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CRITICAL DISABILITY STUDIES AND MAD STUDIES: ENABLING NEW PEDAGOGIES IN PRACTICE

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Abstract

I draw theoretically on the works of critical pedagogues to unpack my instructor experiences developing and teaching critical disability studies (CDS) and Mad studies in university contexts. My intent is to insert CDS and Mad pedagogies into the literature in adult education, where such discourses have been and continue to be absent from critical pedagogy in general and from teacher education more specifically. In this paper, I offer a critique of the absence of CDS and Mad studies-informed approaches and perspectives in critical pedagogy in ways that may inform adult education. CDS and Mad studies can also help us to unpack the often ableist and sanist nature of Canadian teacher education.

Résumé

Mes théorisations font appel aux travaux de pédagogues critiques afin d'analyser mes expériences de développement et d'enseignement des études critiques du handicap (« critical disability studies ») et des études de la folie (« mad studies ») en contexte universitaire. Mon intention est d'intégrer les pédagogies de ces deux champs dans les travaux sur l'éducation des adultes, au sein desquels ces discours ont été et continuent d'être absents de la pédagogie critique en général et de la formation du personnel enseignant en particulier. Dans ce texte, j'offre une critique de l'absence, dans la pédagogie critique, d'approches et de perspectives s'inspirant des études critiques du handicap et de la folie qui pourraient contribuer à l'éducation des adultes. Ces champs d'études peuvent aussi nous aider à déconstruire la nature souvent capacitiste et « sain-iste » (« sanist ») de la formation du personnel enseignant au Canada.

Introduction

Critical pedagogy represents a "practice of freedom" (hooks, 1994, p. 21) aimed at the "transformation and the abolishment of marginalisation and oppression" (Gabel, 2002, p. 185). Critical pedagogy is often connected to moral and political discourses that centre on issues of power, justice, and transformation (Goodley, 2014), where classroom knowledge(s) and practices are tied to public life, desires for social change, and the countering of

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oppression (Freire, 2009; Giroux, 2003). Yet disabled and Mad subjects are often absent in discussions about critical pedagogy (Castrodale, 2015a, 2015b; Erevelles, 2000, 2005; Gabel, 2001, 2002; Goodley, 2007; Liasidou, 2013; Wolframe, 2013). Beckett (2015) argued that such absences are reflective of broader ableist systems of discrimination that provide "powerful justification for disability-focused anti-oppressive pedagogy" (p. 78). There is a need for more "socially just" critical pedagogies that recognize Mad and disabled subjectivities constituted through "normative educational contexts" often designed by and for able-bodied persons (Goodley, 2007, p. 318).

Critical disability studies (CDS) and Mad studies-informed perspectives integrated in education may lead to increasingly inclusive teaching/learning practices that unpack disabling sanist oppression and trouble able-bodied/sane privilege (Baglieri & Shapiro, 2012; Connor, Gabel, Gallagher, & Morton, 2008; Danforth & Gabel, 2002; Landry & Church, 2016; LeFrançois, Menzies, & Reaume, 2013; Linton, Mello, & O'Neill, 1995; Ware, 2002; Wolframe, 2013). Disability studies, as an interdisciplinary and dynamic field of knowledge and inquiry, has established a prominent place in many universities (Oliver & Barnes, 2010; Pfeiffer & Yoshida, 1995), while "Mad Studies is emerging as a new force in 'mental health' discourse and developments" (Beresford & Russo, 2016, p. 1). Spurred by Mad activism and the Mad Pride movement, Mad studies is gaining recognition and prominence in international higher-educational realms. Mad studies and CDS are evolving and expanding fields of scholarship, inquiry, and advocacy in university settings that present considerations and important implications for pedagogy (Beresford, 2000; Castrodale, 2015a, 2015b, 2015c; Church, 2015; Erevelles, 2000, 2005; Landry & Church, 2016; LeFrançois et al., 2013)

In this paper, I reflect on critical pedagogy as a way to "imagine disability differently" (Fritsch, 2015, p. 43). I first discuss my positionality as a CDS/Mad studies instructor, writer, researcher, and scholar, then connect this to my understanding of CDS/Mad studies theoretical frameworks that offer pedagogical insights shaping my teaching practices. I draw methodologically on autoethnography and journaling to unpack my instructor experiences engaging in pedagogy informed by CDS and Mad studies, discussing how I engaged in this endeavour and institutional factors enabling and constraining my situated pedagogical approaches. Lastly, I provide a list of considerations for instructors wishing to enact CDS- and Mad-positive enabling pedagogies and offer a concluding discussion.

Positionality: (Re)positioning My Able-Bodiedness

I often identify as a CDS/Mad studies university course designer and instructor. The design and instruction of my courses are linked to my desire to advance and situate myself within the complex multiplicities of disability and Mad politics in higher education in ways that promote equity, inclusion, access, and social justice. As an instructor, I had to make deliberate pedagogical decisions, such as whose voices and knowledge(s) have spaces to be acknowledged, valued, and understood; how disability and madness are represented through my teaching; and ways of assessing students' knowledge and participation. I will discuss the implications of these and other pedagogical decisions I enacted later in this paper.

My personal experiences, knowledge(s), politics, positionality, and privilege, along with my body, all enter the classroom. I most often identify as a white, male, heterosexual, able-bodied university instructor. In this manner, I am closely aligned with heteronormative compulsory able-bodied standards (McRuer, 2006). I believe these salient aspects of who I am afford me certain privileges in university settings, including what I imagine as increased access to opportunities and resources in regards to teaching in these academic spheres. In many ways, I fit in.

In the past, although rarely discussed publicly or professionally, I experienced clinical diagnosed depression, which I believe was related to the death of my mother when I was a young teenager. My mother died from cancer in her breasts that eventually travelled to her lungs and brain. I watched as visible tumours emerged and she could no longer speak, feed herself, or recognize me as her son. My depression now represents a salient yet invisible characteristic of my identity that I have put in the past but that is never out of my potential futures. I have written about my lived experiences with depression in greater length and detail (Castrodale & Zingaro, 2015), and I understand depression as a horizon of sentimentality within myself, distant yet ever present, always part of my world. I understand depression as representing a rich critical interpretive lens, where depressive feelings guide knowledge and provide access to truths. I most often identify as temporarily able-bodied (Marks, 1999, p. 18) to "acknowledge that my embodied lived experience as an able-bodied person is likely temporary and may change, and perhaps through aging and life processes I may experience impairment and processes of disablement and forgo my able-bodied status" (Castrodale, 2015c, p. 84).

As a Mad studies/CDS instructor, researcher, and activist, I am deeply committed to addressing ableism and sanism and eliminating barriers limiting access and full participation of Mad and disabled persons in higher education (see also Castrodale & Crooks, 2010). I view teaching about dis/ability and Mad studies-informed knowledge(s) as connected to an ethical responsibility (McLean, 2008). I seek to unpack mental health not as an individual medicalized experience, but as one that is deeply connected to systemic violence, abuse, neglect, classism, racism, ageism, sexism, ableism, sanism, and other intersectional forms of oppression. Such political commitments guide my critical pedagogy praxis. I work at the dynamic intersections between CDS/Mad studies in order to value the often subjugated knowledge(s) of Mad and disabled subjects as learning sites (Castrodale, 2015b). I hope to extend the works of Mad/CDS scholars to humbly posit a set of coordinates—sketching possible practices and ways of teaching and reflecting on teaching with Mad- and CDS-informed pedagogies for equity and social justice.

Enabling New Pedagogies: Adult Education, Critical Disability Studies, and Mad Studies

Adult education in Canada is deeply rooted in critical traditions (Nesbit, 2011; Nesbit, Brigham, Taber, & Gibb, 2013; Selman & Selman, 2009). Grace (2013) argued that adult education focuses on multiple sites for learning beyond and including formal education. Adult education holds the perspective that education and learning should be accessible (Nesbit, 2011) and considers ways that formal education may operate as a site for cultural reproduction and transformation. In this way, adult education's theoretical underpinnings connect with CDS/Mad studies and offer a point of connection to explore and theorize what I have termed enabling pedagogies, specifically pedagogies that counter ableism/sanism inherent in educational systems and practices to value Mad and disabled subjectivities.

CDS raises questions about how information is accessed, (re)interpreted, and communicated and the ways this may (dis)advantage particular individuals on the basis of difference. According to Goodley (2012), "Critical disability studies start with disability but never end with it: disability is the space from which to think through a host of political, theoretical and practical issues that are relevant to all" (p. 2; see also Meekosha & Shuttleworth, 2009). According to Goodley (2012), CDS captures "some of the sophisticated ways in which bodies, knowledge, and technology merge together. Critical disability studies might be viewed then…as a lifted-out space: a platform or plateau through which to think through, act, resist, relate, communicate, engage with one another against the hybridized forms of oppression and discrimination . . ." (p. 11). In this way, CDS also informs an ethics of teaching about different bodies, minds, human attributes, and qualities in educational systems. It entails an appreciation and valuing of difference, without judgment aimed at intervention or fixing. CDS presents instructors with liberatory inclusive educational frameworks targeted at promoting individual and collective dialogic knowledge production and learning. Importantly, CDS may transform universities, opening new subject positions to speak against disabling oppression as "disability studies courses and programs can have a positive and transformative effect on disability services, students with disabilities, and the broader campus climate by placing disability issues in social, cultural, and political context[s]" (Taylor, 2011, p. 93).

CDS/Mad studies-informed approaches necessarily demand pedagogical practices that promote access and valuing of disabled and Mad subjectivities as sites of and for learning. Giroux (2003) understood pedagogy as a "moral and political practice" (p. 6). University instructors may open possibilities for change through their pedagogical practices. Critical pedagogy may be a way to contest and counter disabling oppression inherent in educational institutions and societal structures and beliefs (Kumashiro, 2000, 2002).

Mad studies represents an evolving interdisciplinary field in which Mad studies scholars often seek to disrupt, counter, and nuance dominant discourses on mental health. Mad studies represents

> an area of education, scholarship, and analysis about the experiences, history, culture, political organizing, narratives, writings and most importantly, the PEOPLE who identify as Mad; psychiatric survivors; consumers; service users; mentally ill; patients, neuro-diverse; inmates; disabled—to name a few of the "identity labels" our community may choose to use.… Mad Studies, right here, right now is breaking new ground. Together, we can cultivate our own theories/ models/ concepts/ principles/ hypotheses/ and values about how we understand ourselves, or our experiences in relationship to mental health system(s), research and politics. No one person, or school, or group owns Mad Studies or defines its borders. (Costa, 2016; see also Beresford & Russo, 2016)

While I agree with Costa that no individual or school owns Mad studies, I disagree in regards to the need to identify who might define its borders. Self-identifying Mad persons must collectively perpetually (re)define the porous borders of Mad studies by that which Mad studies is not. Mad studies is not colluding with Big Pharma, piss-poor fabricated research on the "mentally ill," vapid neo-liberal imperatives, and the morally bankrupt psy-enterprise. Self-identifying Mad persons are engaged in ongoing epistemic border policing to secure ideological territory and prevent the co-option and collusion of Mad perspectives by countering non-Mad sanist sentimentalities (see Beresford & Russo, 2016).

Borderlines in this regard are positively productively necessary and being perpetually (re) drawn by Mad subjects. Nevertheless, "Mad Studies can not be narrowly owned" (Beresford & Russo, 2016, p. 4).

Mad studies troubles psy-authority-knowledge and may offer anti-psychiatry principles while valuing Mad narratives as pedagogical sites (Burstow, 2003). Mad studies has emerged as a counter-narrative and powerful discursive set of beliefs, thoughts, and actions aimed at challenging sanism. As an area of education, Mad studies teaches alternative ways of being, perceiving, and existing in the world among others. Mad studies is an evolving field with dynamic borders and sharply articulated lines of thought holding rich pedagogical insights.

Enabling pedagogies may represent a means to address the marginalization of Mad and disabled people who remain excluded from higher education (Bolt, 2016; Church, 2015; Dolmage, 2008; Gibson, 2012; Liasidou, 2014). Pedagogical approaches and decisions may dis/able particular ways of thinking, acting, and being in the world among others. Pedagogy mediates particular subjectivities to emerge, become intelligible, and become (de)valued in educational realms. Localized university institutional disciplinary knowledge/power relations (Foucault, 1995, 2007) dynamically set discursive limits of pedagogy, thereby mediating complex ways that disability and madness are onto-epistemologically known, taught, learned, and represented in university settings. In higher education, there is a need to attend to the socio-political temporal-spatial realms in which dis/ability takes place and matters (Castrodale, 2015b). In pedagogy, curriculum, policies, and practices, madness and disability emerge in relation to sane/able-bodied subjects.

I view teaching CDS and Mad studies as a transgressive transformative act (Freire, 2009) and argue that social justice educators have a responsibility to draw directly on disabled and Mad persons' perspectives, knowledge(s), and lived experiences in relation to other intersectionally marginalized identities (Liasidou, 2013; McLean, 2008). CDS and Mad studies-informed pedagogies may challenge dominant ableist/sanist normative oppressive values. Importantly, CDS and Mad studies scholars benefit from engaging in rich pedagogical discussions with other fields to value other onto-epistemological knowledge(s), including decolonizing pedagogies, critical feminism, gender studies, dis/ability and critical race studies (DisCrit) (Annamma, Connor, & Ferri, 2013), Crip theorists (Chinn, 2016; McRuer, 2006), and Indigenous/Aboriginal knowledge(s), among others (Opini, 2016). There is a need for ongoing introspection where CDS and Mad studies instructors may interrogate how their pedagogical practices may enable and constrain access for all persons, particularly members of often marginalized groups. Accessibility in education represents not a policy or practice, but a sustained ethic inspiring transformative inclusion.

Considering disability in higher education fosters a sustained commitment to issues of access (Ben-Mosche, Cory, Feldbaum, & Sagendorf, 2005), who belongs, and whose knowledges and voices are (de)valued. The metaphor of pedagogical curb cuts (Ben-Moshe et al., 2005) attests to the need to think about how certain pedagogical choices may represent barriers privileging certain learning styles and learners while diminishing access to non-traditional, non-able-bodied learners. There is a need for universal access through pedagogical decisions that benefit diverse learning needs and styles, while also recognizing that individuals may have unique needs in teaching (Knoll, 2009).

Methodology: Autoethnography and Journaling

For Muncey (2010), autoethnography often entails the critique of self in social contexts in ways that may subvert dominant discourses. Autoethnographic accounts include personal narratives that may elucidate larger cultural meanings (Muncey, 2010). In this way, autoethnograpic approaches support teaching as a critical and reflexive practice. Autoethnographic teaching accounts may inform pedagogical discussions aimed at supporting Mad politics and a critical politics of dis/ability in education. Autoethnographic texts can be used to "move writers and readers, subjects and objects, tellers and listeners into this space of dialogue, debate, and change" (Jones, 2005, p. 764). Such texts may illuminate how body and voices move and are "privileged in particular and political ways [and may also] seek to invoke the corporeal, sensuous, and political nature of experience" (Jones, 2005, p. 767). Thus, such texts are powerful in revealing how personal experiences connect to wider thoughts, sentimentalities, and desires with broader politics.

According to Jones (2005), autoethnography supports inquiry "to think and rethink our positions and commitments, to push through resistance in search of hope" (p. 767). These personal experiences and stories reveal performance, and in linking ethnography with performance as a lived and living practice, emphasize how bodies and voices are situated in contexts (Jones, 2005). Jones stated, "Autoethnographic texts do not stand, speak, or act alone" (p. 783). Thus, personal accounts may stimulate dialogue and engage readers in meaningful political thought, which may inform reflexive teaching praxes. Autoethnographic stories can illuminate how the personal and political are written on and through our bodies and how narratives discursively shape and are shaped by our embodied storied selves.

Our stories (re)act to matter. Social actors, lived contexts, and socio-spatial-temporal realms mediate stories where they and we originate. Where stories happen is thus of critical importance. Stories always need to be placed somewhere. The educational contexts where narrative accounts happen in complex milieus need to be unpacked to better understand their dis/abling effects. Telling stories of my teaching experiences and choices is a social and political act, one aimed at contributing to wider societal and educational discourses on disability. Thus, through critical reflection and teaching journaling, I am able to study my own experiences and position myself as instructor and research subject. Through the use of reflexive journaling, my personal experiences can be unearthed to develop a greater critical awareness of teaching and pedagogy as a critical and political practice. I am also able to reflect on issues of ableism and able-bodied privilege, normativity, embodiment, and personal identity. In this way, autoethnographic approach opens possibilities to think and act differently as a CDS instructor.

From 2012 to 2014 at Western University and King's University College (Western University), I was first to design, develop, and instruct courses on disability studies in education. In this regard, I opened pedagogical space(s) for new perspectives where subsequent iterations of my course continue to be taught. Journaling was used as a method to record thoughts about pedagogy and assessment as a critical reflexive praxis. By maintaining a weekly journal, I was able to think about what I was doing, how, and why. I was also able to ponder and respond to questions posed to me by students, questions that took deeper critical thought than the time allotted to in-class weekly teaching. I also thought about my students and read their weekly reflections, which informed and shaped my instruction.

This course became a journey for my students and me. As we embarked on this journey, the compass was a CDS/Mad lens guiding a general direction to discuss equity and social justice issues in education. It was truly an adventure; we had to avoid traps, move through the muck, help one another, disagree on the direction, collaborate, and find multiple destinations and new points of departure. Themes emerging from weekly journals were grouped and examined to critically conceptualize teaching CDS/Mad studies as a transgressive practice. The following themes emerged as salient: instructor and student vulnerability in the classroom, power/knowledge, and voice. Through this lens, it is possible to critically examine my own journaling accounts and rethink my teaching of CDS/Mad studies courses as critical pedagogical practices.

Teaching and Learning: Power/Knowledge and Voice

In creating CDS/Mad studies-informed courses, I had to attend to the local institutional politics enabling and constraining what could be said, thought, and done. Students enrolled in my class as well as other university classes also taught me about the curriculum on disability and mental health they were receiving through their assignments, class discussions, and informal conversations.

The Pedagogy Practices

> *My identity politics are not separate from my pedagogy and embodied performance as a disability studies in education instructor. In the classroom, I feel my body speaks a rather limited normal embodied narrative, my lived experiences inform my praxis, I learn from others. I decided to draw from many video clips, to use media and imagery, to weave Mad and disabled persons' narratives and personal experiential accounts, always with the aim of presenting multiple perspectives and delivering course content and theorizing with the views and opinions of self-identifying Mad and disabled persons as central to this course. This is my way of challenging dominant medicalizing discourses, individualizing ways of understanding disability and making it accessible. I opted not to discuss disability in terms of impairment-functionality, not to suggest that disability and impairment are not related or that disability has no biomedical connections, but that disability and processes of disablement are socially constructed. Meaning I did not want to structure the course around labelling impairments and distinctions between individuals' impairments. Week by week and impairment by impairment seemed to be too similar to medical approaches. I thought of how psych-ed courses devote a week to physical/mobility impairments, deaf/Deaf culture, blindness/visual impairment, mental illness/psychiatric disability. This was reductionist, too limiting, a traditional format often held in the traditions of psychiatry, clinic-medical framings, special education. This approach was what I wanted to counter.* (Course journal)

In essence, students were engaged in learning a discursive language to understand, represent, know, and speak about dis/ability and mental health. Ability was exposed within educational institutional knowledge/power webs where those persons deemed less able are often marginalized and oppressed (Slee, 2004, 2011). As an instructor, I experienced a tension between disability models, where I was teaching and advocating for broader social-societal ways of thinking about disablement, in contrast to bio-medicalizing-pathologizing-individualizing ways of understanding the roots of disability. As an example, I often pointed to the lack of Braille on classroom door numbering, the lack of ramps, and the lack of automated electronic push-button doors. The university presented barriers to the full participation of disabled persons. Inaccessible classrooms were structured to keep people out, and their absence was absurdly used as justification for their exclusion by architectural and pedagogical design. "The embodied experience of disability has not been a traditional topic for pedagogy and praxis" (Anderson, 2006, p. 367), as disabled persons may disrupt conventional educational settings and "challenge our notions of what a classroom should look and feel like" (Anderson, 2006, p. 374). Disability is normally excluded, representing a limit at the edges of learning and life (Titchkosky, 2012). As an instructor, I had to deal with the constraints of the classroom, how it was architecturally designed for abled bodies—with bodies like my body in mind. My able-bodied privilege was rendered apparent to my students and me.

Enacting CDS/Mad pedagogies necessarily entailed negotiating institutional attitudes, governance structures, politics enabling and constraining the enactment of critical pedagogies, and innovative radical course designs. Localized university discourses circulating on disability and mental health informed particular knowledge(s) and ways of constituting disabled and Mad subjects (Castrodale, 2015b). CDS/Mad pedagogies needed to attend to issues of representation, appreciating multiple voices, institutional power/knowledge webs, and broad interlocking systems of oppression. The course syllabus, weekly readings, guest speakers, multimedia, and online blended learning materials tied in first-person lived accounts of Mad and disabled persons, challenging dominant narratives of ideal, normal able-bodied subjects. Pedagogy is lived; pedagogy is embodied in the fabric of how and why we live.

> *Students presented their posters and pamphlets. They also thought about the role and uses of technologies, being introduced to bionics and also a video called* Fixed. *They started to question issues of "access to technologies," wondering if they might perpetuate marginalization and be only accessible to the wealthy, elite. This gave me some sense of enjoyment, perhaps even bordering on pride in seeing my students pose such a critical and reflexive question, one that I did not introduce or lead, but perhaps prepared the seedbed and conditions for this question to germinate, take root, and grow. The space was there, the class agreed and posed other questions about the roles of adopting technologies and how this shapes the human condition, what it means to be human, and the spectrum of human abilities. The posters in themselves perhaps were not as fruitful as I had anticipated. Some posters still reflected grand narratives of disabled subjects triumphing over adversity, achieving excellence in competitions over others, overcoming the tragedy individual impairment represented, and in this way a few posters*

> *read like inspiration porn* [see Young, 2014]. *Did I fail as an instructor? We had snacks and circulated around the classroom, students raised questions and at the very least were exposed to different questions, they were able to research and create their own project. This was no easy task.* (Course journal)

Mad pedagogies and critical pedagogies of disability require openness, respect, curiosity, and reciprocity. Reflexive teaching and learning on disability may question ableism and trouble ability to encourage inclusive practices (Thompson, 2012). Narratives may be used to ground understandings of disability, to highlight disabling social injustices, and to advocate for change (Hulgin, O'Connor, Fitch, & Gutsell, 2014).

CDS and Mad studies offer platforms for critique of ableist and sanist individualizing neo-liberal educational discourses (LeFrançois et al., 2013). Both CDS and Mad studies examine the socio-political-economic oppression and marginalization of Mad and disabled subjects in relation to ableist-sanist policies, attitudes, and regimes of practices. Both fields have situated onto-epistemological potential to inform increasingly critical, inclusive ways of thinking about human subjects, including professional practices in fields such as education, social work, criminology, law, and medicine, by directly dealing with ethical relations of care for self and others in forging more equitable societies.

> As I have noted elsewhere (Castrodale, 2015a):
> Pluralities of Mad people's perspectives need to be better represented in the field of education, to inform increasingly critical and inclusive curriculum, pedagogy, theory and praxis. Acknowledging the voices, agency and counter-knowledge of Mad people in discussions of mental health in education and related policies may transform educational possibilities. Mad teaching may be a site of academic and activist political engagement. Thus, teaching madness in ways that recognize the often subjugated knowledge of Mad people through highlighting lived experiences may develop sites of resistance to psychiatric power and oppression and a way to challenge understandings of "mental illness" in education. (pp. 2–3)

A CDS/Mad–informed pedagogy necessarily takes into account the needs of psychiatric survivors built into course design (see Burstow, 2003). Issues of voice and agency are central pedagogical considerations. As Erevelles (2000) attested, "Agency (or praxis) might be expanded/redefined in order to 'hear' the voices of disabled students" (p. 32), a point that is also pertinent to Mad students' perspectives and narrative accounts.

Attention to voice and knowledge drawing on Mad and disabled persons' perspectives are key to fostering increasingly inclusive classrooms that value difference and pluralities of perspectives. hooks (1994) asserted that professors need to examine their roles as transmitters of knowledge. To promote equity and social justice, hooks argued, professors need to avoid the pitfalls of dominating, hierarchical, authoritative, and coercive models of pedagogy that silence and devalue students' personal experience in classroom discussions. Instead, hooks favoured a communal classroom space that values diversity of experience and avoids privileging the voices of students from any particular group. hooks also posed questions about how instructors may facilitate ways for individuals to acquire knowledge about experiences foreign to them, particularly when speaking about marginalized and oppressed peoples. According to hooks (1994), "Experience can be a way to know and can inform how we know what we know" (p. 90). This prompts instructors to modestly acknowledge how our knowledges are in fact limited and how we may learn from others.

Mad pedagogies may resist the influence of Big Pharma (Castrodale, 2015a), unchecked diagnostic inflation, and the pathologization of normal (Frances, 2014; Whitaker, 2010) through the manufacturing of dis/ability and new disorders (Goodley, 2014). Such a pedagogy can critique existing psy-dominance of ways of knowing and being in the world and psy-discourses in constructions of the "crisis of student mental health" (Landry & Church, 2016, p. 173) to offer insights into mental wellness initiatives. Mad pedagogy may draw on survivor perspectives to unpack mental health narratives (Landry & Church, 2016). Survivors' often subjugated and invalidated experiences and narratives may trouble discourses surrounding trauma and psychiatric authority and provide rich insights from which to critique the mental health system (Burstow, 2003). Survivors' knowledge(s) may offer insights to counter oppressive pedagogical practices.

(Re)considering the pedagogical possibilities of disability, Rice (2006) stated that "one goal of disability studies in teacher education is to disrupt frameworks of interpretation of difference imposed by psychology and adopted by special education" (p. 263). Similarly, Mad persons and people with non-visible mental disabilities have been stigmatized and alienated in higher-educational settings (Price, 2014). In this way, CDS and Mad studies may be positioned as a way to critique ableism and sanism and the dominance of psychiatric knowledge (Rose, 1979, 1998, 1999), which often constitute disabled and Mad subjects as lacking and deficient. Ableism represents "an assemblage of laws, policies, attitudes, words, and actions that privilege the able-bodied and disadvantage people with disabilities" (LeFrançois et al., 2013, p. 334). Similarly, sanism describes "the systemic subjugation of people who have received mental health diagnoses or treatment" (LeFrançois et al., 2013, p. 339). How can/do Mad/CDS instructors introduce and bring Mad and disabled persons' voices, knowledges, and perspectives into classrooms to counter ableism and sanism? I had to confront the endless realm of problems and positive possibilities posed by the guest speaker. The guest speaker as problem might reinforce ableism and disabled stereotypes and create an impression whereby students overly generalize from one experience. The positive possibilities are that a guest speaker might give a nuanced narrative account of disablement/madness and highlight how negative societal attitudes limit participation. The guest speaker might point to ableism, normalization, community, and peer networks, provide counter-narratives and rich detailed experiences of oppression and desire, and offer pedagogical insights for others. My precarity and short stay as a contract sessional instructor constrained my ability to forge strong recriprocal relationships with Mad and disabled community members, thereby mediating my pedagogical decisions about community.

CDS and Mad studies trouble education, revealing ableist-normalizing practices that problematize disability and understand Mad and disabled persons as problem subjects (Goodley, 2014; Reville, 2013; Russo & Beresford, 2015). These fields resist deemphasizing disability in favour of privileging the sameness of personhood, and understand disability as rooted in complex social oppression and practices of alienation (Goodley, 2014). CDS recommends that all persons, including educators, are parts that make up meanings and socio-cultural imaginings of disability (Titchkosky, 2011). Disability disrupts a conventional view of the "normal body," of what it means to educate and be educated, and of what it means to be human. Thus, the trouble of disability, when reconceived as the "disruption of teaching," can become the rich and fertile ground from which we can cultivate the desire to understand ourselves as those who live in the midst of others and to understand that we live with difference that makes a difference (Michalko, 2008, p. 414).

Teaching and learning about disability represent a political project. CDS/Mad pedagogies counter the notion that disability adversely interferes with pedagogy and represents a limit instead of a possibility to think otherwise (Paterson, Hogan, & Willis, 2008).

> Enacting a CDS-informed pedagogy entails viewing education as a site of struggle, and teaching and learning as dynamic processes without end points. Developing a CDS pedagogy also entails operationalizing a set of onto-epistemological tools to counter the dominant ableist and sanist values perpetuating the societal oppression of disabled and Mad persons. (Castrodale, 2015c, pp. 95–96)

A Mad/CDS pedagogy spills and sloshes into permeating boundaries of academy-society, building broad connected activist teaching/learning communities. To teach about disability begins with a view of the entire human condition, what it means to be human, and is to pry at the boundaries of life itself. Such pedagogy delves deeper than blood, bones, guts, and goo, and posits that the essence of humanity is something greater than individual bodies' inner workings.

The Curriculum Assessment

> *Differentiated instruction that meets the needs of diverse learners must be incorporated, otherwise I would risk being a hypocritical instructor beckoning the line "do as I say and not as I do." That would not suffice. I also did not finalize readings until after the first week. I wanted to know my class first. Where were they in terms of knowledge? What grabbed their interest? Where could we go together on this ride? How should we get there? The aims and goals guided the course, informing readings and content. How much voice/control would/should I have as an instructor? As a new instructor, letting the discussion and debate go (giving it space and freedom to breathe) has been difficult. Sometimes a student would suggest an idea or speak about disability or "mental illness" in deficit ways obviously informed by the medical model, something I wanted to counter and critique, but to shut down the conversation by saying you might want to reconsider this too early might alienate students and not appreciate their current understanding; it would deny their present experiences, their life histories. I wanted to slowly guide and transform their evolving understandings of disability and madness. Sometimes this entailed letting the discussion go and allowing students to hash out ideas in groups and class discussions. I highlighted aspects of medicalizing discourses and called attention to the social model of disability to introduce students to new ways of thinking..* (Course journal)

As a CDS/Mad studies instructor, I was mindful of ways to create open dialogue even when conversations may have demonstrated conflicting views, even ideas that I did not personally hold. I also had to be open to multiple ways of demonstrating knowledge and understanding. This meant that assessment and assignments often had to take various forms and formats. Students were encouraged to self-advocate and challenge me as an instructor to think more deeply about assignments for differentiated learners to meet their needs and strengths, rather than expect them to conform to any particular learning style or rigid assignment.

Mad pedagogies reclaim the term Mad from its pejorative roots, drawing on the voices, knowledges, and perspectives of self-identifying Mad persons (Castrodale, 2015b) and attending to complex Mad subjectivities in relation to dominant discourses on mental health and well-being. Mad pedagogies may resist and counter expert psy-knowledges depicting Mad persons as in need of fixing, often through clinical-bio-medical interventions. As eloquently stated in Landry and Church (2016):

> University instructors are meant to be experts in their fields, whereas I cannot embrace this notion. The students in my class…come into the classroom full of knowledge and experience. I too am a student in another role, so I recognize myself both as a learner among learners and a teacher among teachers. Expertise then, is not about knowing the facts, but about knowing where you are. (p. 178)

Mad studies decentres authoritative psy-knowledges (Rose, 1999) and attends to ways that mental health discourses emerge, become intelligible, and are circulated in various socio-spatial realms. Mad studies instructors may (re)position themselves as active engaged learners who seek to open spaces for Mad narratives, knowledge(s), and subjugated voices to enter classrooms and circulate in higher education (Castrodale, 2015b). Disabled and Mad students represent important sites of knowledge (Castrodale, 2015b). Mad-related learning may occur outside of classrooms in hallways, washrooms, libraries, elevators, and other spaces. An instructor's expertise is political in navigating and appreciating a complex terrain of Mad knowledge(s): narrative accounts and voices, mental health discourses, institutions, histories, knowledge/power relations, policies, and practices. This also means that Mad studies instructors acknowledge the socio-political nature of knowledge, limits of knowing, and how certain subaltern knowledge(s) and voices may often be silenced through dominant ableist-sanist behaviours and beliefs.

Non-Conclusion: New Game Openings

I assert that when designing CDS/Mad studies courses, it may be prudent to consider clarity of purpose and clarity of theoretical lens, ableism and sanism, institutional knowledge/power relations, language and terminology, issues of positionality, teaching strategies and techniques relating to universal design, issues of access (Titchkosky, 2011), ways to incorporate first-person lived experiential accounts of disabled and Mad persons, diverse assessment techniques, and course content and design. In this manner, CDS/Mad studies instructors may critically examine articulated "lines of thought" (Price, 2014, p. 5) as discursive commonplaces where disabled and Mad subjects are constituted and constitute themselves with agency. Price (2014) suggested that to interrogate ableism/sanism, we must question what it means to successfully function and fit in the academy.

Based on my unique experiences, I offer the following 10 considerations as a tentative, incomplete sketch of CDS/Mad-enabling pedagogies. CDS/Mad-enabling pedagogies:

1. often reclaim disabling and Mad terminology from pejorative roots;
2. seek to represent and appreciate complex disabled/Mad subjectivities and the subjugated voices of disabled and Mad persons, even those voices that are silent or considered to be unintelligible voices;
3. counter, problematize, and nuance dominant psy-narratives on disability and mental health;
4. trouble, resist, and often reject the influence and interests of Big Pharma in education;
5. seek to reveal epistemic, historic, and contemporary violence by psy-sciences in treatment and cure regimes, often by drawing on rich histories and narrative accounts of self-identifying Mad and disabled persons;
6. draw on disabled and Mad experiences and perspectives to inform increasingly compassionate, empathetic, critical professional praxis in biomedical-clinical-rehabilitative fields, including education;
7. recognize and speak against trauma, suffering, violence, discrimination, racism, sexism, classism, heteronormativism, ableism, sanism, abuse, assault, rape, war, precarity, and poverty as impacting individuals' well-being;
8. resist a simple biological pathologizing narrative explanation of mental illness as a chemical imbalance rooted in individuals' minds and discuss recovery in ways that move beyond the individual medicalization of Mad subjects;
9. seek opportunities for disability- and Mad-positive community building and peer support; and
10. decentre expertise to speak about mental health issues from psy-professionals to value peer support and Mad subjects' (consumers, survivors, ex-patients [c/s/x]) lived experiences (Voronka, 2015).

The above list is only partial, and in sketching Mad pedagogies I hope to enlist the help of other Mad persons, Mad scholars, activists, and community groups whose knowledge(s) are needed and under-represented in adult education. Consumers', survivors', and ex-patients' (c/s/x) perspectives and lived experiences of mental health systems and psy-oppression must inform the basis of any Mad-activist teaching. Mad students' voices and knowledge(s) themselves need to be drawn upon to inform Mad-positive pedagogical practices (see Hamilton Mad Students Collective, 2014). Higher-educational instructors need to adopt critical pedagogical approaches in teachign and learning that appreciate Mad/disabled persons' knowledges and seek to unpack distress, counter ableism-sanism, and exemplify reciprocity and respect.

Adult education is deeply connected to transformative pedagogies, unpacking knowledge/power systems, lifelong learning (Grace, 2013), and appreciating and valuing that Mad persons' lived experiences can counter sanism in education (Beresford & Russo, 2016; Burstow, 2003). Critical pedagogy is missing Mad and disabled perspectives, which may inform and inspire new critical pedagogical approaches. In this way, better complex cartographies of Mad pedagogies need to be collectively drawn. I open this list to critique, revision, and, if need be, utter rejection. See also Nocella (2008), who created a platform for pedagogy that articulates ways that disability pedagogy may counter normalizing regimes, appreciate differences in ability, challenge oppression, critique authority in teaching, and trouble models of competition and education for solely utilitarian/vocational purposes. Disability pedagogy may also engage in discussions with other social movements for equity and social justice, promoting the inclusion of disabled persons in society and rejecting pathologization, deficit language, and binary categories of "abled and disabled and normal and abnormal" learners in educational settings (Nocella, 2008, p. 81).

In attempting to sketch CDS/Mad pedagogies, it may be prudent to develop pedagogical openness, reciprocity, mutual respect, flexibility, accessibility, community connections, and opportunities for knowledge sharing. Instructors should have clear purpose and be explicit in use of language and terminology to reflect complex subjectivities, power relations, and intersectional identities. It is also essential to give adequate attention to issues of positionality and privilege, to develop teaching strategies and techniques relating to critical pedagogies, to draw on first-person lived experiential accounts of disabled and Mad persons, and to employ a variety of assignment options and assessment techniques.

In this paper, I reflected on my own instructor experiences and pedagogical decisions to consider factors mediating my ability to design and instruct CDS/Mad studies courses in education. Theorizing madness/dis/ability represents a pedagogical site of learning and opportunity to consider the human condition, and repositions dis/ability as a way to conceptually unpack lived human experiences. There is a profound need for more work on instructors' pedagogical insights and practices drawing on CDS/Mad studies in education to examine how these fields may complement each other as well as differ in approaches to unpacking ableism and sanism in education. CDS/Mad studies scholars and instructors need to further unpack our pedagogies in practice and the decisions we make and be transparent about our desired teaching/learning outcomes.

I felt power in saying "I don't know," in admitting uncertainty and gaps in knowledge, and in relating how my onto-epistemological positions perhaps situate me in places where I struggle to know and how I have learned to be comfortable in admitting these limits. Saying "I don't know" may signal to students that I have knowledge as an instructor but not necessarily authority to say I know the experiences of others. From this place, I cannot claim to know others' experiences of disablement/madness; I struggle to make decisions in my teaching and through my pedagogy in ways to illustrate this gap in my knowledge/experience. I often try to shape students' understandings by using art, video, narratives, guest talks, music, dance, photography, poetry, and other media in ways that represent my incomplete understandings of dis/ability and madness as a mosaic that is nuanced, complex, and unfinished. In this liminal space between myself and others is the place where dis/ability and madness enter the classroom. This is where my role as a university instructor perhaps ends and the professional practices and desires of teacher candidates to promote equity and inclusion through their enabling pedagogical classroom practices hopefully enters.

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