

Dangers of a Rational Education:

Honoring Crazy and Mad Pride in and out of Educational Spaces

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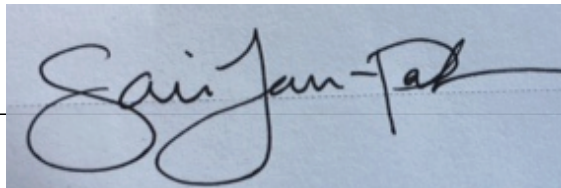
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Abstract

This text is constructed to explore the ways the discourse of Madness and the counter discourse of Crazy have been historically constructed through various ideological influences. Driven by scholarship of critical pedagogy, CRT, critical disability studies, crazy and new literacy studies. I aim to utilize tools, intersectionality and tenets co-constructed by these frameworks to explore the ways we understand and maintain the construction of the educable subject on micro and macro scales. This text takes further consideration into the educable subject by exploring intersectionality of theory, praxis and resistance within educational spaces against oppressive hegemonic manifestations of dominance by power systems. This text demonstrates the gap in understanding the educable subject in relation to the Crazy body.

Keywords: Madness, educable subject, Crazy, resistance, memory, language, counter narratives, transliteracy, and critical pedagogy.

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Introduction

Madness has reason that reason does not know

As privilege cannot *know* oppression, whiteness cannot *know* the experiences of those of color, wealth cannot *know* poverty, the sane (rational) cannot *know* Madness. Narratives, curriculum, stories and ways of thinking, talking and constructing Madness from a privileged rational space will inevitably fail to honor the experience and voices of Madness, thus causing trauma, damage and violence.

Through various systems of oppression, the Mad have been stripped of their voice, rights, and basic human dignity. Federal legislation, educational systems, macro and micro oppression manifesting in systemic social spheres have dictated what Madness is and how to react to those who are outed and/or labeled as Mad. These dictations define the value and worth of the Mad, while simultaneously eradicating the voices, histories, and ways of knowing of those bodies. Madness has come to signify danger, instability, stupidity, and evil—to name a few. Those who are Mad cannot escape the constructed images and notions that boundary their existence.

Within this text, I aim to explore how the dichotomy of reason and Madness eradicate the histories and lives of the Crazy within the education system; I do this by exploring a historical mapping of Madness and modern constructions of Madness and Crazy. Additionally, To explore how these constructions of Madness influence the education of the Mad and how we see educable bodies, I will look at how Crazy has come to counter Madness and how the counter discourse of Crazy can be utilized in theory and praxis to witness the Crazy and promote more equitable and honoring spaces.

With the experiences and histories of the Mad silenced, misunderstood, and exploited, I hope to open a dialogue, to start a conversation about Madness and Crazy. I raise two key questions: how have those who are Mad have been labeled as Mad, and, how have the Crazy been affected by these constructs in and out of educational settings?

Positionality

Gee (2012), states “‘Theory’ is always essential to making any claim” (p.12), in making a claim I am constructing it out of my own ‘figured worlds’, ‘horizontal limitations’, and theories that shape my worlds. Theories aid us in understating our world, knowing who to believe, and what is ‘truth’. My truth is my own lived experiences; although, I do not subscribe to all of these labels, I have been diagnosed with depression, manic depression, obsessive-compulsive disorder (OCD), posttraumatic stress disorder (PTSD), borderline personality disorder, and Bipolar disorder.

My traumatic and haunting experiences—in and out of educational and mental health setting—lend to the way in which I construct this argument and see my worlds. Being labeled and identifying as Crazy has influenced the way that I have been seen in educational settings – most experiences were damaging and violent. Being an active member of the mental health community, Crazy community, and educational worlds has impacted the way that I construct my ‘figured worlds’. Building my funds of knowledge in various worlds, I have constructed an understanding of my own Madness, how Madness is socially seen and thought of, and, subsequently, how Madness is enacted upon by others inside and out of educational settings.

I do not claim to speak or know every person’s understanding or experiences of Madness or Crazy. I only aim to construct a theoretical framework of tools that better suit the community

of the Crazy in hopes to create space for the voices and histories of the Crazy in dominant spaces so that they may be heard and honored. As a disabled subject, my embodied experiences and ally-ship with my connection to the community of the Crazy allow me a position to navigate between the worlds of the Crazy and the sane though, I have strong investments in the Discourse of Crazy and Crazy ideologies. Additionally, I hold an investment in critical pedagogy. Both of these positions are a source of motivation and influence on my identity formation and knowledge construction.

I write this text with a lens influenced by whiteness, poverty, feminine discourse, and Madness. I write in hopes to move towards educational spaces and theories that better honor the student and support their resistance to oppression and dominance be witnesses and honored in all spaces. To honor the lives and bodies that straddle many worlds and ways of knowing without having to discredit one world, or alienate certain ways of knowing because we as a society privilege “truth” as seen through dominant eyes. I aim to honor the histories of those who are Crazy, the language of the Crazy, and their ways of knowing, while building an alliance within my community and influencing the creation of spaces of ally-ship.

Methodology

González et al. (2005) explores the ways of knowing that are developed within communities over time that aid the survival of the community and its ability to flourish within various spaces, especially spaces that are detrimental or violent towards the Crazy community. González et al. (2005), introduce the theoretical concept of ‘funds of knowledge’ (Fok) that identifies the investment in honoring marginalized ways of knowing which then de-centers privileged dominant ways of knowing. Yosso (2005) furthers the conversation of Fok by bringing in a critical race theory (CRT) perspective, which develops the theory of Fok into a

deeper, more critical level. Yosso utilizes Marxist and CRT frameworks to advance theoretical constructions introduced by González et al. (2005) to construct a concept of community cultural wealth (CCW) which honors and identifies strengths, resilience, and aptitudes that communities and their members possess. With a foundational framework constructed with essential elements of CCW and Fok, I employ tenets of disability studies, DisCrit, borderlands theory, third space, and trauma studies.

Linton, (1998,) defines disability studies as “a location and a means to think critically about disability, a juncture that can serve both academic discourse and social change. Disability studies provides the means to hold academics accountable of the veracity and the social consequences of their world, just as activism has served to hold the community, the education system, and the legislature accountable for disabled people’s compromised social position” (p. 1-2). Erevelles further supports disability as a location to think critically by stating, “disability is a social construction...a representation, a cultural interpretation of physical transformation or configuration, and a comparison of bodies that structure [unequal] social relations and institutions.” (Erevelles, 2000, p.26)

Annamma et al. (2013) expands disability studies by introducing DisCrit theory, which “combines aspects of critical race theory (CRT) and disability studies (DS) to propose a new theoretical framework that incorporates a dual analysis of race and ability: Dis/ability critical race studies, or DisCrit” (p. 1).

Frameworks

I will be utilizing Gee’s (2012) definition of “Big ‘D’ Discourse which states, ”Discourses are ways of behaving, interacting, valuing, thinking, believing, speaking and often readings and writing, that are accepted as instantiation of particular identities by specific groups”

(p.2-3). Gee asserts “in our daily lives, the beliefs we have and the claims we make have effects on other people, sometimes harmful, sometimes beneficial, sometimes a bit of both, and sometimes neither” (p.19). Gee’s statement explores how Discourses influences the way we construct our identities and the ways in which we interact with others within our worlds.

Gee (2012) identifies *theory* as “a set of generalizations about an area in terms of which descriptions of phenomena in that area can be couched and explanation can be offered” Theories “ground beliefs and claims to know things. They tell us how and where to look for evidence and what counts as evidence” (p.13). Theory as an element of Discourse is a primary component when asserting a claim. With varying types of theories, primary and secondary...one must explore where theories originate from and how do we know these theories to be ‘true’ (Gee, 2012).

Claims about the Mad have centered on moral deficiencies: such as in cognitive abilities, dangerousness, illogical, abnormal, incapable of self-care, unable to control impulses, animalistic, and violent, etc. which influences the ways the Mad have constructed their identities, as well as Discourses that influence the way the Mad are categorized and positioned within social macrocosms. Theory influences ideologies, which both influence and are constructed by Discourses. Ideology is a system of social beliefs, values, and opinions. What prevalent social beliefs does Western societies hold about the Mad? What values does place upon or restrict from the Mad? How does society regard education and educating the Mad?

Amanti et al, (2005) state, “culture and civilization...is that complex whole which includes knowledge, beliefs, art, morals, law, custom, and any other capabilities and habits acquired...as a member of society” (p. 29). As social actors within ‘culture and civilization’ we are both subject to and creators of culture, we have accountability and are implicit in the

construction and eradication of culture. Amanti et al. have termed funds of knowledge as “strategic and cultural resources” (p.47), these ‘strategic and cultural resources’ (Fok) with a critical look at the economy of Fok and community cultural wealth heavily influence this text and conversation. Yosso (2005) identifies community cultural wealth as political and economic value and strategic ways of knowing, knowledge, social skills, abilities, and cultural capital. Bodies of knowledge that have been constructed and passed through generations by marginalized peoples have been historically devalued and silenced. Fok of the community of the Crazed (more dominantly known as Mad) have not only been historically silenced but have been appropriated by dominant groups to oppress and maintain dominance of the Crazed.

Borderlands theory, as put forth by Gloria Anzaldúa, explores the multiple and simultaneous knowing and community membership by peoples. This theory supports Fok and CCW as it illustrates the ways in which the community of the Crazed occupy various spaces of the sane world, the Crazed world and their internal worlds that are unique and accessibly by them alone.

I will be utilizing a hybrid understanding of third space: third space as constructed by Carrillo et al. (2004)

A space of cultural, social and epistemological change in which the competing knowledges and Discourses of different spaces are brought into ‘conversation’ to challenge and reshape both academic content, literacy practices, and the knowledges and Discourses of youth’s everyday lives, a way of crossing and succeeding in different discourse communities and...a way to build bridges from knowledges and Discourses often marginalized in school settings to the learning of conventional academic knowledges and Discourses (p.43-44).

Gutiérrez' et al. (1999,) add to the definition of third space by speaking of a space “in which alternative and competing discourses and positionings transform conflict and difference into rich zones of collaboration and learning” (p. 286-287). These definitions explore the ways in which multiple ways of knowing come together to construct new and transformational understandings. Theory of third space is imperative for this conversation as third space is identified in this text as a viable space/avenue to support honoring and critical spaces within and outside of educational spaces.

The Crazy have articulate, creative, resourceful ways of knowing and have cultural capital. The Crazy, though historically marginalized and dehumanized, have a rich and unique history and culture. Within the historical marginalization and dominance of the Mad/Crazy, their cultural capital and Fok have been devalued and silenced to eradicate these elements from the dominant gaze, with, the exception of the appropriated ways of knowing that have been manipulated and perverted to be used against the Crazy in order to continue the domination and dehumanization of the Crazy.

From within trauma studies and psychology, insidious trauma, “repetitive demonization of emotionality during development and beyond” (Cates, 2014, p.35), has been created to explore merciless, continuous violent trauma that drastically alters the identity formation and perceived value of the individual. This not only influences the deficit thinking of educators, but also influences the internalization of oppression and domination by the Crazy: how dominant power systems both in and out of educational settings perceive, respond and police the Crazy.

Part 2: The Crazy Body as Battle Ground

The *deviant* body of the Crazy have been displaced, marginalized and shadowed by dominant social dictations of what Madness is and looks like. Systems of dominance manifesting in micro and macrocosms can be organized into themes of insidious trauma that haunt the everyday realities of the Crazy: confinement, fear/contagion, spectacle and exploitation. I will utilize these themes to explore a historical lineage of modern Madness through literary and medical discourses of Madness with exploration of the influence of Madness upon the construction of the educated subject and spaces for critical pedagogy, praxis and resistance.

Confinement has and is an everyday reality for the Crazy. The *deviant* bodies of the Crazy have been banished socially and physically, bracketing the Crazy to invisibility by confinement in prisons, hospitals and asylums, through labeling ‘deviant’ or ‘crazy’ behavior as ‘tantrums’, ‘outbursts’, ‘episodes’, ‘frenzied’ or ‘manic’. In example, the creation of the Diagnostic and Statistical Manual of Mental Disorders (DSM)—the standard classification of mental disorders used by mental health professionals to classify and categorize the Mad into a hierarchal status—is a dominant construct influencing how the Crazy are identified and treated in legal discourse. This gives weight and power to rational discourse and ‘sane’ individuals in various levels of social status to discriminate, oppress, and displace the Crazy. Teachers, being that they occupy a space of privilege and authority, can diagnose and enact oppression upon the Crazy body forever marking them deviant, lesser, and dangerous: *Crazy*.

Part 3: Geography of Madness

Next, we will explore a concise history of Madness from Greco-Roman construction to modern day Madness that will provide context and shared knowledge about Madness and the counter discourse of Crazy to aid in our discussion of how Madness influences the way dominant

social systems understand, categorize, and enact the educable subject. *Geography of Crazy Madness* (2013) heavily influences the historical geography portion of this text. “This historical mapping is not meant to identify a comprehensive historical lineage of Madness in its detailed entirety, but rather to create a shared platform of knowledge so that we might open a dialogue and further discuss Madness and Crazy with a common language within a shared brief historical context” (p.7).

Madness has roots in Literary and Medical Discourses. These Discourses position themselves in opposition with each other, but support a reciprocal relationship that maintains their positions of power through strategic and pervasive acts of dominance. Literary and medical discourses construct a dichotomy of understandings of Madness through representations via a nature and nurture binary. Nature is a construction of medical discourses that structure Madness as a biochemical abnormality or defect, nurture is a construction of literary discourse structuring Madness as deviant behavior or performance.

The nature vs. nurture dichotomy of Madness evolved through history to manifest in various ways such as psyche vs. body. Within the Greco-Roman ‘rationalist world’ “emerges the view of self as a *psyche* that is something separate from the world, a world that includes the body as an unified entity set against the psyche” (p.15). “We see that there are distinctions being made between the brain and the soul, though there is an influential relationship between these forces, an argument is being made in regards to the primary genesis of Madness. Is it an intrinsic characteristic of one’s soul that is affecting their interaction with their body and environment or is it that one’s environment, body and world, has an affect on the soul of a person?” (*Geography of Crazy Madness*, 2013, p. 9).

“The axiom of natural causality relates the Mad, through their bodies, to the world of the phenomena” (Thither, 2004, p. 17). Regardless of the genesis being the soul or the environment, internal or external, nature or nurture, we see the space where this war is staged is the body. “The body is now identified as the battleground over which the constructions of Madness will be performed, enacted and fought” (Geography of Crazy Madness, 2013). The argument of causality of Madness, literary and medical, influence the way madness has been historically constructed. With the body as the battleground we will explore the ways in which the supportive binary of medical and literary constructions of madness have come to structure how we see madness today.

Historical Mapping of Madness

The classical age was defined by only one form of confinement for both those who were categorized as criminals and as Crazy. The Mad were labeled using terms such as “frenzy” or “frenzied”, which were commonly used in “case law and medicine, and indicated quite precisely a particular form of Madness” (Foucault, 1961, p. 109). The relationship between medical constructions of Madness and legal discourse around the Mad gained strength and power through the labelization and categorization of the Mad. Medical discourse identified and labeled the Mad while legal discourse enacted the labelization as tools of dominance to forcibly remove the Mad out of dominant spaces and utilize the Mad as spectacles for social control of all other populations. This can be seen through the practice of parading the Mad around the town centers, and bodies of legal statue and religious institutions encouraging the townspeople to take their children to see the Mad in efforts to warn them against the evil workings of Madness.

During the classical age “the Mad and the criminal were contained or incarcerated in the same institutions, provided with the same treatment or punishments and subject to the same

conditions” (Geography of Crazy Madness, 2013). The term ‘frenzied’ functioned to legitimate the lack of distinction between criminality and Madness thus identifying Madness as a criminal act. As the classical age progressed, attempts were made to differentiate between Madness and criminality. Though the Mad were still confined in the same institutions that were used for correction; discourses were created around being “a disorder of the spirit, or a disordered way of life” (Foucault, 1961, p. 109).

The Mad would then be subject to a cyclical presentation and labelization of criminality and medical disorder, being moved from incarceration to asylum and back again. While ideological distinctions were being made, the spaces in which the Mad were being confined had almost identical displays in appearance and experience of the confined. Despite that the Mad “had a special place that assured them a quasi-medical status, the majority resided in houses of confinement, and led in effect a correctional existence” (Foucault, 1961, p. 111). “It was therefore not surprising that houses of confinement had the appearance of prisons, and that often the one was taken for the other, so much so that at times the Mad were placed in both almost indiscriminately” (p. 113).

Therefore, we see that although actions were taken to differentiate between the Mad and the criminal, they were superficial performances at best, doing nothing to honor the lives, experiences, histories, or souls of either the Mad or the criminal. This perpetuated a deviant criminality conception of Madness, ensuring a devalued and marginalized status for the Crazy. The Crazy were subject to insidious trauma of everyday realities of beatings, dehumanization, abuse, violence, and erasure both in and out of confinement. The Mad were prohibited from identifying the cruelties that were being committed against them within confinement—they were not allowed to speak to anyone outside of the institution. These experiences of insidious trauma

have been passed down through the *DNA* of Madness to influence modern Madness and social constructions that continue to dominate the Crazy. Modern constructions of asylums continue to silence the concerns of the Mad dismissing them as ‘tantrums’ of a disturbed dangerous voice.

The relationship between medical and legal discourse led Madness to be used more blatantly as a means of oppression and control. The Justice of the Peace, doctors, and anyone in an authoritative religious position could claim Madness and banish to confinement anyone they identified as Mad. With entities of the law, religious and medical peoples as primary judges of the Mad, Madness was in effect a tool of dominance. These power structures continually “refined [their] analysis of Madness” (Foucault, 1961, p. 127), which allowed the use of Madness to prevail as a powerful and justifiable dominance tool in the eyes of the reigning powers.

The use of confinement or isolation as punishment had grave consequences for the Mad. The development of reciprocal support from medical and legal Discourses led to the conception of organized visible power hierarchies within Madness. They set about to categorize Madness by creating a hierarchical value system within Madness. The three categories within the larger category of Madness were the “fools”—“could bear witness, make will and marry but could not take holy orders”, the “imbeciles proper”—“could be given no responsibility, as, like children under seven”, and the “stupid”, “were worth no more than stones” (Geography of Crazy Madness, 2013, p. 15).

Confinement is an everyday reality and source of insidious trauma for the Mad, in that the Mad are continually subject to the threat of confinement and erasure. Similar to the hierarchical power status of the 17th century, we are defined by a positionality and labelization of dangerous or deviant. Legal discourse and human rights *afforded* to the Mad do not protect

against arbitrary confinement and subsequently the offensive, horrific, inexcusable treatment in and out of confinement, which has never been held to accountability or given recognition.

Literary vs. Medical conceptions of Madness

Literary and medical constructions of Madness have strategically positioned themselves in opposition with each other, literary Madness manifesting as commodification of ‘access to inner self’ and romanticized views that the Mad have been ordained with the ability to access higher realms to touch the subconscious. Medical constructions of Madness identify Madness as a detached ailment, defects in the bio-physiological constructions of the ‘mechanical man’ (Thither, 2004, p. 228). Although both dominant constructions of Madness distance themselves from each other, they are both informed by the discourse of reason and privilege of sanity which are influenced by whiteness, masculinity, and upper-class constructions of knowledge and value.

While the Discourse of unreason (literary Madness) and the Discourse of Madness (medical/legal) mirror each other in primary ways, they function as discursively different tools used for the domination and eradication of the Crazed. The terminology of Madness are tools of supremacy; unreason is utilized by literary Discourse and Madness is utilized by medical Discourse, they are very similar and will merge at various points within the construction of Madness to support the other in their position of power.

Modern Madness

Emil Kraepelin and Sigmund Freud are the two primary bodies of modern constructions of Madness. Kraepelin is the face of medical constructions of Madness, while Freud lends to the literary construction of Madness. Emil Kraepelin (1856-1926) is the ‘father’ of psychiatry, while Freud is the ‘father’ of psychoanalysis. Kraepelin is associated with neuro-analysis, while Freud

is considered to be more of a literary artist who was interested in the depths of the subconscious. Freud and Kraepelin became the icons used to further the power and dominance of both literary and medical constructions of Madness.

The positionality dictated upon the Crazy reflects the historical lineage that we have reviewed, bracketing the embodied experiences, histories, Fok, and CCW of the Mad. The Mad can only be *understood* through the limited constructions forged by these dominant powers. The oppressive misunderstandings of the Crazy heavily influences the ways in which the Crazy/Mad are identified, classified, treated and honored in and out of the classroom. “Absolute control of one by another has, throughout time, required justification” (Duranti, 1998, p. 453). Within Madness, absolute control will be explored through the previously stated themes of confinement, fear/contagion, spectacle and exploitation¹

Fear and Contagion

Construction of dichotomies such as normal/abnormal, sane/crazy, dangerous/safe, and valuable/expendable cultivate fear, which is utilized as a prominent tool of oppression by those in power to dominate peoples. Fear is a tool of social control while simultaneously marginalizing the Mad, forever relegating them to an animalistic existence, equating them to a dangerous, unpredictable subhuman and criminal.

“Madness has and is currently used as a discursive practice to control and dominate through the function of fear. Within the construction of the fear of Madness, fear is maintained through blurred realities and misinformation from those who are labeled as ‘experts’. Lived experiences are manipulated and contorted through hushed voices, spun under breath to take the

¹ See page 13 for more detailed accounts of themes of insidious trauma.

perversed form of cautionary horror stories rather than embodied experiences and personal histories” (Geography of Crazy Madness, 2013, p. 18).

Fear based in evil, monsters, demonic possessions, and moral deficiencies are ways in which the dominant systems of power have constructed Madness. Images such as these calls upon other social constructs to legitimate, justify, and support the dominance of the Crazy. “The sane are conditioned to fear the Mad while the Mad are conditioned to fear the sane. This fractures the human connection, creating caverns between our worlds” (p. 19).

A prominent pathway of fear is through contagion; contagion hazes the boundaries between the sane and the Crazy through contamination. Insidious trauma—consistent threats of contagion of demonized status (Crazy)—functions to keep both the rational/sane and Crazy population dominated by supremacy. Contagion as presented as a “ ‘mysterious sickness’ termed ‘rottenness’, ‘evil-rot’, and ‘spoilt’: an air, a dark intimation that the purity of its nature had been lost” (Foucault, 1961, p. 356) seeped into the minds of the communities. By labeling the mysterious sickness, Madness had now become a contagion with a geography and origin. Not only were the Crazy considered to be devilish and animalistic beasts, but now also were ‘hosts’ to an incurable illness. Being able to identify a tangible observable source breathed life into a more powerful tool for dominance not only for the medical entity but for the literary and religious entities as well (Geography of Crazy Madness, 2013).

Thus, behaviors marked as Crazy (Crazy) are utilized to legitimate consequences to actions and presentations that are counter to or in opposition to dominant ways of knowing. When a body or action is marked as Crazy, the judger (authority/power system bestowing the label) is then free to perpetrate heinous acts against the deviant Crazy body: lobotomies,

electro-shock therapy and chemical catatonic states are justified *treatments* for behavior labeled as abnormal.

Fear functions in a variety of ways to sustain dominance and oppression of the Mad—bodies passing as sane, labeled as ‘normal’ as well as bodies labeled as crazy. Through threats of confinement, contagion and erasure, many bodies have embodied experiences of how Madness works as a discursive tool to oppress and dominate. As this occurs in and out of educational settings, to honor the Crazy body in educational spaces, the histories and everyday realities of the Crazy need to be acknowledged and allowed space within the classroom and curriculum.

It would be inadequate and dishonoring to limit the conversation of Madness only to the Crazy—although, for this discussion I will be focusing on the Crazy experiences of domination through dominant constructions of Madness. Conversations need to be explored regarding the many ways in which Madness functions in many communities and the various bodies that counter it, as well as the ways dominant constructions of Madness influence identity construction, value placement and domination of numerous bodies.

“We have created a shared knowledge about the historical lineage of the Mad, while shining light upon some of the experiences of the Mad during this time. If we look at this historical mapping, we can start to draw connections to the dominant power systems: medical, legal and literary, that lead to modern constructions of Madness. This dichotomy of the two leading power systems, medical and literary, attribute to the dominant views of Madness today. Both medical and literary Discourses have the most influence on the dominant constructions of Madness. We can see a cyclical relationship of power between these primary Discourses, medical/legal and literary. Neither Discourse falls out of power but rather steps back while the other takes the spotlight of dominance, to ensure a comprehensive control of the Crazy”

(Geography of Crazy Madness, 2013). Despite that the presentations and manifestations of dominance, oppression and dehumanization of the Crazy/Mad have changed, the function of madness to dominate, delegitimize and correct the Mad have commonalities with constructions leading back into Greco-Roman times. In other words, Madness may look different within contemporary society, but fundamentally very little has changed.

Part 4: The Crazy In a Rational Society

The educable subject is dominantly constructed and is broadly accepted through various spaces. The idea of an educated subject is reinforced and reproduced to sustain and maintain dominant power systems.

The way in which I see the educated subject is within three hierarchal categorizations: the educable, the trainable, and the uneducable, much like the Crazy were categorized in a hierarchal fashion by three categories within the larger category of Madness: “fools,” “imbeciles proper”, and “stupid” (Foucault, 196, p. 127)². Erevelles (1976) states, “schools legitimate the existence of an unequal social division of labor that locates the source of economic failure, not in the social and economic structures of capitalism, but, in the individuals themselves” (p.28). Erevelles continues by saying, “historical patterns of economic and educational inequalities apparent in capitalist societies... inequality under capitalism is rooted not in individual deficiencies, but in the structure of production and property relation”. We will explore this commodification of the educated subject by manifestations of Madness through teaching and learning in the classroom in the next section.

² See page 17 for a thorough discussion of these terms.

The Educated Subject

The *educable* are those whom dominate society/power systems have deemed to be of value thus having intrinsic abilities to process and construct knowledge. This category would be composed of dominant bodies, i.e. white, male, upper-class bodies. The *trainable* would be those whom the dominant power systems deem to be of useful to construct a product: the ‘working man’ and so forth. These are bodies that have a devalued power status but are able to do the physical and ‘superficial’ work that is constructed by the educable. This category does not have the positionality to construct new knowledge thus, does not have *real* power only the power to move around their dictated status level. The last would be the *uneducable*: these are bodies deemed as valueless, deviant, and a hindrance. These bodies would be that of the incarcerated, the insane, the disfigured, and disabled. These bodies hold no production value and ultimately are detrimental to the macro and micro workings of the social systems in place. The uneducable is heavily influenced by race and disability.

These constructions of educable bodies are one framework to look at the educated subject, though are strongly lacking in intersectionalities of race and gender among other discourses of thought. For the purposes of this text we will use this construction to explore the positionality of the Crazy in and out of educational settings, though a deeper look into this hierarchical construction of the educated subject and intersectionalities are tremendously necessary.

As the education system is a reflection of social macrocosms, dominant capitalistic society is influenced by the production value of the bodies that compose it. Within systems of power, value is placed upon certain bodies and that value dictates how others will treat/respond

to that body. Also, how the individual will form their identity, their value, and how they are *supposed* to act within various settings and environments.

Dominance and Power within the community of the Crazy

Power systems have constructed Madness through two main discourses (ways in which we see and talk about something): literary and medical discourse³. To review, the discourse of sanity refers to the cognitive manifestations, facial affect, bodily performance, and language that identifies with dominant ways of knowing and ideologies. Power is manifested within these discourses by the construction of Madness and dictation of these constructions of Madness upon the Crazy through micro and macro social systems and environments within Western society.

Within the medical discourse of Madness, Madness has been defined as a deficit of the body/mind. This deficit is treated as disconnected from the soul or identity. Medical discourse identifies various levels of value that can be read through the body by language, facial affect, and bodily performance. These value statuses are defined and disseminated through the Diagnostic Statistic Manual (DSM), and the discourse and ideologies are passed through academic and medical spaces. The value hierarchies within the DSM are revisited, edited, and reconstructed to fit the desires and positionalities of the medical and dominant communities, thus, the lives and everyday embodied experiences of the Mad are subject to continual and spontaneous reorganization and reclassification within the spaces they occupy.

The literary discourse of Madness structures Madness as an unstable, uncontrollable and often a wild window to the soul. This construction of Madness is utilized in literary spaces,

³ See page 18 for in depth exploration of medical and literary constructions of Madness.

creative, artistic and psychological settings. This construction of Madness positions the Crazy as animalistic conduits of creative force of spiritual gifts.

These constructions of Madness are also heavily pervasive throughout media and social discourses, *the three stooges*, *Mr. Magoo*, and the concept of comedic relief plays on the role of the Mad as a spectacle. They influence the ways in which the Mad are seen and reacted to. These constructions position the Crazy as a spectacle for the sane and rational gaze. They disempower, silence and eradicate the embodied experiences and histories of the Mad: dictating how the Crazy are to behave, speak and appear. Both constructions form and reform Madness to suit their own purposes for power status stability. By positioning their systems of power against the disempowered community of the Crazy, they are able not only to dominate and control the Crazy but also to continually support their dominant position in whichever way they see fit.

Educational institutions are microcosms of macro social systems, thus they function to reproduce supremacy, dominance and erasure. Manifestations of educational institutions mirroring dominant social ideologies can be seen in standardized testing, legislations such as No Child Left Behind, and privileging of white male language, learning and expression of understanding. This can be seen through linear construction of curriculum, content and assessment, emphasis or privilege of static encoded written text, tracking, memorization (consumption) of knowledge rather than creation/construction of knowledge and top down teaching. These strategic movements function to support dominant status of rational (sane) ideologies, perpetuate dehumanization of the Crazy and the erasure of the experiences and histories of the Crazy.

Manifestations of the rational (sane) ideologies in educational institutions can be explored through the conversation of literary and medical constructions of Madness. I will be

utilizing the conversation of literary and medical discourse constructions of Madness as put forth by Geography of Crazy Madness (2013), to take a deeper look into literary and medical constructions of Madness in the next section.

Although within this and previous texts I privilege of a dichotomy between literary and medical discourse, I do not mean to say that there are no other ways of looking at Madness, but rather to identify two major players in constructions of modern Madness and the historical lineage of Madness. ‘Creative’ performance based curriculum, class construction and assessment are some ways in which I see literary constructions of Madness influencing the way that the Crazed are ‘educated’ and situated within the educational institution. IQ testing, quantifiable standardized high stakes testing, and sterile rational language within the academy are manifestations of medical discourses of Madness within the classroom.

These constructions position the Crazed student as either a commodity (trainable) or a hindrance (uneducable) to teaching and learning for the privilege students. As previously identified, the educated subject can be unpacked to illuminate a hierarchal structure of capital: the educable, trainable and the uneducable or how Foucault would term the *fools, imbeciles proper* and the *stupid*⁴. Within modern education classifications the educable and trainable (*fools and imbeciles*) can be placed into mainstream classrooms, though the uneducable (*stupid*) are placed into remedial or special education classrooms. Within this hierarchy all statuses or categorizations are of devalued positions with the exception of the educable. Within the academy; teachers, administrators and educators are indoctrinated to accept and support the ideologies of dominance that label and dictate these positionalities of the Mad to perpetuate their

⁴ See page 26 for exploration of hierarchical categorizations of the educable subject.

lower marginalized position within society; creating a pathway to lower status positions or chronic dependency on government assistance for daily survival.

Most Crazy students are automatically placed within the trainable or uneducable categories, rarely the Crazy are able to pass as 'sane' thus tolerated within the category of the educable. Despite students being 'tolerated,' they are in a chronic state of unease and anxiety that they might be outed or not able to perform to the dictations of the educable. These students are not being honored or valued within the classroom and often they are exploited as 'idiot savants' and commodified as capital by the dominant powers. Students who have any ability or talents that are valued by the dominant powers are exploited in this way and made a dehumanized spectacle: a 'freak show', an oddity. As if the Crazy have no valuable qualities, and those who do have somehow been bestowed with redeemable qualities ("normal" / "sane"), thus making them remarkable spectacles.

I argue that special education has arisen from the need to house (confine) the Crazy and appear to be teaching the uneducable. Thus the special education classrooms are more prone to function as a 'daycare' or glorified mental health institution rather than a learning space. Special education teachers are indoctrinated that they are saviors of the *stupid, imbeciles* trapped in their isolated depressed worlds. For the purposes of this text I will limit the conversation of the construction, manifestations and functions of special education. However, further exploration of Crazy in special education is desperately needed in the dialogue of educating the Crazy, such a daunting task could not be sufficiently honored in the limited space of this particular piece.

Economy of Madness: Madness as Capital

As Duranti suggests, absolute control requires justification; fear, contagion, moral defect, memory and imagination are ways that serve to support justifications of dominance of the Mad.

“Schools legitimate the existence of an unequal social division of labor that locates the source of economic failure, not in the social and economic structures of capitalism, but, in the individuals themselves” (Erevelles, 1976, p.28). Thus we see schools as institutions and systems that perpetuate class, S.E.S. and power hierarchies to support supremacy and domination. The Crazy function as the uneducable as well as a source of exploitation for the dominant power systems to profit from.

Part 5: Educating the Crazy

Within this next section of the text we will move to explore how Fok, CCW, disability studies (DS), critical disability studies (Dis/Crit), and Crazy can speak to the ways in which the Crazy are currently educated, the ways in which education reflects larger social systems of power and how we can utilize these theories to set about moving towards a more honoring and equitable space of education not only for the Crazy but for all peoples.

Mind, Body and Voice: Wars against the Crazy in educational spaces

As the Mad, we have learned through everyday experiences that it is dangerous to be Crazy, that one can almost feel ones worth seep out of their bones when accused of Madness. It is dangerous because of perverted narratives, social memory and fictional imagination of Madness. At any moment you are subject to the will of another, what you say and what you do will always be seen within the framework of Madness. To be Mad is to be condemned, diseased and dangerous.

The legacies of historical beliefs about disability and Madness have roots in rational, white supremacy, bourgeois, and eugenic (belief in the ability to improve the desired qualities of the human population) ideology. The body has been identified as a prominent battleground for the wars waged against the Mad, and other displaced bodies, “not only for disabled people but

also for the lives of people across the spectrum...to conceptualize disabled and non-disabled people as integral, complementary parts of a whole universe” (Linton, 1998). By honoring the importance of the body as a space of struggle and conflict we can construct third spaces that pushes back and challenges the current limited configurations of education of marginalized bodies.

Erevelles (2000) states, “a critical border pedagogy that foregrounds those practices that support the body/subject as the site of cultural struggle over ‘social forms such as language, ideologies, significations, and narratives,’ in order to create ‘borderlands in which diverse cultural resources allow for the fashioning of new identities within existing configurations” (p.25). Erevelles goes on to critique current forms of critical movements to honor marginalized peoples and the American education system by identifying the dismissal of the disabled body.

Such omissions reflect the historical practices within American public education that continue to marginalize the issue of disability by maintaining two educational systems- one for disabled students and one for everyone else. Based on these discriminatory educational policies, more than five million students with disabilities have experienced segregation in special education programs that are, in effect, both separate and unequal. This has contributed to the continued unemployability of disabled people in a highly competitive market economy and thus the conditions of poverty in which many of them live (p.25).

We will explore manifestations of economy of Madness, which will further our discussion of educational institutions mirroring larger social systems producing value statuses that dictate the positioning of bodies that define their existence in and out of educational settings.

Identifying the devaluing and bracketing spaces of educational institutions for the Crazy is a vital part of the discussion though it can only take us so far. Exploration of critical pedagogy, culturally relevant pedagogy and witnessing in the classroom can broaden our conversation to explore ways in which we can honor the Crazy in and out of educational spaces.

Borderlands

The Crazy simultaneously occupy multiple worlds and have developed nuanced ways to navigate and negotiate these worlds. Madness is talked about having a “divided consciousness” (Foucault, 1961,p.129). A divided consciousness assumes a binary of consciousness, reflecting the privileging of only two domains of thought, those who aim to cure Madness and those who aim to correct Madness. I seek to further this concept by utilizing conceptions of third space and Gloria Anzaldúa’s theory of Borderlands to explore multi-consciousness by the Crazy.

Three themes arise when discussing the oppression and erasure of the Crazy: the unruly body, disordered mind and inaudible voice. The ways in which the Crazy experience and interact with their worlds are devalued and silenced within dominant spaces. Let us now explore how Fok, CCW, critical and culturally relevant pedagogies that can lend to the unpacking of these themes and create an expanded discussion of educating the Crazy.

Unruly Body

We have talked about the Crazy body being marked as ‘unruly’, marking the person as Crazy allows for ‘readings’ of facial affect, bodily performance and language usage as violent, deviant, disordered and unintelligible. By marking the body as Crazy, abusive and wounding

behaviors are justified and legitimated, thus enabling unaccountability and dehumanizing perpetrations without consequences. Ways in which the Crazy have been marked is through shaming, contempt, visual stigmatization, and dominant readings of the Crazy body.

Shame

The act of shaming has been studied by many groups but is limited in the discussion of the Crazy outside of disability and mental health discourses. Shame is a frequently employed by dominant systems of power to provide value attribution and correction to the Crazy body. Those who have been shamed often feel “complicit, as if they had accepted the authority of their captors instead of merely succumbing to their power” (Kaplan, 2013, p.188). Shame operates as a tool of domination by shaming the Crazy for their ways of knowing, their behaviors and actions. “Their shame effectively places them in a conspiracy of silence with their torturers, as if the victims bore some responsibility for what happened” (p.108-181): this functions to blur the lines of accountability. Shame functions to dehumanize bodies, delegitimize the voices and when those voices are silenced, shame places the responsibility of marginalized status and dehumanized narratives of the Crazy upon the unruly bodies of the Crazy.

Disordered Mind

The Crazy simultaneously inhabit many worlds—internal and external—some worlds are accessible by others, while other worlds can only be known by the individual. Rational ideology constructs a binary of worlds, the internal and the external; this assumes that all peoples share an external reality. I assert that this construction of worlds limits the histories and experiences of the Crazy, thus eradicating the community, dismissing the voices of the Crazy and relegating the Crazy to the shadows.

Gloria Anzaldúa's (1987) theory of borderlands is useful in unpacking and exploring the ways the Crazy interact and construct their lived realities. Borderlands of the Crazy have unique qualities: time and space is 'torn', there are multiple and often simultaneous stimulus or worlds being experienced at once. Reality construction is flexible and transient—nothing is ever static. Being able to understand and honor Crazy ways of knowing is imperative to honoring the narrative constructions of Crazy and honoring the Crazy bodies in and out of educational spaces.

I will utilize the term 'fractured space' as identifying the multiple and simultaneous occupation of multiple worlds. This simultaneous occupation of layered worlds influences the ways of knowing each individual person navigates. The dominant construction of the dichotomy of past and present do not have a linear timeline, but rather a layered timeline in which the past is never static but rather is ever-present. Experiences, 'actors', environmental stimuli are not inert elements; rather history/memories are a living participant of ones current understanding. Histories are parallel, concurrent with experiences of instantaneous reality.

Memory

What is a history if it is not a memory, a retelling of a memory? I assert that there are many kinds of memory, though for the purpose of this section I will explore three types of memory: individual memory, collective memory and social memory. Individual memory refers to the memories that are created by an individual that are unique to the individual due to the influences of their own histories, previous memories, experiences, funds of knowledge and investments in various discourses. Collective memory refers to a memory or memories that are constructed and adopted by many people within a community of practice or have a shared investment within that particular memory construction. A collective memory can be *read*

differently by the individuals within the collective though the investment and function of the memory must be similar. A social memory indicates a memory that has been constructed and is widely accepted though the functions of the memory can be very different. A pivotal element of social memory is that there are many readings, many individual functions but that it primarily functions to serve as a discursive social unification tactic, and most likely, will not be seen as a discursive tool by the mass population of people that ascribe to the memory construction.

In example, a collective memory is that of an event within a community, it serves to build identity and membership but the way the memory can be *read* by each participant may be different. A social memory is that of the construction of Crazy or of “the poor” or what poverty means, that many people do not identify the discursive functions of the memory to oppress and dominate, though they actively perpetuate this memory by performing supportive ideologies within their individual actions, speech acts or linguistic landscapes.

Caruth (1996) suggests a “historical memory” (p.15), what I refer to as a social memory, is “ always a matter of distortion, a filtering of the original event through the fictions of traumatic repression, which make the event available at best indirectly”. The social or historical memory is not accessible by the masses through a direct connection; meaning that individuals are adopting the memory secondarily or indirectly. I have also termed this as discursive memory/ discursive narrative, dominant narratives that influence the construction or experience of everyday reality by influencing the bodies of the present with bodies of the past: how the dominant groups see them.

We must ask ourselves, how can we be cognizant of influences of memory construction? How do we reckon with various influences on perception and memory construction? I assert that moving away from the dominant linear encoded texts of narratives of Madness is imperative to

honoring and valuing the ways of knowing from the community of the Crazed. We need to value multi-modal, and transliteracy, “the ability to read, write and interact across a range of platforms, tools and media from signing and orality through handwriting, print, TV, radio and film, to digital social networks” (Thomas et al., 2007), expressions of narratives that incorporate the various ways we construct memory or embodied experiences. We need to honor influences such as sound, sight, smell, touch, language construction and use, community investment and community cultural wealth, as well as the simultaneous, multiple layered simultaneous occupation of space and time. In addition, we need to be cognizant of the cognitive/individual influences: discourse investment, motivation, lived experiences, embodied experiences, lenses and histories.

Alison Torn (2011) furthers this conversation by utilizing a Bakhtin’s concept of chronotope, which Bakhtin redefined for the literary community to identify the method by which literature represents time and space. Bakhtin “examines the different ways in which time and space are represented in the narrative, revealing not only the temporal complexities of the narrative structure” but also, through Bakhtin’s concept of “unfinalizability, the meaning of the embodied phenomenological dimension of the lived experience” (p.130).

Inherited memory is that which influenced our everyday realities: memories of our ancestors that frame the ways in which we come to know what we know and how we know it, our Fok and CCW. We are conditioned not only by our own embodied experiences but that of those who came before us. Not only is inherited memory passed through collective memory, historical memory or social memory but through DNA. “So, a fear of spiders may in fact be inherited defense mechanism laid down in families genes by ancestors’ frightening encounter with an arachnid” (Gray, 2013, p.2). Thus, if a peoples are historically subject to insidious

trauma, genocide, eradication, abuse, torture and other heinous acts, then the inherited memory would influence the ways in which the current or future generations respond to external stimuli and instinctively process and respond to their realities. Dishonoring and devaluing the ways in which the Crazy understand and interact with the simultaneous realities they occupy by privileging a dominant understanding of the binary of two worlds essentially eradicating the histories, and Fok of the Crazy. How can we expect the Crazy to be anything but invisible when historically we are conditioned to know violence and condemned to a never ending intimate relationship with fear, only to have it labeled as general anxiety.

Utilizing Feldman's (2003) exploration of political terror of memory and forgetting furthers our discussion of memory within the community of the Crazy. Systematic forgetting of embodied experiences and histories of peoples supported by insertion of historical memory, which "is a mass-produced commodity" (p.60), is a violent act to ensure the domination and suppression of the community of the Crazy.

Violent acts on the body constituted a material vehicle for constructing memory and embedding the self in social and institutional memory. In this context, prescriptive memory, originating in political practice, functions as a regulating discourse prescribing states of subjecthood... Violence renders everything repeatable in its own mechanical reproduction and everything finite in its defacements. Violence creates only through material destruction, and the materiality altered and deformed by violence, whether that be the body or the built environment, consequently becomes an unstable vehicle for bearing the political and cultural codes spat into the social world by acts of violence (p.60).

The political terror of erasure of historical memory illuminates the use of formulaic and ideological representations of history and memory to ignore and hide realms of experiences un-narrated and de-historicized—situating them inaccessible to the Crazy and society in large as a cultural resource and tool for identity formation and for honoring and witnessing the Crazy.

Thither's term of "fictional imagination" (2004, p.1) furthers our discussion of social memory. Fictional imagination is used to explain the construction, maintenance and justification for treatment of the Crazy, "that legal and religious power had accrued...the power and authority to exercise force over the body of the insane, the sick and the possessed" (Thither, 2004, p.1). Fictional imagination is the construction of false realities and narratives imposed upon the Mad. Narratives that cast the Mad into scenes of violence and possession or the laughable character too dim-witted to know any better. Social memory or fictional imagination is important because it is vital for the maintenance of the discourse of Crazy/Madness and dominance within this domain to be supported by a tangible, observable other.

Tangible, observable instances compose social memory and fictional memory to construct narratives that influence the historical memory of what Crazy is, who are Crazy and where they fit in to micro and macro social systems. This in turn influences the way the Crazy are treated and the identity formation by the Crazy. The Crazy may and are encouraged to internalize this discrimination through social memory to perform to the dictations of dominant groups to maintain dominance and their subaltern position.

It is imperative for the maintenance of dominance of the Mad to have images of the 'dangerous Mad' readily at hand. Through construction in film, media, music and folklore the Crazy are continuously positioned as subaltern and boundaried to preconceived ideas of Crazy identities. The fastest most undisputed way to vilify someone is to claim they are Crazy.

Inaudible Voice

Language is one of the most fought over characteristic of the Mad. Though the language of the Crazy language that has yet to be heard by dominant ears; it has been perversely constructed time and again; distorted in classrooms, offices of psychoanalysis and therapeutic sessions. The language of the Crazy has been manipulated and perverted into the pages of literature, unrecognizable to those whose lips and hands formed the sounds/images of this intimate knowledge.

The space of the Crazy is an internal world experienced independently and shared by many. Though Crazy is intimate and personal to the experiences of the Crazy, Crazy as a discourse is collectively constructed, mutually understood through membership of the community of the Crazy by shared narratives of embodied experiences of Madness, oppression and violence in response to being Mad. The 'rules' of the world of Crazy are not the same for the 'rational' world, thus the constraints of 'rational' language of Madness used in psycho-behavioral dominant therapeutic treatment settings are more detrimental and harmful than helpful in honoring the ways in which the Mad see their world.

When we think of voices of the Mad we often think of illness narratives, stories of recovery or narratives that position the Crazy within the 'rhetorical freak show'(Vidall, 2007). Within the politics of disability, discussions around the 'rhetorical freak show' advance our conversations about the narratives that are constructed around madness and enacted upon the Crazy. Narratives about the Crazy position the Crazy in limited manifestation all of which profit dominant systems and further eradicate Crazy epistemologies.

The experiences and histories of the Mad have been dictated by dominant voices eradicating any spaces that would allow for the witnessing or hearing of the Crazy voice. Words

are coded carrying a history that is not of the Crazy but rather constructed and shackled to them. Coded histories conjure narratives about the bodies the words are bestowed upon. Not only are words coded with dominantly constructed meanings, they relegate peoples to value statuses that fit within the larger power hierarchies. Thus silencing peoples by associating ways of speaking, expressing and communicating with a devalued status. Peoples are silenced because they are not speaking the ways that are privileged by dominant language systems therefore their voices are not being heard and effectively eradicated with assimilation and correction in and out of school settings. “There are codes or rules for participating in power. The codes or rules...relate to linguistic forms” (Delpit, 1988, p.282).

I argue that spaces need to be constructed that not only allow for marginalized voices to be heard but that privileges these voices. Dominant voices are being heard far too much, performed so loudly in dominant spaces, in and out of school spaces, in so much that we need to create actions that create equity rather than equality. Educational spaces reflect macro social systems of power, thus creating spaces that privilege marginalized voices would work towards equitable witnessing and representation of marginalized voices. It is not enough to simply allow for other voices to be heard, but rather it is necessary to provide spaces that honor and privilege silenced voices to counter the insistent vociferous voices of the dominant.

Marginalized voices often go un-witnessed and unheard because they counter dominant constructions, power systems and ideologies. These voices are inaudible to those with investments in dominant structures. Though marginalized voices are silenced through justification of unintelligible language and inaudible performances, this does not delegitimize the content, language use or performance of these voices. All bodies need to be honored and witnesses through the ways in which they choose to express themselves.

Children have the right to their own language, their own culture. We must fight cultural hegemony and fight the system by insisting that children be allowed to express themselves in their own language style. It is not they, the children who need change, but the schools. To push children to do anything else is repressive and reactionary (Delpit, 1988, p.291).

I would further this by asserting that requiring students to perform through a linguistic discourse that is not their identified chosen way of communicating is violent and is a source of trauma in the classroom. Forcing a student to perform by dominant correction doubly wounds them. Expecting students to perform in privileged ways in a systemic ‘game’ they do not know the rules of while negotiating the insidious trauma and wounding suffered at the ‘authoritative’ hands of those masquerading as educators is monstrous—“language games”; “discursive practices, with implicit and explicit rules governing the way the practice is conducted” (Thither, 2004, p.3). Through language one can see how Madness is constructed, how the prominent actors perform dominance within this discourse and how the discourse situates itself socially and politically. The language of the Crazy has yet to be explored illuminating a gap within research and dialogue around honoring, critical pedagogy and educating the Crazy. ‘Crazy language’, the language of the crazy needs to be witnessed and honored to encourage spaces within educational settings that allow for Crazy voices to be heard.

Crazy Language

Language is strange and to “import into one language the strangeness of another” is violent, however, can have transformative properties, “to unsettle the decisions language has prescribed to us so that, somewhere between languages, will emerge the freedom to speak” (Felman, 2003, p.19), to make visible the invisible. Felman speaks of the transformative

possibilities when third spaces is created by exploring various languages. “The place from which one is silent...speaks from a plural place” (p.20), from this plural place comes a ‘conflict’ and ‘interaction’ an ‘ex-centering’. Felman’s conception of translation of language and conceptions of third space speak to each other and can be utilized in thinking through ways in which we can honor ways in knowing and speaking the silenced languages and inaudible voices.

Within Madness Felman identifies how dominant systems have constructed Madness into silence by a “radical misunderstanding of the phenomenon of Madness and a deliberate misapprehension of its language...expelling Madness from the confines of culture and robs it of its language, condemning it to silence” (2003, p.38). The way that Madness is written about within dominant spaces privileges reason and centers logic as the ideal thus normalizes the deprecation of Crazy voices.

Madness is constructed as a deficit, an illness that one can recover from then writes about in dominant rational language rather than witnessing Madness through Crazy voices. Dominant power systems utilize ‘rational language’ to access the “invisible world” (p.71), yet maintain legitimacy through the positionality of sanity gaining authenticity of their position of power. Situating those who are Crazy as devalued fostering internalized dominance by those who identify as Crazy, an unending characteristic of themselves, as being inferior to those who only have glimpses into Madness. This constructed power hierarchy of Madness further supports dominance by reproducing macro dominance in microcosms within the community itself.

I focus predominantly on language in this text because as I see it, language is both the key and shackle that bound the Mad. “Language does not always determine what we take to be reality, but it codifies the rules for gaining access to reality” (Thither, 2004, p.3).

The Spectacle And The Gaze

Madness was and is still seen as a social role which provides various social functions: comedy and entertainment, examples of consequences if one were to go against the dominant power systems and an 'othered' state to position 'normalcy' against Madness to ensure social order. Madness is seen as a weakness of the moral character and the inability to master one's impulse and passions while supporting class hierarchies. "For only the stoic elite...can escape insanity" (Thither, 2004, p.40).

Madness as a discursive term and theory have become "commonplace" (Felman, S. & Laub, D, 2003, p.14), thus issues pertaining to Madness and the Crazy Community are no longer pertinent, essentially the Mad have been 'taken care of', 'dealt with' and no longer need consideration. Even though dominant systems have identified a 'liberation' of the Mad, the Mad is still 'confined' though not always physically "locked up...confined within the reductionist limits of the concept 'mental illness'" (p.15).

In thinking through the social and political positioning of the Mad, let us problematize this assertion that Madness is commonplace as a discursive tool of oppression and misconstruction of the Crazy. I argue that Crazy is not commonplace, but rather the deficit manifestations of constructions of Madness from dominant power systems are commonplace. Constructions of self identified histories from the Mad, their voice and their embodied experiences are what are missing. A function of dominance is to distort the boundaries of Madness and Crazy, to pervert the histories and experiences of the Crazy. Efforts to change descriptions of Madness, with a new classification yearly from the DSM, serve to provide confusion and misunderstand of Madness, which only further lends to the construction of fear of Madness, fear of the 'mysterious sickness'.

This functions to support the dynamics of the spectacle and the gaze. The Crazy function as a tangible, observable and quantifiable example of deviance and perversion in relations to dominant systems and ideologies. This resource of domination not only of the Crazy, but also of many subalterned bodies is heavily valued within dominant systems and spaces thus not easily relinquished. That being said, we have a moral and human obligation to identify, resist and counter these movements of domination.

Next, we will move into counter movements by the Crazy and how we can utilize historical and modern constructions of Madness along with counter movements and the discourse of Crazy to move towards discussions regarding more equitable education spaces, curriculum and praxis while exploring dominant constructions of othered bodies such as the educable subject.

Part 6: Counter Movements

Various counter movements have been constructed to resist and challenge dominant ways of knowing the educated subject, who we deem as educable, the Crazy among numerous others. Counter movements inside and out of school settings utilize the battleground of body and language to create spaces of resistance and allyship.

Through storytelling, counter narratives and honoring of language of the Crazy, the Crazy have resisted and sustained their culture, histories, identities and Fok despite micro and macro manifestations of dominance and cultural eradication. Storytelling and counter narratives are an integral part of resistance to dominant constructions of Madness because exploitations and misrepresentation's through narratives of the Mad is one of the primary tools used to dominate and silence the Crazy. "The mentally disturbed are thereby robbed of subjectivity: they are

observed and talked about, but their own discourse is invalidated” (Felman, S. & Laub, D, 2003, p.3).

Illness narratives and descriptions of Madness within medical spaces speak to each other influencing the ways in which Madness is constructed and dictated to the Crazy. The histories, understandings and embodied experiences of the Crazy are constructed and dictated, eradicating any space that might serve to honor authentic experiences of Crazy.

Narrative expressions exploit language as a primary instrument to construct Madness and to erect figurative cages that bound the Crazy. Nerval, Foucault, and Derrida, prominent theorist of Madness and knowing, write about the ‘double impossible’, the ‘unwritable book’. Dominant systems position reason on a task to do the *impossible*, to write and understand Madness. Identifying that only rational language has the tools and legitimate intimate knowledge of Madness through privileged sane positionality to write and speak of Madness.

Dominance employs previously composed deficit language to describe and write about Madness: illness, disease, absence, and dangerous are used to identify Madness and the Crazy. Dominant narratives of the Mad influence the ways in which the Crazy are ‘reacted’ to and understood within the construction of the educated subject.

Madness is not a fleeting feeling or experience, rather, Madness is an eternal state. Crazy is not a transitory construction of how one sees the world, Crazy is ones world(s). Madness is a dominant construction, having been formulated for centuries—Madness is an ambiguous construction that serves dominant power systems to keep these systems in power and maintain those who are labeled as Mad relegated to the periphery of existence.

Exploring the writings of Felman, Derrida, Foucault, and Nerval, one cannot escape the investment in white bourgeois ideology and ‘sanity’, rational ideologies. To have a legitimate voice in literary constructions of Madness one must write from a place of ‘recovery’ of sanity. Invariably within the text the writer must establish that they are no longer Mad, though having glimpsed Madness they have an intimate knowledge of what Madness *really is*, they are no longer Mad so they have an authentic but valid voice in which to construct Madness.

Crazy Narratives

Narratives of Madness have traditionally been constructed similarly to illness narratives: expressions about or around the experience of being ill. Arthur W. Frank (1993) proposed that there are three main narratives within illness narratives: the restitution narrative, the chaos narrative and the quest narrative. Extending the categories of narratives posed by Frank (1993), we have the tools to explore the function, positionality and power of narratives within the lives of those within the community of Crazy; which is, those who have been diagnosed as mentally ill, those who self-identify as Crazy and those who ascribe to the community of Crazy.

Restitution narratives as defined by Frank most closely resemble dominant constructions of narratives of Madness. They are constructed within a linear format, privileging a ‘recovered’ state in which the writer is speaking from. These narratives usually follow a formulaic construction of Madness to sanity with emphasis on markers such as treatments, intrinsic values and strength, medical or chemical intervention and psycho-behavioral talk therapy. The positionality of the reader supports investments in dominant deficit perceptions of Madness and privileging of sane or ‘rational’ ways of knowing and seeing the world. Restitution narratives are predominantly found in psycho-behavioral settings as they reinforce power systems and

‘treatments’ of the Crazy by constructing a linear timeline of evidence that supports the interventions used within psycho-behavioral therapeutic settings.

Quest narratives generally refer to the narratives of illness or Madness that can be seen as a journey to a ‘healthy’ version of oneself. Seeing the journey as an important factor or characteristic of becoming more valuable or healthy, meaning is created within the narrative of the journey rather than only the positionality of ‘newly sane’ Mad person.

Lastly, the chaos narrative often referred to as the anti-narrative. This narrative is told within embodied experiences of chaos. This narrative is often ‘fragmented’, disjointed and ‘incoherent’ to the singular reading through a dominant ‘rational’ lens. Many argue that this is type of narrative is invalid because of it is counter to linear construction and dominant beliefs, that one cannot create a narrative of Madness or illness without being able to adequately reflect upon a dominant understanding of historical events. Being able to reflect is based upon the contingency of sanity; one cannot reflect or perceive the world correctly if one is Crazy. Thus, narratives of Madness from a standpoint of Madness are inherently inauthentic, inaccurate, and worthless because they do not serve to support or maintain the dominant understandings of Madness. In essence, narratives of madness from the Crazy are not ‘real’.

Torn utilizes Frank’s identification of three types of narratives of illness that was previously stated with the extension of chronotopes as an analytic tool. It is important to be cognizant of the limitations of illness narrative models upon the narratives of Madness as they overshadow “the complex phenomenological temporalities of people’s experiences, often to the exclusion of the incoherent narratives of those experience psychological distress” (p.131). Torn is identifying that the chaos narratives, frequently the narratives that are incoherent, are often dismissed using illness narratives as a framework model.

Anti-narrative or chaos narrative is repeatedly devalued due to the lack of linear construction and culturally unrecognizable as narratives because they do not fit the dominant perceptions of narratives. Torn identifies that chaos narratives are described as having “narrative impoverishment...which suggests that narratives of Madness are essentially lacking in some way” (p.131). Torn does not see narrative impoverishment as necessarily equating narrative loss but rather as a “disruption to the conventional narrative form which...is linked to loss of selfhood” (p.131). Thus, narratives that are compared against resituated narratives are found to be deficient in essential elements of a narrative. This lacking or deficit of linear construction and coherence is where I will chose to explore the dangers and trauma that is constructed, experienced and enacted upon the subaltern subject, when only resituated forms of narratives are accepted as authentic forms of narratives of Madness.

By rejecting and devaluing counter narratives of Madness, the histories, experiences, lives, and identities of the community of the Crazy are effectively silenced and erased. Resituated narratives of Madness have earned a space within the dominant discourse of Madness and research efforts to understand Madness. I argue that the privileging of dominant narratives and research regarding Madness valuing only resituated narratives is extremely detrimental and violent to the community of the Crazy. Experiences, histories and identities are being dismissed and devalued within these spaces, which leads to psycho-social constructions of Madness that perpetuates discriminatory and oppressive understanding of Madness while efficiently silencing the voices of the Crazy and eradicating identities, histories and the culture of Crazy from dominant spaces.

Current Constructions of Narratives of Madness

Although “definitions and treatments of mental illness change across time and culture” (Connor-Greene, 2006, p.6), narratives of Madness have had an extensive historical relationship within psycho-behavioral ‘treatments’ of mental illness. Narratives of Madness have an investment in identifying characteristics such as linear construction, coherence, written manifestations of ‘rational’ environmental interpretation, and movement from illness to recovery.

These narratives of Madness, which are invested in dominant perceptions of Madness, are not only counter to the discourse of Crazy, but are traumatic to the ways in which the Crazed process and understand their world. Resituated narratives silence the language of the Crazed and devalue the navigation and strategic survival strategies employed by the Crazed to navigate, sometimes contradictory, borderland spaces.

Caruth (1996) states, “The possibility that reference is indirect and that consequently we may not have direct access to others’, or even our own, histories, seems to imply the impossibility of access to other cultures and hence of any means of making political or ethical judgments” (p.10). When making ethical or political judgments regarding the authenticity and legitimacy of a narrative is difficult if not almost impossible to adequately interpret when analyzing another culture without severe damage. Caruth furthers this discussion by saying

I would propose that we can begin to recognize the possibility of a history that is no longer straightforwardly referential... We can understand that a reference is aimed not at eliminating history but at resituating it in our understanding, that is precisely permitting history to arise where immediate understanding may not (p.11).

Caruth powerfully identifies important aspects of honoring memories, histories and narratives—the ability to make space within our own ‘horizontal limitations’ to honor other ways of knowing. This also reflects an imperative current limitation within our own understand: the inability to honor simultaneous living within multiple spaces or realities.

Felman and Laub (1992) speak to this by saying, “the necessity for commuting between languages” (p.18), which speaks to Felman’s (2003) theory of bring in in the ‘strangeness’ of one language to disrupt another. The Crazy identify and honor that language is not only static but is in constant restructuring. Not only do we have to commute between languages influenced by race, gender, socio-economic status, rational, Crazy and many others, we must negotiate between languages of the past, present, future and other spaces. Conceptions of third space also speak to the need to translate and commute between languages by identifying that the disruption of privileged languages is a space of resistance and transformation. If we bracket language, culture, and identity as static we remove any space that can be transformational.

Thinking through commuting between languages, we fail to make space to discuss the privileging of one way of commuting and expression through language. Counter narratives position encoded text as the primary and privileged way to express, communicate and know. I argue that within counter movements, the movement towards development and honoring of transliteracy skills and multimodal expression is crucial to moving towards more equitable education spaces and learning for various students. By this I suggest that we move to not only honor but privilege multimodal forms of experimental forms of expressions by margined voices.

The creation and witnessing of Crazy narratives and expressions by the Crazy is imperative to counter the subaltern positionality of the Crazy and the continued domination and genocide of the Crazy. Bringing in Fok, CCW and language construction and expression of the

Crazed are ways in which we can start to move towards honoring Crazed voices, resisting deficit understating's of the Crazed in educational spaces and the ways in which we *teach* to the Crazed.

Critical Pedagogy, Praxis and the Crazed

Counter Narratives can be seen as a manifestation of critical pedagogy as a way to make visible the missing bodies of the Crazed. “These kinds of narratives ‘do cultural work’” (Ferri, 2011, p. 2268), “untangle oppressive ideologies and destabilize any claim to a normative center” (Baglieri et al., 2011, p. 2285). “Critical pedagogy has sought to recover the importance of the body as the site of political and cultural activity in educational contexts” (Erevelles, 2000, p.25) The narrative that is constructed today, will not be the same narrative read tomorrow, a narrative much like a memory will be reconstructed within every hearing, reading or understating. Caruth asks, “What do the dying bodies of the past...have to do with the living bodies of the present?” (1996, p.26)

What Caruth asks is significant because it honors the actors of the past as dying or in transition from one form to the next while identifying that there is a relationship between the bodies of the past and the bodies of the present, that there is not a departure between them but rather an instrumental relationship. Caruth's statement is poignant in reflecting the cultural values of communications, time and space of the Crazed community. Caruth eloquently articulates the intimate relationship of memory and embodied experiences that is valued by the Crazed community. The Crazed identify that bodies of the past and experiences of the present are in constant negotiation and influence the ways in which we see and interact with our worlds and the actors within them.

These highlighted elements of the community of the crazed are examples of Fok and

CCW, which the students bring into the classroom. Perry (2006) identifies these “unrecognized and unknown literacies student bring with them to school” as “hidden literacies”(p.331). Hidden literacies are fundamental to our conversation when discussing educational spaces for all bodies. Bloome & Enciso (2006), states “literacy practices are intimately connected to the economic, social, cultural, educational, and intellectual dimensions of our lives”(p.296). Literacies and hidden literacies and ways of knowing are strategically hidden thus the act of making visible the invisible (to the dominant eye) are essential if we wish to move towards more equitable and honoring leaning spaces within formalized educational institutions. Efforts to bring students Fok and ways of knowing into the classroom can also further how the ways that the Crazy student learns as well as other marginalized bodies are honored in and out of physical and affinity spaces.

Rodriguez (2013) identifies themes that arise when honoring students CCW, Fok and hidden literacies are brought into the classroom.

(a) Engaging students in the co-construction of knowledge to deepen or extend academic knowledge through FoK; (b) recognizing and encouraging the utilization within the classroom of multiple FoK among students, including home/ family FoK as well as youth and popular culture FoK; and (c) moving beyond solely the connection between student/family/community FoK and academic content and instruction to a process of classroom transformation involving the reorientation of both teachers and students as learners and agents within and beyond the classroom (p.95).

Utilizing tenets of critical pedagogy, testimonios, Black feminist thought and new literacy studies, we explore ways of praxis, course and curriculum construction to honor Fok, CCW and

bodies, but supports counter expressions such as multimodal forms of expression and encourages transliteracy skills. This year's Mad Pride movement SLC focuses on the multiple ways of knowing and expressing Mad pride through artistic expression.

The Mad Pride movement is an example of utilizing third space, borderlands and the discourse of Crazy to honor peoples within the community of the Crazed. We can utilize this and other movements to reconstruct the way that we think of the educable subject and how we construct educational and learning spaces and ways in which we educate.

We have been conditioned to privilege one way of knowing, when we all have multiple ways of knowing. This causes a damaging dissonance not only cognitively but also within our construction of our identities, roles, values and souls. The ways stories are constructed betray histories, such as moral betrayal, found in the erasure of a history through the denial of its authenticity. In denying the authenticity of Crazed accounts of Madness, is essentially an erasure of that person, their ways of knowing and their community of the Crazed. Erasure, violent space, domination and eradication are not limited to the Crazed. I strongly feel that these concepts can and should be utilized to work towards dismantling oppression and dominance for all bodies and to create a shared spaces of critical kindness and honoring.

Part 7: What Now?

The discourse of Crazy has been constructed to counter constructions of Madness that have been appropriated by dominant power systems to justify and maintain dominance and marginalization of the Crazed community. Dominance, erasure and silencing of the Crazed community is not limited to this community and similarities can be seen in the various ways that other bodies and cultures are subject to eradication, domination, colonialism and forced

assimilation. Educational spaces mirror dominant power systems thus reconstruct oppressive power systems that are violent and cause wounding for all those subject to these systems.

We can utilize how Madness and the Discourse of Crazy have been constructed and function to create asymmetrical power relations and dominance of subaltern communities to explore how we see the educable subject and how educational spaces and systems reproduce dominant power hierarchies and enact violence by silencing, devaluing and performing insidious trauma upon students, teachers and faculty. Counter movements have been made to resist eradication and cultural genocide; within this text counter narratives and multimodal forms of expression were explored as ways the Community of the Crazy have resisted dominant dictation of identity, worth and status.

Limitations

The creation of constructing a dichotomy of sanity and Madness is limiting and creates a binary that brackets not only this way of seeing Madness, but also the ways that we understand the community of the Crazy. This dichotomy does not allow for other ways of knowing which in turn silences ‘othered’ voices and limits the conversation and the movements that we can make towards honoring the community of the Crazy.

Current research including this and other works regarding the Discourse of Crazy are severely lacking in contextual diversity. Works on the Discourse of Crazy, including text composed by myself are unilateral in that there is an absence of intersectionality of race, socio-economic status, gender and other discourses.

Concerns regarding my positionality as a member of the Crazy community being too close to the community to conduct and provide ‘authentic’, ‘legitimate’ findings and assertions is important to address. Because of my embodied experiences and lived realities, I feel that this

gives me a valuable position and access to the community of the Crazy that those not of this community could not access and honor authentically within this space.

Future Trajectory

Limited research has been done on the epistemologies of the Crazy, the construction and membership of the Crazy community and the funds of knowledge and movements within the culture. The discourse of Crazy is still in the space of development in that we have recently had our collective community voice heard in few dominant spaces and academia within only a few universities and rarely within dominant social settings. We have recently begun to be recognized and honored as counter to Madness and the mental health system rather than willing and active participants. We need to further develop our relationships as a community and relationships with allies, as well as continue to conduct research and encourage open and honoring dialogue around counter movements, resistance and the community of the Crazy.

Delpit (1988) states, “we cannot justifiably enlist exclusionary standards when the reason that students lacked the skills demanded was poor teaching at best and institutionalized racism at worst” (p.291). Further research needs to be conducted upon critical pedagogy and the experiences of the Crazy within educational spaces. I believe strongly in this discourse and the ability for us to be able to honor and support the community of the Crazy in and out of educational settings.

Conclusion: Crazy Epistemologies

Memory, time and space are instrumental in exploring the ways in which the Crazy interact and know their worlds. Counter narratives/testimonios provides us with a unique positionality to create space in which we can honor the memory, history, language, culture and Folk of the Crazy, but turning theory into practice is a difficult task.

How can memory be honored in the aim to honor histories? As previously mentioned, memory is much like history in the community of the Crazy. Memory and histories are living participants to the experiences of everyday 'realities'. Disruptions within histories such as: 'mental illness' episodes, trauma, and interventions, interrupt the delicate construction of life and reorganize how one perceives their worlds. This also lends to the argument that linear constructions of narratives of Madness are dangerous and harmful. To honor memory rather than dominant historical linear timelines, or the 'real', is to honor Crazy ways of knowing and the community of the Crazy.

Hesford and Kozol (2001) ask, how representations of the 'real' have been used in different historical moments to construct hierarchies within communities, to silence the views of oppressed groups, or conversely, how ideologies of truth and authenticity are used by marginalized groups to contest dominant narratives and to stimulate resistance" (p.3). By devaluing and dishonoring the memories and histories of the Crazy, their narratives, histories and experiences have been discredited and eradicated.

"The coming together of two absolute claims...is not simply the problem of an outsider's knowing the inside of another's experience; more profoundly...something that happens when two different experiences, absolutely alien to one another, are brought together" (Caruth, 1996, p.34). Third space as a place a resistance, and honoring allows us to explore ways in which we have investments in dominant ideologies such as the educable subject. Utilizing a Crazy lens, we can explore what constitutes dominant understandings of the educable subject and how this construction of the educable subject profits and supports domination and eradication of many peoples not only the Crazy. From this framework we can explore how the Crazy are situated within the educable subject construction, how they are exploited, bracketed and wounded within

the education system and how that profits larger social power systems. By looking at counter movements we can explore ways in which we can honor Fok, CCW and the community of the Crazy both in and out of school settings.

Caruth explores the dominant need to ‘understand’ and organize another’s experience; she asserts that we need to resist this dominant desire to organize the histories of others and to honor and accept the histories of others. The reckoning of multiple histories is done not only by the individual but also within the various communities. Narratives are not meant to function as a tool to organize and classify another’s history but to honor and value other ways of knowing.

Lorde (1984), states:

We all hurt in so many different ways, all the time, and pain will either change or end.

We all shared a war against the tyrannies of silence. We have been rendered invisible through the depersonalization of racism...we have had to fight, and still do, for that very visibility which also renders us most vulnerable...and that visibility which makes us most vulnerable is that which also is the source of our greatest strength (p.41-42).

Lorde voices that we are all fighting against oppression, dominance and erasure though in very different ways and in very different status positions, we must resist performing dominance within our own spaces; we must actively work to honor others. Educational spaces, ways that we train individuals to ‘educate’ within education, constructions of curriculum, and conceptions of who can be educated are reproductions of dominant power structures that seek to maintain their positionality by the subjection of others. By the use of testimonies, and counter narratives we are able to bring to light the voices that are shadowed and silenced. “For we have been socialized to respect fear more than our own needs for language and definition, and while we wait in silence

for that final luxury of fearlessness, the weight of that silence will choke us” (Lorde, 1984, p. 44).

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