka si ay si buuxda uga qayb qaadan karaan bulshada.

Sida uu Dhaqdhaqaaqa Xuquuqda Naafada u ahaa mid awood badan oo hawshiisu u tahay mid degdeg ah, waxaa caddaatay in aan dadka naafada oo dhan sidii ku habbooneyd loogu adeegin ama aanan loogu

“ableism works hand-in-hand with other forms of oppression and stresses...”

matalin wax dalbashada iyo guulaha dhaqdhaqaaqaan. Dadka naafada ah ee sidoo kale ahaa Madowga, Dadka dhulka loogu yimid, ama dadka kale ee midabyada kala duwan leh, dadka ah LGBTQ², saboolka ah, dadka saboolka ah ee aan guryaha lahayn iyo kuwa aan sharciga lahayn iyo dadka kale ee isirka loo yeelay ‘racialized’ ayaa la kulmay takoor gaar ah iyo mid isku dhafan kaasi oo aan lagu sixi karin fulinta sharciyada iyo siyaasadaha uu sida adag ugu guuleystay Dhaqdhaqaaqa Xuquuqda Naafada (Sins Invalid, 2019).

Bulshada iyo Dhaqdhaqaaqa: Waa maxay Cadaaladda Naafadu?

Waxaa jiray baahi degdeg ah oo loo qabay in la aqoonsado dadkaasi naafada ah ee la kulmay dulmiga ee wax laga reebay oo ku saleysan aqoonsiyo kale “othered”, ama dadka naafanimada ah ee aqoonsiga badan leh ee la takooro “multiplymarginalized”, in leeyihiin waayo-aragnimada takoorka bulshada oo ka duwan ta ay la kulmeen dhaqdhaqaaqa naafada ee guud. Macnahaasi guud, Dhaqdhaqaaqa Cadaaladda Naafada ayaa dhashay. Dhaqdhaqaaqa Cadaaladda Naafada wuxuu ahaa mid xoreynku saleysan, qaab dhaqdhaqaaq oo isku dhafan oo ay sanadkii 2005 abuurtay Sins Invalid, kaasi oo si cad muhiimada u siinayay dadka Madow iyo kuwa Bunniga ah, LGBTQ, dadka naafada ah ee saboolka ah, iyo kuwa aan sharciga lahayn ee isirka oo yeelay ‘racialized’ si looga hortaggo oo loola loolamo caddaanka iyo in arrin-kaliya diiradda la saaro ee Dhaqdhaqaaqa Xuquuqda Naafada ee guud. Cadaaladda Naafada ayaa ku adkeysatay, ereyada Lakshmi Piepzna-Samarasinha iyo Stacy Park Milbern, “ee in takoorka dadka naafada ah ‘ableism’ uu si dhow ula shaqeeyo noocyada kale ee dulmiga iyo cadaadiska soo gaara dadka naafada ah ee aqoonsiga badan leh ee la takooro ‘multiply-marginalized’ si ay u abuuraan dhaqdhaqaaqyo iyo abaabul ka dhasha xoogooda, nuglaanshahooda, iyo jirkooda/maskaxdooda iyo garaadkooda” (Northwest Health Foundation, 2018).

² Erey la soo gaabiyay oo ay leeyihiin Gabdhaha jecel gabdhaha kale ‘Lesbian’, Ragga jecel ragga kale ‘Gay’, Kuwa labbada jinsiba jecel ‘Bisexual’, Qof bedeshay jinsiga ‘Transgender’, iyo Dadka leh jinsiga aan caadiga ahayn ‘Queer’.

³ Sins Invalid waa mid ka jira Bay Area, oo ah mashruuc waxqabadka iyo xoreynta oo saldhigiisu yahay California, oo muhiimada siiya dadka naafada ah ee Madow iyo Bunniga ah, LGBTQ, saboolka iyo farshaxannada iyo dadka wax u dhaqdhaqaaqa ee hab-dhiska dareenka oo gaar ah leh ‘neurodivergent’.

Tallaabooyinka La qaadi karo iyo Talooyinka: Sida la Iskugu wargeliyo Ka mid noqoshada Fasalka oo Lagu hoggaaminayo Tobban Mabaadii'da Cadaaladda Naafada

Codadka aasaasay Dhaqdhaqaaqa Xuquuqda Naafada, Patty Berne iyo Sins Invalid, waxay soo bandhigeen liiska mabaadii' muhiim ah oo wax lagu hagayo oo ku jira Buugaagtooda Cadaaladda Naafada oo loo yaqaan "Skin, Tooth, and Bone." Si awood buuxda loo siiyo ardayda naafada ah, gaar ahaan kuwo leh isku xirnaanta aqoonsiyada la takooro, waan ka faa'iideysan lahayn marka aan eegno mabaadii'dan, iyo qaabka cadaaladda naafada guud ahaan, si loo hago maamulka fasalkeena. Hoosta waxaa ku qoran tobban mabda', oo ay weheliyaan talooyin ku saabsan sida loo hirgeliyo mabaadii'dani cadaaladda naafada ee fasalka dhexdiisa.

1. Isku xirnaanta⁴ -

Kaliya ma nihin naafo, ee waxaan sidoo mid kastaa ka socdaa waayo-aragnimo gaar ah oo jinsiyadeed, dabaqadeed, dareenka dhanka galmada, da'eed, asal diimeed, goob deegaan, xaalad muhaajirnimo, iyo waxyaabo badan (Sins Invalid, 2019).

Haddii aan ku dadaalayno manhaj si buuxda loogu wada dhan yahay oo lagu darayo cadaaladda naafada, waa in aanu mudnaanta siinaa nuxur ah isku xirnaan 'intersectional', dhaqan ahaan karti leh, ka soo horjeeda cunsurinimada, iyo takoorka dadka naafada ah 'antiablist'. Waa in aan u aragnaa ardayga naafada ah iyo LGBTQ ee midabyada kala duwan leh kuwo iftiin wanaagsan ku dhex leh buugaagta waxbarashada, derbiyada fasalka korkooda, iyo aflaanta iyo fiidiyowiyada la isku tuso fasalka dhexdiisa. Cadaaladda Naafadu waa in ay noqotaa mawduuc hagaya guud ahaan manhajka oo dhan – Ingiriisiga, xisaabta, cilmiga bulshada, sayniska, waxbarashada jirka, iyo farshaxanka.

2. Hoggaanka ay markaa inta badan saameysay -

"Iyada oo muhiimada la siinayo hoggaanka kuwa ay inta badan saameysay, waxaan nafteena ka dhignaa mid degan marka ay jiraan dhibaatooyinka dunida ee dhabta ah oo helnaa istiraatiijiyado wax iska caabinta" (Sins Invalid, 2019).

Ka mid noqosho buuxda waxay sidoo kale aqoonsan doontaa baahida loo qabo in ardayda ah ee aqoonsiga badan leh ee la takooro 'multiply-marginalized' si ay iskugu arkaan kuwo lagu matalo boosaska dhanka awooda. Tani waxaa wax lagaga qaban karaa iyada lagu dadaalo in la shaqaaleysiiyo shaqaale, macallimiin, iyo caawiyayaasha macallinka ee sidoo kale naafanimada kala duwan leh 'intersectionally', dadka midabyada kala duwan leh, iyo LGBTQ.

Dadkani lagu dayan karaa waxay noqon karaan kuwo damqasho weyn leh iyada oo sababtu tahay waayo-aragnimada nololeed oo shabahaysa mida ardayda naafada ah ee aqoonsiga badan leh ee la takooro 'multiply-marginalized'. Dugsiyada waxay sidoo kale bilaabi karaan barnaamijyada la talinta iyo naadiyada ku saleysan dugsiga oo loogu talagalay ardayda aqoonsiga badan leh ee la takooro "multiply-marginalized" kuwaasi oo ay hoggaamin karaan dadka waaweyn ee aqoonsiga badan leh ee la takooro "multiply-marginalized" iyo la taliyayaasha bulshada dhallinyarada ah oo u doodi doona isla markaana awood siin doona ardaydani.

3. Isku-tiirsanaanta -

Sins Invalid waxay tilmaamaysaa "waxaan buuxinaa midba midka kale baahidiisa marka aan horumar ka sameyn dhanka xoreynta..." Dadka dhallinyarada ah ee naafada ahi waa inay ogaadaan in naafanimadu tahay aqoonsi qiime leh, oo dadka naafada ahi ay wax isku biiriyeen oo midba midka kale u soo adeegay iyo bulshada guud ahaan taariikhda. Macallimiintu waxay taageeri karaan ka mid noqosho buuxda iyaga oo taageeraya baahida qof kastaa u qabo meelo la geli karo; macallimiintu waxay bilaabaan kulamada fasalka iyaga oo sheegaya baahiyahooda gelitaan ee gaarka ah (iyada oo aysan daruuri ahayn in ay tahay naafanimadu awgeed) oo lagu daydo waxa ay u egtahay in laga dhigo mid caadi ah oo aan la ceebayn gelitaanka iyo qorshayaasha la sii dejiyay ee fasalka dhexdiisa.

Hab kale oo shaqaalaha dugsiga iyo macallimiintu mid caadi ah uga dhigi karaan gelitaanka iyo isku tiirsanaanta loogu talagalay ardayda naafada ah ee aqoonsiga badan leh ee la takooro 'multiply-marginalized' waa in si damqasho iyo naxariis leh jawaab looga bixiyo baahiyaha gaarka ah iyo caqabadaha noloshooda. Tusaale ahaan, haddii uu walwal iyo dhibaato adag ka jirto guriga, horseedaysa dhibaatooyin ka jira dugsiga (maqnaansho, in aan diiradda wax la saarin, iwm.), macallimiinta iyo shaqaaluhu waxay diiradda saari karaan gelitaanta, daryeelka, dhageysiga iyo dhiirgelin halkii ay ka sameyn lahaayeen cunaqabatayn iyo ciqaab.

⁴ Isku xirnaantu 'intersectionality' waa erey ay isku-ladheen 'coined' aqoonyahannada dumarka u dooda ee Madow ee Kimberle Crenshaw.

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. Seema waxay sidoo kale u shaqeysaa oo tahay Shaqaale Wakiil ka ah Waxbarashada ee Xafiiska Guddoomiyaha Gobolka ee Wakiilka Waxbarashada. Doorokani, 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.
